

THE INDIAN REVIEW

A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY MR. G. A. NATESAN

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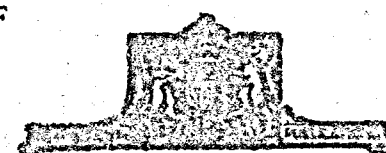
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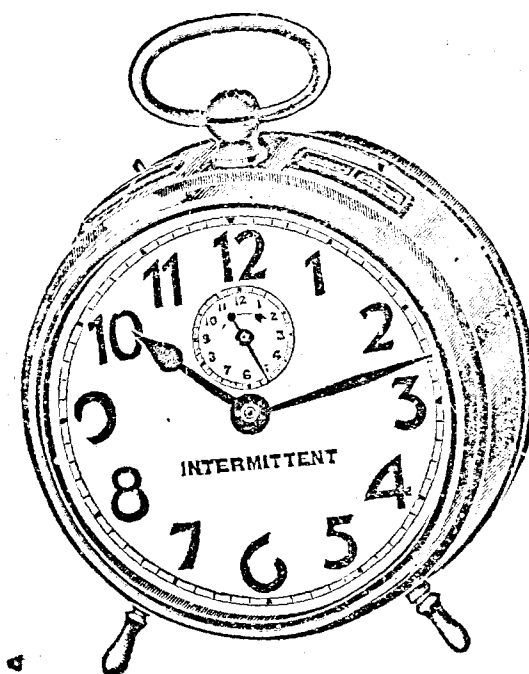
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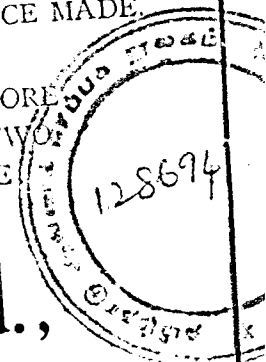
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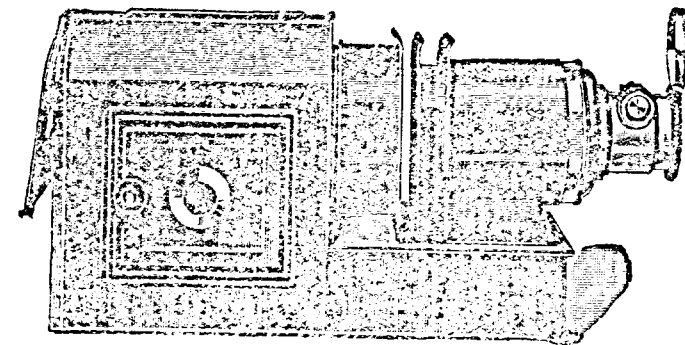
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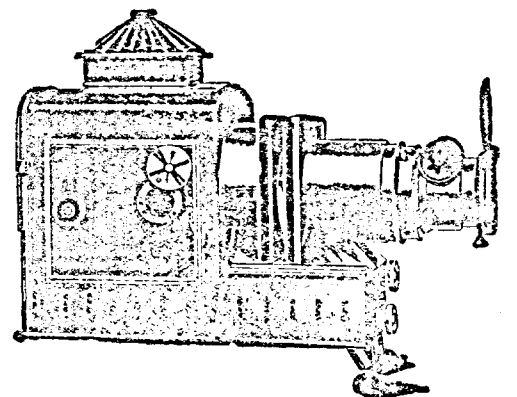
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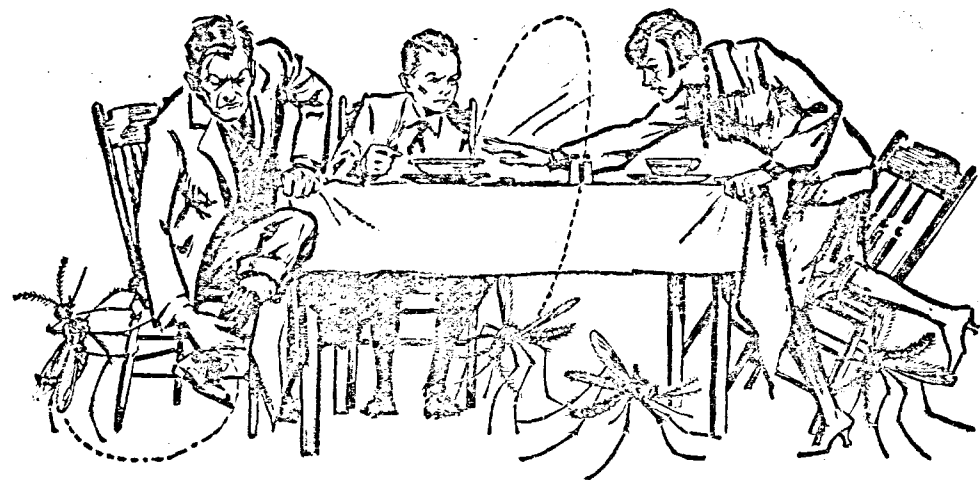


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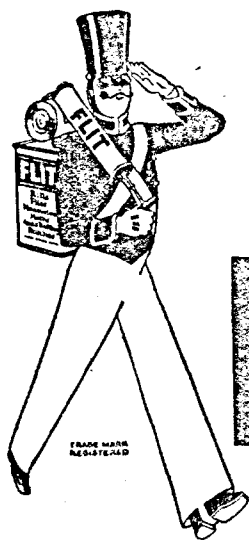


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The Yellow Can with the Black Band

902

THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

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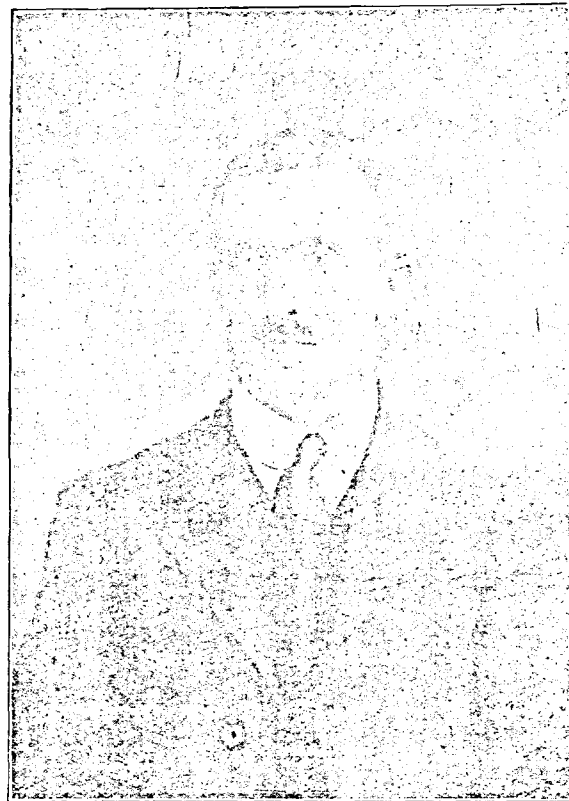
A Literary Revival in South India

BY

MR. J. C. MOLONY, L.C.S. (RTD).

IN my BOOK OF SOUTH INDIA, I lamented the fact that the people of South India

an example) of my acquaintance spoke, even among themselves, in English, on matters of importance; their serious reading was of books written in English; if they offered serious writing to the world, they offered it in English; even their daily newspapers they read in English. Many Tamils who spoke and wrote English quite as fluently as I did seemed to find much greater difficulty than I found in reading ordinary cursive Tamil script. One particular instance I recall with amusement, as it illustrates in more ways than one the present lowly state of the Tamil tongue. I had received a Tamil letter: most of it was plain sailing, but at one word, and that an essential word, I stuck. I asked the assistance of a Tamil friend who happened to call on me; and I found that for him the whole letter, which I had read easily enough, meant nothing more than a succession of undecipherable scratches and scrawls. That was interesting. Equally interesting was the particular word, which I at last deciphered as கரீக. No Tamil whom I asked, and I asked a good many, could give me the English equivalent of this strange vocable: suddenly it dawned on me that the writer was speaking about *cork*.



MR. J. C. MOLONY

neglect their mother tongues. This neglect is indubitable; most educated Tamils (to take

Is there no genuine Tamil word for this every-day article? It would never occur to me to write *sisa* in an English letter, if I wished to speak about *bottle*.

I doubt if there can ever be a healthy national spirit in a people that neglects its own living language. The people among whom I was born, the people among whom I now live, really were and are no better educated than the people of the Indian villages. And the English rustic is naturally less quick-witted than the Indian. But the English rustic takes a quite intelligent interest in the political questions of the day, because these questions are put before him in a language which is his own. There is something strangely artificial, unreal, even absurd, about a political meeting in Madras City, or in one of the big towns of the Madras mofussil. A number of lawyers, journalists, and the like, meet together, and address speeches to one another in a tongue wholly unintelligible to the thousands whose political desires they profess to interpret. How many of the politically-minded *intelligentsia* of South India at present *could* address a rustic audience in the vernacular with any acceptance? I have heard an eminent Indian "translate" an English speech to a village audience; and, as I listened, the thought occurred to me that I could have "translated" quite as well myself. The thing was dead, and the audience was wholly unresponsive; on the other hand, I have heard a half-educated old Deputy Collector keep a village audience "on its toes" with an *impromptu* harangue which had the real smack of the soil about it.

The Tamil's answer to a foreigner's reproach is usually blame of the foreign Government,

which has forced English on him as a condition of worldly advancement, occasionally a candid avowal that there is very little written in Tamil which interests him, which he finds worth reading. There is, I imagine, a measure of truth in both excuses; it is the second excuse that I wish to consider.

There is, no doubt, a great literature in Tamil; but it is, I fancy, an *old* literature. And it is an affectation to pretend that the average man of the present day is vitally interested by the thought, or attracted by the literary style, of men who died hundreds of years before his own birth. A friend of R. L. Stevenson avowed candidly that he found "Ouida" far more interesting and attractive than Shakespeare; and this strange preference is really less strange than it appears at first sight. "Ouida" wrote, quite reasonably well, of the life which her readers saw about them, and, more or less, in the language which they used to express their everyday thoughts. Shakespeare wrote superbly of a life dead and gone, and in a language scarcely intelligible to the middle class Englishman of the latter part of the nineteenth century. What such man reading of

The singing mason building roofs of gold

would at once have understood that Shakespeare was speaking of a *bee*? Much of the old Tamil literature, I suspect, deals with kings, fairies, demons, sprites, beings in which the ordinary man has now little belief and therefore little interest; much is didactic to a point by comparison with which Hobbes' *Leviathan* and Butler's *Analogy* are easy readings. I recall a Tamil verse which has long haunted my mind as containing a beautiful thought.

But they, the truly wise,
Who knew and recognise
Where dwells the Shepherd of the Worlds, will ne'er
To any visible shrine,
As though it were divine,
Deign to raise hands of worship or of prayer.

But would this thought appeal very greatly to a schoolboy? For a genuine revival, Tamil, I think, needs to create a literature, especially a humble fiction, which describes life as it is lived to-day. I do not think that a wise teacher in England would to-day attempt to awaken a boy to an appreciation of the beauties of English through the medium of *The Faerie Queene* or *Rasselas*.

So much for matter. What are the essentials of a good style in any language? I should say naturalness and clearness. The mistake of the modern writer of the South Indian vernaculars is that he fixes his attention on the style of some old master, and strives to imitate that style, quite oblivious of the fact that his own natural method of expression may be totally different. The result sometimes is curious and amusing. I had occasion to issue a lengthy official order for the guidance of a number of persons unacquainted with English. I wrote my order, and gave it for translation to a Telugu *litterateur*. That the translation conveyed little to me was understandable enough, for my knowledge of Telugu is scanty. But I devised a test. I gave the Telugu version to a Telegu who spoke and read English quite well, and I asked him to make an English translation for my use. After half a day's toil, he gave up the task as hopeless: the Telugu draft conveyed no idea to his mind which he could express either in English or in Telugu. I gave him

my English draft, which he found readily understandable, and besought him to prepare a Telugu version intelligible to the ordinary Telugu "of ordinary sense and understanding". He did so, but with some demur. He seemed to think it a reflection on his literary attainments that the ordinary man should understand what he wrote.

I do not assert that bald naturalness and bald clearness are the be all and end all of a good literary style, but they are a very good foundation for a good style. Especially clearness. Mr. Gladstone's living speech thrilled thousands, but his printed speeches are now unread and unreadable. For Mr. Gladstone was naturally incapable of saying *anything* clearly. Mr. T. M. Healy cites some amusing instances of this peculiarity. Mr. Gladstone was watching a thought-reading *seance* in the smoking room of the House of Commons, when the performer asked "have you a five-pound note, Sir?" Mr. Gladstone, in his deep-toned voice, replied, "I presume that as First Lord of the Treasury, I should admit possession of such an article." But what on earth did he mean? Had he got a five-pound note, or had he not? Why not say "yes" or "no?"

If a man speaks naturally, and can speak clearly, in glowing words and in superbly balanced sentences, he is wise, so to speak. Should I say to an audience of rich persons, "if you agree that the unequal distribution of wealth causes much suffering, it is your duty to give some of your superfluous wealth to the poor," what I have said is clear, but banal. Ruskin has said the same thing in the great peroration to *Unto This Last*, and said it just as clearly; but the beauty of Ruskin's phrasing

tenders the passage immortal. Did I try to speak like Ruskin, I should certainly not speak clearly, and almost certainly should speak absurdly.

Style should be appropriate to the matter with which it deals. The great Herbert Spencer, it is related, once demanded "a modicum of alcohol to restore the periodicity of his somniferous functions". This is an entirely inappropriate, and therefore an entirely bad, way of asking for a whisky and soda before going to bed. Nowhere is this "appropriateness" so essential as in the speech which a writer of fiction attributes to the characters of his story. Recently, I read a novel written by a Tamil author, and dealing with the life of the South Indian villages. The narrative was charming; but what could be said of the dialogue? Here is a toddy shopkeeper speaking: "the system is the source of the evil, and the individual is but a minor wheel which goes buzzing blindly round the major". Do toddy shopkeepers speak like this? And what is the *meaning* of a minor wheel buzzing round a major; what understandable image do the words call up?

There is a measure of excuse for this writer; he wrote in English, a foreign tongue. But so remarkable is the linguistic ability of the South Indian that "a foreign tongue" is a scarcely sufficient excuse: I have a suspicion that the author writing in his own tongue might not have done much better, that his mind was not awakened to the perception of a simple literary truth. I admit that he sinned in good company. Jude Fawley, the protagonist of Hardy's famous novel JUDE THE OBSCURE, is described as a working stone-

mason, born and educated in a village a few miles from the village where I now live. He visits Oxford, and thus addresses himself to a friend: "there is more going on than meets the eye of a man walking through the streets. It is a unique centre of thought and religion—the intellectual and spiritual granary of the country. All that silence and absence of goings-on is the stillness of infinite motion." With all respect to the great Thomas Hardy, this is unadulterated rubbish: there is only one natural word in the passage, the half slang word "goings-on".

I sum up my argument thus: I do not think that the plea for the literary revival of the southern vernaculars is a mere literary whim. I do not see how a nation can live, if thought about the nation's life is to be the exclusive preserve of the few who can express their thought in an alien tongue. I believe that a literary revival is only possible by an adaptation of the language of to-day to literary uses, not by an artificial imitation of a diction that has had its day. And the language of to-day, however purified in a literary sense, must be applied to the facts and thoughts of to-day; mythology and metaphysics have lost much of their appeal to the modern reader. I do not suggest that South India should turn its back on the use of English; it is foolish to refuse, to throw away, any intellectual acquirement. But I do not think that a man will ever use a foreign language really well, that his thought will ever be solidly founded and coherent, until he uses perfectly (within the limits of reason) his mother tongue.

Indians on Ceylon Plantations

BY

ST. NIHAL SINGH

FOR fifteen months or more prominent publicists in Ceylon have been openly stating from the platform and in the press that Indians on Ceylon plantations live in conditions of semi-slavery. Statements to the same effect have been repeated in the Ceylon Legislative Council. They relate to 739,316 of our people—men, women and children.

The gravity of the issues raised is apparent on the surface. If there is any substance in these statements—and these statements as I shall show stand uncontradicted—three-quarters of a million of our people live in conditions so degraded as to compel every Indian worthy the name to hang his head in shame.

According to Ceylonese M. L. C.'s, Indian labourers upon Ceylon plantations do not come into the Island of their own accord, but are brought there. They are measured; their thumb prints are taken; their parents' names and the names of their villages are noted; and they come under the notice of the Controller of Indian Immigrant Labour—an official of the Ceylon Government—much as a prisoner is watched by the jail warders.

Once the Indian labourers enter their place of abode upon the plantations they come under the "Estate Law." They become, in other words, prisoners, to all intents and purposes.

Without the express permission or at least the tacit consent—of the superintendent of the estate be that superintendent British or Sinhalese—no outsider can visit the Indian Labourers. The plantation being private property, the superintendent may expel relations and friends calling upon Indian labourers and forbid them to come again. The labourers have no redress.

No agent of labour union dare enter an estate to organise the labourers into trades unions. No

union, at any rate, has been formed. The labourers are living in the hollow of the planters' hands and are, therefore, completely disorganised units. Their masters are, on the contrary, strongly organised in associations, both district and central.

Statements to this effect, though made time and again in the Legislative Council, have been left unchallenged. No one in authority in Ceylon has made the least attempt to deny the accuracy of the charges. The facts in this connection must be noted.

(1) The official *bloc* sat mute in the Legislative Council while statements respecting Indian semi-slavery were made, again and again, from the floor of the Chamber. Immediately prior to the commencement of the debate on the Donoughmore Commission Reforms, in the course of which these charges were flung on 740,000 Indians, the Colonial Secretary,—or the chief executive officer of the Ceylon Government—had declared that the official would take part in the debate only "in so far as may be necessary for the purpose of removing any misapprehensions on points of fact."

That official, or one or another of his colleagues rose from time to time to challenge, contradict or correct statements made concerning many matters. On not a single occasion, however, did he or any of his colleagues open their mouths in protest when allegations as to Indian semi-slavery were made by Sinhalese M.L.C.'s.

Is their silence on this subject to be construed as implying that no misapprehension existed in regard to it, and that, in reality, the allegations were true?

(2) The present Governor of Ceylon (Sir Herbert Stanley) has shown a commendable alacrity in dissociating himself from statements of a misleading or mischievous character. Only a few

months back he made an opportunity, at a public function, to condemn references which he considered to be of an offensive character emanating from a British planter in a letter printed in a Colombo newspaper, British-owned and British-edited.

This Briton had asserted that "a certain class of Ceylonese should not be permitted to use the wards in a government hospital in Nuwara Eliya (Ceylon's Hill sanatorium) supposed to be reserved for Europeans, because "of their customs, habits, and want of cleanliness." Should "it be laid down that the wards were open for admission of Ceylonese," he declared, Europeans would have to stop using them as they would soon be in a verminous state.

Sir Herbert dissociated "himself completely from" these remarks. In clear-cut terms he declared that he was "not in any way in sympathy or agreement with the contents of the letter." All honour to him!

In respect of the statements made regarding Indian semi-slavery in Ceylon, His Excellency has, however, chosen to refrain from issuing any protest. Only one inference can be drawn from this studied silence, especially in view of the fact that circumstantial evidence appears to confirm the charges.

So far as I can see, no one in India has taken the slightest notice of these statements. Not a single question, so far as I know, has been put in the Indian Legislative Assembly to ascertain their accuracy or otherwise; nor have any of our editors drawn the attention of their readers to this matter.

That so large a number of our people should be so openly stigmatised as semi-slaves yet, so far as I know no one has troubled even to enquire whether there is any ground for such assertion.

I know that our people are, at the moment, absorbed in the struggle to win control over Indian affairs. This matter has, therefore, been over-

looked. In another circumstance the oft-repeated assertion by Sinhalese publicists that the bulk of Indians in Ceylon live and work in conditions of semi-slavery would have immediately roused resentment in our people; and if, upon investigation, they had found that such semi-slavery actually existed, they would have promptly taken steps to put an end to it immediately.

Absorption in matters pertaining to Indian Dominionhood may explain the indifference that our people—and the Government of India—have so far shown in respect of a matter involving the serfdom of three-quarters of a million of Indians: it cannot, however, serve to extenuate, much less to excuse, such indifference. Further apathy will be nothing short of criminal: for such semi-slavery is being used as an excuse for discrimination against Ceylon Indians in respect of the franchise.

The matter is not, in other words, of mere academic interest. The political factor has invested it with an urgency that Indians—and the Government of India—can ignore at their peril.

There is an irreducible minimum upon which our Government should insist. It must demand the removal of:

- (1) every requirement of a humiliating character.
- (2) every limitation in the matter of personal liberty from which Indians on Ceylon plantations—and they alone—suffer.

In the first category fall, for instance, such matters as measurements and thumb prints. These requirements are associated with criminals and prisoners. They must be removed—whatever the difficulties that stand in the way.

While these are matters more or less of sentiment—individual and national dignity—the limitations upon personal freedom from which Indians on Ceylon plantations—and they alone in Ceylon—suffer affect them materially as well as morally. A clean sweep must be made of these restrictions.

A declaration of a general nature will not be without some use: but if our people are to be lifted out of semi-slavery, it must be laid down specifically that the quarters or "lines" in which Indians live upon Ceylon plantations are accessible to persons, of whatever race or religion, and particularly to

(a) Hindu or Buddhist priests, ministers of the gospel or missionaries, who wish to go there to expound the doctrines of their faith;

(b) welfare worker, comparable to slum visitors in Western cities, who wish to show Indian men and women how to live so as to make their lot more bearable:

(c) persons who wish to go there to teach adults or children how to read and write;

(d) Agents of labour unions or co-operative societies who wish to organise the Indian labourers into an association of any description calculated to be for their betterment; or having organised such an association are compelled by business to visit them;

(e) candidates for election and their agents, who wish to explain to our people the political platforms upon which they are seeking election;

(f) salesmen who wish to sell them their wares; and

(g) friends or relations from a neighbouring estate or a near-by village or town, who may wish to drop in to visit him after working hours and perchance stop for a meal.

There should also be specific provision to the effect that any labourer is complete master of his leisure; that he can go away from the "line" and even the estate at will, without permission from any person—*Kangany* (supervisor) or superintendent.

Statutory provision is particularly necessary, at this juncture, to protect the Indian labourers on Ceylon estates in respect of freedom to exercise such political rights and privileges as they may enjoy. They should be able to demand, of right, reasonable time off from their work to register themselves as voters and go to the polls and vote. Any attempt to prevent the exercise of the vote or dictation as to the use to be made of the vote should be punishable by imprisonment, without the option of a fine.

These suggestions are put forward tentatively. They may need to be revised and supplemented.

MARRIAGE IN AMERICA

BY MR. V. B. METTA

MISS KATHERINE MAYO, in her MOTHER INDIA, laid bare before the world the worst aspects of Indian social life, and then proceeded to argue that a people who could have such grave defects in their social organisation cannot possibly be said to be fit for self-government. Now if that is true, can it not be said with equal truth that America is also not fit for self-government, because the defects in her social organisation are at least as grave as those of India? A study of a recent survey conducted by two members of the staff of the Russell Sage

Foundation called "Our Marriage Laws And How They Are Administered" will give us support to our contention. Indians, along with other Oriental nations, regard marriage as something sacred. But the Americans do not. According to an old English saying: "Marriages are made in heaven"; but a perusal of that report shows that in America marriages are made not in heaven but very much on this earth—if not below it.

From the report we gather that each State out of the 48 States of the Union has its own code of

marriage laws. It is not difficult to perceive what confusion, injustice, and abuse such a state of affairs is bound to cause. The reasons for this bewildering variety of marriage laws in the United States are historical. Till 1800 people in Alabama lived without laws and without the right of matrimony. For years the sexes had been in the habit of pairing off together with the mutual promise of regular marriage when ministers and magistrates should make their appearance. A good deal of the irregularity of those times still survives in the State. In New England, there is mostly English law. In some of the States, the settlers from the Latin countries have influenced the laws, with the result that the marriage age in those States is low. The common law marriage—in which the living together of a man and woman under a mere secret agreement constitutes marriage—is still legal in New York, New Jersey and 22 other States.

The investigators of the Russell Sage Foundation point out in their report that in 1927, there were 700,000 child marriages (the brides being under 16 years of age): and eleven States, Maine, Rhode Island, New Jersey, Florida, Louisiana, Maryland, Mississippi, Tennessee, Virginia, Colorado, and Idaho—actually permit of marriages of girls under 12 years. The results of such marriages are the physical break-down of the bride, and the economic break-down of the husband if he is too young to support a household—or incompatibility if he is too old.

Cases are reported of girls of 12 marrying in one State the father of a girl 13 years old, and the prospective bridegroom 49 years old were each given 30 days in gaol, the one for attempting to sell his daughter for \$100 and the other for attempting to buy her.

On an average, we gather from the report, it takes 15 minutes to get a marriage license in the United States. In some States, only the bride-

groom need appear. In others, even that is not necessary: it is sent by post. The license-clerk is generally a political appointee, and so in order to get friends for his party he pleases the marrying couple. His pay sometimes depends upon the fees he receives: and therefore it is to his advantage to wink at evasions of the law. In certain States, these clerks were discovered to be issuing licenses in blank for the convenience of their patrons. Unsupported statements of age are accepted. Where witnesses are required, any chance person is got up. If one license-clerk refuses to issue the license, the marrying couple try another; and if all clerks in that State refuse, they cross the border and get the license in the adjoining State. All over the country, there are marriage-market towns which make a regular business of runaway marriages. In each of these towns (there are 50 such towns in the United States) the "Commercial Cupid" conducts business on most efficient lines. One advertises on street cars "Marry you in two minutes": another uses on blotters the following words:—

"When you go through this town, do not fail to see the Great White Way Marrying Parlours. You will be welcomed any hour of the day or night, any day in the year. Don't miss the chance of your life."

There are other and more poetical or humorous ways of advertising also used by these Commercial Cupids.

The railway guards on certain trains going into these marriage-market towns are taught to signal the numbers of grooms and brides they have abroad. Taxi-drivers in the pay of marrying justices or parsons pick up the couples, hasten them to the license clerk, and then to the particular justice or parson who has promised to split the fee with them.

Education in a Canadian Province

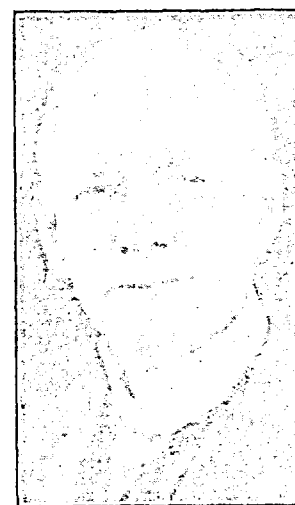
(AN OUTLINE OF EDUCATION IN SASKATCHEWAN)

BY HON. MR. S. J. LATTA,

Minister of Municipal Affairs, Formerly Minister of Education.

THE DEPARTMENT OF EDUCATION.

THE Department of Education in Saskatchewan is one of the branches of the Government of the Province and is in charge of the



THE HON. MR. LATTA

Minister of Education, who is a member of the Government. Its policies are determined by the Minister in conference with his colleagues in the Government. Since Saskatchewan attained the status of a province in 1905 there have been successively five Ministers of Education, *viz.* Hon. J. A. Calder, Hon. Walter Scott, Hon. W.M. Martin, Hon. S. J. Latta and Hon. J. G. Gardiner, the Premier of the Province of Saskatchewan, and the present Head of the Department. For the sake of efficiency and for the convenience of the public, the department is divided into branches, the chief of which are:—(1) The Registrar's branch, which deals with the details of departmental examinations, normal school entrance, certifica-

tion of teachers and allied matters: (2) the Chief Inspector's branch, which supervises the activities of the inspectorial staff and (3) the School Organization branch which deals with all matters concerned with the organization of new school districts, school locations, registration of debentures, interpretation of school law and kindred matters. Some of these branches are referred to more fully below.

THE ORGANIZATION OF SCHOOL DISTRICTS

The Saskatchewan school system is subject to the very definite limitations of all systems established in sparsely settled agricultural communities. Seventy-five per cent. of the population live in rural districts. Schools are comparatively far apart—four, five, six and more miles, depending upon the nature of the settlement. The majority of the children of upwards of 4,270 rural schools have generally long distance, to travel to school. Rigs of different kinds, ponies, bicycles, automobiles and canoes are variously pressed into service. When the North-West Territories were originally surveyed, it was impossible to determine the school areas and to divide the province into districts of approximately equal assessable value, because of the tremendous variation in the productive value of land even within comparatively short distances. Experience of settlement and cultivation were necessary before school district organization could take place.

Wherever there existed a settlement with ten children between the ages of five and sixteen, the law provided the machinery for establishing a school district and operating a school. For the purpose of taxation, an area of thirty-six or fewer square miles conveniently adjacent to the settle-

ment was erected into a school district. With the development of the province, rural districts have progressed to village, town, or city districts to the number of 475 while the intervening spaces have been incorporated into school districts of the most varied size, shape and assessable value to the total number of 4776. Statistics, that will be given subsequently, will show that the rapidity of settlement has been without parallel as far as Anglo-Saxon political units are concerned, and the provision of education facilities has been a task of unique proportions. At one time, and for a considerable period, schools were being established at the rate of one a day. Fifty-seven new districts were created last year.

To cope with the increasing intensity of settlement it often becomes necessary, in order to establish a new district, to take parts of existing districts. These are difficult cases, more especially in older settlements where the schools were erected in difficult pioneer days, but with one object in view, namely, convenient, efficient education for the children, all parties generally co-operate and new schools are provided for and erected.

Any area of about twenty square miles may be erected into a school district. It requires a committee of three residents in the proposed area to petition the municipal council, or, where no municipal council exists, the Department of Education, for approval of a new school district. This given, the rate-payers vote on the question, and, if the vote is favourable, proceed to elect three trustees. The district, on furnishing the requisite documents, is then legally established by the Department. Subsequently, funds for the erection of a school building are raised by an issue of debentures and for maintenance by taxation. In case there are more than five or less than ten children of school age in a settlement a district may be established for conveying the children to an adjoining school and

the expense of such conveyance may be provided out of the funds of the district. Provision is also made for established districts, where the number of children does not warrant the operation of a school. In such cases, where the children are conveyed to an adjoining school, the Government pays one-third of the cost of conveyance provided that this cost does not exceed the grant which would have been earned by the district had the school been in operation. There is also provision for the erection of "large" districts (over thirty-six sections) for the purpose of conveying the children to a central school. Also by the extension of the boundaries of two or more districts or parts of districts such large districts may be organized. In these, conveyance is compulsory and to assist in the extra cost of operation the Government assigns in addition to the regular grant a special grant of one-third the cost of conveyance. The character of the work done in such schools does not differ from the regular curriculum but owing to the possibilities of grading and to the extremely regular attendance much better educational service is given. The largest of these districts, forty in number, is seventy-six and a half square miles and the smallest thirty-six and a half square miles. The tax rate in such districts, notwithstanding the special grant, is generally higher than in ordinary school districts. Thus it is evident that every possible provision consistent with modern requirements has been made in the school law for taking care of the education of the children, and it is doubtful if any province can show a larger percentage of its school population receiving education and this notwithstanding the handicaps of distances, climate and pioneer conditions.

Separate schools may be established within the boundaries of any district by a Protestant or Roman Catholic minority, but as special privileges do not accompany them, except the privilege of segregation, little advantage has been taken of

the law. Only twenty-three Roman Catholic and eight Protestant separate schools have come into existence out of a total of 4,776 districts.

FINANCIAL SUPPORT

The revenue of school districts is mainly received from taxation, Government and municipal grants, and fees. Owing to conditions to which reference has been made, the mill rate shows great differences and varies from a low rate of two mills on the dollar to as high as thirty in rural districts. The only equalising agency is the Government grant which amounts to roughly seventeen per cent. of the expenditure in rural schools, fourteen per cent. in urban schools and thirty per cent. in high schools. The general question of the equalization of education on costs has been frequently debated, but the difficulty of devising acceptable methods of equalization, under the present units, has so far proved insurmountable. In high school districts, and these may be established by any town municipality under the provisions of the Secondary Education Act, a high school tax is levied separate from the public school-tax. Advantage has not been taken generally of the provisions of the Secondary Education Act, but elementary system, even in large municipalities, have been extended into continuation schools under certain circumstances, which may maintain classes in all the grades of the secondary school. The high school rate varies in different municipalities between a minimum of 2.7 and a minimum of 7 mills on the dollar. The total amount raised by taxation in 1927 was \$10,415,004.73 for public schools and \$481,912.59 for high schools. The latter are the high schools organized under the Secondary Education Act and only nineteen are in operation. The actual amount raised for high school purposes is not known, since 321 districts have definitely organized continuation schools, which are in effect high schools, and 1,556 other districts carry on some high school work.

The method of obtaining the proceeds of taxes is laid down in the various municipal Acts. School districts in remote areas not municipally organized, appoint an assessor and collector and make their own levy. The system of Government grant is simple. All elementary schools receive a grant of \$1.50 per teaching day up to 210 days in the calendar year. The rate of grant falls at the rate of one cent. per day for each day the school in actual operation falls short of 185 days. A sliding scale operates in the larger centres, e.g., town districts by which schools maintaining between six and ten rooms in charge of separate teachers receive \$1.30 per teaching day per room, between eleven and twenty-five inclusive, \$1.10, and over twenty-five, 90 cents. per teaching day. All continuation and high school rooms are paid a special grant of \$3.00 per teaching day in addition to the regular grant. It is believed that these provincial grants for Secondary Education are of an amount without parallel in Canada. The next decade or two will probably see greater provincial assistance to phases of education leading to home making and to agriculture together with special provision for physically and mentally underprivileged children.

Trade and technical schools and courses though desirable in the larger industrial centres are not generally essential in the province. A period of industrial expansion has undoubtedly commenced but the demand for skilled labour is mainly confined to the larger cities. There is hardly any limit, however, to the market for products and it would seem wise for the educational system, in extending its scope, to have regard to the wide opportunities for the development of the products of the field, forest and mine, to fit our boys and girls especially for success in the vocations allied with the great sources of national wealth. In other words, public provision will be made for education in accordance with the

definite needs of the greater number of children.

Fees may be charged for high school education as high as \$25 per annum in the case of the children of resident rate-payers and of \$50 per pupil in the case of non-resident pupils. This is a form of co-operation in the maintenance of what have come to be very expensive educational institutions. But there is no reason why any pupil should pay a fee; the fee is not compulsory and it is anticipated that only in the case of school districts where the cost of higher education is a real burden on the taxpayers will fees eventually be charged. It may be noted at this point that almost one-third of the total revenue of the provincial Government is paid for the various educational services under Government directions.

The chief source of Government revenue in relation to its expenditure for education is the School Lands Fund. New buildings are financed by issues of debentures. At the close of 1927 the school "plant" of the province was valued at \$32,712,472,653.04, with an outstanding debenture indebtedness of \$11,797,472,91. The rural schools have assets of \$12,500,000 with outstanding debentures of \$2,783,956,65. These figures indicate that within the short history of this educational system a large amount of new wealth has been created in this province, and that for educational purposes money has been generously supplied.

COURSE OF STUDIES.

The course of elementary studies is divided somewhat arbitrarily into a course for Grades I to VIII inclusive. The course for the first eight grades does not differ materially either in the subject matter or scope from the school curricula of other provinces for these grades, except that French is an optional subject for the grade VIII public examination. The courses for grades IX to XII are designed to provide (a) general education, (b) a course leading to

academic diplomas for second and first class teachers, (c) matriculation and (d) vocational education. The standards of proficiency for the two main courses, teachers and matriculation, are set by public departmental examinations held annually in the month of June.

Vocational day schools and evening schools have been developed at several of the larger high schools. The day vocational school emphasises commercial and home economics courses, the evening school several types of industrial work.

The examination system in Saskatchewan has been reduced practically to its lowest terms. A standard of entrance to the high school grades is set by the Department by means of the annual grade VIII examination. In certain types of schools pupils are not required to pass this examination but may be recommended by the principal of the school. Diplomas are issued on such recommendation. The teachers of the various schools act as presiding examiners at their own schools, the examination being conducted during the month of June, while the teachers are still on duty. The answer papers of the candidates are examined by a board of sub-examiners chosen from the more successful teachers in the profession.

LIBRARIES

Every school in the province is required to maintain a library consisting of books chosen from an authorized list. Every school is required to expend annually on books the sum of \$10 for each room in operation. At the end of 1927 these libraries contained upwards of one half million books.

INSPECTORS OF SCHOOLS

The province employs forty-six Inspectors of Schools each of whom has definite headquarters and is responsible for the inspection and supervision of the schools in his division. Their work is under the direction of the Chief Inspector of Schools. The inspectors are civil servants appointed by the Minister and paid by the Government. Substantial

allowances are made for travelling expenses. The Chief Inspector also has the assistance of two Inspectors of High Schools whose duties include the inspection of continuation schools. Two special inspectors assist the inspector in charge of school district organisation in dealing with the more difficult cases arising in his branch.

SASKATCHEWAN SYSTEM

The Saskatchewan system employs both a Deputy Minister and a Superintendent, the former having charge of the general administration of the educational system. The Superintendent is responsible for the academic side of departmental work and has charge of departmental examinations, courses of study for elementary, vocational and normal schools, departmental regulations and the authorization of text and reference books. There is also an Educational Council, two of whom must be Roman Catholics, all appointed by the Lieutenant Governor in Council. All changes proposed respecting the examining, licensing and grading of teachers, courses of study and text and reference books are prepared by the Superintendent and submitted to this Council for discussion and report. The Minister may also refer matters to the Council and the Council may consider any question concerning the Educational system and report to the Minister. The powers of the Council are advisory only.

TEACHERS

From September 1, 1905, to December 31, 1927, Saskatchewan granted certificates to 11,244 teachers of various qualifications from outside the province and trained 20,153 in her normal schools. At the present time, and in spite of the fact that the department no longer issues third class certificates, the demand for teachers is more than accommodated by the provincial normal schools. The great majority of the teachers are women and in large numbers they have married and remained in the province. Further, the

opportunities in other callings have drawn men from the profession. The situation, however, in regard to men is improving. With the number of Saskatchewan-born teachers increasing steadily, there is now a real opportunity to test the product of our educational system and to amend any deficiencies that may be found.

SCHOOL HYGIENE

School Hygiene, formerly administered through the Department of Education, has been transferred to the Department of Health. Subsequent statistics will give some indication as to the work being done by this branch.

COMPULSORY SCHOOL ATTENDANCE

All pupils between the ages of seven and fifteen, with minor exemptions, are obliged to attend school. Prosecution for irregular attendance cannot be undertaken, however, if a pupil has passed grade VIII examination. Children are required to make at least eighty per cent. of the possible attendances in any month or prosecution may follow. The School Attendance Act is enforced by local attendance officers, one in each district, appointed by the board and no grant is payable until such officer is appointed. The local attendance officers report monthly to the Chief Attendance Officer at the Department of Education as to the conditions of attendance, warning notices and prosecutions. A census of every district of children within the compulsory ages is made twice a year and if children do not attend at least 80% of the time, the parent or guardian will be prosecuted. The ratio of the percentage of attendance to enrol men has improved each year since this Act came into force in 1917.

SCHOOL AGRICULTURE

The residue of the work in this branch, since the withdrawal of the Dominion Subsidy in aid of agricultural education, is in charge of a clerk in the Department of Education. By means of bulletins, lantern slides and correspondence the branch encourages tree plant-

ing (trees being obtained free from the forestry farm established by the Dominion Government at Indian Head, shrubs and perennials being supplied free by the Provincial Government nurseries) various farm projects undertaken by boys' and girls' clubs, school and home gardening, Rural Education Associations, school fairs and bird clubs. The lantern slide library, sets therefrom being loaned free of charge to schools and other educational authorities, contains upwards of ten thousand slides. Lectures accompany the sets of slides. This branch also possesses a number of Saskatchewan films dealing with education.

FREE TEXT BOOK ACT

Under this statute the Department of Education is empowered to issue school books free of charge. Up to the present only readers have been supplied. A new reader is issued to each pupil on entrance or promotion from grades 1 to V. The statute also empowers local boards to supply free to their pupils all text-books and supplies as they may deem advisable.

OUTPOST CORRESPONDENCE SCHOOL

This branch of the department has been established to take care of the children in the remoter parts of the province, where, owing to an insufficient number of pupils, no school district can be organized. Graduated lessons are sent out to the children in this unique school and the exercises thereon returned and corrected. The progress made by some of the pupils is amazing. The service is available to children in unorganized territory and to children physically unable to attend school.

EDUCATION OF SOLDIERS' DEPENDENT CHILDREN

The statute providing financial assistance to the children of deceased and disabled soldiers is peculiar to Saskatchewan. It embodies a unique memorial to our soldiers. The allowance under this statute amounts to \$240 per annum payable in ten monthly instalments and is available to the children of deceased or disabled soldiers as soon

as they enter the high school grades. It may be given for three years or until the pupil has completed grade XI or Junior Matriculation. The limiting condition is found in the clause that requires that the beneficiaries must be children of soldiers resident in Saskatchewan at the time of enlistment. Up until the end of 1927, 438 children had received this assistance. Nearly \$179,290.02 has been expended already by this province for this splendid service. In case two children in a family are eligible for assistance the allowance to the second child is reduced to \$18 and in the case of three to \$18 and \$12 for the second and third respectively. Several families have thus been in receipt of allowances amounting to \$54 a month. Undoubtedly but for this generous provision many of our soldiers' children would have been required by necessity to relinquish their studies upon reaching the high school grades. This legislation has been a great boon.

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SOCIAL LEGISLATION

By

MR. K. G. KRISHNASWAMI AIYAR.

HOW far the Legislature of a country could interfere in matters social is a question that cannot be decided as an abstract proposition of law or polity. The normal course will, no doubt, be to allow the societies comprised within a political unit to develop their social institutions in a manner that will secure to them progress without violently snapping their traditional moorings. Much more is the case of social customs which are intermingled with the religious beliefs of the members comprising the societies. But it has to be conceded that on occasions the legislature will have to interfere in order to correct abuses which are likely to undermine the principles of morality and the safety of the members. Though the customs are based upon traditions combined with religious beliefs in several instances, yet a proper investigation will reveal the fact that such traditions, if they are to stand the test of time, have to base themselves upon principles of morality and the well-being of the public. In ancient India even the Laws governing the relations between man and man, the subject and the sovereign, appear to have been the products of sages who had the leisure and faculty to apply their minds to the past, present and future, to harmonise the religious, the political, social and ethical factors that have a bearing on the well-being of the society. The king as the head of the state appears to have confined himself to the proper administration of the law with the principles enunciated by the sages. As the sages were not actually engaged in the daily problems of working for their bread, or luxuries, or glory they were able to take a dispassionate view of all the circumstances that came within their purview undisturbed by considerations of interest, of self, family, class or caste. Modern society has no counterpart to the ancient law givers actually

functioning on the lines adopted by them. Without any other authority than the reverence naturally and justly due to them the ancient sages were able to have their conclusions accepted and acted upon by those in whose hands the actual administration was vested. On account of the diversity of religious beliefs, conflict of class and caste interests prevailing in modern India, even if such sages were to function now there is no guarantee that what they promulgated will be accepted and acted upon.

The contact with England with its gradually evolved parliamentary institutions, legislature and judicial precedents has effected such a revolution in the mental attitude of the people of this country that is impossible for any class of people, however high their attainments may be, to induce the acceptance of their views without the discussions of their pros and cons. *Vox Populi Vox Dei* is essentially a democratic doctrine and India has actually become a democratic country though it has not yet fully divested itself of the aristocratic tendencies of the past. Aristocracy of birth, wealth or learning will not be tolerated to be paraded in public without the mask of its being subordinated to the welfare of the general public. Hence the promulgation of laws of any kind by a body of experts and their acceptance as a matter of course cannot come within the ambit of practical polity in Modern India.

Legislation has become in India, as in other countries, part and parcel of the sovereign authority. Legislation has become the inviolable right of the representatives of the nation both in England and India though in the latter country the legislature has not got that supremacy that it enjoys in the former. In the West, the limits of the interference of the Legislature with all the concerns of the national life are not defined

except in the United States of America, where the fundamental articles of the constitution could not be infringed by any act of legislation.

On the memorable and historic occasion when India passed from a Chartered Company into the direct hands of the Sovereign, it got a charter that its religion will not be interfered with. This safeguard which is also embodied in the reformed Government of India Act carries with it the necessary implication that but for it the sovereign authority is fully competent to legislate in all matters. In cases of social legislation, the test to be applied is not the competency of the legislature to pass a social law but is whether the legislation violates the pledge given by the sovereign authority. In applying this test, one must necessarily bear in mind the differences between the interference with the fundamental principles of a religion and the interference with institutions to which a religious significance is attached in order to impart to them a sanctity which will stand in the way of their being acted upon or being brushed aside in accordance with the whims and fancies of the moment. The best example is the marriage institution, and the Sarda Act is being loudly assailed by a section of the Brahmins who claim to be the sole custodians of Brahmin authority. That marriage is not merely a civil contract but is also a sacrament, is a doctrine not peculiar to Hindu India but is also shared by Christian Europe. The performance of a marriage is attended with the invocation of the blessings of the Divine, and in the Divine presence, in both the cases. If the interference with the marriage laws is regarded as a sacrilege it must be to both in Christian Europe as well as in Hindu India. Legislation regulating the age at which marriages may be made is not considered objectionable in Europe. Nor could it be considered objectionable in India except by a small section—whose custom for a considerable time has been to marry girls before they attain puberty. The real ques-

tion is whether the custom is one so inseparably connected with the Hindu religion that its non-adherence is tantamount to violating the religion itself. Hinduism is not the peculiar religion of these small groups alone, but is the religion also of the vast majority who perform post-puberty marriage. Nor can pre-puberty marriage be considered inseparably connected with what may be called the Brahminical Hindu religion. It cannot be gainsaid that among some sections of the Brahmins post-puberty marriage takes place and such Brahmins have not lost their status as Brahmins by such a custom. There are not separate religions for different sections of the Brahmin community. Whatever may be the origin of the custom of pre-puberty marriage and whatever may be its period of existence, there remains the fact that its supporters have to resort to the Smrithies which apply to all Dwijas alike. Such Smrithies are capable of such interpretations as will suit respectively the supporters of the pre-puberty or post-puberty marriage each side maintaining that its own interpretation is the correct one. The Kshatriya and Vaisya are also included in the Dwijas. The possible disqualification of a man who has married a Vrishali for officiating in certain religious ceremonies cannot in any way show that a man marrying a girl who has attained puberty ceases to belong to that religion. Vrishali is a Sanskrit term meaning a Sudra. It is also applied to a woman in her mensus. Before proscribing a man who marries a girl after she attains her puberty the meaning of the word Vrishali has to be extended to girls not married before they attain their puberty. When it is considered that our present day Brahmins are spending their lives in occupations which can be resorted to by any person whatsoever, it cannot be complained, such Brahmins' religion is interfered with if they are asked to conform to marriage laws which have been found to be necessary by scientific research for the preservation of the

nation in a strong and healthy state instead of filling it with weak bodied members who will be burden to themselves as well as also to their fellowmen. The prevalence of undue infant mortality has been scientifically traced to girls below sixteen giving birth to children. The average longevity of the products of very early maternity is considerably less than what prevails in communities where such a thing does not prevail. Arguments founded on early deaths in some places on account of poverty, intemperance and crowded habitations cannot serve as answers to the above circumstance. The legitimate course will be to see that efforts are made to counteract all the said evils.

The institution of marriage has now virtually become subject to bargains about dowries and presents which are carried on with a zest that will outbeat that which is being displayed in commercial transactions. Avarice is the ruling passion in the bridegroom market and the custom of marrying girls before puberty has placed the bridegroom's party on a considerably advantageous position over the party belonging to the bride. It is a matter of common knowledge that many Brahmin families have been financially ruined on account of the heavy expenses involved in the marriage of girls. Some Non-Brahmins have recently caught the vice of *vara sulkam* and unless they take care they will also involve themselves in financial ruin. Side by side with the ever expanding bridegroom price, the scales of other presents are rising in a proportionate manner. Monies and presents got without effort naturally lead to extravagance with the result that while the bride's family is ruined, there is no adequate corresponding gain to the bridegroom's family. The position of affairs has reached a crisis and it will not be incorrect to say that in families of moderate means, the brothers would prefer to give an equal share to the girls also in order to secure their shares at least from being

encroached upon the marriage and other expenses of their sisters. The commercial spirit so inseparably connected with the marriage negotiation has degraded the institution of marriage and it would not be incorrect to say that virtually marriage has lost its character as a sacrament. The moral poison introduced into the body of the society is making such a rapid head that in course of time there will be not only financial bankruptcy but also moral bankruptcy. No doubt the Sarda Act is not going to have the magical effect of putting a stop to the present evils all at once. But it will cut the advantageous ground under the feet of the bridegroom's party and pave the way of girls remaining unmarried until they attain sufficient discretion to choose a partner in life with less misery to their parents and to themselves. A mere permissive legislation will not have this effect for the reason that the parents will not be able to resist the tyranny of the so-called orthodox section and will continue in their present ruinous course.

When such evils have crept into the society, it is the legitimate function of the legislature to step in.

As democratic ideas develop themselves in the mind of the nation distinctions in privileges between castes and sexes founded on rules laid down at an age when such distinctions were considered desirable or necessary must disappear and it will be the duty of the legislature to step in to effect such a purpose. It will be unreasonable to perpetuate different treatment of communities and sexes for all time to come.

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Cheques in Relation to Bankers*

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Principal, Sydenham College of Commerce and Economics, Bombay.

THE origin of the cheque may be traced to the drafts drawn on the London Goldsmiths by their customers, when the latter wished to make



PROF. TANNAN

payments to third parties. The following are the true specimens of two of these early cheques :

(1)

Mr. Child—Pray pay unto the bearer the sum of twenty pounds and place it to the account of

E. Pollexen.

London, August 29, 1689.

(2)

Bolton, 4th March, 1684.

At sight hereof pay unto Charles Duncombe Esq., or order the sum of four hundred pounds, and place it to the account of

Your assured friend,
Winchester.

Printed cheques by the use of which depositors could withdraw on demand such amounts as they required were issued by the London private banks about 1780. It was not, however, till the passing of Peel's Bank Act of 1844 by which a practical monopoly of note-issue was given to the Bank of England that the other Joint Stock Banks began to take steps to develop the use of cheque currency

* Adapted from a lecture delivered by me under the auspices of the Indian Institute of Bankers, in Bombay on August 1, 1929.

† See Tannan's "Banking Law and Practice in India", page 106. Butterworth & Co., Ltd. Calcutta. Price Rs. 7-8-0.

which in course of time came to be a characteristic feature of modern banking.

For the legal definition of the cheque we have to turn to section 6 of the Indian Negotiable Instruments Act, 1881, which defines a cheque as a bill of exchange drawn on a specified banker and not expressed to be payable otherwise than on demand. A bill of exchange is again defined by Section 5 of the said Act as an instrument in writing containing an unconditional order signed by the maker directing a certain person to pay a certain sum of money to or to the order of a certain person or the bearer of the instrument. This definition differs materially from the one given in the English Bills of Exchange Act, 1882, as the latter requires the order to be addressed by one person to another. The first requisite of a cheque is, therefore, that it must be an unconditional order in writing. Thus instructions given orally to a banker to pay a certain sum of money cannot be treated as a cheque. Again, the writing of a cheque by pencil is prohibited by the practice of banking, the only general exception known being the cheques drawn in pencil by soldiers at the front during the last War. Secondly, a cheque must contain an unconditional order. The word 'order', however, need not actually figure in the body of the cheque or elsewhere. Generally, the order to a banker is expressed by the word 'pay'. An instrument, however, in the following form cannot be regarded as one containing an order :

Mr. R. B. Paymaster, please let the bearer have seventy rupees and place it to my account, and you will please oblige.

Then the order must be an unconditional one. This means that the payment of a cheque should not depend upon the fulfilment of any conditions either by the payee or some one else. Instructions to the banker, however, to debit the amount

of the cheque to a particular account, to pay the amount for securities which the customer may have purchased or request addressed to the payee to sign the receipt on the back of the cheque will not make the order a conditional one. Thirdly, the cheque must be drawn on a specified banker, and not on any other person. Thus the supply bills on Government treasuries are not on any other person. Thus the supply bills on Government treasuries are not cheques, as the latter are not bankers. The name of the banker must also be specified. These difficulties will, however, be obviated by the use of printed cheque forms. Though the law does not require depositors to draw cheques on the printed forms supplied to them by their banker, the latter may lay down a general rule that he shall not honour cheques unless they are drawn on the forms supplied by him to the customers. But in the absence of such an agreement between a banker and his customers, the former will have to accept cheques drawn on ordinary slips of paper. The advantages of printed cheque forms are that forgery is rendered more difficult as the forger has to obtain one of the forms supplied by a bank to its customer whose signature he wishes to forge, while the customer is freed from the trouble of drafting cheques in the correct form. Again, alterations made on printed forms can be easily detected as also the customers can more easily stop the payment of a particular cheque drawn on a form supplied to him by intimating to the paying banker merely the number of the cheque.

Draft drawn by one office of a bank on another office can be treated as cheques in India although it is not so in England, as in that country for a draft to be a cheque, it must among other requisites satisfy the condition that the drawer and the drawee of the same are two distinct parties and obviously a bank and its branches cannot be considered as such.* Then the

* See Tannan's "Banking Law and Practice in India," pages 112 and 113.

order must be for the payment of a specified amount. A customer may also draw a cheque in terms of a foreign currency, the practice in India being to pay the amount in Indian currency according to the rate of conversion if one is mentioned in the cheque, or failing that, according to the banker's buying rate of exchange on that day. Lastly, a cheque must be payable on demand, though like the word 'order' the term 'on demand' need not figure in the cheque.

We shall now pass on to the consideration of certain important precautions which a banker must take before honouring cheques drawn upon him. The payment of a cheque by a banker carries with it certain risks for the latter. In the absence of sufficient funds at the credit of the customer or an overdraft promised by him, the banker should refuse to honour the cheque. A banker, however, should avoid dishonouring a cheque wrongly, or else he will be liable to pay damages to his customers. The first thing a banker should do on a cheque being presented to him for payment is to see whether it is an open or a crossed cheque. In no case should a crossed cheque be cashed at the counter, unless when presented by a banker. When it is crossed specially to more than one banker except when crossed to an agent for the purposes of collection, the banker on whom it is drawn should refuse payment, if a cheque crossed generally is paid otherwise than to a banker, or if a cheque crossed specially is paid to a banker other than the banker named or his agent for collection, being a banker, the paying banker becomes answerable not only to the drawer, but also incurs liability to the true owner of the cheque for any loss he may sustain owing to the cheque having been so paid. † A banker may also refuse to honour a cheque which is not drawn on him or on the particular bank office at which it is presented, in the absence of instructions to the

† See Section 129 of the Negotiable Instruments Act, 1881.

contrary from the office on which it is drawn. He should also refuse to honour a mutilated or a torn cheque, unless guaranteed by the collecting banker or confirmed by the drawer. No cheque should be honoured unless it is dated, and no post-dated cheque should be honoured before the due date, as the drawer has a right to stop the payment during the interval, and as the banker cannot debit the amount to the account of the customer earlier than the ostensible date of the cheque. Again, if as a result of honouring a post-dated cheque before its due date, another cheque drawn by the same customer in the interval is dishonoured by the banker owing to want of sufficient funds, the customer will be entitled to claim damages for the wrongful dishonour. The paying banker will also forfeit the statutory protection on the ground of the payment of the post-dated cheque before its due date being not in due course. Stale and out-of-date cheques also should not be honoured without confirmation from the drawer. In India ordinarily, it is the practice of bankers to regard cheques which have been in circulation for more than six months as stale ones, though the time limit might vary in the different parts of the country.

Another precaution which the paying banker has to take is with regard to the endorsements on the cheques presented for payment. In case of bearer cheques the banker need not trouble himself about the same. In case of cheques originally payable to the payee or bearer, but which were altered into "order" ones, it was brought home to the bankers in India in 1925* that under the Indian law such instruments could be treated as payable to order, and consequently the endorsements on them should be examined until the position of the bankers in this country is brought in line with that of the bankers in England by the amendment of the law.

*Forbes, Forbes, Campbell & Co., vs. Official Assignee, Bombay. (Bombay Law Reporter, XXVII, page 34.)

In the case of order cheques, a banker must see that the endorsements are in order. Thus if a cheque is made payable to 'R. M. Chetty' or order, the endorsement will not be regular if the cheque is endorsed 'R. M. Chety,' or if it included a courtesy or other title. It is, therefore, necessary to see that the endorsements on order cheques are apparently in order, which is not the case when the spelling in the endorsement differs from that of the payee's name as given in the cheque. As the banker, however, cannot obviously be expected to know the signatures of the payees of the cheques drawn on him, he is protected in case of a forged endorsement, provided the payment is made in due course.* Section 10 of the Negotiable Instruments Act defines payment in due course as

payment in accordance with the apparent tenor of the instrument in good faith and without negligence to any person in possession thereof under circumstances which do not afford a reasonable ground for believing that he is not entitled to receive payment of the amount therein mentioned.

Payment of a cheque with an irregular endorsement is regarded as evidence of the negligence of the paying banker, who will consequently be deprived of his statutory protection referred to above. After satisfying himself regarding the above points, the paying banker has to see that the cheque which he is required to honour is one signed by his customer or some other person duly authorised by him. In case the paying banker is not supplied with the specimen signature of the authorised agent, the cheque cannot be honoured. While the banker has to carry out the instructions of his customers, the former has at the same time to safe-guard his own interests. If, therefore, the signature on the cheque happens to be different from the specimen signature supplied by the customer, the banker will be justified in returning the cheque with a slip bearing the words "Drawer's signature differs from the specimen signature supplied —". Of course, if the banker is sure that

* See section 85 of the Negotiable Instruments Act, 1881

the signature on the cheque is that of his customer who has drawn the cheque, he can safely honour the cheque as his customer cannot dispute the payment on that ground. It may be added that the banker has no right to debit the customer's account with the amount of a cheque bearing forged signatures except in cases where the customer has led the banker to believe in the genuineness of the signature or when the former is a party to the forging of the same.

Having considered the position of the paying banker, we shall now turn our attention to the consideration of the position of the collecting banker. First of all, it must be clearly understood that a banker has no protection in regard to the collection of open cheques, as the statutory protection given to him under section 131 of the Negotiable Instruments Act, 1881, is confined to cheques crossed *before these are received by him*. The reason for thus discriminating between the crossed and the open cheques is that while the latter can be collected by customers themselves, the former can only be collected through a banker. To claim the statutory protection, the collecting banker has to collect the amount in good faith and without negligence. While good faith on the part of bankers is generally presumed, they must use all care to avoid the charge of negligence. Thus a banker should not collect an order cheque if it bears an irregular endorsement, while in the case of *per pro* endorsements he should see that it is made by a duly authorised person. While collecting cheques for institutions whose secretaries are allowed to endorse, care should be taken not to collect such cheques for the credit of their personal accounts. Again, a banker should see that a cheque is crossed before he accepts it for collection from a customer. It should also be remembered that a collecting banker can claim the statutory protection only for those cheques which he collects as an agent, and not for those for which he receives payment as holder for value.

When he purchases an out-station cheque, and gives cash for the same, he is regarded as the buyer of the cheque, and consequently no protection can be claimed for the same.

As the collection of the cheque must be on behalf of a customer, it is necessary to know who can be called a customer. According to the older view represented by Sir John Paget, "To constitute a customer, there must be a recognisable course or habit of dealing in the nature of regular banking business." According to this, two essential conditions were required to be satisfied, in order to enable a bank to treat a person as its customer. In the first place, there must be a recognisable course or habit of dealing between the bank and the person, and it is probably due to this view that bankers refused to open new accounts with crossed cheques given for collection. In *Leadbroke vs. Todd*,* however, Mr. Justice Bailhache said that the relationship began as soon as the first cheque was paid in, and accepted by the banker for collection. In *Commissioners of Taxation vs. English, Scottish, and Australian Bank Ltd.*,† the Privy Council held that the word customer signifies a relationship in which duration is not of essence and includes a person who has opened an account on the day before paying in a cheque to which he has no title. The second requirement that the dealing must be of a banking nature can be understood by knowing what are the different kinds of banking activities. Surely, a person who buys a postage stamp occasionally from the bank's cashier, or gets change for an Indian currency note, cannot be treated as a customer. In this connection it is necessary to remember that the banker has to show due diligence in the matter of collecting cheques. Thus he must not make delay in presenting the cheque and should also, in case of its dishonour, inform his customer either on the day of the dishonour, or, at the latest, on the following working day.

* 1913. 19, Common cases. page 353.

† (1900) A.C. 683.

The Indian Princes and Swaraj

BY PROF. HARI CHARAN MUKERJI.

COMMENTING on the fourfold demand advanced by the Gaekwar of Baroda in a state banquet given in honour of the visit of the Viceroy, *viz.*, the enjoyment of autonomy by the States within their borders, respect of their treaty obligations by the Government of India, the setting up of some independent court of arbitration to which all disputes between the States and the latter can be referred to and lastly the enjoyment by the States of an effective voice in the counsels of the Empire proportionate to their importance, the STATESMAN observes that the Independence-wallahs as well as hot-headed Liberals should do well to note these points and to concede these demands for they all seem to be just and legitimate. The nationalists also urge no objection to these provided that the Princes first of all set their own house in order and concede the just demands of their own subjects who have been long agitating for the most elementary rights of citizenship. These can be summed up as security of life and property, freedom of speech and association and of constitutional agitation. The citizens of the States have also got another grievance, *viz.*, that the greater portion of the revenue of most of the States instead of being employed for the welfare of the people is spent on frivolous luxuries and amusements. The rulers of most States have not ceased to look upon them as their personal property or zemindari. There is the greatest need of the drawing up of a civil list strictly determining the sum to be spent for the upkeep of the Durbar and the pensions to be paid to the relatives of the Princes as well as others. The British Indians can very well realise the nervousness of these Princes when everything is in the melting pot and momentous changes are foreshadowed. They also realise that without the goodwill and co-operation of the Princes, the establishment of Swaraj

will be nothing short of an impossibility. But consistent with their principles no other course is left open to them than to openly and unequivocally profess every sympathy for the subjects of those states who are agitating for constitutional reform engaged as they themselves are in a similar struggle with an irresponsible bureaucracy. They would have been the worst hypocrites if they have done anything else with a view to placate the Princes whose co-operation they need so sadly. That would have been cutting the ground entirely from under their own feet. Moreover, in a free or self-governing India, the existence of these autocratic states will be an anachronism and a source of danger both to the Princes and people of India, for autocracy in the states will not fail to react on British India in various ways. These will be the plague spots from which infection will spread in all directions. The Princes will do well to realise that the death-knell of autocracy has long been sounded and that they should do well to adapt themselves to changed circumstances.

With this proviso, the nationalists will have no objection whatsoever in accepting *in toto* the terms of the Princes. All other demands including that for an impartial tribunal to which they can appeal in case of difference with the Government of India as well as their claim to have an effective voice in the counsels of the Empire are perfectly just and legitimate, and no nationalist who is worth his salt will take exception to them.

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Raja Ram Mohun Roy in South Africa

BY MR. S. A. ROCHLIN.

Cape Town, South Africa.

IT is nearly a hundred years since the great Raja Ram Mohun Roy—"The Father of Modern India"—rounded the Cape of Good Hope on his historic voyage and mission to the England of William IV. A noteworthy event it is in modern Indian annals, becoming more emphasised as the years roll by. And, as it will be seen, there is a distinct South African connection with the subject of this article. Such an aspect of Raja Ram Mohun Roy's career has been neglected by the biographer, and only after some study of old Cape Town newspapers, it is at all possible to evaluate such a contact.

It will be remembered that Raja Ram Mohun Roy left Calcutta for London by a ship named the "Albion", which landed at Cape Town in the second week of January, 1831. On his arrival at the Cape, the famous Indian statesman immediately gained the attention and esteem of the small band of local European intellectuals. This was due, in a way, to the great prestige he held among his compatriots in his Mother-land. Secondly, his opinion on progressive religious doctrines aroused an extraordinary interest in his personality in European circles in India and abroad. For example, one of the leading Cape Town journals of the day, the SOUTH AFRICAN COMMERCIAL ADVERTISER—in its issue of January, 29, 1831, wrote as follows:

Ram Mohun Roy, a distinguished Brahmin, who has left the Cape on his way to England, has favoured us with a copy of the following Petition, signed by Natives of India, and praying that the burning of widows, so long sanctioned by that most humane, religious, and honourable body of Merchants, the East India Company, shall not be resumed, the same having been declared a felony by the present Governor-General. One cannot but smile at the earnestness of this petition against murder, addressed to a House of Christian Legislators, as implying a doubt of their Honour's sanity; and yet how long is it since those very exalted personages defended, vindicated, and patronised a system of robbery and murder, compared with the extent and violence of which a few incriminations in Hindustan are but, as it were, a hole in one's stocking.

Ram Mohun Roy himself is a very remarkable man. He has renounced the superstitions of his country, and

adopted many of the doctrines of Christ. He is an ardent philanthropist, a liberal patron of Education, and a real friend of liberty. He still retains the customs of his caste, and tends to remain a pure Brahmin, which, it seems, is not inconsistent with an open profession of Christianity or at least Unitarianism, which is an approach to the higher faith, the people of that persuasion recognising the authority of Christ as a Teacher and Prophet, and opposing Polytheism and the worship of idols. We wish him a prosperous voyage, and increase of happiness.

But these remarks of the Editor of this important Cape journal were straightway challenged by a well-known contemporary Cape Town inhabitant. He was a Dr. Fairbridge, whose grand-daughter at the present day is a distinguished South African novelist and historian—Miss Dorothea Fairbridge. This Dr. Fairbridge, apparently, was an enthusiastic admirer of Raja Ram Mohun Roy, and defended him in the South African Press, his *nom de plume* being "Bereus." And here is how he defended the name and fame of his Indian friend. His letter is to be found in the next issue of the S. A. COMMERCIAL ADVERTISER, reading as follows:

To the Editor: Sir:—I read, with surprise in the ADVERTISER of yesterday, some observations on the creed of Ram Mohun Roy. Being perhaps more fully acquainted with his principles than the writer of that article, I trust you will allow me, in his absence, to correct a statement which, I am sure, he would read with pain. In doing this, I must distinctly disavow all intention of entering into any theological controversy (for which I consider the columns of a public Journal an improper vehicle), or of defending the tenets of the Christian Church, of which Ram Mohun Roy is a member.

The writer states that this distinguished "Brahmin has adopted many of the doctrines of Christ." May I ask which of His doctrines he has not embraced? Ram Mohun Roy, with other Christians, receives as the Messiah, Jesus of Nazareth, a man approved of by God, by miracles, wonders and signs, which God did by him; he believes that "there is none other God but one. For though there be that are called gods, whether in heaven or on earth, (as there are many gods and many lords), but to us there is but One God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him." He further holds that this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

This may not be orthodox—it may be but "an approach to the higher faith"; "but it is at least scriptural"; and the simple-hearted Brahmin is contented to leave to others the catechisms, confessions, and deeds of men, and to draw his *faith* from the fountain of the Holy Scriptures alone.

The writer goes on to say that Brahminism "it seems is not inconsistent with the open profession of Christianity, or at least Unitarianism which is an approach to the higher faith, the people of that persuasion recognising the authority of Christ as a Teacher and Prophet, and opposing Polytheism and the worship of idols." Surely, Mr. Editor, this is neither candid nor fair. What would be said of the liberality of the Catholic who should write the following paragraph:—The British Government at last determined to support the Missionary cause by sending to India a bishop, for the purpose of converting the Natives to Christianity, or at least to the Church of Englandism, which is an approach to the higher faith, the people of that persuasion recognising the Athanasian Creed and opposing the abolition of titles.

The distinction attempted to be drawn between Christianity and Unitarianism is unfair, inasmuch as it might equally well pass for a definition of Mohammedanism. Would that all classes of Christians initiated the humility of St. Paul, who says, "If any man trust to himself that he is Christ's, let him of himself think this again, 'that he is Christ's even so are we Christ's'."

Moreover, a similar argument took place in the columns of another local periodical between Dr. Fairbridge and a Mr. A. J. Jardine, a journalist, who was also the librarian of the Cape Town Public Library. The periodical in question was called the CAPE OF GOOD HOPE LITERARY GAZETTE, of which Jardine was the Editor. Therein—in the issues of May 4 and June 1, 1831, respectively—are to be witnessed communications regarding Raja Ram Mohun Roy's theological stand-point from both angles of thought; Jardine being a strict fundamentalist in Christian philosophy. On the whole, it was more vehement in tone than was the discussion in the SOUTH AFRICAN COMMERCIAL ADVERTISER.

Then, too, in the course of one's study of the literary material at hand, we gather that, while at Cape Town, Raja Ram Mohun Roy cemented his friendships with one or two local prominent people. This is to be plainly seen in the case of Dr. Fairbridge. In the year 1833, when the Raja Ram Mohun Roy died in England, Dr. Fairbridge wrote a long letter to the S. A. COMMERCIAL ADVERTISER, commenting on his death and praiseworthy character. When at the Cape, Raja Ram Mohun Roy, "expressed to the writer of this letter his regret that there was no Unitarian Church in Cape Town, and

generously offered his pecuniary assistance in forwarding so desirable an object. In my daily intercourse with him, theology was a frequent topic of conversation, and consequently, I had a favourable opportunity of knowing his sentiments on this important subject. So far from doubting his Christianity, I thought his zeal amounted almost to enthusiasm, for he talked of visiting America, for the sole purpose of having an interview with that eloquent champion of Christianity, Dr. Channing." In fact, let it be noted, that the Unitarian Church was founded in the 'sixties of the nineteenth century, so that Raja Ram Mohun Roy was a little bit more advanced in this particular matter than most of the South Africans of his generation.

Apart from this, Raja Ram Mohun Roy was honoured at Cape Town in other ways. For instance, he was elected an honorary member of one of South Africa's earliest learned body, which included in its membership roll several of the greatest scientists of the day. This learned body was known as the "South African Literary and Scientific Institution" (See the SOUTH AFRICAN QUARTERLY JOURNAL for 1833, vol. 2, page 23).

He was also one of the first subscribers to the University of Cape Town, which was established in 1829, and is one of the oldest academies of its kind in South Africa (*Vide THE HISTORY OF THE SOUTH AFRICAN COLLEGE*, by Prof. W. Ritchie, vol. 2, page 810.) Recently, this University celebrated its centenary, but no mention was made of Raja Ram Mohun Roy's connection with it. He is the first Indian to be so linked with any institution of learning in South Africa—indeed, the first non-European to deserve this honour. And thus his name should be treasured at all times by those who uphold India's credit in the Southern Hemisphere.

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

The Round Table Conference

BY MR. R. G. PRADHAN, M.L.C.

INDIA has now reached a stage in her struggle for *Swaraj*, in which it seems almost certain that the relations between Great Britain and herself will either be permanently placed on a satisfactory basis, or strained still further with the result that the movement for national independence will increase in strength. There can be no doubt that the decision of His Majesty's Government to hold a Round Table Conference to discuss the question of constitutional reforms, with a view to formulating proposals to be subsequently laid before Parliament, is a wise one. But everything depends upon the terms of reference to the Conference, and the success of its deliberations. It is obvious that the terms must be quite comprehensive; they must, above all, include the question of the immediate establishment of responsible government and Dominion Status. They must not be based on the principle of 'the gradualness' of progress, of constitutional advance by stages or in instalments to be determined by Parliament from time to time. The conditions and qualifications laid down in the Declaration of 1917 and in the preamble to the Government of India Act, 1919, for the full realisation of responsible government, must not be insisted on; and the question of the immediate establishment of responsible government must not be excluded from the purview of the Conference. If this question is not included in the terms of reference, the Conference is foredoomed to failure. Political India will, in that case, be perfectly justified in boycotting it just as she boycotted the Statutory Commission. The assumption that India is not

yet ripe for full responsible government, and, therefore, the scheme of reforms to be formulated for adoption by Parliament must necessarily fall short of it is one which she cannot, and will not, accept; and if the Conference is to enter on its task on this basis, it is no use convening it at all, as, in that case, leaders of political India will be bound to refuse to take part in it. The first condition, then, of the success of the Conference is that it must be quite open to it to consider the question of the immediate establishment of full responsible government. This is such an obvious condition of India's co-operation and of the success of the Conference, that it will be extremely strange if the question is not included in the terms of reference.

But this is not the only condition upon which the success of the Conference depends. It must be a heart-to-heart Conference of equals and friends, meeting together to solve, in all sincerity and with perfect goodwill one of the biggest problems which the British Government have to face, upon the satisfactory decision of which hang great issues involving, not only the well-being, progress and happiness of three hundred millions of the world's population, but also the supreme ends of international peace, harmony and solidarity. As long as India is denied her full political status, and, consequently, as she continues to seethe with unrest and discontent which naturally excite foreign ambition, hatred and intrigue, international peace is an impossibility. The great issues involved in the outcome of the Conference must be fully and keenly realized; and the British Government

must be animated by an honest and single-minded determination to solve the Indian problem once for all, and, thereby, to bring peace, contentment and prosperity to a great ancient land. The British Government and the representatives of the Indian Princes must place all their cards on the table; there must be the freest and frankest exchange of views; all the difficulties of the problem must be courageously faced with the sole desire of overcoming them as far as possible. There must be no mental reservations, no desire to get the better of any party, no trace of unstraightforward diplomacy, of the Machiavellian spirit or method. Indian political leaders are not diplomatists; they are innocent of the subtle arts of diplomacy; nor are they skilled in the methods of negotiation. The conditions which they seek to impose beforehand, and the stubbornness which they sometimes show, and which appears so unreasonable to the Government and British statesmen, are really due to the fear they naturally feel, that, in a face-to-face conference, their lack of training in the fine arts and methods of negotiation may place them at a disadvantage. No attempt must be made to take the slightest advantage of this lack of training. * * *

On the other hand, Indian political leaders must realize the prodigious responsibility that now rests on them. Assuming that the terms of reference to the Conference are satisfactory, it is their clear duty to join it in the proper spirit, and make the best use of the opportunity they have got of proving and justifying India's claim to the immediate grant of responsible Government and Dominion Status. If the terms of reference are not satisfactory, they will, of course, be justified, as we have

already said, in having nothing to do with it. But if they are, the policy of non-participation will be foolish and suicidal. Nor will it be wise to insist on difficult or unnecessary conditions before offering co-operation. The dominant question is the immediate attainment of *Swaraj*; while *Swaraj* cannot wait, every other question, however important in itself it may be, can afford to do so. The imposition of conditions to which the Government may not be able to agree, or which may add to their difficulties in a Parliament in which they have to face a powerful opposition, must not be allowed to impair the chances of the immediate realization of our political goal. Provided that the Conference is permitted to consider the question of the immediate attainment of responsible Government, it will be a grave blunder on our part, if we do not offer the sincerest and most unreserved response to the gesture of the Government. Political amnesty and other things are bound to come afterwards, if the Conference is successful; it will be a wrong policy to insist on them as pre-requisite conditions of co-operation.

The first thing that must be done is to adjust our internal differences. It is no use appealing to the principle of national self-determination, and asking the Government to act up to it, if India herself will speak with many discordant voices. If we cannot agree among ourselves, the right of final decision must necessarily—no less morally than legally—belong to the British Parliament; and then to question that right is ridiculous. On the other hand, if we settle our differences, and our representatives, who may be invited to the Conference, are able to speak

with one voice, and to press a common constitutional scheme, Parliament will find it extremely difficult, if not impossible, to defy the Indian national will and reject our united demand. And if it does, India will be justified in seeking to enforce her will by every fair means, however strong or drastic it may be. With India's national will defied, and her united, national demand rejected, is it possible to arrest the movement for national independence? That movement may not succeed in the long run; the history of Ireland may, perhaps, be repeated; after a long and bitter struggle, the Government may be persuaded to do what may and should be done now. But what will be the price that will have to be paid in the meanwhile? What right have the British Government and Parliament to demand that price, or to make its payment inevitable? No nation will be morally justified in prolonging its overlordship or supremacy over another at such a heavy price, involving the flaring up of some of the worst passions of which human nature is capable. Even from considerations of what the British consider to be the best solution from their own point of view, much less for the maintenance of vested national interests, or for mere *amour-propre*, to demand such a price will not only be an act of grave injustice, but also be utterly opposed to canons that, as our experience during and since the Great War has clearly shown, are the only right canons that ought to govern the relations of a great enlightened Power with a dependency that is struggling to be free, and seeking to realize its fullest national self-development. Liberalism and magnanimity are the best policy in such a case. The moral effect of the settlement of our own

differences and of the formulation of India's general will to use a Rousseauite expression, as regards our political status, will be tremendous. It will be the greatest and most conclusive proof we can give of our capacity for self-government. The achievement of unity regarding the constitution we want, will be the consummation of our nationhood; it will always stand us in good stead in future. All the communities in India have to create common traditions and a common history, and the formulation of a constitution to which all of them agree will be an historical achievement which will go to make that history and those traditions, and to which we can all look with satisfaction and pride. Fortunately, our differences are not of a fundamental or radical nature; they do not concern the question of the immediate transfer of all political power and responsibility from the British democracy to the Indian electorate; they relate mainly to the question of communal representation. On the basic issue of the immediate grant of full responsible government, there is no cleavage of opinion between the Muslim and non-Muslim communities. Political India is, on the whole, agreed that the immediate grant of full responsible government would be quite justified. There may be differences of a minor character as regards the exact system of responsible government that should be introduced. Some may think that the residuary power in a Federal India should be vested in the State Governments and not in the Federal Government; others may hold the contrary opinion. The allocation of subjects and sources of revenue between the Central and Provincial Governments may admit of differences of opinion. Second Cham-

bers in provinces may appeal to some as essential; others may consider them as costly superfluities, if not positive clogs to progress. Adult suffrage may be advocated by some; others may think that, if it is at once introduced, the electoral machinery will break down. But all these differences do not touch the essence of the problem; they do not arouse feeling and are, therefore, easily capable of adjustment. They are, besides, indicative of an intellectual activity which is itself essential to the proper working of responsible government. The problems of self-government and democracy all over the world are such that they naturally call for freedom of thought and produce diversity of of opinion.

The great question on which India is divided is the question of communal representation. It is not a purely intellectual question, since it is bound up with the feelings of communities; and unless its solution gives general satisfaction, the relations subsisting between them may not be friendly, and, in consequence, the working of responsible government itself may be adversely affected. It is, therefore, essential that an agreement on this question should be reached. Judged on its merits, the solution proposed by the Nehru Committee is, as we have already said, the best. But a considerable section of Muslim opinion is strongly opposed to it; and unless, it can be persuaded to accept it, wise statesmanship demands that in the interests of unity which ought to be the decisive consideration, efforts should be made to reach another solution which might receive the support of the majority of the Muslim community. If these efforts fail and if our

Muslim countrymen, as a community, still desire the retention of communal electorates, their wishes should be respected, and all should agree to the continuance of the existing system of communal representation. A new system of representation should not be imposed upon the Muslim community or any other minority against its wishes. A system of representation which provides for communal electorates is far from perfect; in the long run, it must be abolished and replaced by a system of joint electorates. But it must be remembered that no system of representation has yet been devised in any country, which is not free from defects. Communal electorates under a system of full responsible government will not produce such evil consequences as some people attribute to them; and when all the communities co-operate in working responsible government, time will surely come, in the very process of national evolution, when those who are now bent upon retaining such electorates will themselves realize that they may safely be abolished. Full responsible government with communal electorates is to be preferred to joint electorates without full responsible government. The question of communal representation is not one on which India should be divided; it is not worth while doing so. Astute statesmanship, bent upon dividing India, and taking advantage of her divisions, may well emphasize the evils of communal electorates and even exaggerate them, knowing full well that Moslem feeling on this question is so keen that the Moslem community will not agree to joint electorates. But we must realize that, however desirable it may be to do away with communal electorates, if time is not yet ripe for it, national unity should not be sacrificed on the altar of a better, but, for the present, impracticable system. The achievement of national unity is infinitely more urgent than the abolition of communal electorates. Indian representatives should go to the Conference fully agreed on this question; it should not be left to the arbitrament of Parliament.—*(From the author's forthcoming book "India's Struggle for Swaraj.")*

Have We A Wilberforce To-Day?

BY MR. N. EASTERBROOK.

IF Wilberforce were alive to-day, what role would we expect to find him playing in modern public affairs? As we read through the history of the world, we find ourselves wondering at the apparent coincidence in the arrival, always, of the right man at the right time. To what extent the man is the fortunate debtor to circumstances, and how far circumstances owe their greatness to the man is a debatable point, but it is an indisputable fact that the one adds lustre to the other. To extract one of these historical lives from his own period and to plant him down in our midst to-day might throw more light upon this statement.

Wilberforce, at the time immediately before he adopted the cause of the slaves, was a popular member of a wild and pleasure-loving society. He was in demand at all the most fashionable dinner parties; he was a regular attendant at the gambling tables so well patronised by Fox and his friends; and was by no means impartial to the flattering attentions of the somewhat loose society ladies of the times. Suddenly, there came to him, in the midst of all this revelry the call to a more serious life; his past rose up before him as a spectre of wasted gaiety and superfluous pleasure. He became embroiled in the Evangelical revivals and discovered that he possessed a soul having ideals which required nourishment and satisfaction. He had already been a Member of Parliament for some time, and a close colleague of the youthful and brilliant Prime Minister, Pitt. Born in the same year, they had come into early contact with one another and thereafter had remained intimate friends until the somewhat premature death of Pitt had separated them.

It was in this walk of life, therefore, that he sought satisfaction for the spirit of service which possessed him.

He assumed considerable interest in the social problems of the day, whole-heartedly supporting the ingenious measures proposed by his colleague for the alleviation of the country's financial burdens, a legacy from the disastrous War of American Independence. Besides social reconstruction, he took an active interest in the Imperial problems of the day. When the first rumours of the malpractices of the East India Company reached the House of Commons, he gave full scope to the strict impartiality of his conscience; and at the actual impeachment of Warren Hastings, his was the deciding influence which led Pitt to cast his vote in support of the charge of corruption. But these were not sufficient to satisfy the needs of his hungry soul. They only appealed in part to his generous spirit of humanity. There was something much bigger required to bring peace and contentment to his restless spirit; something to which he could devote his whole bodily and spiritual strength. Thus we have the man in receptive mood waiting on the alert for the appearance of his life's objective.

Across the seas, many thousands of miles away, there arose a grim picture of helpless blocks of Negro humanity; a prey to the domineering and wealth-seeking passions of the more highly developed white races; spectre of cruelty and torture, misery and hopelessness, death and suffering. It was at this time that lurid tales began to percolate their way through to the home countries, and soon pamphlets made their appearance bearing eye-witness descriptions of barbarous oppression. Returning missionaries enlisted the support of their churches: and thus the first spark of humanity was fired within the hearts of the Public who demanded that "Freedom"—a word so blessed to them should not be the privilege of a few but the birth-right of all. But the vested interests of an antagonistic oligarchy remained untouched by this

cry of the oppressed. Where was the man strong enough, brave enough, and noble enough to champion the cause, to fight its way through the barriers of prejudice and avaricious Imperialism? Was it not natural that the voices of nearly two million souls crying out for the services of a deliverer should penetrate to the ears of one waiting eagerly for the call? There can be no doubt that Wilberforce, with his parliamentary position, his financial independence, and his strength of character was the one man most suited for such a task.

To what then, we may ask ourselves, would such a man devote himself were he to live amongst us to-day? Where would Wilberforce find fertile soil for his ideals; wherein could he seek work for the energies, and peace for his soul? Britain has her problems to-day, remarkably similar to those which existed after the Treaty of Versailles in 1783—unemployment, slums, poverty, difficulties of trade and the many other social questions; she has her political difficulties in India and Egypt. To all these we may assume that Wilberforce would adopt the same attitude as in his previous life: he would give his full support to whatever measures would appeal to his sense of moral right, leaving the actual solution of the problems to the more expert brains trained for each particular one. But for his own championship he would look for something with wider scope; something which would be of service to humanity as a whole rather than to a particular section of it, and to which he could apply wholeheartedly the lofty conceptions of his Christian principles.

What is our picture of the same mind which, one hundred years ago, in days of limited travel and restricted knowledge was able to visualise from the missionaries' pamphlets the vivid realities of the sufferings of slavery? We see it reading to-day of mankind's suffering through the Great War. The devouring sharks which followed

in the wake of the slave ships along the deathly 'Middle Way,' would these be more eloquent to him than the seven million war graves which to-day lie scattered round the world? The cries of pain, the broken limbs, the scarred flesh, witnesses of the slave-drivers' cruelties, would these shout their protests louder than the silent suffering, the dismembered bodies, the wrecked lives which even now still surround us? "The slaves must be happy," said one defending planter, "for look at the ornaments with which they bedeck themselves"; do these shine more brilliant than a Man-of-war or the vain polish of a Military Command? In all these playthings of war, he would see the same shackles as those which bound half-civilised Negroes to the galleries of their slave-ships. But now war is the master, and mankind its slave. To lead in the work of liberation of man from this scourge would be the task to which Wilberforce would devote himself to-day. "Wilberforce and the Abolition of Slavery," is our conception of the past; "Wilberforce and the League of Nations," would be that of to-day.

"Impractical," was the first criticism he met in 1787; it took him forty-seven years to prove the contrary; and what is forty-seven years in the life of mankind?

"The world has always practised slavery in the past, how can you expect to change human nature in the future?" Was another line of attack adopted? By his determination to discover an alternative and by his implicit faith, he was able to show how this could be done.

But the most deadly enemies of all to his schemes were those of suspicion and vested interests; for oppositionists argued that even if Britain were to abolish her slave trade, it was uncertain that other and less scrupulous nations would follow her example; whereas until then Britain had enjoyed the largest share of the trade, the market would be left open for her rivals to

exploit freely, thus threatening the position she held as a first-class power. To combat this obstruction, Wilberforce called upon Public opinion which he knew he had ranged behind him in support, and by his perseverance and untiring persuasion he wore down Parliamentary resistance. He maintained a vigorous and unceasing propaganda both at home and abroad. It is noteworthy that he succeeded in raising the question to a position above Party issues, winning over to his side not only Pitt, but also the latter's inveterate enemies Fox and Grenville—a unique achievement in those days. It was in 1807 that the bill for the abolition of the Slave Trade finally passed through Parliament, and Wilberforce's faith in the effect of England's example upon the world was soon rewarded. By 1815, every important nation in the world with the exception of Spain had pledged itself. Spain stood out on account of the capital cost of the abolishment to her planters. In 1817, Wilberforce was able to persuade the British Parliament to vote a grant of four hundred thousand pounds to compensate these Spanish planters, and by this means secured that country's signature to the covenant. To obtain this grant to-day when the national budget is eight hundred millions sterling annually would be a great achievement in the cause of philanthropy; by how much the greater, therefore, must we measure the man's efforts a hundred years ago when the Budgets were scarcely a tenth of this sum?

It may here be stated that although America signed the Covenant in 1815, later owing to a failure to agree to "the right of search of ships" she broke away.

It is indeed remarkable to draw the parallel which exists between the vicissitudes which were experienced during all those years of the establishment of the Abolition of Slavery and its Emancipation and those which are met with to-day in the growth of the League of Nations. The basic

difficulties of each are similar. Each one is accused of impracticability; each one gives rise to difficult problems of international politics; each one relies upon the establishment of mutual trust between all nations; each one has to combat the bogey of vested interests. They were all encountered on the previous occasion, and one by one overcome by Wilberforce. Publicity and propaganda were his chief weapons, supported by his energy and indomitable faith.

Have we not therefore, all the symptoms of a great epoch before us to-day, even as a century ago? That the League of Nations is progressing and developing there can be no denying; whether or no there is a Wilberforce amongst us is not apparent. Nor can we tell whether the advancement of the League of Nations would have been more rapid were it to possess such a man as the Emancipator. All we can do is to consider the effects of such a life moving across the scenes of the League to-day.

Wilberforce's most powerful weapon lay in his appeals to public opinion; he derived his strength from the knowledge of its united support. It seems difficult to believe that with similar tactics it would have taken him nine years to obtain Great Britain's assent to the signing of the Optional Clause, one of the main pillars of the Covenant.

Each launching of a battleship in the world to-day would sound to him like the crack of the slave-driver's whip; whilst where is the difference between the conscript of to-day and the slave of yesterday, except that war makes conscripts of us all? Again, we may wonder, what would be the attitude of the man to America, the man, who, on the former occasion, presented King Louis with a model of a slave ship made exactly to scale—a grim reminder of the miseries which his country was inflicting upon a section of mankind? And now America—who, on the previous occasion, was the only civilised power of repute to stand out from the agreement and to deny the right of

freedom to those unhappy slaves; America, whose flag for over forty years was the one recognised emblem under which a slaveship could ply its trade with safety; would it be necessary for him to-day to remind her people of this, to ask them if it was their desire to repeat that chapter in their nation's history?

Economically, we know, the League is making strenuous efforts in order to secure some degree of international co-operation, but progress is not very rapid. We may enquire whether greater success would have rewarded the efforts of the man who persuaded each nation in turn to abandon one of its most lucrative trades; to inspire in each one that mutual trust so as to enable it to rely upon each other's goodwill and commercial integrity.

And finally, the rising generation, the lives to whom the horrors of war are now nothing but historical records and the anecdotes of parents,

would he not see the necessity for a revision in national education; so to train youth as finally to eliminate war and its vain glories from its maturing mind? Is not international co-operation equally essential on this point? The recent Boy Scout Jamboree, the celebration of the coming of age of the movement, has brought to the fore the possibilities of the cultivation of an international outlook throughout the youths of the world; would Wilberforce allow this significance to slip by untouched?

These are a few of the backgrounds over which we may visualise this remarkable personality moving to-day. That the play and its characters already exist there is no denying, but whether or not the leading role is absent, we can only conjecture.

Wilberforce led the whole world in the struggle for humanity one hundred years ago; is there such a man amongst us to-day?

THE HEART'S DOOR

BY
MR. CYRIL MODAK.

Stand at the door of my heart all alone,
Wrapt in the cloak of the night;
Listen to what these fond fancies bemoan,
Spirit of sweetest delight!

Silently stand at the door and o'erhear
Love-thoughts of you that are speaking,
Longings that whisper your name very dear,
Sorrows for you that are shrieking.

Darkness will hide you, and no one shall see
Who at my doorstep is standing;
Only your pulse all aflutter may be,
Your pride its plumage expanding!

Open the door, if you please, then, my dear!
Enter and sit on your throne:
'Tis so delicious to feel you are near,
To worship you, Love, all alone!

THE LITTLE CLAY CART

BY DR. S. K. DE, M.A., D.LITT., (LONDON),

University of Dacca.

THERE lived in Ujjayini a young man of breeding and refinement, named Charudatta, who was by profession a wealthy merchant but by birth a high-souled Brahmin. By the qualities of large-heartedness, nobility and uprightness, as well as by his culture and good taste, he had won the admiration and respect of the whole city, but his princely liberality had in course of time reduced him to extreme poverty; for, never was a needy man turned from his door, and he had adorned the city of Ujjayini with mansions, cloisters, parks, temples, pools and fountains. Deserted by all in his adversity and disillusioned, he would have abjured the world and sought the hermitage, but that his noble and faithful wife Dhutadevi, his little son Rohasena and his whole-hearted friend Maitreya had cheerfully shared his poverty and distress. Of his large train of retainers, only two remained in his old and decayed house, the maid Radanika and his personal servant Vardhamanaka.

One night, after Charudatta had finished his evening devotions, he said to Maitreya: "Friend, I have made my offerings to the household deities. Will you now go and offer sacrifice to the Divine Mothers at the place where the four roads meet?" "Not I, indeed," replied Maitreya, "you have worshipped the gods, but have they been gracious to you? What is the use of worshipping?" "Speak not profanely", said Charudatta, "it is the duty of every householder." "No, I am not going", replied Maitreya doggedly, "you must send somebody else. Poor Brahmin that I am, everything goes wrong with me; it is like a reflection in the mirror, the right side becomes the left, the left becomes the right." At that hour of the evening, even the king's highway was not safe,—such was the state of law and order prevailing in the city! Courtesans, rogues, bawds, gamblers, thieves, political schemers and royal favourites were abroad; and how could a timid Brahmin like Maitreya go out alone? At last, on the assurance that Radanika would accompany him

with a light, Maitreya opened the front door and came out.

Suddenly the lamp went out. Near the door, under the cover of falling darkness, was standing for shelter the unfortunate Vasantasena, a famous courtesan of Ujjayini. She had put out the light with her skirt and entered, silently and unperceived, into the house. In confusion, Radanika waited, while Maitreya went back to re-light the lamp.

Who in Ujjayini did not know Vasantasena for her grace, dignity, wealth and beauty, and who, except a cowardly, ignorant and brutal wretch like the king's brother-in-law, Samsthanaka, did not honour her? Strange as it may seem, it was possible in that ancient society to be a courtesan and yet retain self-respect. As in the Athens of Perikles, so in ancient India, the courtesan was not without accomplishments; she possessed wealth, beauty and power, as well as literary and artistic taste, and occupied an important position in social life. Men of wit, culture and rank did not disdain her society, and this contact probably saved her from degradation.

All this, however, did not prevent the king's brother-in-law Samsthanaka, a man of depraved and despicable character, from attempting to win her person by cunning and gold. His position as the king's brother-in-law and his wealth made him believe that he could do whatever he liked; but Vasantasena had never been mercenary, and, as she was universally honoured, he did not dare to use force. In spite of his association with courtiers of breeding and refinement, he had skill only in perfidy and deceit. All Ujjayini hated and feared him for his ignorant conceit and brutal lust, and it was no wonder that Vasantasena found his attention most unwelcome.

That evening Vasantasena had been abroad in the street accompanied by her servants, who however had fallen behind. Taking this opportunity, Samsthanaka, with his profligate followers, had pursued her, and made the most

degrading and insulting offers of love. Frightened and disgusted, she tried to repulse them, assuring them proudly that it was merit alone, and not brutal violence, which inspired a woman's love. In vain did she offer them her jewels and her ornaments to make them desist, and in vain did she attempt to fly from them like a timid deer. In the course of the pursuit, however, they came near the good merchant's house. Her profligate pursuers thus unintentionally befriended her by bringing her for refuge to the very door of the great Charudatta, of whom she had heard so much, whom she had once seen in the park where Kama's temple stood, and was now destined to play such an important part in her life.

Eluding Samsthanaka and his associates under cover of darkness, she slipped unperceived into the house; and Charudatta, mistaking her for the maid Radanika, bade her enter. Losing sight of her, Samsthanaka caught hold of the waiting Radanika by mistake, but Maitreya came up presently to the rescue, and reprimanded him severely for his rudeness. The cowardly Samsthanaka was naturally afraid of Charudatta's eminent virtues, but he would not go away without finding Vasantasena. His wiser courtier, however, advised him to depart. "To hold a horse" he said "you need a rein, and to hold an elephant, you require a chain. To hold a woman, you must use a heart, and if you have not one, it is wise to go away in peace". Reluctantly but with a great deal of bravado, Samsthanaka left, pronouncing a threat of revenge if Charudatta did not hand over Vasantasena to him.

All this happened outside the house. Charudatta was sitting inside in the dark room when the frightened Vasantasena entered. Not knowing what had happened, and mistaking her for Radanika, he gave her his cloak to cover up little Rohasena lest the child be chilled by evening dews. Vasantasena, finding the garment scented with jasmine-flowers, said to herself: "His youth does not indeed show indifference!" Finding her still silent and motionless, Charudatta again bade her enter the inner apartments, but remembering her ignoble profession, she could only sigh to

herself: "Alas, my misfortune gives me no admission inside." "Come now, Radanika, will you not even answer?" cried Charudatta in sadness and impatience, still overwhelmed by his own sense of poverty which made him think that even his maid was slighting him. But Maitreya and Radanika having come up in the meantime, he perceived his mistake and exclaimed: "Then who is this? I have degraded her by the touch of my garment." "Degraded!" repeated Vasantasena to herself "no, exalted!" Charudatta was wondering who the half-veiled lady might be, like the waning moon half-hidden by the autumnal clouds; but the next moment he checked himself in his impertinent curiosity: "She must be another man's wife, not meet for me to gaze on her". Maitreya, who had learnt of her identity from Samsthanaka, soon enlightened him. "What, this is Vasantasena!" exclaimed Charudatta; and not being insensible to love, he sighed over his declining fortunes for his inability to give expression to the thoughts of love which arose spontaneously in him. "Let my desire", he said to himself, "sink suppressed in silence, like the wrath of a coward which he dares not utter." But with his innate gallantry, he felt he had done wrong in greeting the charming lady as a servant, and begged of her to pardon him for the unwitting offence done to her by his mistake. "It is I who have offended by this unseemly intrusion. I bow my head to seek your forgiveness", she replied.

It was a case of love at first sight for both of them, but for the first time Vasantasena was really in love. Witty and wise, disillusioned and sophisticated, she had yet a heart of romance, and her love was true and deep even in a social position which made such a feeling difficult. Very sadly she realised that the woman who admitted the love of many men was false to them all. Much wealth and position she had achieved by an obligatory and hereditary calling, but her heart was truly against it, and it brought her no happiness. Her maid Madanika, brought up in the usual tradition, disapproved of her falling in love with a poor man. "But, lady," she protested, "it is said that Charudatta is very poor."

"Hence do I love him more," replied her mistress. "A courtesan whose heart is fixed on a poor man is hardly to be censured by the world." "Yet, lady, said Madanika, with mild remonstrance again, "do the bees, greedy for honey, swarm in the mango-tree after it has shed its blossoms?" "Therefore are they called greedy wantons", replied Vasantasena. The breath of the new emotion, which had now come to her, quickened all her deeper and nobler instincts into a pervading flame, and burned to ashes her baser self.

But, like a truly awakened woman, she was embarrassed in the presence of Charudatta at their first unexpected meeting, and felt that she could tarry no longer. In order that this meeting should not be the last, she wanted some excuse to come back again. After a little thought, she said: "If truly I have found favour in your sight, sir, I should be glad to leave my jewels in your house. It was for the sake of these jewels that those scoundrels followed me." "But", replied Charudatta "this house is hardly suited for the trust." "You mistake, sir," she smiled in reply "treasures are entrusted to men, and not to houses." What more could Charudatta say? The jewels were left in trust. Charudatta then accompanied her through the dark streets and saw her safely home.

Charudatta, in his prosperous days, had a servant, named Samvahaka, whose duty was to massage his master. After Charudatta's decline in fortune, Samvahaka's occupation was gone, and he took to desperate gambling. But luck was against him; and one day, which happened to be the very next day after the meeting of Charudatta and Vasantasena, he fled from the gambling house and concealed himself from his creditors in a deserted temple, only to be soon discovered by the master of the gambling house, Mathura and a gambler, both hardened and pitiless sinners, who demanded of him ten gold pieces which he had lost to them. An altercation ensued, ending in quarrel and violence. At this point, a clever rogue, Darduraka, who was passing by, appeared on the scene, and taking pity on the much-harassed fellow-gambler Samvahaka, engaged the gambling master and his com-

panion in an angry discussion, during which Samvahaka managed to escape into Vasantasena's house, which stood nearby, just at the moment when Vasantasena had been confessing to her maid Madanika her love for Charudatta. When she learned that Samvahaka had once served Charudatta, she received him with honour and compassion and paid his gambling debts. Overwhelmed by her kindness and full of self-pity, the grateful Samvahaka at last resolved to turn a Buddhist monk.

The same night Charudatta and Maitreya went to a concert to listen to the charming songs of one Rebhila. Charudatta was by no means an austere or self-denying man, a mere paragon of virtue, but he was a perfect man of the world, who did not disdain gambling, nor shared his friend Maitreya's bias against the courtesan, and loved literature, art and music. His great virtues were softened by the milk of human kindness. In spite of his slender means, his love of music made him go to the concert, which he enjoyed with keen appreciation. They came home after midnight, and, greatly tired, went to sleep. Vasantasena's treasures were still in the house; and Maitreya was charged, before he went to sleep, to keep the gem-casket safely by his side. After a while, a needy and skilful thief, named Sarvilaka, broke into the room, in which Charudatta and his friend were sleeping, by making a hole in the rickety wall. This Sarvilaka, a Brahmin by birth and a man of some education, was a friend of Darduraka, like whom he had turned into a clever and daring man about town. He had, in the meantime, fallen in love with Vasantasena's maid Madanika and wanted to marry her. Reduced to poverty and reckless life, he had at last resolved to acquire by theft the means of buying her freedom. He was not aware, however, that he was breaking into the house of the poor Brahmin, for whom even a low-down thief like him cherished great respect. In the morning, Charudatta and his friend woke to find the casket and the thief gone. It affected the good merchant deeply, inasmuch as it affected his honour, for who would now believe the truth about the theft? Powerless poverty was doomed to wake suspicion. Radanika, who had first detected the

theft, went to inform Charudatta's wife of the disaster, but assured her mistress that both her master and his friend were unhurt, and that only the ornaments left by the courtesan had been stolen. "Girl," replied the wife sadly, "how can you say that my lord is uninjured? Better he were injured in body than in character. For, now the people of Ujjayini will say that my lord himself committed the crime because of his poverty." To save her husband's honour, the good wife, a noble and gentle lady worthy of her husband, sent him her pearl necklace which she had received from her mother's house. When Charudatta was told of this, he exclaimed with humbled pride: "What, my wife takes pity on me? Alas, now I am, poor indeed!" But if his change of fortune had made him bitter, it had not debased his mind; it had only taught him to take things at their right value. Soon he realised the nobility which prompted his wife's offer, and said to Maitreya: "But no, I am not poor; for I have a wife whose love outlasts my wealthy days; in thee I have a friend who is faithful to me through good and evil; and I have truth and honour which nought can take away. Maitreya, take the necklace, and go to Vasantasena. Tell her in my name that we have gambled away the gem-casket, forgetting it was not our own, and that we trust she will accept this necklace in its place." But the sagacious Maitreya, with his dog-like faithfulness, was uneasy and suspicious. He took his friend's love for Vasantasena for a degrading infatuation and his friend's regard for honour with respect to a courtesan for a foolish act. "What!" he said in surprise "you must not give away this necklace, the pride of the four seas, for that cheap thing left by the courtesan". "Not so, my friend," replied Charudatta, "she showed her trust in leaving with us her treasure. Such a faith cannot be overvalued." Scrupulous in returning Vasantasena's pledge, he could not accept his friend's worldly-wise advice; and Maitreya had at last to depart with the necklace to Vasantasena.

Early next morning, Sarvilaka came to Vasantasena's house to buy Madanika's freedom with the stolen casket. On

Madanika's enquiry as to how a poor man like him could come by the gems, he had to confess to her the facts concerning the theft of the casket. Madanika was horrified. "Oh, Sarvilaka," she said "for a mere nothing—for a woman—you have risked two things." What things?" asked Sarvilaka, somewhat puzzled. "Your life and your character," replied the honest girl. When he showed her the jewels, she could recognise them as those which her mistress had left at Charudatta's place. Sarvilaka now felt truly ashamed, but he could not, even if he desired, restore the gems to the good man, for that act would be inconsistent with prudence. On Madanika's advice, he then pretended to be a servant of Charudatta's and sought to restore the jewels to Vasantasena. But, in the meantime, coming in search of Madanika, Vasantasena had been an unwilling listener to the whole conversation. Her own recent experience of love and her innate nobility of character made her feel for the poor lovers, and appreciate the daring of the man and the honesty of the maid. She accepted the casket without telling them anything, but as Sarvilaka was turning to leave, she said to him: "Sir, will you undertake a return commission of mine?". Sarvilaka naturally hesitated, for he could not, in the circumstances, carry back any message to Charudatta. "And this commission is—?" he faltered. "You will be good enough to accept Madanika", replied Vasantasena quietly to the astonished man. "Madam, I do not understand," he faltered again. "But I do," replied Vasantasena. "Charudatta told me that I was to give Madanika to the man who should return these jewels. You are therefore to understand that he makes you a present of her." "Ah, she sees through me," said Sarvilaka to himself, but he blessed Charudatta's name and was grateful to her for making Madanika a freed woman.

They left with happiness in their hearts, but on the way they received hints of an impending political revolution. Those were days of stirring deeds, and the private affairs of the lovers became curiously linked with a political intrigue which involved the city and the

kingdom. King Palaka had been despotic and cruel, and the wanton acts of his brother-in-law Samsthanaka had also made the people discontented. A soothsayer had declared that a young herdsman, named Aryaka was to become king. Believing in this prophecy and alarmed thereat, king Palaka had taken the innocent herdsman from his hamlet and thrown him into prison. This Aryaka happened to be a friend of Sarvilaka's; and as soon as Sarvilaka left Vasantasena's house with Madanika, this news reached him. In spite of poor Madanika's entreaties, he leaped out of the bullock cart which was carrying them, directing his servant to reach his newly-made bride to the house of his friend Rebhila. Sarvilaka departed, vowing not only to release his friend Aryaka but also to hasten the revolution to place Aryaka on the throne.

In the meantime, Maitreya came to Vasantasena's palace to hand over the pearl necklace as a recompense for the gem-casket lost by Charudatta. Unaware of the circumstance that Sarvilaka had in the meantime brought back the casket, strangely, to its real owner, Maitreya delivered his message. Much amused and pleased, Vasantasena said to herself: "It was stolen by a thief, and he is so proud that he says he gambled it away. I love him for that." She accepted the necklace with pleasure, in order to use it as a pretext to see Charudatta once more, and said to Maitreya: "Sir, pray tell the worthy gambler Charudatta in my name that I shall pay him a visit this evening." The suspicious Maitreya thought that the greedy courtesan was not satisfied with the pearl necklace and wanted to get more out of Charudatta in redemption of the pledge.

The same evening, during a heavy storm, Vasantasena reached Charudatta's house. She brought with her the gem-casket, and after discovering it and explaining how she had come by it, she gently rebuked him for the distrust shown of her by sending the pearl necklace instead. The storm and rain increasing in violence in the meantime, she was compelled to spend the night at Charudatta's house. Charudatta had now realised the nobility of her character, her generosity, and the depth

and truth of her love, and he came to love her in return with an equally deep and tender affection.

The next morning, when the maid came to wake her up, it appeared all so strange to Vasantasena herself. She could hardly believe that she, an outcast of society, had been able to win the love of the great Charudatta, the ornament of Ujjayini, and asked half-incredulously of the maid if all that were true. "What! did I find my way into his inner apartments?" She enquired of the maid. "Not only that," replied the maid "but into everyone's heart." But Vasantasena was still afraid lest she had been a source of trouble to Charudatta. "I fear his household is vexed," she asked with deep concern. "They will be vexed," replied the maid "only when—" "When?" She interrupted anxiously. "When you will depart", replied the maid. Vasantasena was still wearing the pearl necklace which Charudatta had given her. Now she took it off, and sent it through the maid to Charudatta's wife with the message: "Worthy Charudatta's virtues have won me, made me his slave, and therefore your slave also. So let this necklace be the ornament of your neck, to which it rightly belongs." But the dignified wife returned the necklace, saying that it was not proper for her to take the necklace with which her husband had favoured Vasantasena in his affection, and that the only ornament she valued was her husband. Nevertheless, both Charudatta and his wife, as well as his whole household, inclusive of the suspicious but well-meaning Maitreya, had now recognised the truth and pity of her great love and realised how much it would mean to her if her love were legalised.

Vasantasena now met for the first time Charudatta's little son, Rohasena. She found the child peevish, because he had now only a little clay cart to play with, instead of finer toys. A great affection and pity overwhelmed her heart, and she said to herself: "To think that this little child has to suffer because others are wealthy? Ah, mighty Fate, the destinies of men, uncertain as the water-drops which fall upon a lotus-leaf, seem to thee but play-

things!" She was fascinated by the lovely face of the petulant child, which was very like his father's, and stretched out her arms in that great hunger for motherhood which had been denied to her: "come, my little son, embrace me". Naturally suspicious, the child asked of his maid: "Who is she, Radanika?" Vasantasena replied coaxingly: "A slave of your father's, purchased by his merits", which statement Radanika hastened to modify tactfully by saying, "This lady is your mother, child." "Away," replied the child, "you tell me untruth, Radanika. How can she be my mother when she wears such fine things?" "My child", said Vasantasena, ashamed and in tears, "your innocent lips can say terrible things?" She took off her ornaments and said tearfully: "Now I become your mother. You take these trinkets and have a gold cart made for you." "Go away," said the child again "I will not take them, you cry at parting with them." Wiping away her tears and smiling, she filled the toy clay cart with her jewels and said: "I weep no more. Go, darling and play. There! you must have a little gold cart to play with." Vasantasena's love had now made her realise the emptiness of riches and the fulness of a pure and tender affection.

Vardhamanaka now came and informed Vasantasena that he was waiting at the side-door with a covered cart to take her to the old flower-garden, named Puspakarandaka, where Charudatta, who had left early in the morning, was waiting for her. While Vasantasena was getting ready, Vardhamanaka went back with his cart to fetch some cushions which he had forgotten. In the meantime, a comedy of errors happened, which nearly ended in tragedy. Samsthanaka's servant Sthavaraka had been directed by the master to take a bullock-cart to him at the same old garden, which was the property of the king's brother-in-law. The highway having been blocked by villagers' wagons, he had stopped his cart at the side-door of Charudatta's orchard and had gone for a moment to put his shoulder to the wheel of another cart which had got stuck in the mud. Finding Sthavaraka's cart at the side-door, Vasantasena entered it without knowing: and without know-

ing also Sthavaraka, coming back, drove it on, thus cruel fate conspiring to put Vasantasena once more into the hands of Samsthanaka.

Unaware of what had happened, Vardhamanaka came back with Charudatta's cart and waited at the side-door. Soon he heard some one entering the covered cart with the tinkling of anklet-rings, and thinking that it was Vasantasena he also drove on towards the garden where Charudatta was waiting. But it was Aryaka who had surreptitiously entered the cart. With the help of his good friend Sarvilaka, the young herdsman, who had been imprisoned by king Palaka, had just broken jail, killed the jailer, half broken his fetters, escaped and run away. There was great excitement in the city over the prisoner's escape, and police constables were running about everywhere in search of him. He managed to elude them all and concealed himself near the side-door of Charudatta's house. Finding Vardhamanaka's empty cart presently driving up, he sought in it a temporary hiding-place, his half-broken prison-chains having caused the tinkling sound which deceived Vardhamanaka. As Vardhamanaka was getting up his bullocks to go, two police officers, in search of Aryaka, walked up and stopped the cart on the road-side. On being informed that it was Charudatta's cart conveying Vasantasena to the Puspakarandaka's garden, one of the officers Chandanaka would let it pass, Charudatta's name acting as a magic charm; but the other officer Viraka became suspicious and would not let the cart go without inspection. After some discussion, Chandanaka, agreeing to inspection, entered the cart and looked about. Aryaka immediately threw himself at his mercy, and Chandanaka, a softer-hearted man, agreed to protect him. But Chandanaka's report after inspection that all was well could not convince Viraka. To save his protege in the cart, to whom he had given his word, Chandanaka contrived an angry discussion and quarrel, which ended in his maltreating his brother officer and allowing Aryaka to escape in Charudatta's cart. Now that he had an enemy in Viraka, the Chief Constable and king's favourite, Chandanaka made up his mind to throw in his lot with the

revolutionaries, headed by Sarvilaka. In the meantime, Vardhamanaka drove up the cart, in which Aryaka lay hidden, to the park where Charudatta was awaiting Vasantasena impatiently. To their amazement, Maitreya and Charudatta discovered the fugitive in the cart; but as Aryaka related his story and sought his protection, Charudatta removed his fetters, promised his friendship, lent him the cart to escape, and left the park immediately lest he should arouse the suspicion of royal officers.

Samsthanaka's servant, on the other hand, drove up to another part of the same park his master's cart which Vasantasena had entered by mistake. To his amazement, Samsthanaka's courtier, who had gone forward, discovered Vasantasena sitting happy in the cart, and at first thought that she had come of her own accord to favour the king's brother-in-law. But when he learned of her mistake concerning the cart, he realised her peril and tried to shield and save her from the brutal and ignorant Samsthanaka. Samsthanaka himself was at first greatly flattered that Vasantasena should herself come and visit him; but very soon Sthavaraka disillusioned him by relating the story of the mistake, and Vasantasena in her turn spurned him with her foot in disgust, thereby rousing his fierce anger. His sense of his own importance was outraged by Vasantasena's scornful repulse; and, passion-blind, he threatened to kill her for despising his proposition and for kicking him with her foot. But both Sthavaraka and the courtier refused to aid and abet him in his cowardly and brutal design of murdering in cold blood an innocent and helpless woman. Sthavaraka was a simple and God-fearing man who was not easy to win over. The courtier was a man of good taste and breeding who, despite his loose life and his dependence on his patron, did his best to check Samsthanaka's intended violence. Very artfully the cunning scoundrel pretended to grow calm, managed to get rid of his followers by deceit, and then seizing Vasantasena alone, began to persecute her again with his shameful proposals. She repulsed him with great spirit and with a fearlessness born of her new love for Charudatta. When Samsthanaka

in his anger taunted her as the *inamorata* of a beggarly Brahmin, she was not ashamed but retorted with perfect courage: "Delightful words! Pray proceed, for you speak my praise." "Just let that son of a slave rescue you now," said Samsthanaka with a sneer, to which she replied with great coolness: "He would have rescued me if he were here." Growing furious, Samsthanaka took her by the throat; she would not scream for help, for it would be a shame that Vasantasena's helpless cry should be heard loudly outside, but she would remember her beloved Charudatta and bless his name. "What, still dost thou repeat that rascal's name?" snarled Samsthanaka, blinded by rage, as he strangled her but on the verge of imminent death, the name of Charudatta was still on her lips, and she murmured in a struggling tone: "My homage be to Charudatta!"

When Sthavaraka and the courtier returned, Samsthanaka tried to deceive them: but, they soon discovered the horrible facts. He offered bribes to the courtier and then tried to lay the deed to his charge. Disgusted and horrified, the courtier cursed him: and finding that it would be folly to remain there any longer, he also made up his mind to leave his patron and join the conspirators, Sarvilaka, Chandanaka and the rest. The poor Sthavaraka was put in irons on the palace-tower by his wicked master.

To cover up his own guilt and to complete his mean revenge on Charudatta, Samsthanaka now formed the plan of going to court at once and lodging a complaint that the merchant Charudatta had enticed Vasantasena into the old park Puspakarandaka and strangled her there for her money. The next day the court sat for the trial, and Charudatta, who could not yet believe that such a thing could happen, was summoned to answer the terrible accusation of Samsthanaka. In the course of the trial, it appeared from the evidence of Vasantasena's mother (who, however, refused to bear witness against Charudatta) that Vasantasena had spent the night of the storm at Charudatta's house; while Viraka, who had come to court to testify to the escape of Aryaka and to lodge his complaint against

Chandanaka, gave evidence that she had left Charudatta's house the next morning in Charudatta's cart to meet the latter at the park. It was also proved that there had been a struggle at the park, which apparently ended in the murder of a woman, for the body of a woman, torn by wild beasts, was found there. The judge, a sympathetic man, was still reluctant to believe that stain of any kind could attach to Charudatta's reputation; for it was extraordinary that he, whose liberality was well known throughout Ujjayini and whose sense of honour once made him send to Vasantasena a necklace of pearls in place of stolen jewels, should now for a mere trifle—for her money—murder a helpless woman whom he loved. Was it possible that Charudatta was the man who could repay a woman's love with blood? But at this moment something happened which turned the circumstantial evidence still more against Charudatta.

Maitreya had been commissioned by Charudatta to go to Vasantasena's house and return the jewels which she in her affection had given to Rohasena for the making of a gold cart. But on the way to her house, Maitreya heard the alarming news that Charudatta had been summoned to court. Without any delay he rushed into the court-room, and on being informed of the baseless charge against his dear friend, he was so indignant that he attacked the false accuser angrily with his staff, calling Samsthanaka by all the names that he deserved. During the scuffle which ensued, the jewels which Maitreya had been carrying on his person fell to the ground. In view of Charudatta's poverty and in the absence of satisfactory explanation of Maitreya's possession of the jewels, the incident seemed to deceive the judge and establish a motive for the crime. Charudatta was condemned to ignominious death by king Palaka, although the judge recommended him, according to the law, for mercy. In his life Charudatta had already realised that fate played with men as buckets at the well, one rose as another fell. Aware of the vanity of all things, he could not value life over-highly; but he valued his honour more than his life. He received the sentence of death with equani-

mity, more especially as the loss of Vasantasena had now made him lose his new interest in life. But he was overwhelmed in so far as condemnation affected his honour as a man for having murdered a woman (and the cruel irony of it, a woman whom he deeply loved) and also that he should leave a heritage of shame to the little son to whom he was so greatly devoted. That such a stain should attach to his character was unbearable to him, but he was powerless against cruel fate. When everything conspired to make appearances go against him, he lost all interest in the trial and hardly made any attempt to defend himself against the hateful charges, which he emphatically denied but which he could not rebut.

The headsmen, two sympathetic souls who regretted the duty they had to perform, led Charudatta to the place of execution through the city-streets and proclaimed as was the custom, his guilt with the beat of drum. Charudatta was still cherished with affection, and as the much-hated Samasthanaka was his accuser, popular sympathy was with him. A large crowd followed him as he was led through the streets. Sthavaraka, who had been confined and enchained by his master Samsthanaka in his palace-tower heard the shouts and the proclamation below, as the crowd passed along the street in front of Samsthanaka's palace. That innocent Charudatta should be condemned to death for another's crime through the perfidy of his inhuman master became unbearable to him. He leapt down through an open window, broke his fetters in his excitement and rushed out to bear witness to Charudatta's innocence by revealing the truth and denouncing Samsthanaka for his crime. About the same time, Samsthanaka, coming out of his house to gloat over the downfall of Charudatta, was taken aback at the sight of Sthavaraka; but recovering himself quickly, he denounced Sthavaraka's words as lies invented out of spiteful motive against his master who had imprisoned him for the theft of some ornaments. A disgraced slave could convince nobody, and the cunning displayed by his master made light of his words. No escape

was now possible for Charudatta, who prepared himself for certain death after he had taken his last leave of Maitreya and his little son. Samsthanaka now urged the executioners to finish their work quickly. Suddenly, in great agitation appeared on the scene a Buddhist monk, accompanied by a lady, shouting with uplifted hands—"Good gentlemen, Hold, hold!" Everyone looked up with surprise and found with great delight that it was Samvahaka, who had turned a Buddhist monk, and with him Vasantasena herself, saying: "Good gentlemen I am the wretch for whose sake Charudatta was condemned to death."

How was it that Vasantasena could come back to life and appear on the scene at the last moment? When Samsthanaka pitilessly strangled her in the garden, she only lost consciousness and fell down motionless. After Samsthanaka had left her for dead covering up her body with dry leaves, Charudatta's old servant Samvahaka, whom Vasantasena had released from gambling debts and who had in the meantime turned a Buddhist monk, came into the garden to wash his rags in the pool there. By chance he came near the spot where the body of Vasantasena had been buried in leaves, and sat down to dry his rags. Suddenly he heard a sigh proceeding from the heap of leaves and some movements, for Vasantasena had now begun to recover consciousness and move her limbs. Coming to the spot, Samvahaka discovered and recognised her, greatly delighted to find that it was Vasantasena, still alive, to whom he once owed his freedom. With great care he revived her and conducted her to a monastery near by. After hearing her story,

he was conducting her next day to Charudatta's house; but on the way they saw the large crowd, following Charudatta, from a distance and heard the proclamation. "Sister in Buddha," said Samvahaka, addressing her, "Charudatta is being led to his death for murdering you." "For my wretched sake!" replied Vasantasena in terror, "quick, quick, on lead me there!" They rushed forward just in time to save Charudatta from his imminent death.

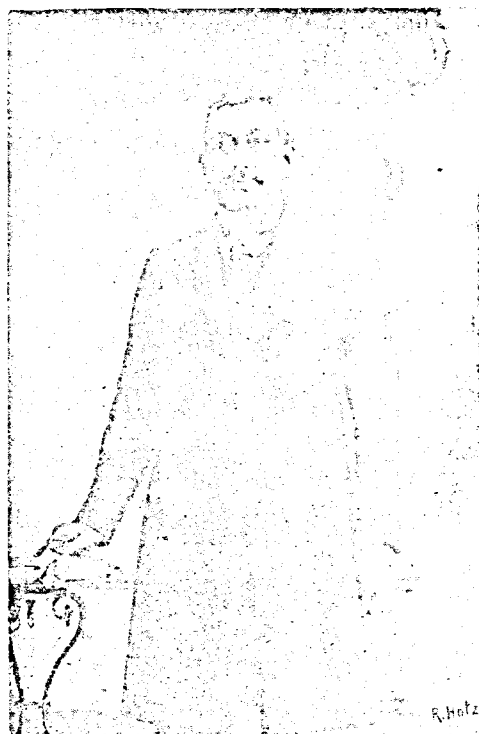
In the meantime, the revolution started by Sarvilaka and his friends had succeeded. They had stormed the palace, killed the wanton and cruel king Palaka and placed their friend Aryaka, the fugitive herdsman whom Charudatta once befriended, on the throne. As soon as they had heard of Charudatta's distress Sarvilaka hastened with his men to the place of execution, reaching there almost immediately after Vasantasena had made her appearance. He brought the good tidings of the overthrow of Palaka's tyrannical rule, and a message from the new king Aryaka, who had not forgotten Charudatta's friendly act, that the king, in grateful remembrance, had rewarded him with the principality of Kushavati on the bank of the Vena and had bestowed on Vasantasena the title of wedded wife, which made her free of her profession. The monk Samvahaka was rewarded by being appointed superior over the Buddhist monasteries of the realm. The crowd now dragged before Charudatta the wretched and grovelling Samsthanaka, who was mean enough to beg piteously for the life he had forfeited, and shouted for his death sentence; but he was magnanimously pardoned by the man whom he once sought to injure most grievously.*

* In writing this story of the great Sanskrit Drama *Mricchakatika*, I have received assistance from the English translation of the drama by Wilson and Ryder in the phrasing of the story in English; but throughout, the original has been consulted.

The Fringe of the Moslem World*

BY MR A. YUSUF ALI, I.C.S. (RTD.)

THIS is an impressionist account of what the writer calls "a random journey by land from Cairo to Constantinople." The author is a born traveller and has a long list



MR. A. YUSUF ALI

of travel books to his credit. He began with a vagabond journey around the world and has since given his impressions about Spain, Mexico, Patagonia, Germany, Japan, China, and many other countries. His slapdash judgments of men, institutions and countries disarm criticism by his frank avowal that he has no "intention of telling anything worth while in this chatter record of several months of nomading about the eastern end of the Mediterranean" His present trip began with

*THE FRINGE OF THE MOSLEM WORLD. By Harry A. Franck. Century Co., New York.

Egypt. He went up to Jerusalem, visiting the Jewish Colonies in Palestine. He does not think much of Eritz Israel, and gives very good reasons for considering that the Zionist idea is foredoomed to failure. His visit to Syria under the French mandate did not impress him favourably with French methods. He thinks the French have failed because they treated the mandate as a Colony whereas the British have treated their mandate as a mandate, with the idea of getting out in the future clearly before them. He mentions, but does not fully realise, the import of the Dead Sea concession to the powerful London Corporation, the Imperial Chemical Industries, Limited. With shrunken Turkey he is not very much in sympathy. His journey from Aleppo to Angora and a little beyond in the interior, and then with Constantinople and so into Greece, enabled him to see little of the fundamental movements that are transforming the whole of Turkish life from top to bottom. He was not able to see Ghazi Mustapha Kemal Pasha, or any of the intellectual or administrative leaders of modern Turkey. This indeed was beyond the scope of his journey. His vagabond tramps are described in a graphic style from the American angle of vision. The book is profusely illustrated with photographs. We cannot find anything in his narrative to suggest what the author calls on his title-page "the growingly antagonistic attitude of the followers of Mohammed towards those who profess Christianity." On the contrary, there is much to suggest a commingling and coalescence between religions and races in the near East.

INDIANS IN NYASALAND

BY MR. M. P. KUNHAMBU.

IT is very little known to our people at home the existence of this small country in the centre of the continent of Africa. Nyasaland consists of a strip of land about 40,000 square miles in extent, or about one-third the area of the British Isles. It is bounded on the East by Lake Nyasa, on the south by Portuguese East Africa, on the west by Northern Rhodesia and on the North by the Tanganyika territory. It falls naturally into two geographical divisions: the Shire Highlands and the western shore of Lake Nyasa with the table-lands separating this country from Rhodesia. This is a Protectorate under the British Empire, about 520 miles long and varies from 50 to 150 miles in width; the most southerly point is about 130 miles from the sea in a direct line.

A very large proportion of the Protectorate is of a mountainous or hilly nature, which generally takes the form of a lofty plateau, rising abruptly from the lower ground; one among these being the Mlanji mountain situated in the extreme south-east of the Protectorate and consists of a great table-land with an area of about 200 square miles, and an attitude, for the most part, of upwards of 6,000 feet. From this table-land rise several granite peaks, bare of vegetation, and probably of volcanic origin, the highest of which is 9,843 feet.

Lake Nyasa, from which the country derives its name is the third largest lake in Africa and is a deep basin 360 miles long and 15 and 20 miles wide, lying at an altitude of 1,465 feet above the sea, and closely approached, especially on the northern and eastern sides by huge mountains and table-lands which rise several thousand feet above it. Its greatest depth is 386 fathoms and steamers are regularly plying between the different ports of the lake in order to maintain commercial relations between Tanganyika territory, Northern Rhodesia and this country. It finds an

outlet at its southern extremity in the River Shire by which its waters are carried to the River Zambesia and ultimately into the Indian Ocean.

Although Zomba is the Headquarters of the Government of Nyasaland, Blantyre, which is situated about 45 miles from the former, has become an important town in recent years, owing to its commercial relation with foreign countries, as this is the Terminus Station of the Shire Highlands Railway which starts from Chindio on the River Zambesia. The Trans-Zambesia Railway, which starts from Beira an important seaport belonging to the Portuguese on the East Coast of Africa, links the Shire Highlands Railway with a Ferry boat steamer plying across the Zambesia, transshipping passengers and Cargo. The construction of a bridge across this large river has been sanctioned by the Colonial Office at a cost of three million pounds and the same has already been started. The Bridge, when constructed, will be one of the largest bridges in the world and will afford through Railway communication between Beira and Nyasaland. This will give a great relief to the planters and traders of this country on the transport problem as they are now undergoing a good deal of expenses and delay in getting their goods transported.

Limbe, another important town in Nyasaland situated about five miles from Blantyre is the Headquarters of the Shire Highlands and Trans-Zambesia Railways and is also a good commercial centre. This is lying at an altitude of 4,000 feet above the sea and a very healthy place in Nyasaland. The majority of Indians reside here either as traders or as employees. Indians are servants at home and they are servants abroad! They can be bullied and used as hewers of wood and drawers of water. They are specially created by the all-Merciful God to worship and serve the

white Gods and to receive with reverence and loyalty the crumbs and bones thrown to them! The Government offices and other firms except a few are entirely closed against Indians.

A very large area of land is still lying uncultivated owing to the difficulties of transport. Very few Indians have taken up farming as they do not enjoy any encouragement from the Government.

The Administration of the country is carried on by the Governor who is also the Commander-in-chief, assisted by an Executive Council consisting of the Chief Secretary, the Treasurer and the Attorney-General, and a Legislative Council consisting of the above three as-ex-officio members and eight un-official European members nominated; both presided over by the Governor. The population of Indians at present numbers well over a thousand, but no Indian has yet been nominated to the Council.

The relation between the Europeans and Indians are not very antagonistic as in the case of South Africa or Kenya although it is not as cordial as it should be. It can, however, be predicted that the day for a severe conflict is not far, as a rapid increase in recent years is seen in the South African element, an element which is inclined to look upon the Indians with a feeling of hostility and contempt.

A few words about the part played by the Indians in social life and games may not be out of place. A club was started at Limbe by a few Indians some time ago to promote games etc, and a small library also was attached to it. Later on, the members took keen interest in games and started cricket under the Captainship of a young enthusiast from Mangalore. Actuated by the capabilities and spotless character of this young man, the late Governor, Sir Charles Bowring, included the Indian team to play the "LEAGUE" matches against European teams in Nyasaland for the "BOWRING" shield. Both Lady and Sir Bowring were so kind that they invited him and his team

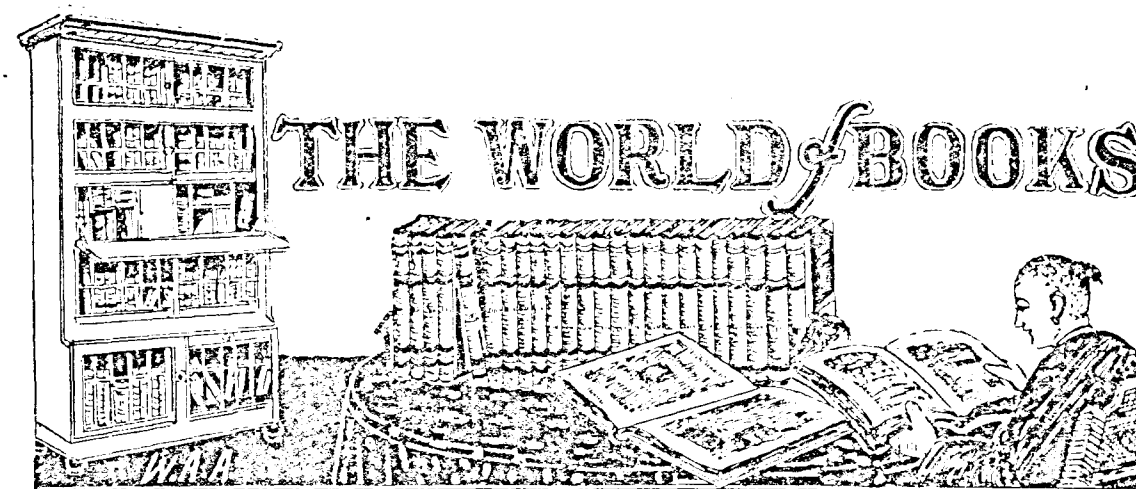
for lunch at the Government House whenever any match was played at Zomba.

A beautiful building for the Indian sports club was constructed this year, as the old one was found insufficient, and the inauguration ceremony was recently performed by Mr. H. G. Duncan, O. B. E., the General Manager of the Associated Railways, amidst a huge gathering of Indians and Europeans. It is noteworthy that Mr. Duncan, having been connected with India from his infancy, is an Indian sympathiser, and enjoys the confidence of most of the educated Indians in this country. Following this, an excellent tea was served to the audience in the club house. Credit is due to this young Captain of the Indian team and his associates for the achievement of such a wonderful success in the field of games and for the creation of an admirable impression in the minds of thoughtful Europeans about the Indians and their social life.



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E Sept. '30.



BEGINNINGS OF VIJAYANAGARA HISTORY. By the Rev. H. Heras, S. J., Bombay.

This is a study, published under the auspices of the Bombay Indian Historical Research Institute, of the real facts that can be ascertained of the foundation of the city of Vijayanagara and of the origin of its first dynasty of rulers. It disproves the truth of the tradition that Vidyanarya was the alleged founder of the city and empire of Vijayanagara and shows that it was in the time of the third dynasty that the ascetics of the Sringeri Math created the story of Vidyanarya as the founder of the city, possibly in the pontificate of Ramachandra Bharati, in order to create the impression of an early and close relation between the Math and the Vijayanagara rulers, at a time when the influence of Virupaksha was waning at the royal court and that of Vishnu was increasing. After sifting the relevant accounts of Nunez and Ferishta and after an examination of epigraphs, the author tries to show that it was Vira Ballala III of the Hoysala dynasty that founded the city to prevent any possible junction of the Delhi forces with those of the short-lived Madura Sultanate; and in a supplementary note, we are told that Ballala III fortified Anegundi, and it was this fortification and enlargement of the old place that was effected by the Hoysala ruler, while the city of Vijayanagar, on the opposite or southern bank of the Tungabhadra, was built by

Bukka, and was consequently called in several epigraphs as the new city (Hosapattana) as different from the old town of Anegundi. The still later town of Nagalapur built by Krishnadeva Raya became the newer Hospet.

Another point elucidated in the book is about the close connection that existed between the Hoysala and Sangama families; and we are told that both families belonged to the Yadava clan and to the same common stock of Hoysalavamsa. Harihara and his brothers were loyal to the Hoysala rulers till their extinction in 1346 A. D., and remained for years afterwards faithful to the memory of their former masters. They became the inheritors of the Hoysala dominions without waging any war with the Hoysala remnants and were loyally accepted as their natural rulers in the Canarese country, whereas the case was different in the Telugu region. The foundation of the city under Hoysala auspices has already been noticed by Dr. S. K. Aiyangar; and the present author brings to bear a mass of varied evidence to prove his arguments which have a naturalness about them.

THE GAME OF LIFE AND HOW TO PLAY IT.

By F. S. Shinn. L. N. Fowler & Co., London, 2s.

A course of stimulating and thought-provoking articles gathered together in book form on the art of Living.

THE INDIAN PHILOSOPHY VOL. 1. By Prof. S. Radhakrishnan. George Allen & Unwin. (Available of G. A. Natesan & Co. Rs. 15-12).

We have in these pages reviewed more than one of Prof. Radhakrishnan's books, his "Hindu view of Life" and his "Philosophy of the Upanishads" representing his stand-point with all the clarity and impressiveness of this excellent philosopher. But this book is more comprehensive and authoritative. It gives a clear and rational account of the highest conceptions of Hinduism. It shows a happy blend of Eastern conceptions with Western terminology. As the TIMES truly remarks: "Professor Radhakrishnan has shown that in their perception of the goal, in the acuteness of their reasoning, and in the boldness of their conceptions, the Indian thinkers are second to none."

HOME INDUSTRIES. By an Industrial Expert, Industry Book Depot, Calcutta.

This booklet of 120 pages is a "sheaf of practical hints and suggestions on a few remunerative home industries suited to Indian conditions". India, being mainly a land of agriculture, Indian Labour has only seasonal occupation. Over a major part of the year, the labourers are without work and the anonymous writer suggests some simple lines along which home industries can be built up, to combat this seasonal unemployment. Such commodities as bread, biscuit, cakes, vermillion, lac bangles, papadams and fruit juices as are in general demand may be conveniently and profitably manufactured within the four walls of the cottage with the co-operation of the otherwise idle womenfolk. The author does not expect these industries to compete out of the market the cheap machine made articles but intends them to be supplemental. The value of the book is greatly enhanced by a good number of well-tryed recipes and a neat little glossary at the end without which difficulty may be experienced in deciphering the Hindi terms.

THE GROWTH AND TROPIC MOVEMENTS OF PLANTS. By Sir Jagadis Chunder Bose, F. R. S. Longmans Green and Co., London.

In a recent issue we reviewed Dr. Bose's "Motor Mechanism of Plants" and in this his latest, the great Indian Scientist pursues his interesting thesis and offers further explanations of his experiments. Thus the present volume supplements, and, in a sense, completes his treatment of the subject. For those who have followed Sir Jagadis Bose's discoveries with interest, will find in this book a lucid explanation of the experiments on which they are built.

Each is detailed and the conclusions tersely stated until the reader understands why this field of research which has been neglected is closely akin to the other sciences, and may help by association and suggestion those at work in other fields of scientific research. The delicacy and intricacy of the experiments must have involved patience and care almost beyond realisation, and as PUBLIC OPINION rightly suggests, every university, every college of agriculture and all those prominently engaged in plant culture will want this standard work by Sir Jagadis Chunder Bose.

THE PRINCE VIJAYA PALA OF CEYLON (1634-1654). By P. E. Pieris, The C. A. C. Press, Colombo.

This small book contains information about Prince Vijaya, the second son of King Senevirat who restored in 1617 some semblance of peace to Ceylon after so many years of warfare and partitioned the Kingdom among his sons of whom Vijaya got Matale. The Portuguese against whom the powerful Dutch now appeared, wanted to use Vijaya as a tool for creating internal discord and promised to assist him to conquer his brother's kingdom—till at last he was taken to Goa and baptised a Christian. Mr. Pieris points out to this Prince of whom it can be said, "European ideas, badly digested, denationalised this well-meaning, but shallow man and ruined his life."

YOGIC PHYSICAL CULTURE OR THE SECRET OF HAPPINESS. By S. Sundaram. Published by Gurukula Ashram, Kengeri, Bangalore. (Available of G. A. Natesan & Co., Madras. Re. 1-8).

This neat little book is the outcome of Mr. Sundaram's careful and close study of the yogic system of Physical culture, a notable contribution to the public from his personal experience of the effects of such yogic science. "Yogic Physical culture" the title of the book under review *prima facie* would appear to suggest to many that it prescribes methods whereby one's gross body could be improved and kept strong and sinewy, that akin to the practice of the Hatha Yogins. The method the author at once hastens to suggest is not for building the body alone but to build and direct the subtle mind to spiritual power which ultimately would lead to God consciousness.

The author's fond hope is to see the adoption of this Yogic culture in schools. How this idea would commend itself to the Educational authorities we leave it an open question.

SOBS AND THROBS OR SOME SPIRITUAL SIDELIGHTS. By Mr. A. K. Abdulla. Published by Mr. N. N. Satha at Meherabad, (Arangaon) Ahmednagar (Deccan, India). Price Re. 1.

This neatly printed book of Mr. A. K. Abdulla is veritably a pen picture and a vindication of the deeply devotional life that the Master along with his pupils lead at Mehar Ashram, near Ahmednagar. The author delineates in strong and telling colours the kind of life that the students lead and in particular that of Syed Ali Syed Haji Muhammed describing the religious and spiritual pull of the Meher Ashram and holy Baba. While dissensions and inequalities of castes and creeds are rife everywhere, no such difference is felt within the Ashram where all are wedded to the same community of purpose *viz.*, the realisation of God.

LECTURES ON THE MESOPOTAMIA CAMPAIGN. By Lt. B. B. More—Baroda. Price Rs. 2/8/-.

This book written by a former Military Secretary to the General commanding the Baroda Army who contributes the foreword to it, is the result of a series of lectures that the author delivered on the Mesopotamia Campaign of the Great War. It traces the physical features of Mesopotamia, and their effects on military operations and points out how the mirage, one of the physical disabilities of the country deceived the British force many a time. The English capture of Basra, the battles of Shaiba, Qurna, Kut-Al-Amara and Ctesiphon are all described strategically with the help of maps and plains; while the retreat to Kut is described as a 'brilliant' one. The fall of Kut is deemed 'a misfortune and not a disaster'; and it compelled the Turks to weaken their hold on the Caucasus fronts, and thus enabled the Russians to capture Erzeroum and Trebizond. The re-capture of Kut and the capture and consolidation of Bagdad had become complete by April 1917. The various lessons of strategy, wiser lines of advance and retreat, etc are brought forth clearly in the book which is bound to be useful in the teaching of military science to soldiers and others.

THE MELAKARTA JANYA-RAGA SCHEME. By P. Sambamurty, B.A., B.L. The Indian Music Publishing House, Madras. Price 8 annas.

In the course of the book, the author has attempted an explanation of Venkatamakhi's Melakarta Scheme as understood by music scholars since his time. There is an explanatory chart attached to the book. Lovers of music will find the publication useful.

SPRING SHOWERS. By H. P. Shastri, Shanghai. The book contains the musings of the author on various philosophical and emotional topics.

SERENADE TO THE HANGMAN. By Maurice Dekobra. Translated from the French by Neal Wainwright. Werner Laurie, London. Price 7/6.

Readers of Dekobra's 'The Madonna of the Sleeping Cars' which made him deservedly popular were reminded of Matthew Arnold's saying that the French are an amoral people; and this without any stigma whatever. For the theme of that book, while astounding those who could rise above minor proprieties, was conceived in a bold vein which disarmed any criticism based on the Ten Commandments. The present work is the story of an Egyptian Pasha by a French Dancuse who is trained at Eton and Cambridge but fails to imbibe the English culture, and on leaving college plunges into an orgy of voluptuous experiences. He seduced the wife of a Doctor Schomberg and through her gets caught in a revolutionary insurrection in Turkey and is condemned to death. Schomberg devises a novel revenge: he rescues the young man on condition that he should commit suicide at the end of a year, and seeks to enhance his zest in life by introducing him to a young woman. Mademoiselle Paprika's love is very touching. The end sees the Doctor a broken-down man, whose revenge has failed. But the lot of Paprika is the cruellest of all. It leaves our sense of fair-play outraged. The Madonna of the Sleeping Cars has made us very exacting: judged by any other standard the Serenade to the Hangman is a remarkable book.

MY MOTHER'S PICTURE. By Syam Sunder Chakravarty. Sanjiboni Book Depot, Calcutta. (Can be had of G. A. Natesan and Co., Rs. 4).

Since Miss Mayo published her now notorious book, many attempts have been made to controvert and dispute her statements. One set of writers like Kanyalal Gauba paid the reviler in her own coin: while the other including Mr. Natarajan and the late Mr. Lajpat Rai have laboriously put forward the defence that things are not so bad as

Miss Mayo has depicted. The former seem to say in essence: "You are no better; the kettle can hardly call the pot black?" The other seem apologetically to admit the truth of Miss Mayo's contentions only declaring: "but then you don't take count of our efforts at improvements. See how quickly and facilely we are giving up our bad old ways and taking to the ways of your civilization!" That, says Mr. Chakravarty is hardly an answer to Miss Mayo. To him such answers are meaningless and only tend to confirm Miss Mayo's statements. And so Mr. Chakravarty puts the case for Hindu orthodoxy with splendid eloquence. He stands by "Mother India" with all her faults and weaknesses and writes in passionate praise of her even as she is. He holds that the renaissance of India is to be sought in the recovery of our old inheritance and in getting rid of even the vestiges of foreign influence.

BOOKS RECEIVED

SWARAJ—CULTURAL AND POLITICAL. By P. N. Bose, B.Sc. W. Newman & Co., Ltd., Calcutta.

THE STORY OF MY EXPERIMENTS WITH TRUTH.

By M. K. Gandhi. Vol. II. Young India Office.

(Available of G. A. Natesan & Co., Rs. 5-8.)

THE CAMBRIDGE HISTORY OF INDIA. Vol. V.

Edited by H. H. Dodwell. Cambridge University Press.

TRANSLATION OF THE HOLY QURAN (without Arabic Text). By Muhammad Ali, M.A.

Ahmadiyya Anjuman-I-Ishaat-I-Islam, Lahore.

THE MILLENNIUM. By Upton Sinclair. T. Werner

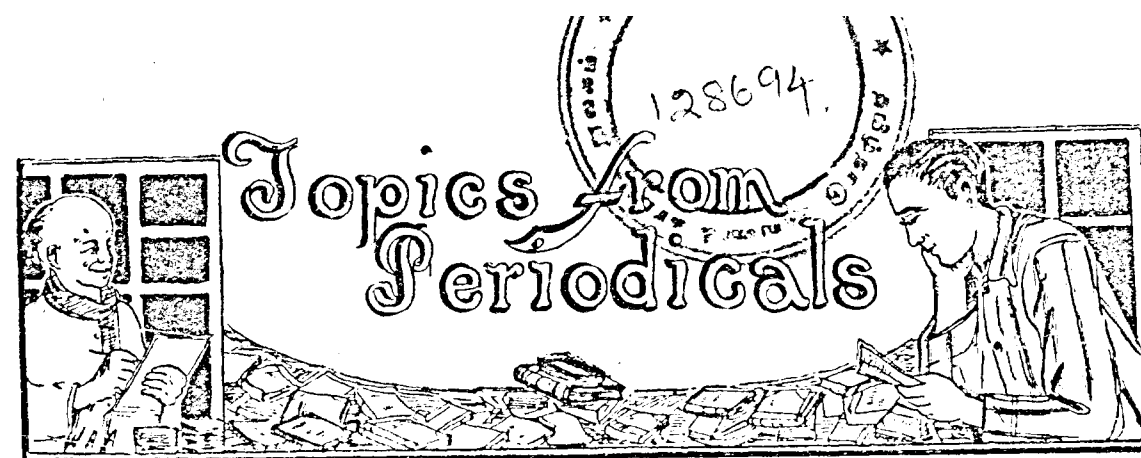
Laurie, Ltd., London. (Available of G. A. Natesan and Co., Madras. Price Rs. 5-10).

JAYAVEERA SINGAM OR THULASINGA BABOO

(Tamil). By N. Ramanujam, Tiruvadi. Published by N. L. Iyer, Tanjore.

BANNED BY THE CENSOR. By Edgar Middleton.

T. Werner Laurie, London. (Available of G. A. Natesan and Co., Madras. Rs. 2-10).



THE POLITICAL GOAL OF INDIA

Under the above caption Mr. Ramanand Chatterjee, Editor of the MODERN REVIEW, contributes an article to his journal justifying the Independence resolution passed by the Lahore Congress. Mr. Chatterjee traces the history of the Independence resolution to the antipathy of England towards India as well as the former's failure to confer Dominion Status on India before 31st December 1929.

Britishers pretend to be reluctant to give self-government to India on the ground that the higher castes would oppress the depressed classes minority, though there are no laws in India discriminating against the latter, nor is there the least likelihood of any being passed in a self-ruling India; whereas self-government has been given to the South African whites in spite of discriminating and oppressive laws pressing hard on the native population who form the majority.

Mr. Chatterjee is of opinion that mere boycott of the Councils cannot directly bring any pressure on the British people to agree to India having self-rule. The following are the means to be adopted, according to Mr. Chatterjee, for winning self-government for India:

If the members who have resigned can bring about an effective boycott of British goods (say, British yarn and cloth, for example), can prepare the country for civil disobedience and the working population in British-owned factories in India for a general strike (collecting and keeping in reserve sufficient funds for the purpose), can abolish untouchability, and can bring about more amicable relations between Hindus and Moslems, self-rule would be in sight. Of all the means of bringing direct pressure to bear on the British people, the boycott of some of their manufactures, e. g., yarn and cloth, is most likely under present circumstances to be effective and the least likely to cause suffering to the masses in India.

"Even if India were given the same status as Canada," continues Mr. Chatterjee, "Independent India would feel that Indians not being

Britishers or even Europeans and being far more numerous than all the other inhabitants of the British Empire, having a more ancient civilization and having influenced larger areas and masses of humanity than any other peoples, should not be known as members of a non-Indian Empire or Commonwealth having non-Indian king, and should not have a foreign Governor-General appointed by a foreign monarch." Mr. Chatterjee concludes:—

This may be pooh-poohed as mere sentimental nonsense. But the sentiment is based on reality. And such sentiment rules the world.

To those Britishers who say that for India Dominion Status would be equal to Independence, and it would make India an equal of Great Britain, an Indian Independentist might say: "If Dominion status be equal to independence, independence must also be equal to Dominion status. Why do you then object to our having independence? If Dominion status would make India an equal of Great Britain, could you imagine with equanimity the possibility of an Indian king sitting on the throne of the British Empire or Commonwealth of nations and appointing an Indian Viceroy and Governor-General for Great Britain?"

PARLIAMENT

"Talk," says Mrs. Mary Hamilton, M. P., in an article, "First Impressions of a New M. P." in HARPER'S MAGAZINE, "is all that the House of Commons as such, can do; but talk, in modern times, is the most potent instrument of practical action.

"It is through it that minds communicate, interact, and move; talk is the substitute, and the only possible substitute, for force.

"Disbelief in talk, contempt for talk—so prevalent nowadays—is neither more nor less than a disbelief in and contempt for all that we mean by civilisation.

"The alternative to talk is fist-cuffs."

A NEW OUTLOOK ON INDIA

A writer in the SPECTATOR pleads for a new mental outlook on India. Too often the attention of statesmen is focussed on the immediate problems confronting them and the vision of the future is obscured by endless controversies over the present. The writer is not concerned with the immediate form of Government to be put into force in India but he urges

that there should be a new mental outlook in the country towards India, its problems and its peoples, and a greater tendency on the part of the politically-minded in India to appreciate our difficulties. Assuming that there is no higher destiny before India than as a free member of the British Commonwealth of Nations, people of good will in both countries should try to dissipate the misunderstandings that have arisen during the past quarter of a century.

It is useless to say that all is well with British Indian relations. On the one hand there is in India feeling of considerable restiveness under the limitations of foreign rule: while on the other hand Englishmen go on regarding India as "the chief dependency of the British Empire." This attitude naturally exacerbates the feelings of the Indian intelligentsia.

In fact nothing could be more harmful to friendship between two peoples than the confused thinking of some of the writers in the British press on India, who seek to inflame the British electorate against reform by telling it that some suggested course of action in India might jeopardize British trade worth many millions. Writers such as these seem to think that Great Britain's attitude should be measured in pounds, shillings and pence and they do not see that the course of action which they recommend is calculated to cause just that decline of British trade in India which they most fear.

What is required, apart from legislative and constitutional changes is a new outlook on the part of the people of Great Britain towards India.

Sooner or later, we must attune our minds to the thought that *India is an equal*; that an Indian is entitled to just as much respect and consideration from us as a Japanese or the citizen of any other country; that there must be no more patronage and condescension in our attitude and that considerations of material advantage must not weigh with us.

The writer goes on to point out that the only question for the Englishman, sincerely desiring that India shall remain a part of the British Commonwealth, to ask himself whenever any

course of action affecting India is proposed is it for India's good?

Are we ready to get out of our minds the thought that in our relations with India force is the ultimate arbiter and consequently that we can impose our will in the last resort? Are we prepared to accord to India the right to withdraw from the British Commonwealth, should she desire to do so, a right which, anyhow, by implication, we have admitted in the case of Canada, and South Africa and the other dominions? If Canada were to say to-morrow that she wished to withdraw from the British Commonwealth, which God forbid, not a single British bayonet would be raised. Little minds and great Empires makes bad bed-fellows as Burke said. If the British people were to pursue a policy of friendship towards India, we think they would be surprised at the results. We agree with Mr. Gandhi that India's permanent position in the British Commonwealth would be much more secure if based on the goodwill of the people of India rather than on force. But if we can assure Indian Nationalists that an increasing number of Englishmen see their point of view and are genuinely anxious to advance the welfare of India by every means in their power, we must ask them in turn to throw their weight into the scales on the side of conciliation.

To the writer, who was somewhat closely connected with Irish affairs before the outbreak of the "Anglo-Irish War," there seems to be an analogy between Ireland and India.

Great Britain failed at that time, because of her inability to see the situation from the Southern Irishman's point of view, and within two years she had to climb down, and give away more than Irishmen would have been satisfied with two years previously.

The writer contemplates with dismay the consequences of mutual misunderstanding between England and India. He rightly warns Britain of the impending menace to world peace "if the leaders of Indian opinion think that there is a lack of sympathy in England with their aspirations, and a failure to recognize that times have changed".

Cannot we in Great Britain make use of our golden opportunity to-day and show that we want to be friends with India, that we know that in the last resort India will not remain a part of the British Commonwealth unless the majority of her people wish to do so, and that the politically-minded Indian desiring freedom for his country is just as much entitled to his views as the Englishman. Whatever India's future form of government may be, who can estimate the good that would result from British-Indian friendship? An alliance of the British and Indian peoples, both of them free partners in our World Commonwealth, would have an influence upon world peace impossible to over-estimate. The British people have a great opportunity at the present time of winning Indian friendship. Will they rise to the occasion?

CAN BUSINESS BE CIVILISED?

"If we wish to be civilised, we must transfer the emphasis of business life from the pursuit of money as its guiding principle to a due regard for the things money is to serve," writes Professor Harold J. Laski in HARPER'S MONTHLY MAGAZINE.

"There is room in such a conception for every diversity of type, the great economic explorer to whom risk is the salt of life, the bureaucratic official to whom routine is all, the artist-craftsman who will call no man master. But such a world would have a different scale of values from the present order.

"It would think more of the creative artist because there will be more people with energy of soul to appreciate him. It will be less moved than we are by the man who asks to be judged by the size of the property he can accumulate. It may even, in its beginnings, appear a materially poorer society.

"For, almost inevitably, it will take time to train men to the habits born of new principles. Some will even refuse to be trained, and withdraw from their effort the spirit by which it is invigorated. It may become a society in which there will be few wealthy men. Their disappearance will merely involve the absence of that conspicuous display which has made much of our social life seem crude and vulgar and tawdry.

"It is not an insignificant thing that every thinker of the modern time to whom the prophetic gift has been vouchsafed, Emerson and Carlyle, Thoreau and Ruskin, Marx and Tolstoy, has been driven by his inner vision to demand a transvaluation of our values if the gift of civilisation is to be preserved.

"The condition of our well-being is fellowship; and this is possible only where men are won to a common service. For in that service that by which we live is born of justice and we gain the world by being willing to lose it."

MR. GANDHI'S ELEVEN POINTS

"His Excellency the Viceroy deserves thanks from every Congressman for having cleared the atmosphere and let us know exactly where he and we stand," writes Mahatma Gandhi in YOUNG INDIA, commenting on the Viceroy's address to the Assembly:

The Viceroy would not mind waiting for the grant of Dominion status till every millionaire was reduced to the level of a wage-earner getting seven pice per day. The Congress will to-day, if it had power, raise every starving peasant to the state in which he at least will get a living, even equal to the millionaires, and when the peasant is fully awakened to a sense of his plight and knows that it is not the *kismet* that has brought him to the helpless state but the existing rule. Unaided, he will in his impatience abolish all distinctions between the constitutional and unconstitutional, even the violent and non-violent means. The Congress expects to guide the peasants in the right direction.

Proceeding, Mahatma Gandhi makes the following offer to Lord Irwin that he had made to Lord Reading:

- (1) Total prohibition.
- (2) Reduction of rates to 1s. 4d.
- (3) Reduction of land revenue at least by 50 per cent. and making it subject to legislative control.
- (4) Abolition of the salt tax.
- (5) Reduction of military expenditure at least by 50 per cent. to begin with.
- (6) Reduction of salaries of the highest grade services by half or less, so as to suit the reduced revenue.
- (7) Protective tariff on foreign cloth.
- (8) Passage of the Coastal Traffic Reservation Bill.
- (9) Discharge of all political prisoners, save those condemned for murder or attempt to murder, or trial by ordinary judicial tribunals, withdrawal of all political prosecutions, abrogation of section 124-A and Regulation III of 1818, and giving permission to all Indian exiles to return.
- (10) Abolition of the C. I. D. or its popular control.
- (11) To issue licences to use fire-arms for self-defence, subject to popular control.

This is by no means an exhaustive list of the pressing needs, writes Mahatma Gandhi, "but let the Viceroy satisfy us with regard to these very simple but vital needs of India. He will then hear no talk of civil disobedience; and the Congress will heartily participate in any conference where there is a perfect freedom of expression and demand."

THE PRINCES AND DOMINION STATUS

Writing in the *ASIATIC REVIEW* for January on the grant of Dominion Status for India H. H. The Maharajah of Alwar says that the situation in India is different in important respects from that of the other self-governing Dominions of the Empire, such as Canada, Australia, South Africa, Newzealand, Newfoundland and Ireland. "Firstly, there is the question of the Indian States who are in Treaty relations with the Crown, as has always been known and has recently been emphasized by the Butler Committee, having their relations adjusted by their own free-will with the future governance of India. And, secondly, whilst in these Dominions, particularly in South Africa, Canada, Australia, and New Zealand, the Dominion status applies to the settlers in those countries, in India it would apply to the indigenous inhabitants of that great sub-continent."

The Maharajah continues:—

"If then, responsible government is to be the method, surely Dominion status is the logical conclusion. Although it may possibly require to be worked out on a different footing, nevertheless, it will place India in a position of equality with her sister Dominions. The many utterances made in responsible places on this subject make me think that this logical conclusion should be doubted. I have often given public expression to my own opinion on this subject, and I declare, without hesitation, that a status which would place India on a similar footing of equality to that of her sister Dominions is a noble aspiration for our country and an equally noble goal to be aimed at by those in whose hands lies the future progress and advancement of India at the present moment."

The bogey of the Indian States has been held out, sometimes with unhappy results, as the alleged obstruction in the way of the achievement

of this goal. The Maharajah's observations on the point are worth quoting:—

"The King-Emperor is the great connecting-link that unites the Empire, the greatest that history has known, and we are proud to be partners inside it, be it in a small or large degree. The question of the goal does not seem to me in doubt, but the difficulties appear when the question of time is considered as to when this Dominion status goal might be reached. My simple answer to that proposition is: When, by mutual consent between the Government of British India and ourselves, future relations are so adjusted that we can call unitedly work towards the achievement of this ideal."

INDIA'S FINANCIAL OBLIGATIONS

Every one who knows anything of public finance knows how extravagant this Government is and how heavy is the load of debts that is crushing the nation, writes Mr. Gandhi in the pages of *YOUNG INDIA*, commenting on the resolution of the Congress repudiating India's debts. He continues:—

"Every one knows also what concessions have been given to foreigners in utter disregard of the national interest. These cannot demand, dare not expect recognition from Independent India under the much abused name of vested interests. All vested interests are not entitled to protection. The keeper of a gambling den or of a brothel has no vested interest. Nor has a corporation that gambles away the fortunes of a nation and reduces it to impotence. The Congress at Gaya therefore passed a comprehensive resolution repudiating certain debts. The last, whilst reaffirming the Gaya resolution, laid down that obligations or concessions pronounced to be unjust and unjustifiable by any independent tribunal shall not be recognised by the Independence Government to come. No exception can, in my opinion, be possibly taken against such a reasonable proposition. To shirk the issue is to invite disaster."

RELIGION IN THE MODERN WEST

"European religion is to be looked for in certain mysteries and occult disciplines, which all had their origin in Asia. These all flourished in Catholic Christendom, but were sacrificed by Rationalists on the altars of the Renaissance and the French Revolution," writes Mr. Reginald A. Reynolds in the *VISVABHARATI QUARTERLY*. Europe, says the writer, then fell on evil days and lost her soul, which she will never again find until the tide of modernism is checked by a return to the 'rock of ages' as prescribed by William Morris or perhaps by Yeats and Russell. He continues:—"The true way is hard to define. Among us, sacerdotalism and occult practices are fast being relegated to the dustbin of discredited superstitions. Nor do we any longer look for ultimate truth in law or scripture. Personality has always played a supreme place in the religion of the West, and it is meet that our ideals should be expressed in a Person rather than in a cult, a creed or a commandment. Mr. Gupta indeed chose a happy phrase when he said that we must get "back to the rock of ages," for with us that phrase means just one thing—back to Christ. It is in this sense that the words of Jesus, "I am the way," seem to me to have a meaning not only for the Christian or even the Western World, but for every one.

As to the salvation of the West, it has perplexed many; but we are tired of the "Lo, here" and "Lo, there" of would be messiahs. I do not agree myself that the best traditions of Western religion are to be found in "Mysteries and Occult Disciplines," and Europe is certainly unlikely to return to Orphic, Kabalistic or Druidic cults. Nor, as a follower of George Fox, am I at all clear that all good things must have come out of Asia. I am more inclined to hold with the *Bauls* that the source of all that matters most in any religion is to be found within my own heart and conscience."

APPROACHES TO HISTORY

Vladimir G. Simkhovitch, writing in *THE POLITICAL SCIENCE QUARTERLY*, discusses the methods of historians in their interpretation of the facts of history. The Historian deals with facts and relationships between them. The successive change of his interpretation is what gives to the fact its historical character. The problem of history in the last analysis becomes a problem of thinking in which there is the distinction between the form of thinking and its content. Every time we appeal to the factual relationships of the past, all we get is the mentality of the historian or an assorted variety of such mentalities. We may deal with facts of history in terms of continuity. History written in terms of our own way of seeing and understanding things may be a fanciful creation, and vulnerable in a number of points; but it does not crumble under its own weight; from the point of view of historical truth it is a possible construction. The literary historian claims that he has given to historical material a form which is true to life. He has made historical actions coherent. This method has its own distinguishing type. The genetic approach gives history the form of continuity. It rescues history from being a mere collection of unrelated incidents and accidents. The achievements of this school of thought are very great. There is a large difference between continuities that are dealt with as factual material and a doctrine of continuity on a law of continuity as a historical attitude. By focussing our attention on the genesis, this attitude does not help us to see the purport of the change. In this, it is impossible to see or explain beginnings in terms of succession or continuity. This attitude also makes the historian look backward and to focus his attention upon antecedents and not much upon what our institutions, thoughts and actions confront.

WHAT IS DOMINION STATUS?

There is a lot of loose thinking on this subject. It has been contended that Dominion Status is in essence independence. Imperial statesmen have in fact held forth on the superior claims of Dominion Status as it is supposed to include and transcend independence. They hold that it has all the advantages of independence together with the privileges of Imperial citizenship. Such at any rate is the faith of those who stand for Dominion Status in India. But Sir John Marriott writing in the NINETEENTH CENTURY AND AFTER exhibits concern at the everwidening interpretation put upon the phrase Dominion Status. He says it was used lightly by the statesmen of the Imperial Conference with a view to find a formula acceptable to all. Its legal implications were never pressed, and the phrase though ambiguous served the purpose of presenting a certain measure of unanimity among the diverse elements that composed the conference. That is to say, Sir John thinks that it was merely a catchy phrase which has served its purpose and now that we begin to think seriously about it, when the nations comprising the Empire actually begin to claim the rights of independence it is time to own up the mistake.

"The diplomatists of Vienna were sharply censured for ignoring the principles of 'nationality' in the great European settlement of 1815. The statesmen who presided over the settlement of 1919 have incurred blame for giving an exaggerated emphasis to that very same doctrine. Geneva is already engaged on the task of neutralising the more obvious defects of their handiwork. 'Nationalism' to-day is suspect, and it is the primary function of a League of 'Nations' to minimise its implication. And this is the moment selected for the re-assertion of an obsolescent and distegrating principle in the bosom of an Empire which provides the most powerful instrument yet devised for the maintenance of world peace. The

irony of the situation is manifest. Can anything be done to alleviate it? Of the legal links of Empire the only two which possess much practical validity to-day are the Crown and the Judicial Committee of the Privy Council. The youngest of the Dominions has openly flouted the Privy Council, and its loyalty to the Crown is not above suspicion. The Imperial Conference of 1926 was greatly influenced by a desire to make the Imperial "yoke" as light as possible for the least loyal of the Dominions. Phrases, undeniably if not designedly ambiguous were inserted in the Report on Inter-Imperial Relations, in the interests of unanimity and in the hope of reconciling the irreconcilable. The central doctrine of the British Constitution—the sovereignty of Parliament—was seemingly surrendered with similar intent. Is it worth while? Are we not running a serious risk of poisoning the whole body-politic of the Empire for the sake of saving a diseased limb? Would not amputation be a healthier alternative?"

That is plain speaking, and Sir John goes on to add his hope that the ensuing Imperial Conference will take a stronger line than the last with the malcontents.

"Membership of the British Empire is not an irksome obligation; it is a high privilege. Let those who do not so regard it 'loose the bond and go.' The constituent States which remain within the confederation will be the happier, the Empire as a whole will be the stronger, for a surgical operation which, though painful, and may be dangerous, is at least preferable to septic poisoning."

INDIA'S STRUGGLE FOR SWARAJ
BY MR. R. G. PRADHAN, M.L.C.,
WITH A FOREWORD BY
THE HON. SIR PHIROZE SETHNA.
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G. A. NATESAN & CO., PUBLISHERS, G. T., MADRAS.

BRAHMANISM

"Brahmanism or the Religion of Justice" is the subject of a thoughtful article in the WORLD UNITY MAGAZINE for December. The writer, Mr. Tyssul Davis points out that the training of the truth seeker in India is a rigorous discipline of the powers of the mind and the will "in order to lift the range of his consciousness up to that level upon which God thinks his thoughts and man may think them after him." Indeed a whole body of sciences and arts dealing with mental concentration, meditation and contemplation have been evolved to help the disciple.

The first qualification for the task is a complete ethical equipment. There must be perfect unselfishness, subjugation of the ordinary desires, greeds, ambitions. The things upon which ethics lay stress, gentleness, kindness, forgiveness, purity, love, are only preliminaries. Saintship is only a preparation. A realization of God, of one's own divinity is the goal. Union with God, "I and my Father are one"—that is the end. For the human spirit is in essence identical with God. That is why we love. The divine self in me seeks the divine self in you. That is why the beauty of nature attracts. That is why the wine of fellowship is so intoxicating. To all things that stir the spirit within us, we may say: *Tat tvam asi*—"Thou art That." Where but in India, could the victim turn to his murderer and say, as the Yogi who broke a vow of silence kept for fifteen years, in order to say to the man who stabbed him: "Thou also art He"—Thou also art God!

The tendency of this spiritualization of the nature of things is to make the physical body of no account. It is merely a portion of the physical world under the control of the dweller in the body. The True Self is also distinguished from the mind. Man is not the mind, but uses the mind as its instrument in the world of thought. The soul in the same way is the passionate, affectional vesture of man in the world of desire and emotion. To transcend these worlds, and enter into the peace and serenity of man's spiritual home is the religious aim of Brahmanism.

Thus the religion of the Brahmin, is not, as is so often supposed, an exclusive cult. Every attempt is made to meet all tastes, to satisfy all needs, to exclude nobody and to include all truths. Now this attempt to accept all that God accepts from the snakes to Seraphim, as the writer puts it, marks Hinduism as the most catholic and in this respect, "the most important religion in the world".

But this toleration of every childlike faith and practice has also led to gross abuse and superstition. The counteracting advantage is that it is

able to keep the most ignorant within the restraining influence of religion. Brahminism is in practice a comprehensive theory of the universe unifying the divergent elements of the Indian people with their cycle of religions and congeries of worship. With this comprehensiveness goes perfect freedom of opinion.

It is orthodoxy of conduct rather than of belief that Hinduism chiefly concerns itself with. You may think as you will in matters of theology, but for the sake of the stability of the social fabric you must preserve the purity of the family life, you must not marry beneath your caste.

ON INDEPENDENCE

Writing on the Congress resolution on independence Mahatma Gandhi observes in the pages of YOUNG INDIA:—

"We are now entering upon a new era. Our immediate objective and not our distant goal is complete Independence. Is it not obvious that if we are to evolve the true spirit of independence amongst the millions, we shall only do so through non-violence and all it implies? It is not enough that we drive out Englishmen by making their lives insecure through secret violence. That would lead not to independence but to utter confusion. We can establish independence only by adjusting our differences through an appeal to the head and the heart, by evolving organic unity amongst ourselves, not by terrorising or killing those who, we fancy, may impede our march, but by patient and gentle handling, by converting the opponent. We want to offer mass civil disobedience. Everybody owns that it is a certain remedy. Everybody understands that 'civil' here means strictly non-violent, and, has it not often been demonstrated that mass civil disobedience is an impossibility without mass non-violence and without mass discipline? Surely, it does not require an appeal to our religious faith to convince us that the necessity of our situation, if nothing else, demands non-violence of the limited type I have indicated.

PERSONAL RULE IN INDIA

Now that the demand for Parliamentary Government is becoming irresistible in India, the British press is busy finding reasons to prove the efficacy of personal rule in this country. A writer in the *EMPIRE REVIEW* for January—O. C. G. Hoyte—attempts to show that by some mysterious fiat of the Gods Indians are incapable of appreciating parliamentary Government and that the only thing that tells in India is personal rule, that is to say autocracy. Obviously, of course the autocracy of Englishmen would be preferable to native autocracy!

Personal rule, he says, has kept the peace of India. "Personal rule, from Viceroy to sub-divisional officer, from Commander-in-chief to *subhadar*, from Maharaja to petty tribal chief, from the head of a great caste to the headman of a caste in a village—all these elements of personal rule welded together and controlled, have consolidated and maintained the peace of India, allowing prosperity to grow.

If the imagined rule—really no rule—of Parliaments be substituted for personal rule in India, peace will fly, war will return, grass will grow between the rails, the tiger and the wolf will multiply exceedingly.

The Princes hearken to the King's Viceroy, the great landowners (princes in all but jurisdiction) hearken to the Governor, the landowners and chief townsmen in general hearken to the district officer, the tenant hearkens to the landowner, the tribesman to his chief, the casteman to his headman, the Moslem to his Pir, the Hindu or Sikh to his religious leader. Who will hearken to the behest of shadowy, unknown Parliaments, of artificial inventions, glorified debating societies?"

The writer makes full capital of the so called feuds between Hindus and Muslims and says that the tribal and caste laws are utterly inimical to parliamentary institutions! All the usual arguments

against the grant of freedom to peoples who have grown self-conscious are trotted out with a wealth of redundant rhetoric. The wonder is that such things pass! Are there people in England who really are so gullible as to believe this story "of the eternal war between high and low, Hindu and Muslim in India?"

The writer naturally conjures up visions of "disaster and confusion" on the introduction of parliamentary institutions in India; and no doubt the picture must be appalling to old maids who have their cousins abroad in India.

"It is clear that the less these communal leaders are under the control of paternal Governors and the more they have of "parliamentary immunity" and "democratic influence" the greater the actual danger of war in India becomes. I say "war" purposely because I do not believe in mincing words. When men, women, and children are murdered and ravished on a large scale, I do not believe in the honesty of people who say that this is not war but only a frontier incident or a communal dispute."

INDIA IN PERIODICALS

DAUGHTERS OF MALWA. By Lucy Winifred Bryce, M.A., [The Madras Christian College Magazine, Jan. 1930.]

THE MALAYARAYANS OF TRAVANCORE. By L.A. Krishna Iyer, M.A., M.R.A.S. [Quarterly Journal of the Mythic Society, Jan. 1930.]

WOMEN AND THE NEW MOVEMENTS IN INDIA. By Mrs. L. A. Underhill. [The Asiatic Review, Jan. 1930.]

INDO-PERSIAN ARCHITECTURE. By P. K. Acharya, M.A., PH.D., LITT, I.E.S. ["The Calcutta Review," February 1930.]

THE LIBRARY MOVEMENT IN INDIA. By Newton Mohan Dutt, F.L.A. ["The Hindusthan Review," January 1930.]

THE INDEPENDENCE DAY

Pandit Jawaharlal Nehru, President of the Indian National Congress, issued the following resolution, on behalf of the Congress Working Committee for adoption at the meetings held all over India on "Purna Swaraj Day", January 26.

We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We believe also that if any government deprives a people of these rights and oppresses them, the people have a further right to alter it or to abolish it. The British Government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally and spiritually. We believe, therefore, that India must sever the British connection and attain Purna Swarajya or complete Independence.

India has been ruined economically. The revenue deprived from our people is out of all proportion to our income. Our average income is seven pice (less than two pence) per day, and of the heavy taxes we pay, 20% are raised from the land revenue derived from the peasantry and 3% from the salt tax, which falls most heavily on the poor.

Village industries, such as hand spinning, have been destroyed, leaving the peasantry idle for at least four months in the year, and dulling their intellect for want of handicrafts, and nothing has been substituted, as in other countries, for the crafts thus destroyed.

Customs and currency have been so manipulated as to heap further burdens on the peasantry. British manufactured goods constitute the bulk of our imports. Customs duties betray clear partiality for British manufactures, and revenue from them is used not to lessen the burden on the masses but for sustaining a highly extravagant administration. Still more arbitrary has been the manipulation of the exchange ratio which has resulted in millions being drained away from the country.

Politically, India's status has never been so reduced as under the British regime. No reforms have given real political power to the people. The tallest of us have to bend before foreign authority. The rights of free expression of opinion and free association have been denied to us and many of our countrymen are compelled to live in exile abroad and cannot return to their homes. All administrative talent is killed and the masses have to be satisfied with petty village offices and clerkships.

Culturally, the system of education has torn us from our moorings and our training has made us hug the very chains that bind us.

Spiritually, compulsory disarmament has made us unmanly and the presence of an alien army of occupation, employed with deadly effect to crush in us the spirit of resistance, has made us think that we cannot look after ourselves or put up a defence against foreign aggression, or even defend our homes and families from the attacks of thieves, robbers and miscreants.

We hold it to be a crime against man and God to submit any longer to a rule that has caused this four-fold disaster to our country. We recognise, however, that the most effective way of gaining our freedom is not through violence. We will therefore prepare ourselves by withdrawing, so far as we can, all voluntary association from the British Government, and will prepare for civil disobedience, including non-payment of taxes. We are convinced that if we can but withdraw our voluntary help and stop payment of taxes without doing violence, even under provocation, the end of this inhuman rule is assured. We, therefore, hereby solemnly resolve to carry out the Congress instructions issued from time to time for the purpose of establishing Purna Swarajya.

THE NAVAL CONFERENCE

Amidst great enthusiasm and with bright prospects of establishing international peace through disarmament, the Naval Conference in London was opened by H. M. the King-Emperor. The setting for the occasion was most brilliant. A microphone conveyed His Majesty's speech to millions of his subjects thus enabling them to hear His Majesty's voice at the first public function after his recent illness.

The aims of Britain on the eve of the epoch-making Conference were well set out in an official statement on the subject. The expressed aim of the British Government, according to the statement, is to achieve the maximum reduction in naval armaments commensurate with international security, avoiding proposals that would wreck the chances of agreement, and bearing constantly in mind the extent of the British Empire and its dependence on the Navy for the protection of her sea-borne trade and maritime communications. Justification for the hope that such reduction may safely be realised is to be found primarily in the numerous instruments for entrenching security which have been signed since the War—the Covenant of the League of Nations, the Washington Treaty, the Locarno Treaties, the Optional Clause and the Pact of Paris, the most notable of these instruments—but, in addition, there have been a number of regional agreements to which the signatories attach considerable importance for the maintenance of world peace.

THE VICEROY'S SPEECH

H. E. The Viceroy, addressing the Assembly on the 25th January, said that he thought the Round Table Conference would be held in London in the Autumn. He had so far tendered no advice to his Majesty's Government regarding its composition and he hoped that the Prime Minister would be able personally to preside over its deliberations.

Referring to those who desired to achieve the goal by resorting to unlawful methods, his Excellency said that it was incumbent on him to make it plain that he would discharge to the full the responsibility resting on himself and his Government for effective maintenance of laws, authority and preservation of law and order.

His Excellency asked those who demand full equality for India with other units of the British Empire, to bear in mind that great Britain on her side also desired to lend her assistance to India in attaining to that position. He continued:—

"On my return to this country from England, it was my duty to make a statement on behalf of His Majesty's Government. That statement stands as I made it, and indeed, in the light of the appreciation which I had found of principal elements of the problem with which we all have to deal and with a full knowledge of weight that must necessarily attach to the considered opinion of anyone holding my present office, I should have felt that I had failed in my duty, both to India and Great Britain, if I had tendered any different advice to his Majesty's Government and when his Majesty's Government saw fit as they did to enjoin me to make an announcement on their behalf I could have chosen no different language in which to make it. The intention of my statement, of which I believe the purport to have been unmistakable and which carried the full authority of his Majesty's Government, was to focus attention on three salient points. Firstly, while saying that obviously no British Government could prejudge the policy which it would recommend to

Parliament after the report of the Statutory Commission had been considered, it re-stated in unequivocal terms the goal to which the British policy in regard to India was directed. Secondly, it emphasised Sir John Simon's assertion that facts of the situation compel us to make a constructive attempt to face the problem of Indian States with due regard to treaties which regulate their relations with the British Crown. And lastly, it intimated the intention of his Majesty's Government to convene a Conference on these matters before they themselves prejudged them by the formulation of even draft conclusion.

I have never sought to delude Indian opinion into the belief that a definition of the purpose, however plainly stated, would of itself by the enunciation of a phrase provide a solution for problems which have to be solved before that purpose is fully realised. The assertion of a goal, however precise its terms, is of necessity a different thing from the goal's attainment.

No sensible traveller would feel that the clear definition of his destination was the same thing as completion of his journey. But it is an assurance of the direction, and, in this case, I believe it to be something of a tangible value to India that those who demanded full equality with other self-governing units of British Commonwealth on her behalf should know that Great Britain on her side also desires to lend her assistance to India in attaining to that position."

MR. GANDHI ON NON-CO-OPERATION

Addressing the graduates of the Gujrat Vidya-pith at Ahmedabad last month, Mr Gandhi said:—

"* * * * Other nations might have different and other means for getting their country's freedom, but for India there is no way but non-violent Non-co-operation. May you be the exponents of this mantra of Swaraj and may God give you strength and courage enough to give all that you have in India's fight for Independence, a fight which is drawing very near."

VICEROY'S ADVICE TO PRINCES

The paramount need of unity between the British India and the Indian India was emphasised by the Viceroy in a speech delivered at a State Banquet held in his honour at Hyderabad. "They are partners," he said, "in an enterprise which admits of no internal jealousies or conflict."

There must be a common desire, the Viceroy pointed out, to see India strong with the strength which only unity can give. He appealed to British Indians and the Princes to see to it that the structure which each were building was erected on firm foundations.

Paying a tribute to the Nizam's administration, His Excellency made commendatory references to the Council system of administration prevailing in the Nizam's State and remarked that all the Indian States must insist on a high standard of internal administration.

In proposing the toast of Lord and Lady Irwin, the Nizam welcomed the Viceroy's offer of a Round Table Conference and observed that, whatever the form of the would-be Indian Government, the Princes considered it essential to maintain their historic relations with the British Crown as the Paramount Power in India.

MAHARAJAH OF ALWAR'S IDEAL

The Maharaja of Alwar, in the speech on the "Problems before India," supported the ideal of British India and the Indian States forming the United States of India for all purposes common to both, without either interfering in the respective domestic or internal concerns.

His Highness stressed the advantages of India attaining to Dominion Status and expressed the desire that all the parties concerned should work for the country's achieving a position of equality with the other Dominions of the Empire. He welcomed the Round Table Conference as he was hopeful of the solution of India's political problem.

BIKANIR MAHARAJAH'S SPEECH

The reasons why the claim of certain State subjects for representation at the proposed Round Table Conference is entirely unacceptable to the Princes, were outlined by H. H. the Maharaja of Bikanir at the prorogation of Bikanir Legislative Council.

The proposed Conference, said His Highness, would be concerned with the status of India as a whole in the Empire, the constitution of British India "vis-a-vis" His Majesty's Government and the relations between British India and the States.

The constitution of the States would be outside the scope of the Conference and was a matter between the ruler of a State and his subjects. Even the British Parliament could claim no jurisdiction to examine the constitutions obtaining in States. The suggestion for a quadruple conference was, therefore, inherently wrong as the recognition of the subjects' claim would be destructive of the internal sovereignty of the States.

His Highness also referred to the Congress invitation for a Conference with the representatives of the Princes, which will be considered at the February session of the Chamber of Princes.

PUDUKOTTAH ADMINISTRATION

Addressing the People's Conference at Pudukottah, Mr. A. Rangaswamy Iyengar referred to Pundit Jawaharlal's statement about the attitude of the Indian National Congress towards the States and observed that it was not clear in what manner or to what extent the Princes or the people of the States could confer with the Congress committed to its present policy and programme. On the other hand, the acceptance of a Dominion Status basis, he added, would make the present solution of the Indian States problem politically practicable and acceptable to the Princes. He expressed the hope that the States would see the necessity for granting responsible government to their peoples.

INDIANS IN TRANSVAAL

Mr. J. D. Tyson, Acting Agent, Government of India, left for South Africa by the S. S. "Karoa," on the 9th of this month.

The immediate work awaiting Mr. Tyson in South Africa is to press the Indian case before the Select Committee which, according to the Transvaal Indian Congress, has been set up to remove the fears of the European community, arising out of the recent Supreme Court judgment in favour of Indians trading in Transvaal.

The Indians in South Africa seek the help of the Select Committee for different reasons which were explained in an interview by Mr. Kodanda Rao, of the Servants of India Society, who worked in South Africa with Mr. Sastri. Mr. Rao says that Mr. Tyson is an enthusiastic supporter of Mr. Sastri's policies and as such will be of great help to our cause just at present.

Mr. Kodanda Rao said, that, under the gold law of 1908, Indians are prohibited from owning land or occupying premises in commercial areas in Transvaal. A Supreme Court judgment recently held that the law of 1908 had no retrospective effect and did not apply to townships created prior to its enactment, which means that Indians can own and occupy fixed property in towns created before 1908. The Europeans are alarmed at this threat to their long-cherished policy of preventing Indians from acquiring fixed property in Transvaal. They, therefore, desire that this loophole which the Supreme Court judgment has discovered should be stopped.

Indians, on the other hand, seek the help of the Select Committee to resolve the *impasse* created over trade licenses in Transvaal.

Indians naturally rely on the spirit of the Cape Town Agreement to secure a reversal of the policy of exclusion and repression in Transvaal and substitute a policy of uplift, and make it possible and profitable for Indian traders to be within the law.

RETURNED EMIGRANTS FROM S. AFRICA

Mr. Bhavani Dayal Sanyasi, who arrived in India recently from South Africa, with a view to study the conditions of repatriated emigrants, calls attention to their lot, in the course of a report just issued, and strongly urges the Government of India to appoint a Commission of Investigation.

He states that during three months' extensive travelling in India, in which he interviewed a large number of returned emigrants, he did not meet a single person who was happy in their new environment, and who would not like to return to the Colony, if he got a chance. He adds that the number of people who were pining, in the hope of getting a free passage to South Africa, could be counted in hundreds, if not in thousands.

It was a pathetic sight to see some of those healthy labourers from Natal, reduced to mere skeletons in the slums of Madras and Calcutta, who, being either illiterate or half-educated, could never realise the sort of life that they would lead in India. Consequently, after exhausting all their resources, many emigrated to Malaya and to Ceylon.

He concludes that the assisted emigration scheme has been in force for more than two years, and between 6,000 and 7,000 persons have been repatriated thereunder, but what percentage has been able to settle peacefully in India is a question which cannot be answered off-hand. It required a Commission of Inquiry by the Government of India. He declares that if the Government does not accept the suggestion, he will publish a full report at the end of April.

INDIANS IN NEW YORK

A campaign sponsored by Mr. Hari Govil, founder of the India Society of America, has begun to raise \$22,000 to buy a six-storey building on Riverside Drive as an Indian centre where it is proposed to set aside one room for a Hindu temple to be transported from India.

RE-ORGANIZATION OF INDUSTRIES

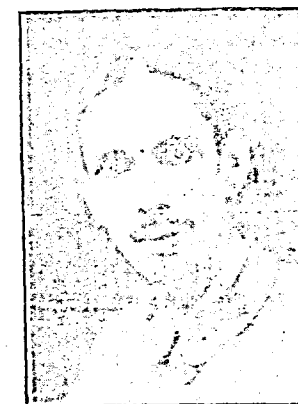
"A vigorous scheme of industrialisation which will produce more wealth and create fresh avenues of employment and make India self-contained" formed the theme of the address delivered by Mr. Husseinbhoj Laljee, the incoming President, at the Annual General Meeting of the Indian Merchants' Chamber.

Mr. Laljee, as well as Mr. Tairsee, the retiring President, laid stress on the re-organisation of the cotton textile industry "which is as bad at present as it was during the last few years."

Mr. Tairsee, alluding to the political situation, said that the policy of boycott of Legislatures would spell disaster to trade and commerce, and appealed to Mr. Gandhi to desist from the civil disobedience programme till the meeting of the Round Table Conference.

EMPLOYMENT INSURANCE IN ENGLAND

Denouncing Labour's policy of increasing the burdens on industry, Mr. Baldwin, in a speech at Edinburgh, forecast a deficit in the budget of at least £20,000,000 most of which, he said, would be met by extra taxation. He warned the Government especially with regard to the Unemployment Insurance and Coal Mines Bills.



MR. CHABILDAS KARSAMDASS DALAL
who has invented the Automatic
Charka.

BUSINESSMEN'S APPEAL TO GANDHI

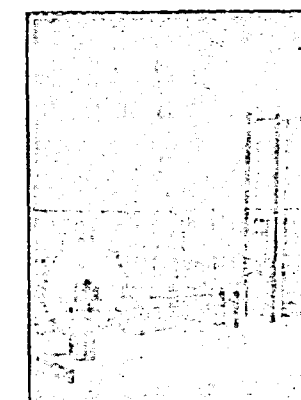
Prominent businessmen are understood to be considering the desirability of requesting Mr. Gandhi and through him the Congress to desist from carrying out the Congress resolution till believers in the Round Table Conference had participated in it and its results were known.

Sir Purshotamdas Thakurdas is the principal protagonist of this view, and, at his invitation, a number of representatives of business interests, including Sir Manmohandas Ramji, Sir P. C. Sethna, Sir Cowasji Jehangir (junior), Sir S. R. Bomanji and Sir L. R. Tairsee, met recently to discuss the proposal. The meeting dispersed without arriving at a definite decision.

EDUCATION FOR BUSINESS

Sir George Rainy, Commerce Member of the Government of India, presiding at the Sydenham College Day, Bombay, declared that the external trade of the country was fast passing into Indian hands.

It was, therefore, of enormous importance that they should train up in India students who would be equipped by the necessary education to fill positions of responsibility whether in big manufacturing concerns, or in Government service.



THE AUTOMATIC CHARKA
a side view of which is
presented here.

THE JENMIS' APPEAL TO VICEROY

It is understood that Jenmis in Malabar have engaged the services of Mr. F. B. Evans, I.C.S. (Retired) and Sir C. P. Ramaswamy Iyer to represent before H. E. the Viceroy their objections to the Malabar Tenancy Bill passed by the Legislative Council. The Jenmis are opposed to the Bill on the grounds principally that it takes away the Jenmam or proprietary rights from them without providing compensation, that the rents fixed fall considerably short of the Jenmi's lawful share of the proceeds from the land, and that the renewal fees are not adjusted to equitable economic claims and do not make up for the loss of the right of resuming the land from a tenant or leasing it to another.

Mr. Evans and Sir C. P. Ramaswamy Iyer will be assisted by the Rajah of Kollengode.

PROBLEM OF INDIAN WATERWAYS

Mr. G. L. Mehta, Calcutta Manager of the Scindia Steam Navigation Co., Ltd., in the course of an address on the "Problem of Indian Waterways" delivered at the Rotary Club, stated that the waterways should be developed as part of a comprehensive system of national transport. They are a national asset and have immense potentialities for development. If they are to be saved from destruction and are to improve and develop as highways of commerce, it should be recognised that these rivers and canals cannot be considered and dealt with piecemeal.

In Mr. Mehta's opinion, besides the Provincial Waterways Boards, there should be a Central Waterways Board or preferably, a Waterways Board and a Railway Board functioning under a single Ministry of Transport or Communications. The question is particularly important for Bengal, because its principal mode of transport is waterways and because it offers natural facilities for the development of water-transport.

PROBLEM OF HAYMAKING

Hints at a possible revolution in British agriculture were given by Lord Harewood at a London meeting of the Central Chamber of Agriculture. "I have reason to believe," he stated, "that a grass drying machine has been recently invented which will solve the problem of haymaking. If the inventor's claim proves correct—and I have reason to believe it will—not only will the farmer be able to profit by improved methods of managing grass-lands for summer grazing, but he will also be able to retain the full feeding value as opposed to the value of hay, and thereby save a very large part, if not the whole, of the cake bill." Lord Harewood added that he was making arrangements for the use of the machine next summer.

INDIA'S VAST FOREST WEALTH

The recent visit of His Excellency the Viceroy to Dehra Dun in order to open the new Forest Research Institute there, is a reminder, says the TIMES OF INDIA, of India's vast resources in her varied forests which cover a quarter of the area of British India and bring in three crores of rupees annual profit. "The new buildings are a magnificent pile and the grounds cover nearly two square miles beside the main building and bungalows, while there are many important factories and wood mills where the invaluable research into timber utilisation is carried out. The main building now has a series of fascinating museums, where one could pleasurably spend a day or two. The Indian forests contain some of the most handsome timbers in the world, besides innumerable other big and little products useful to mankind. The Forest Research Institute has in its exhibits picked specimens of all the Indian timbers found to be worth anything in commerce and illustrations of the uses to which they can be put—besides a wonderful collection of other forest products in immense variety. The extent of what is to be seen may be gauged from the length of the corridors in the main Institute building."

MEDICINE IN INDIA

The All-India Medical Conference, held at Lahore on 27th and 28th December, was happy in the choice of its chairman, Col. Bhola Nauth, C.I. E., I. M. S. (Rtd). There are few, writes a correspondent, who can speak with the authority he carries on medical matters in India and fewer still who could place their facts with equal lucidity or incisiveness, and with a quiet sense of humour. His address has been published in a brochure which should not be missed by members of the independent medical fraternity in India.

"At a time when there is so much heard of Swaraj, it must be as galling to its detractors as it is gratifying to its protagonists, that in one field at least, the field of medicine, the Indian has made good. The strangle hold of the I. M. S. has been all but released. For Col. Bhola Nauth tells us, quoting the British Medical Association memorandum of 1919: "The indigenous profession is in a very active and virile state, and instead of the officers of the service, encroaching on the rights of independent members of the profession, it is they who have acquired the practice formerly enjoyed by the officers of the service." Thus, has the Indian answered the challenge of unbending bureaucrats and who will say he has not won? Strange, indeed, is this admission on the part of the British Medical Association when placed alongside its erstwhile endeavours to withstand all claims for Indianisation of the I. M. S!

It is not, however, with the I. M. S., alone that Col. Bhola Nauth is concerned. He has sketched briefly the history of the Medical services in India and stressed the growth of the independent service. He has dealt with the various subordinate services and institutions from personal knowledge of them, pointing out how much wanton waste there exists in all directions. He is severe on the system which makes the medical needs of the civil population subordinate to military exigencies and he is no less

critical of the present policy of Indianisation of the I.M.S. which he shows to be a shallow concession.

We follow Col. Bhola Nauth with sympathy when he pleads for the arrest of waste, the better organisation of the medical services, particularly in the rural districts, the organised development of indigenous medicine, and finally, his stirring appeal to the independent medical profession of India. "Be true to your profession and to your name—Swaraj is self-help."

SCIENCE OF HEALTHY LIVING

In a statement issued by the Central Council for Health Education, which works in close association with the health authorities of the country, Dr. William G. Savage, the County Medical Officer for Somerset, a recognised authority, says that "the science of healthy living is steadily making the three score and ten of the Psalmist an out-of-date statement."

"Fifty years ago," states Dr. Savage, "the death-rate of England and Wales was 21.4. That is, of every 1,000 persons, rather over 21, but less than 22, died every year. Last year the rate was 11.6, nearly half, a marvellous decline."

"A death-rate as low as 10, which keeps down year by year to 10, means that, on an average, everybody lives to be 100 years old. The deaths each year are shifting into the later periods of life. Each year fewer people die under forty-five, and in more and more cases, death is deferred to over sixty-five."

Sir William Arbuthnot Lane, president of the New Health Society, said to a DAILY EXPRESS representative: Such a promise seems at first thought to be impossible of achievement in the reasonably near future, but I can visualise a time, not far distant, when hundreds of thousands, instead of, as at present, only a few hundreds of people, will live to the great age of one hundred years.

GERMAN HIGH VOLTAGE LABORATORY

What is claimed to be the first laboratory for electrical testing at pressures up to two million volts has lately been completed at the transformer works of the Koch and Sterzel Gesellschaft, at Mickten, Dresden, Saxony. That the firm has for many years realised the importance of having adequate facilities for testing electrical equipment is indicated by the steady advance that has taken place; it is interesting to record that it had a laboratory equipped for tests up to kVA capacity at pressures up to 500,000 V as long ago as 1918, which was followed in 1922 with one capable of permitting tests up to a million volts and 200 kVA, while now the capacity has been increased to two million volts and 1,200 kVA at 50 periods.

INDIAN INSTITUTE OF SCIENCE

The Twentieth Annual Report of the Council of the Indian Institute of Science which has just been issued, summarises researches conducted in the laboratories during the session now closed. These inquiries are primarily directed towards acquainting the students with modern methods of original investigation in various branches of chemistry and in electrical technology. The fundamental relation of science to industry is a guiding principle in this work, although many of the subjects chosen have not an immediate bearing on manufacturing processes.

THE U. P. SCIENTISTS

The United Provinces Scientists, who assembled at Allahabad in connection with the Indian Science Congress, resolved, at a meeting held recently under the presidency of Dr. Manmohan, to found in the United Provinces an Assembly of Science the object of which would be to promote and cultivate scientific research in the country, tackle problems of national interest and afford additional facilities to scientific workers in the matter of publication of researches. A committee has also been formed to work out the details.

HINDUSTHAN ASSOCIATION OF VIENNA

An Association of Indians, named "The Hindusthan Association of Vienna" has been recently formed with the object of (1) supplying information regarding facilities for the study of Sciences, literature, etc., in Austria, (2) providing opportunities for social intercourse and assisting every Indian, in any way possible, who may happen to come here and (3) promoting general friendly and cultural relations between India and Austria.

Membership of the Association is open to all who subscribes to the above principles, and all Indians visiting Vienna are cordially invited to become members.

The organizers hope that, in the near future, this Association will become a centre for mutual co-operation between Indians and Austrians which might, in turn, develop into a connecting link between the two great civilizations of the East and the West.

SIR C. V. RAMAN IN FRANCE

The great Indian scientist, Sir C. V. Raman, was the distinguished guest of the famous Sorbonne University recently. He delivered a course of lectures on his latest research on the Structure of Molecules at the Henry Poincare Research Institute. The reception given to Sir Raman was most impressive, and, in the living memory of many Indians residing there, no one has seen such a genuine warmth of feeling with which French *savants* especially greeted an Indian colleague of theirs.

ELECTRICITY IN THE PUNJAB

The Punjab Government's scheme for utilising the rain and snow waters of the mountains to generate electricity is one of the biggest projects yet contemplated in India. One of its special features will be the provision of electrical energy for agricultural purposes.

LORD DERBY ON REPORTING

"There is one thing I will say about the press: that I have never once in the whole course of my life complained of the accuracy of any newspaper report of any speech I have made," said Lord Derby who presided at a "notabilities" luncheon held at Liverpool Press Club recently. "The only thing I have complained of", said Lord Derby, "is my own feelings the next morning when I read what I have said, and still later when I read the remarks that other people have made about what I said. There is nothing connected with the press that has ever got me into such great trouble as the accuracy of their reports of what I have said."

SIR IAN IN CHRISTMAS MOOD

Sir Ian Hamilton, speaking to disabled soldiers at Northampton on Christmas Day, said that, even to this day, he could not look at a nurse without blushing. "Once upon a time," he explained, "the literary editor of a newspaper wanted to praise my work. So he wrote down: 'Evidently in his youth Sir Ian Hamilton was kissed by the Muses.' That was very nice. But there is a terrible fellow in every newspaper establishment called a 'printer's devil.' Everything really depends on him. So this printer's devil printed his own views upon my past, and when I read the paper I found in it, 'Evidently in his youth, Sir Ian Hamilton was kissed by the nurses.'"

THE ART OF PARODY

Sir Owen Seaman, in his address to the Institute of Journalists, pointed out the difference between the true parody, which ridicules the style and attitude of mind of a writer and that which is a mere absurd adaptation of a particular work. Sir Owen should know, says Peter Simple in the *MORNING POST*, for there has surely been no more brilliant parodist than he. We still chuckle when we remember his essay in the style of Sir Edwin Arnold—we quote from memory.

"Ya, Ya, my beloved, I look to thy dimples and drink,

Tiddly-hi! to thy cheek-pits and chin-pit, my tulip, my pink."

Could anything be more deliciously absurd in the way of travesty?

Calverley, of course, was a master. You may remember his travelling tinker, in the Tennysonian style, which ended:

"So all in love we parted, I to the Hall,

They to the village. It was noised next noon.

That chickens had been missed at Syllabus Farm."

Anstey, too, can be delightful. Even lovers of Maeterlinck must surely appreciate the humour of the passage in which a damsel exclaimed "O! O! I have a pain in my destiny."

THE NEWSPAPER WRITER

Under the title of "The Columnist," Mr. Dustin D. Rhodes in the *NORTH AMERICAN REVIEW*, has some amusing verses on the newspaper writer:—

"If you can master adjectives and adverbs,

And sprinkle here and there a verb or two;

If you can can spatter elongated phrases,

Elaborate sweet nothings all askew;

If you can make a bit of slang artistic,

Or even cuss a bit without offence,

And yet can handle 'hifalutin' language

To make it sound like wholesome common sense;

* * *

"If you can please the literists and peasants,

And draw the praise of both, offending none;

If neither fear nor fame can mar your efforts,

And you can feel your conscience clear when done;

If you can fill the ever gaping column,

With words of wisdom pleasing to the mob;

Then yours the title and whate'er goes with it

And what is more, you'll prosper on the job."

SCHOLARSHIPS FOR INDIAN STUDENTS

India Institute of "Die Deutsche Akademie," whose object is to promote cultural relations and better understanding between Germany and India, announces that through the valued co-operation of the educational authorities of the state of Wurttemberg, three scholarships have been secured for worthy Indian students, who are to carry on post-graduate studies in Agriculture in the Agricultural College at Hohenheim, Engineering in the College of Technology at Stuttgart and Physics in the University of Wurttemberg at Tübingen.

These scholarships consist of only "free tuition fees," which will amount to about 400 Marks or 20 pounds sterling a year and nothing more. These scholarships are tenable for one year; and on special consideration, may be renewed for another year. The Scholars will have to bear all other expenses except the tuition fees. Over and above his tuition, fees a foreign student in a German University, who wishes to live very inexpensively will require at least 150-200 Marks or 8-10 pounds per month.

A candidate for any of these scholarships must be a graduate of an Indian, British or American University and must have fair knowledge of the German language. He should give a brief account of his academic career and file with the application at least one testimonial of scholarship from a professor and a certificate about his knowledge of the German language. All applications must reach the Honorary Secretary of India Institute of "Die Deutsche Akademie," before the 1st of April, 1930. A committee of experts will select the three successful candidates—one for Agriculture, one for Engineering and one for Physics—and announce its choice on or about May 1st, 1930; and the winners of the scholarships will be promptly informed of the decision so that they will be able to make necessary arrangements to reach Stuttgart, before October 15th, 1930, to begin their regular college work.

OSMANIA UNIVERSITY CONVOCATION

At the Osmania University Convocation this year, 65 graduates all males, including three M.A.'s and 16 LL.B.'s., were awarded degrees.

Addressing the new graduates, Nawab Sir Nizam Jung Bahadur delivered a speech which was a comprehensive reply to the question: "What use is education to man?" and "What use the Universities?" He defined the purpose of education as moral and intellectual upliftment coupled with equipment for efficient work in the ordinary business of life. He emphasised the importance of Oriental studies side by side with other studies.

He gave a warning to students against the danger of being drawn into "crazy politics of these unsettled times" as it was a dangerous subject for immature and untrained minds and he advised them to study the subject if they so desired as a science the foundation of which rested in ethics.

He concluded by sounding a warning against communal dissensions saying that none but ignorant mischievous and foolish men fight over religious differences.

EDUCATION IN CEYLON

The Education Commission, which has been investigating the question of the medium of instruction in Ceylon schools, has made recommendations which, if accepted, will go a long way to revolutionize education in the Island, says THE CEYLON DAILY NEWS.

Three stages are suggested: one exclusively using the vernacular medium, the other, the bilingual and the third, as at present, using the English medium.

To guard against possible deadlocks the Commission recommends that schools should be allowed perfect freedom to adopt their own methods.

FLOGGING IN JAILS

The question of flogging in prisons, raised by the suicide of one Spiers, by jumping over the railings of Wandsworth Prison in dread of the fifteen strokes of the cat he was to have received, has led the following comments obtained by the STAR from Lord Darling, ex-Judge of the King's Bench Division, and Mr. George Bernard Shaw.

Lord Darling, defending the system of flogging, says: "Public opinion, which approves of prize fighting, cannot logically condemn flogging. Men and women who flock to an exhibition of Game Chicken *versus* Battling Brown would gladly see Burglar Bill punished by Wandsworth Walloper. The Chancellor of the Exchequer might as well set an entertainment tax on it as on the other exhibition."

Mr. Bernard Shaw says: "A flogging Judge ought to have two or three dozens himself to bring him to understand it. The excuse for flogging is that certain offenders understand no other punishment. Then these men ought to be flogged, not imprisoned."

AGE OF JUDGES

What is the average age of a judge? asks THE DAILY MAIL. Sir Montagu Shearman has just died in his 73rd year, but a little calculation, limited to the members of the Appeal, Chancery, King's Bench, and Probate Courts, brings out the average age at over 62 under 63.

Nine judges are in their fifties, 17 in their sixties, and 5 in their seventies. Only one judge is in the forties—Lord Justice Slesser, who is 46.

Of the heads of the various divisions, the Lord Chief Justice. (Lord Hewart) is 60, the Master of the Rolls (Lord Hanworth) 68, and the President of the Probate Division (Lord Merrivale) 74.

The figures show that we have reached one of those cycles with a Bench somewhat senior in age and individual appointments faced by a comparatively young Bar.

RIGHT TO KILL

According to a telegram from Mexico City, the new penal code drawn up by President Portes Gil, under the extraordinary powers conferred upon him by Congress, gives a father the right to kill a daughter and her seducer when the daughter voluntarily sacrifices her honour.

A husband may also not be punished for killing a wife who violates her marriage vows, and a wife who kills her erring husband will also be deemed not guilty of an offence.

Persons involved in differences calling for a duel will have to appear before a court of honour, which will endeavour to bring about a reconciliation, but will have no power to sanction a duel.

INDIAN RAILWAYS

A Bill has been introduced in the Legislative Assembly which is intended to prohibit reservation of Compartments in Railway trains for the exclusive use of persons belonging to any particular community, race or creed. In certain cases, the issue raised was whether such reservation amounted to undue preference within the meaning of Section 42 of the Indian Railways' Act, sub-section 2 of which reads as follows:—"A railway administration shall not make or give any undue or unreasonable preference or advantage to or in favour of any particular person or railway administration or any particular description of traffic, in any respect whatsoever, or subject to any particular person or railway administration, or any particular description of traffic to any undue or unreasonable prejudice or disadvantage in any respect whatsoever." The High Courts have variously interpreted this section but are of opinion that such reservation is not *ultra vires*. This Bill, therefore, proposes to add an explanation to the following effect, viz:—"For the purposes of this sub-section, reservation of any compartment in a railway train for the exclusive use of any particular community, race or creed shall be deemed to be undue preference."

STATESMEN IN COMMERCE

By accepting a seat on the Board of International Sleeping Car Company, Lord Lloyd has joined the numerous band of ex-administrators, who have found influential commercial and industrial billets during the past months. Sir Austen Chamberlain and Sir Laming Worthington-Evans have joined the Board of the greater London and Countries Trust, Limited, of which Lord Birkenhead is Chairman. Sir Philip Cunliffe-Lister has been invited to take the Chairmanship of the recently-formed Tin Producers' Association. Lord Brentford has taken a seat on the Board of the Northern Assurance Company, Sir Arthur Steel-Maitland on the Directorate of the United Dominions Trust, Limited, and Sir Samuel Hoare on the Directorates of two insurance companies.

TWO NEW PEERS

Mr. Arthur Ponsonby, M. P. (Parliamentary Secretary to the Ministry of Transport) and Major Dudley Leigh Aman, who were raised to the peerage in the New Year Honours, have, it is understood, decided to take the titles of Lord Ponsonby of Shulebred and Lord Marley respectively.

Mr. Ponsonby's home is Shulebrede Priory, near Haslemere, Surrey. Major Aman lives at Marley Edge, Sussex.

AN AMERICAN ON GANDHI

"Jesus Christ was crucified but the spirit of Christ could not be killed. So the greatest living man of the world can be imprisoned or tortured by the enemies of God and men but his spirit can never be killed. When his spirit will pervade the world, the world itself will be civilized and barbarism will be blotted out for ever", said Mayor Masson, an American tourist, unveiling the portrait of Mahatma Gandhi at the 4th Annual Meeting of the Chinsurah Deshabandhu Memorial High School.

THE LATE LORD ESHER

Lord Esher, who died recently in his 78th year was a close and personal friend of Queen Victoria, King Edward and His Majesty King George. He was an intimate friend of Lord Kitchener. A diary kept by him is stated to contain information of highest historical importance. It has been deposited at the British Museum and is not to be opened until 1931.

PROF. RADHAKRISHNAN'S LECTURES

Under the title of "An Idealist View of Life." Professor Radhakrishnan gave four lectures in the large Chemistry Theatre of the University of Manchester to an unusually large and keenly interested audience, including the members of the University and the Theological Colleges, the Bishop of Manchester the Bishop of Middleton the Lord

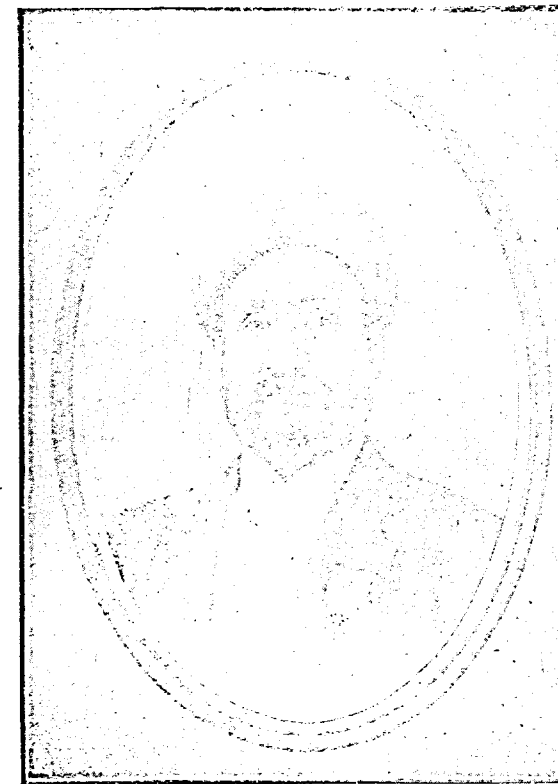


PROF. S. RADHAKRISHNAN

Mayer of the city and Professor Alexander the Vice-Chancellor of the University was in the chair on each occasion. The response to the lectures was, as the Vice-Chancellor said, "magnificent."

MUSLIM ALL-PARTIES' CONFERENCE

The Working Committee of the All-India Muslim All-Parties' Conference met early this month, Sir Abdul Qayum presiding. Others present were



SIR IBRAHIM RAHIMTOOLAH

Maulana Shafi Daudi, Maulana Mohammed Ali, Moulvi Muhammad Yakub, Mr. Fazil Rahimtoolah and Syed Murtaza Sahib. The Committee decided to hold a session of the Conference in Lahore during Easter when the Simon Commission's Report will be available. Sir Ibrahim Rahimtoolah will preside over the Conference.

The Committee also decided to call a meeting of the Executive Board in March to discuss the political situation and the question of contesting the elections.

LIBERALS AND DOMINION STATUS

The Council of the Western India National Liberal Association at a recent meeting in Bombay under the Chairmanship of the Hon'ble Sir Phiroze C. Sethna, reiterated the policy of the Liberal Federation as follows:—

(1) "As we read the situation, the essential condition of the success of the Round Table Conference is that there should be the maximum amount of agreement among ourselves in India.

(2) "We firmly believe that the only rallying cry which can unite Hindus, Mahomedans, Christians, Sikhs, Parsis, Europeans, the propertied classes, and the labouring and the depressed classes can be Dominion Status for India, not as a distant goal or ideal but as an object capable of achievement within the shortest possible time.

(3) "We have always been anxious that in order to produce a favourable atmosphere, the Government of India should implement the new policy by action calculated to remove all causes of irritation and produce calm and goodwill."

THE RUSSELL SPEECH

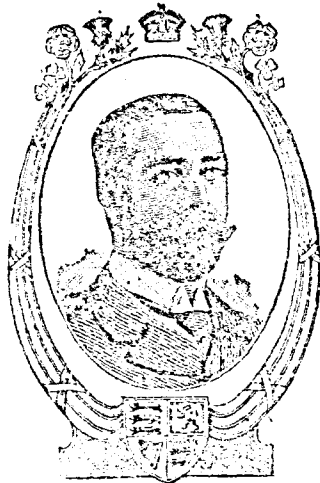
The British-Indian Association has adopted a resolution condemning the recent utterances of Lord Russell and reiterating its faith in Dominion status as the ultimate goal of constitutional development in India.

The following appears in the REVIEW OF INDIA (published by the European Association):

"Europeans in India are strongly of opinion that Earl Russell made a blunder in speaking as he did recently in London. For the moment the question of India's constitution is *sub judice* and to be placed before the London Conference. In India an earnest endeavour is being made by the more sober-minded to put forward something that may be practicable, and have within itself the fullest possibility of steady political advance to the goal of Dominion status. In the meantime, the fewer speeches the better."

Diary of the Month

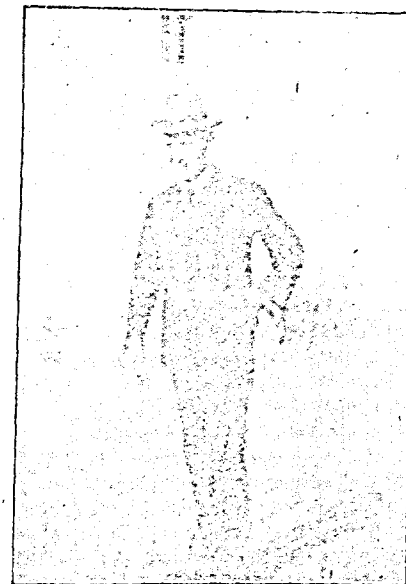
- Jan. 19. Editor of RAJASTHAN is sentenced.
 Jan. 20. Assembly session opens.
 Jan. 21. Mr. McDonald gives a banquet in honour of the Delegates of Naval Conference.



H. M. KING GEORGE

- Jan. 22. H. M. the King opens the Naval Conference.
 Jan. 23. Messrs. S. C. Bose and others are sentenced to one year's rigorous imprisonment.
 Jan. 24. Assembly passes Mr. Neogy's Bill.
 Jan. 25. The Viceroy addresses the Assembly.
 Jan. 26. Congressmen throughout India observe "Independence Day."
 Jan. 27. All-India Anti-untouchability Conference meets in Allahabad.
 Jan. 28. Assembly passes Mr. Jayakar's motion for Competitive Examination for I.M.S. in India.
 Jan. 29. The Commons ratify Optional Clause.
 Jan. 30. Prof. Radhakrishnan is elected Jowett Lecturer for 1930.
 Jan. 31. Lady Reading is dead.
 Feb. 1. Trial at sessions of the accused in Meerut Conspiracy Case commences.
 Feb. 2. U.S.A. Senate tables a Bill for independence to Philippines.
 Feb. 3. Lahore Conspiracy Case prisoners begin hunger-strike.

- Feb. 4. The Lords and the Labour Govt. come to a compromise re. the Unemployment Bill.
 Feb. 5. Assembly passes the Income-tax Amendment Bill.
 Feb. 6. Sardar Aminullajan is arrested.
 Feb. 7. Mr. Pearce, Principal, Gwalior Govt. High School, embraces Hinduism.
 Feb. 8. Dr. Urquhart addresses the Calcutta University Convocation.
 Feb. 9. Mr. Tyson, leaves for S. Africa.
 Feb. 10. Satin Sen's condition (hunger striker in Barisal Jail) is reported to be worse.
 Feb. 11. Assembly passes Pt. Kunzru's motion re. Indian Franchise in Ceylon.
 Feb. 12. Frank Biggs is convicted in the Museum Bomb case (London).
 Feb. 13. Sir Abdul Quadir is appointed Puisne Judge of the Lahore High Court.
 Feb. 14. H. E. the Viceroy opens the Federation of Indian Chambers in New Delhi.
 Feb. 15. Britain and China sign a draft agreement re. retrocession of Wei Hai Wei to China.
 Feb. 16. The All-India Congress Committee accords dictatorial powers to Mr. Gandhi.



SIR GEORGE RAINY

- Feb. 17. Sir George Rainy presents the Railway Budget to the Assembly.

BUILDING BETTER BRAINS

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

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

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

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

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

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."

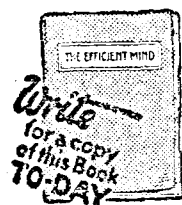
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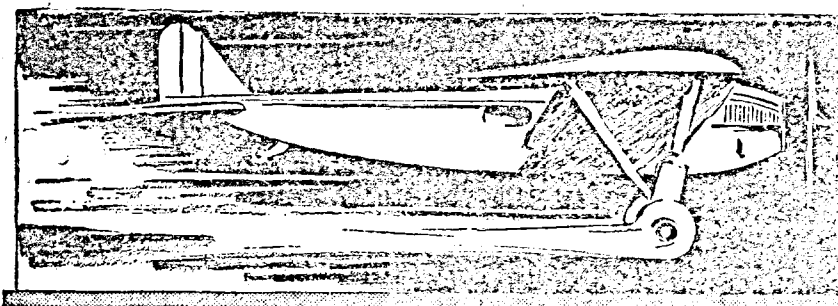
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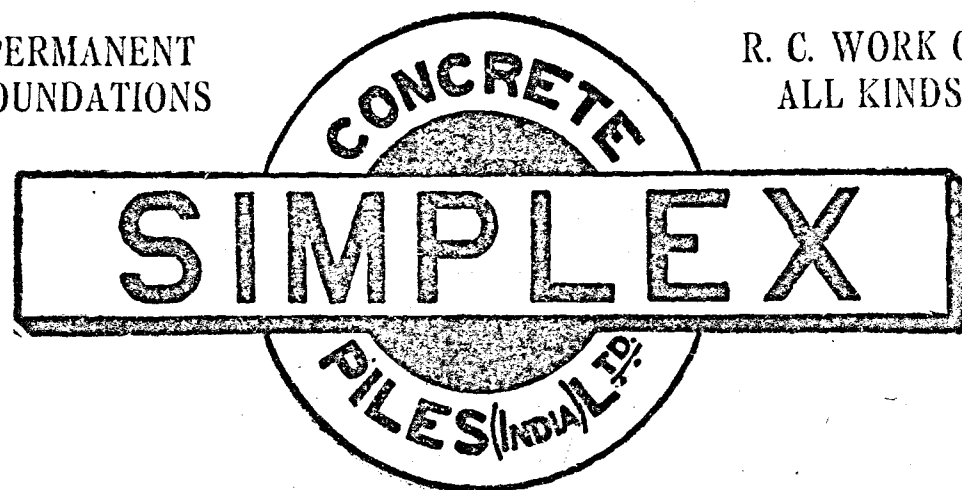
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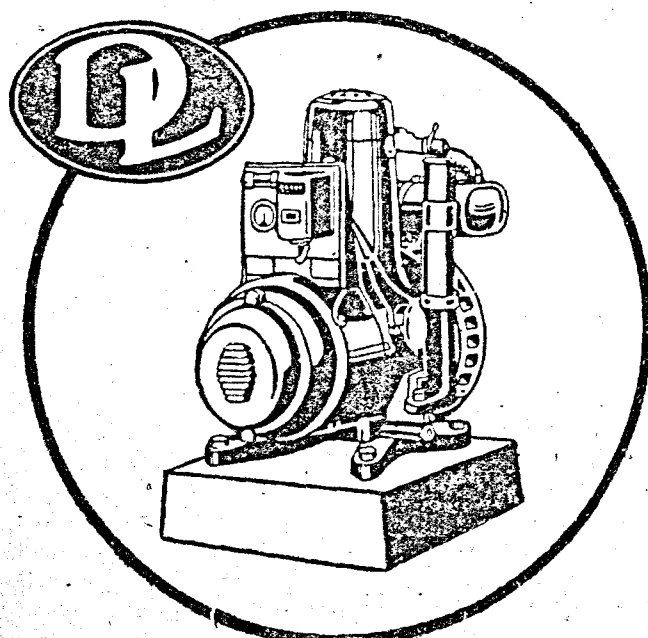
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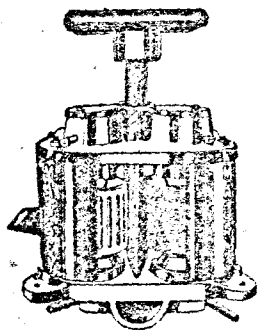
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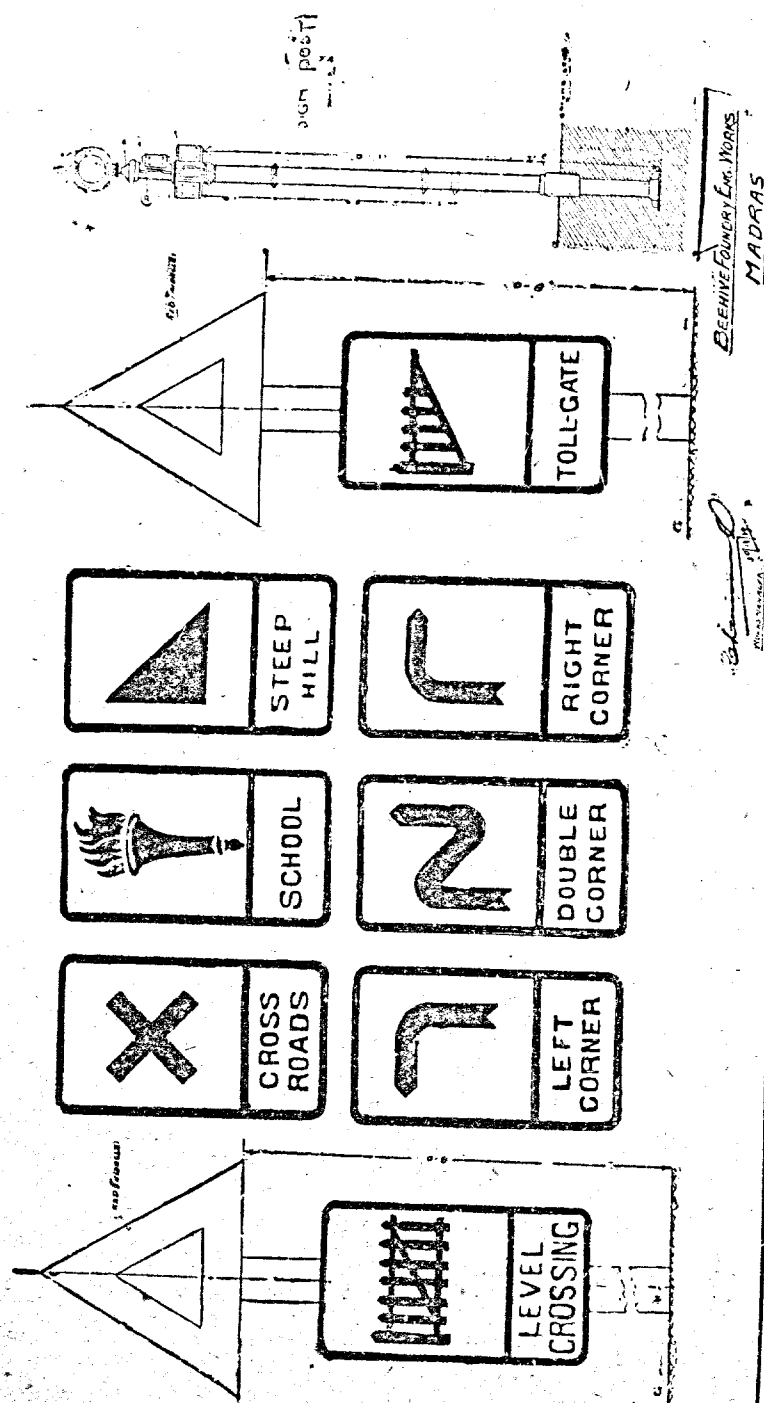
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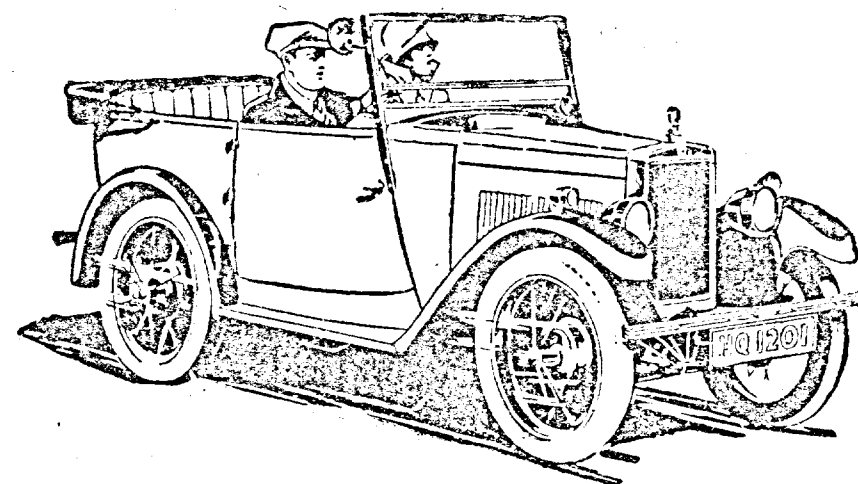
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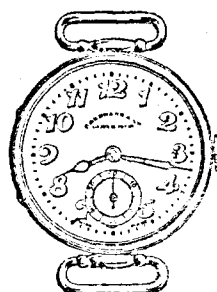
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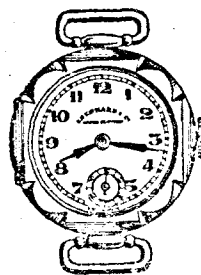
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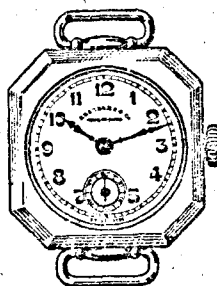
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S. S. "Mantua"	10,946	15th Feb. 1930	S. S. "Ranpura"	16,601	22nd Mar. 1930
" "Viceroy of India"	19,648	22nd " "	" "Naldera"†	16,088	29th " "
" "Maloja"	20,837	1st Mar. " "	" "Ranchi"	16,601	5th April " "
" "Kaiser i Hind"	11,518	8th " "	" "Rawalpindi"	16,614	12th " "
" "Razmak"†	10,602	15th " "	" "Morea"*	10,954	8th " "

* Extra Steamer. † To Marseilles only. ‡ Through Steamers from Australia. § From China.

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STEAMER	TONS	SAILING ABOUT
S. S. "Novara"	7,000	22nd February 1930.
" "Nankin"	7,000	8th March " "
" "Nagoya"	7,000	22nd " " "

BRITISH INDIA SAILINGS FROM CALCUTTA & MADRAS TO LONDON.

Steamers	Tons.	Sailing About	
		From Calcutta	From Madras
S. S. "Morvada"	8,300	15th Feb. 1930	19th Feb. 1930
" "Manera"	8,000	1st Mar. "	5th Mar. "
" "Mulbera"	9,200	15th " "	19th " "
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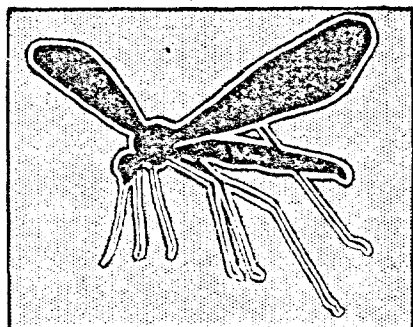
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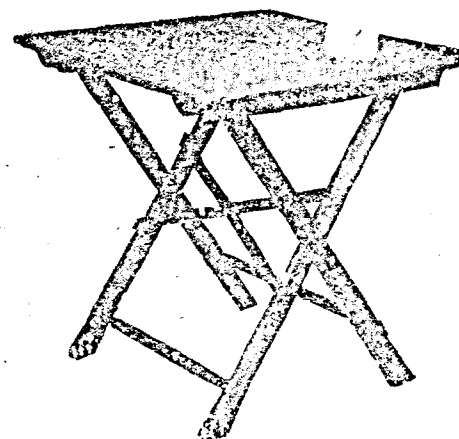
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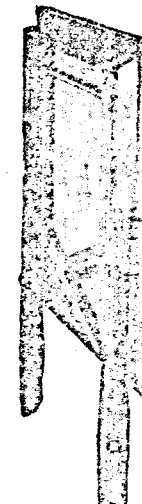
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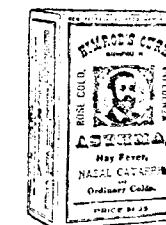
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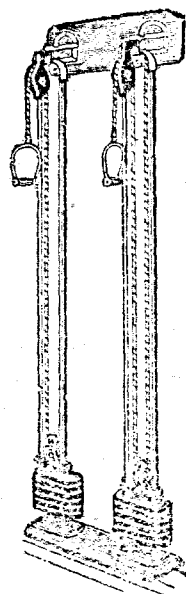
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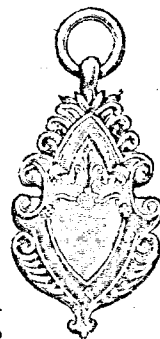
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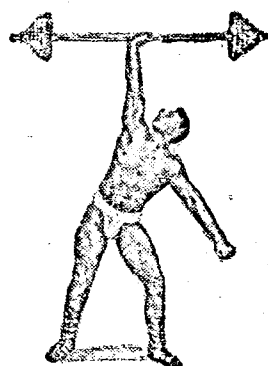


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The plates given away with *The Madras Mail Annual* this year are typical of the best work of the older and modern artists in India. "Christ of the Indian Road," by A. Thomas—a young and rising Indian artist—was the picture of the year at the South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

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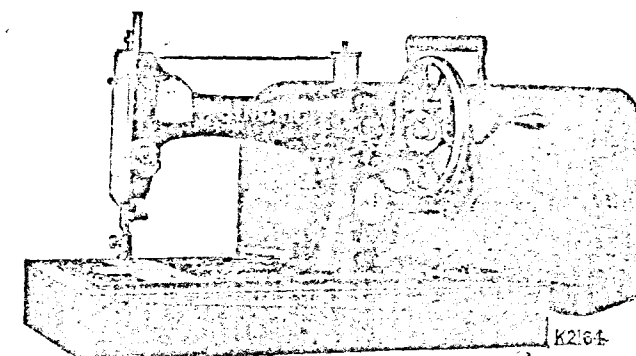
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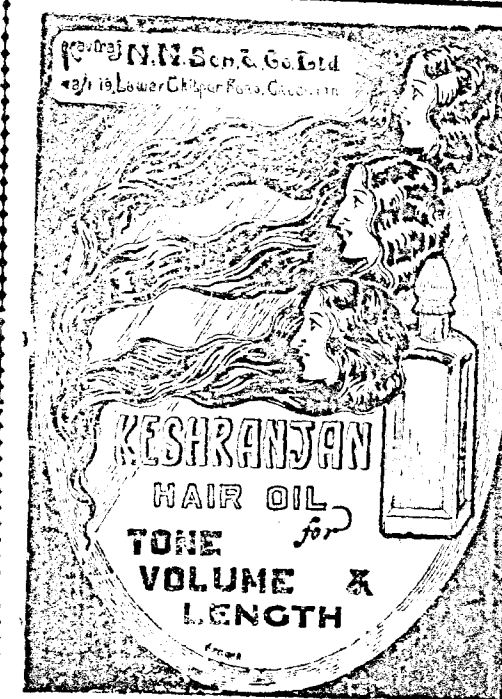
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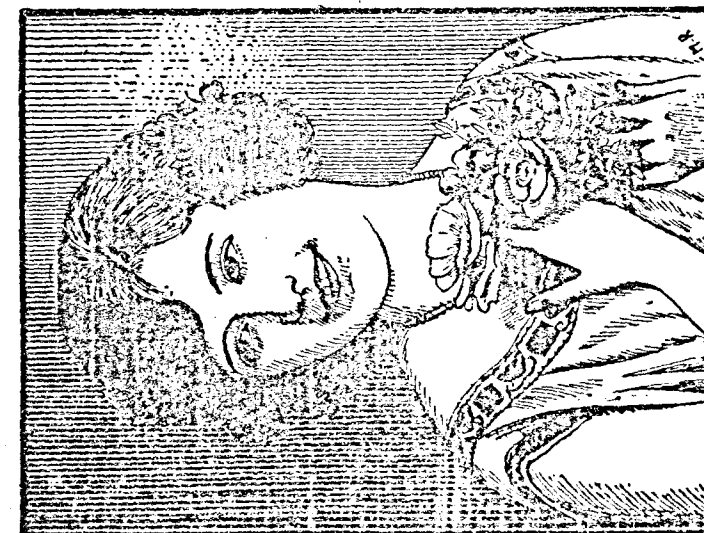
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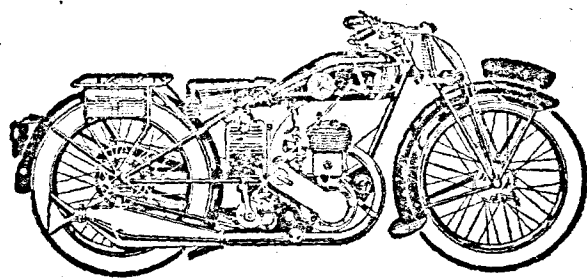
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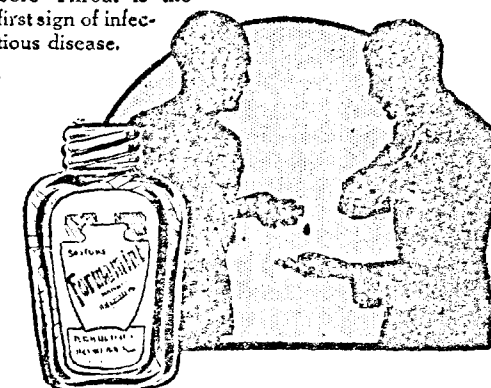
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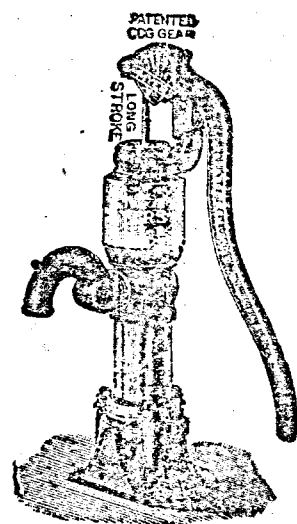
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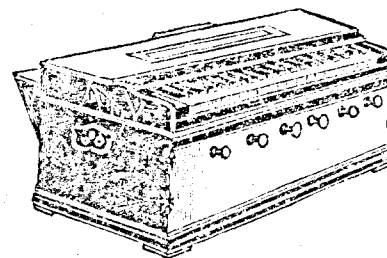
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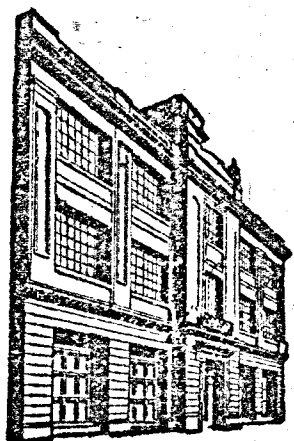
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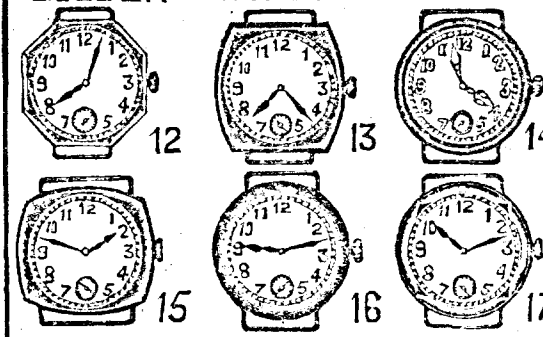
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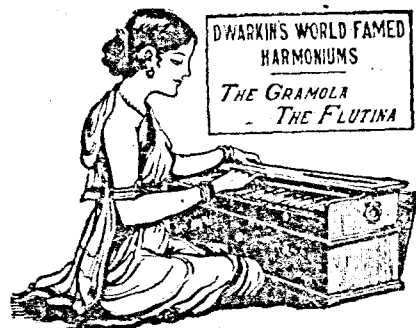


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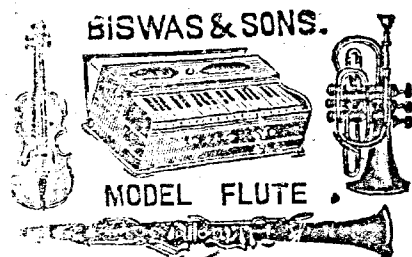
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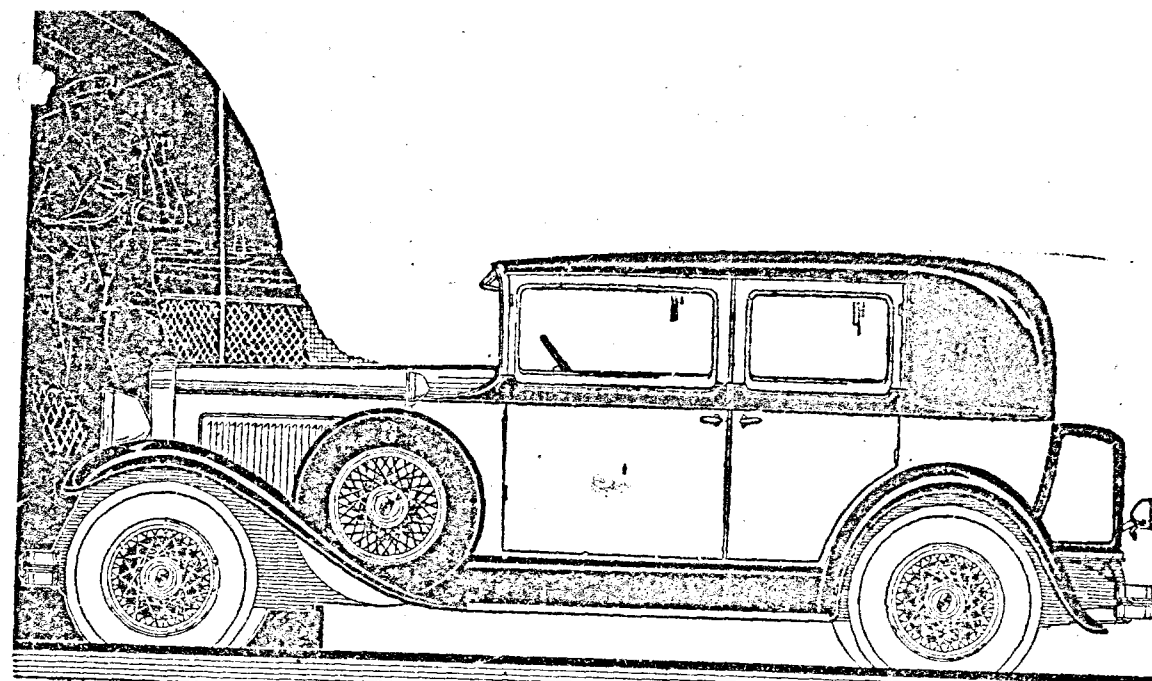
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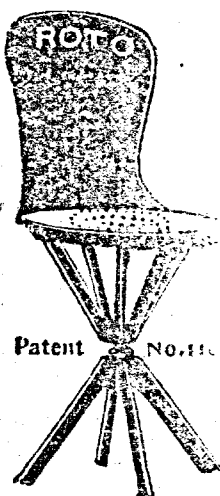
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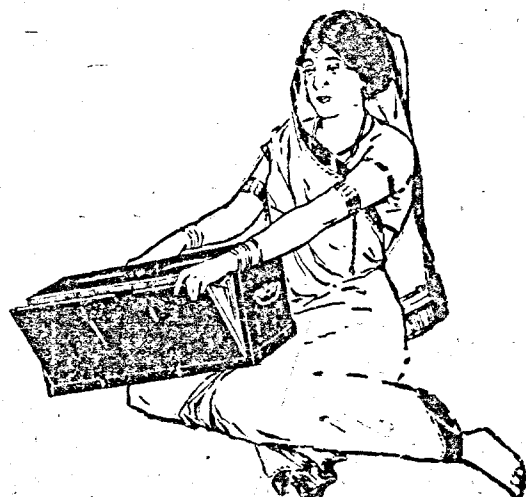
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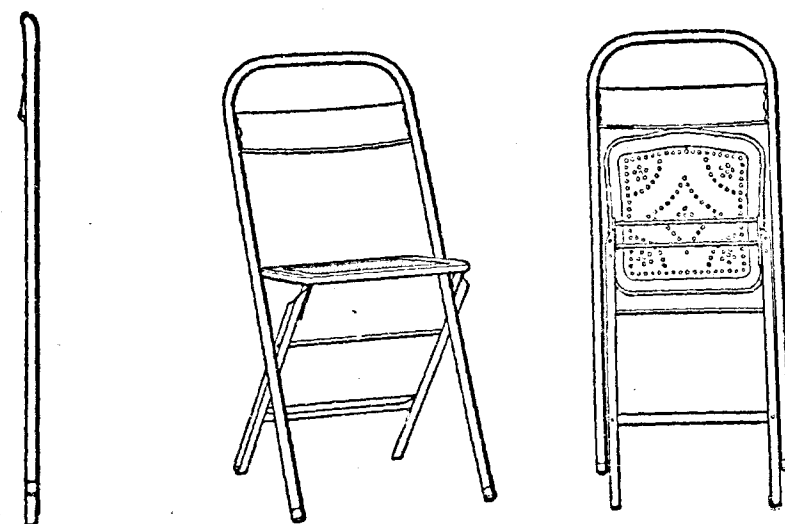
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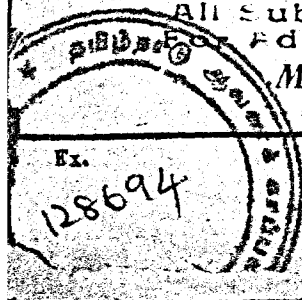
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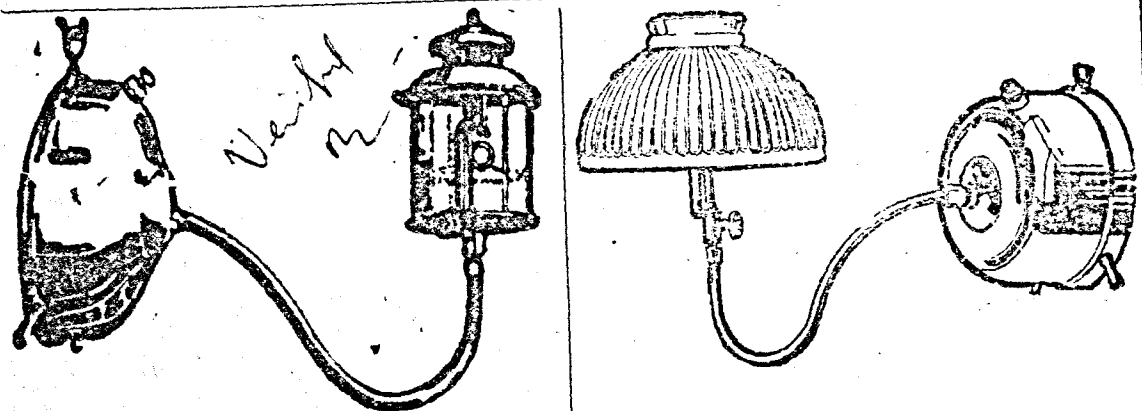
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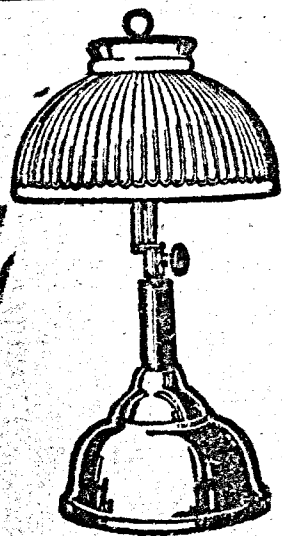
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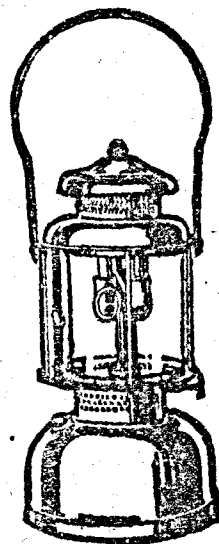


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