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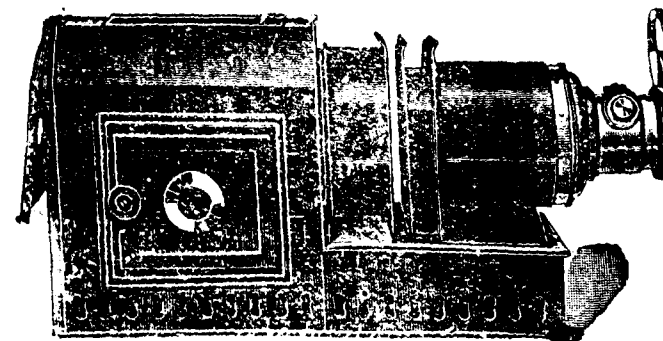
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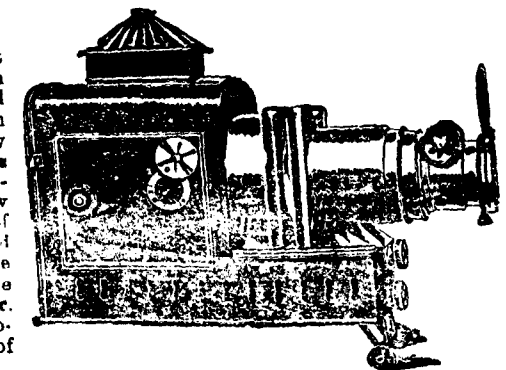
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[No. 1.

THE VOICE OF LIFE

BY SIR J. C. BOSE, C.S.I., C.I.E., F.R.S.

NOTHING can be more vulgar or more untrue than the ignorant assertion that the world owes its progress of knowledge to any particular race. The whole world is inter-

mighty human fabric bound together, and ensured the continuity and permanence of civilization. Although science is neither of the East nor of the West, but international in its universality, yet India, by her habit of mind and inherited gifts handed down from generation to generation, is specially fitted, to make great contributions in furtherance of knowledge. The burning Indian imagination, which can extort new order out of a mass of apparently contradictory facts, can also be held in check by the habit of concentration. It is this restraint which confers the power to hold the mind in pursuit of truth in infinite patience.

What of the fruit of knowledge? The material advances, secured by it, have no doubt brought great accessions of power and wealth. There has been a feverish rush, even in the realm of science, for exploiting applications of knowledge, not so often for saving as for destruction. In the absence of some power of restraint civilization is now trembling in an unstable poise in the brink of ruin. Some complementary ideal there must be to save man from that aimless rush which must end in disaster. The ideal of giving, of self-renunciation in response to the highest call of humanity, must be the true object of knowledge. The motive power for this must be found not in personal ambition, but in the effacement



SIR J. C. BOSE

dependent, and a constant stream of thought has, throughout ages, enriched the common heritage of mankind. It is the realization of his mutual dependence that has kept the

of all littleness, and in the uprooting of that ignorance which regards it as a gain that is to be purchased at another's loss. This I know, that no vision of truth can come except in the absence of all sources of distraction, and when the mind has reached the point of rest.

For revealing the inner secrets of life, it was necessary to invent instruments of surpassing delicacy and sensitiveness, which could gain access to the smallest unit of life—a single cell or life-atom—and record its throbbing pulsation. The invention of the microscope, which magnifies only a couple of thousand times, initiated a new era in the advance of biological science. My Magnetic Crescograph, which produces the stupendous magnification of fifty million times, is now revealing the wonders of a new world—the plant itself being made to record the secrets of its inner life. Even in this path of self-restraint and verification, the inquirer is making for a region of surpassing wonder.

TO THE WOMEN OF INDIA

BY M^{LE}. JULIETTE VEILLIER

I wonder whether a certain type of recent European literature has reached you, women of India.

I wonder.....and I am afraid of it, because this type has a commercial virtue, if none other, alas: and spreads all over the world, translated in all known languages. (At least, it is advertised in these terms).

That literature, generally taking the form of hyper-sentimental and agitated novels, creates a figure of so-called "modern girl" which accumulates the striking features of the twentieth century, in Europe.

That "modern girl" is manly in all her activities. Does it mean that she has made

In his voyage of discovery, he catches an occasional glimpse of the ineffable, that had hitherto been hidden from his view. That vision crushes out of him all self-sufficiency, all that kept him unconscious of the great pulse that beats through the universe. It was by the combination of the introspective and of the highly advanced experimental methods that it was possible to establish the Unity of all Life. The barrier that divided kindred phenomena is now thrown down, the plant and animal being found as a multiple unity in a single ocean of being.

From the plant to the animal, then, we follow the long stair-way of the Ascent of Life. In the spiritual triumph of the martyr, who willingly sacrifices his life for the cause of humanity, we see the higher and higher expression of that evolutionary process by which Life rises above and beyond all the circumstances of the environment, and fortifies itself to control them.

hers the qualities men are generally supposed to have, as a monopoly. *i.e.*, faculty of decision, strength—moral and physical—courage, superior intelligence, and so on?

No. To be manly means to adopt the vices that certain men have. Our modern girl is not energetic, she is audacious and full of conceit, she is born superior to all traditions, and consequently, born superior to other people; she rejects morals, and the stupid prejudices of love, faithfulness, ideal (empty words for spinsters) and she conceives the relations between men and women, as men have conceived them for centuries past, with

regard to themselves: no duties, but only rights. Let instinct do whatever it chooses, experiment everywhere, anywhere.

And the novelist throws that so-built modern girl in a series of fatal events where her reactions are in conformity with the systematic type adopted.

If you have ever read by chance, or by mischance, one of these books, I beseech you to forget as well the information it gave you as the opinion you formed out of it.

Not that I want you to believe that your sisters of Europe, and France especially, are full of perfections, but I want you to measure exactly our nature, so that you can say in conscience: "Our races are different, our pasts stand to the antipodes, but still, we might become friends with them, not out of mere curiosity, but out of a deeper attraction."

Why do I say that? Why do I want to exact kind feelings from you towards us? It is because I myself feel deeply attracted by your race, by the amount of dream and speculation which takes place in your brains and hearts, by the mystery of your customs which appear as being directed by everything but practical and selfish aims.

This is why I happen to write what I am writing.

It is undoubtedly true that "War" disturbed terribly the conscience of youth.....and its habits. All that had been considered as the commandments of a sacred Code of conventions, broke down to pieces, since it had not prevented war.

Youth trod upon the ritual education accepted generations and generations. And the immediate result of it was the absence of rules.

But this lasted one day. The natural equilibrium of same people brought back the balance and a new generation has now grown.

Instead of little girls with eyes turned to the ground, capable of nothing, except being spoiled by parents, knowing nothing of life until they are married, mere objects of luxury and pleasure, exists now a very general type.

Women have now a sense of responsibility which they almost totally lacked before "The War." They know that life is no longer easy and sure. They know that they almost all of them have to secure a situation in life and be able to make their own living. The type of European girl is no longer the type of a timid girl. She is energetic, combative, develops in enormous proportions her intellectual activities, works hard and with much conscience. She develops also her physical strength by sports of all kinds, she must no longer be weak.

She pretends not to be the "thing" of man, but a companion worthy of him, on equal terms in life. From this basis, imagine the defects and the qualities which can come out of it, according to the different temperaments, and you will be in the right direction.

Don't suppose, though, that, if life is for her, less sentimental than in times passed, there is no place left for dreams and generous speculations.

It is so untrue, that, to-day, in writing as I do, for you, I feel that I express the acting of my fellow-sisters, towards the dream and the philosophical mind which you appear to personify.

Will you reward me?

Let me know who you are and how you live, now that new currents of ideas have penetrated even to your most secret heart.

solve is proved by the Prayer Book controversy to-day. The problem is common to all religions. Turkey has solved it for the moment by the abolition of the Caliphate, but is that a solution? The struggles between the Brahminical claims and the claims of Princes in India, while they took different turn (naturally), may afford another illustration of the fundamental difficulties of the problem. In the light of these considerations, the chapter on the relation of Church and State is supremely interesting.

To one who is not an adherent of the doctrine of the Papal Supremacy, there are gaps in the presentation, which could not, in the nature of things, be filled up in this particular work. There is thus throughout the book no question that the Bishop of Rome is of divine right the Head of the Church and that his authority ought to be acknowledged in all Christian countries. And, again, the particular sacramental doctrine that prevailed at the period is unquestionable: denial of it is simply rebellion against fundamental truth. No mention is made, and could not be expected in this book, of the revolt of many good persons against the 'corruptions' of the truth which had crept into the Church at

that time—corruptions which drove Luther and many with him out of the Church. Nor is any mention made of the fact that the whole of the Greek Church had long before repudiated the authority of Rome and was little concerned with the dilemmas occasioned by a feudal system which was alien to their polity. The absence of these considerations is no reflection on the *bona fides* of the authors of the papers: it merely gives the book its place as a presentation of facts urged in support of one view of a most tangled period of history. For the rest it is the moving story of selected individuals who suffered martyrdom for their religious (and political) convictions. The opening essay on the Theology of Martyrdom is a characteristic production of Father Ronald Knox. A martyr must suffer definitely on an issue of conscience and for his faith in the truth. All who suffered conscientiously for religious beliefs not included in the Catholic Creed are excluded automatically from the roll of martyrs: as are those who suffered on accusations of high treason. The selection of names which survives these definitions is limited, but it includes some great figures and their story will be read with interest.

My Impressions of Soviet Russia

BY MR. SYED RAZA ALI, C.B.E.

DURING my recent travels on the Continent including almost all important European countries I paid a short visit to Russia and spent a few days in Moscow. It would be absurd to claim that in this short period I could see enough to enable me to summarise the conditions obtaining in Russia to-day. All I can claim is that I did not visit that country in any propagandist spirit. I went there with a perfectly open mind determined to judge the Soviet activities on their merits. The experiment of dictatorship of the proletariat on which the Union of the Soviets

prides itself is of special interest to India. Both India and Russia are huge countries. In both about 80% of the population is connected with agriculture. Both have been the victims of illiteracy. Till 1917 both had, and at least India still has, the reputation of being intensely devoted to religion. Each has within its fold so many races with different religions, languages, traditions and manners and customs. It was only within recent years that each of them saw the wisdom of supplementing its agricultural activities by industrial pursuits. Just as the year 1905 marked the

beginning of factory workers' discontent in Russia we in India have had considerable labour troubles—especially in Bombay, Calcutta and Ahmedabad—during the last four years. The present condition of Russia cannot but be a matter of deep concern to us.



MR. SYED RAZA ALI

You cannot help noticing the change as soon as you get out of your carriage at Negoreloje, a frontier station in Russia, to take train for Moscow. The porter who is not your paid agent for carrying your luggage but a servant of the Communist Government by whom he is paid a fixed salary, carries no more than about one-third of what a porter at a London, Paris, Berlin or Vienna station would. This conduct is natural. Why should he work harder than is barely necessary when he is not going to get the fruit of his labour? The cost of transshipment of luggage from one train to another at this station is about twice as much

as in London. Since it is the Soviet Government that fixes the scale and appropriates the payment this must certainly be a source of some income to it. The same slackness is noticeable at the hotels. I was staying at the Grand Hotel which is supposed to be one of the best Hotels at Moscow. But the service is so slow that one has to set apart 1½ hours for lunch or dinner. You are fortunate if you can get a hurried meal in one hour. The Grand, like almost all other Hotels, is run by Moscow City or, in other words, by the Soviet Government: and you must really be thankful to "Comrade Waiter", a man as good as yourself, if he is disposed to help you to make a saving of half an hour. These matters, too trivial to be mentioned otherwise, show what will happen to Society where the action of the State leaves no incentive for private effort.

In a country which has abolished all social distinctions and confiscated the property of the rich for the benefit of the poor, one would expect the masses to be in buoyant spirits. On the contrary I found the people, on the whole, rather dejected and dispirited. Of course the industrial workers are more than satisfied; but that is because they and their children occupy a privileged position. With higher wages, fewer hours of work, generally speaking one day off for every five days' work, clubs, reading rooms, libraries, museums, cinemas, theatres, operas and gymnasiums, free medical aid and a lot of other advantages arising out of social insurance and without much to bother them about their children, the workers enjoy a position that naturally excites the envy of the Russian peasants. Add to this the fact that in Russia the population of industrial workers is about 2% (3 millions out of a total population of nearly 150 millions) and it becomes easy to realise how heavily this class rule, or dictatorship of the proletariat—to give it its official name—must be weighing on the rest of the population. The same policy of favouring the cities at the ex-

pense of the country is noticeable in the constitution of the governing bodies of a province (ok-rug). While the majority of the members of the provincial Congress, which meets once a year, come from the country districts their number goes on steadily diminishing in the executive Committee and the presidium. The presidium, which generally meets once a week and is composed of 15 to 20 members, is the most important administrative body and the majority of its members come from cities. A visit to a factory and the institutions attached to it for the cultural welfare of the workers is highly instructive. One of such institutions is generally a "home" where a special staff of matrons and nurses looks after the children whose mothers are working in a factory. The arrangements are excellent and the young ones look quite happy. But if the workers' wages and the cost of various institutions attached to a factory for their benefit and the benefit of their children were compared with the value of the factory output, I doubt very much if more than very few factories indeed would be found to be working on a profit earning basis.

At first sight one has some difficulty in understanding why a system which favours the industrial workers at the cost of the peasants should receive the support of the peasantry. A careful study of the conditions would suggest two explanations. In the first place the workers are concentrated in large cities like Moscow and Leningrad, and in the beginning of 1917 they could organise themselves more easily and effectively than the huge agricultural population scattered throughout the length and breadth of Russia. It was extremely difficult for the ignorant, ill-equipped and disorganised peasants at the beginning of the revolution, and of course it is much more difficult for them now, to oppose the workers. Secondly there is no doubt that the peasants are much better off under the Soviet Dictatorship than they ever were under the Tsars.

True they are not, strictly speaking, the owners of their land, nor can they dispose of their produce as they like since the institution of private property has been abolished and the market is controlled by the Government. It is also true that the prices received by them for their produce are very low in comparison with the prices paid by them for manufactured goods. These inconveniences are, however, more compensated for by low taxation and the protection afforded them by the land laws under which a peasant's land is more his own than if he owned it. These laws irresistibly remind us of the policy followed by the Government of India and some Provincial Governments in passing legislation some years ago against the alienation of land or holdings by peasant proprietors or tenants in certain parts of India. The action of the Soviet Government is not unlikely to revive the interest attaching to the Indian Government's land policy.

The campaign against religion carried on so vigorously cannot escape a foreigner's notice. According to the Soviet theory religion, like marriage and divorce, is a man or woman's private affair with which the State has no concern. While the theory corresponds with the practice in matrimonial matters, the two part company in reference to religion. Every person is supposed to be free to choose whether or not he will follow any religion. But in view of the following law it is difficult to see what scope for choice is really left. The real object of the law, it is hardly necessary to point out, is to secure the undying devotion of the young to the present system.

Teaching of religious doctrines is not permitted in any State or public as well as private educational institution where general subjects are taught. Students can teach and learn religion privately. Teaching of religious doctrines to persons not of age or to minors in State of private educational institutions and in schools is punished by forced labour of not more than a year.

The law is supplemented by an intensive anti-religious propaganda openly conducted in schools, museums, exhibitions, clubs, reading rooms and

theatres and it would be absurd to claim that the liberty of conscience is enjoyed by the people. It is not my purpose to enter into a discussion whether from the Soviet Government's point of view this attitude is right or wrong. The fact is that it is determined to effect a complete break with the past and is making desperate efforts so to revolutionise society as to leave no link between the people and the Tsarist regime. The best hope of accomplishing this object lies in bringing up boys and girls in an atmosphere entirely divorced from religion and impressing upon the adult population the enormities, real or fancied, committed in the name of religion. The propaganda takes the form of painting a vivid picture of how the Church in Russia, and elsewhere generally, had helped the monarchy to exploit and persecute the people. Magnificent cathedrals where thousands used to attend service are visited only by the lovers of art. I did not see anybody taking off his hat or throwing away his half-smoked cigarette before entering a church. In the face of this it is idle to pretend that the State does not interfere with the religious beliefs of the people. A visit to the anti-religious museum would dispel all doubts.

During the three quarters of an hour of my stay at a Registry Office I witnessed one marriage and two divorces. A marriage is a civil contract that requires the presence of only the contracting parties. A divorce can be obtained by either party without assigning any cause whatever. In theory one can marry in the morning and effect a divorce in the afternoon—though I was told that the practical working of the system had not given rise to flagrant abuses. It would be interesting to study the annual statistics for marriage and divorce and see how they compare with the pre-war figures. But, unfortunately, I had no time for this. I may add that, generally speaking, Russian women who are one of the classes that have benefited most by the Revolution, in that they have been granted equal rights with men, conduct themselves in a

manner which reflects credit on the present system.

As I expected I saw no privately owned automobiles except a few running between the city and the Kremlin which houses the Government's administrative offices. Buses and tramcars convey passengers but both these are extremely crowded. In these everybody thinks it is his privilege to push against you and in sheer self-defence you act likewise. The Russians are a remarkably courteous people but I take it that a departure from the normal standard is permitted because if you stand on ceremonies there is little chance of your getting into a car or bus or getting out of it at your destination. To relieve congestion the Government proposes to build an underground railway. Moscow is almost as costly as London. There are a number of taxis but the fare is much higher than in Paris or Berlin.

Very useful work is being done by the Soviet Government in several directions. Great efforts are being made to banish illiteracy and special care is being taken of the young who are the rising hope of the present system. New hospitals and sanatoriums have been established and the people are taught to take care of their health and live cleanly. Fine arts are encouraged and the Government has opened, since the Revolution, a large number of museums and art galleries. Realising that the stability of the present system depends on a continued alliance between workers and peasants large sums of money are spent on improvement of agriculture—including better seeds, better stocks and the introduction of modern agricultural machinery. Permanent agricultural exhibitions have been opened in almost every Volost (group of villages); when the peasants visit important centres they are provided special accommodation at a nominal cost in what are known as "Peasants' Homes" where they are induced to give up old agricultural methods in favour of the new. The declared aim of the

Government is to substitute collective for individual farming but not much success has attended its efforts so far. It is this policy which, for obvious reasons, has failed to secure the approval of the Kulakas (by which name well-to-do peasants are known in Russia). Care is also taken to advertise broadcast all that the Government has done, is doing or proposes to do for the good of the rural population. The Government has laid down a programme of industrial and agricultural development for the next five years and is giving the greatest publicity to it. It is prepared to be judged by the record of its achievement during the last ten years; but in addition to this it knows the art of exalting itself by its profession.

Foreign nations are naturally interested in the measure of political liberty enjoyed by the Soviet citizens. I must frankly say that I saw small signs of it. There was a disinclination on the part of the people whom I met to discuss politics except to stoutly defend their own system. It would be unthinkable to expect any Russian to criticise the Government. Public meetings cannot be held without permission. [Workers' unions, trade unions and the Communist party organisations are exempt from this rule. A speaker who vigorously criticises the Government may find himself arrested. We outside Russia are inclined to think that the Soviet Government's action in arresting and imprisoning its political opponents is arbitrary. This is not so and the Government has taken very wide powers under the law. I would give three quotations from the law which was made much more severe in 1927 after diplomatic break with England. It gives almost unlimited power to the G. P. U.

(58) 1. "A counter-revolutionary action is any action directed towards the overthrow, the breaking or weakening of the power of the workers' and peasants' soviets and of the workers' and peasants' governments of the U. S. S. R. and of the constituent and autonomous republics, elected on the basis of the Constitution of the Union of S. S. R. and the constitutions of the constituent republics, or toward the injuring and weakening of the

exterior safety of the Union of S. S. R. and the fundamental economic, political and national gains of the proletarian revolution."

58 (10). "Propaganda or agitation, containing a call for the overthrow, breaking down or weakening of the Soviet power or the commitment of separate counter-revolutionary crimes (clauses 58/2-58/9 of the present Kodex) as well as reading or preparation or keeping of literature of the same content."

58 (14). "Counter-revolutionary Sabotage that is conscious non-execution by someone of definite duties or deliberate negligence in their execution with a special aim to weaken the power of the Government and the activity of state apparatus leads to the taking away of liberty with a strict isolation for a period of not less than one year, with the confiscation of all or part of property with an increase, under aggravating circumstances, up to the highest means of social defence—execution with the confiscation of property."

The law is administered with the same relentless rigour in which it is conceived. Naturally enough the measure of political liberty is in an inverse ratio to the extra-ordinarily wide field covered by the law. It is sometimes said that the Russian does not really mind this as he did not enjoy much more liberty under the Tsarist regime. This is partly true. But it is to be remembered that whereas under the Tsars the majority of the people were left pretty well to act as they chose, this is no longer the case. Since most citizens are directly or indirectly also the employees of the Soviet Government, it is impossible for them not to feel the effect of a system which regulates not only their political but also their economic, social and in practice their religious activities. I may mention one fact which would throw some light on what is going on in Russia at present. No Russian would accept hospitality from me and when everybody offered apparently lame excuses I felt interested in discovering the real reason. This I came to know three days before my departure from a perfectly reliable source—though it would obviously be indiscreet for me to disclose it. It appears that in accordance with secret instructions no citizen connected with the Soviet Government and in a place like Moscow almost everybody is so connected is at liberty to accept hospitality from a foreigner without Government's permission. My impression is that the majority of the people

do not like these restrictions but as the result of a propaganda the like of which perhaps the world has not known, they believe that the maintenance of the present system between which and the revival of the Tsarist regime there is, in their belief, no intermediate stage, requires them to submit to a curtailment of their liberty. But I saw still less signs of liberty in Italy.

The Russians are extremely suspicious of all capitalist countries. Strange to say, however, I found them the least suspicious of the United States and the most distrustful of Great Britain. The distance in the case of America is probably a reassuring factor. The fears vaguely expressed about England were that if ever the counter-revolutionary movement became strong enough to raise its head, English capitalists would hardly miss the opportunity of helping it with money. But there is no doubt that other causes have contributed to the shaping of Russian opinion. The most important of these perhaps is a constant touch between America and Russia. I met a large number of Americans in Moscow. Some of these were tourists but there were others whom business had attracted there. I also met some Germans and a few people from the countries of Eastern Europe; but I did not see a single Englishman or Englishwoman. Whatever may be the official attitude of the United States Government the enterprising Americans never lost touch with Soviet Russia with the result that they and the Germans have profited most by Great Britain's policy of aloofness. I was in Russia towards the end of October before Parliament decided on Mr. Henderson's motion to resume diplomatic relations with the Soviet Union. The Russians with whom I talked welcomed this idea. I can say from what I saw in Russia that the action taken by His Majesty's Government will go a long way to dispel the mist of suspicion and bring about a better understanding between the two countries. Whether the Soviet authorities will refrain from

carrying on their propaganda is a more difficult question. A Russian Communist is nothing if not a propagandist. He may do it consciously or unconsciously but he is doing that all the time that he is talking to you. At any rate, this is my experience. The Intourist Office at Moscow showed me the courtesy of lending me the services of a good English-speaking guide. She is an intelligent young woman (the word lady is a taboo in Russia) who is taking her degree from Moscow University this month. I must say to their credit that while she and the other Russians whom I came to know through her did not deliberately try to influence my opinion, everything they told me was the word of a missionary earnestly addressed to an erring brother. I do not blame them for this. They honestly believe that the theory of Marx as practised by Lenin is the surest cure of all human ills. The dangerous army of the Soviet Union does not consist of its armed forces but of countless young men and women who believe in their mission of wiping out the bourgeois and setting up a proletarian government in every country in the world. But I feel confident that there is no country within the British Commonwealth which is likely to be lured by the Bolsheviks. They will find India with one of the oldest cultures, civilisations and religions not to offer much prospect for the acceptance of their doctrines. The classes that are generally marked out for the Bolsheviks' attentions are the industrial workers and agriculturists. The Government of India have already done a lot for both these classes. It is to be hoped that while progressive legislation in India for the good of the masses will keep pace with the requirements of modern times, the Government will keep themselves acquainted with the activities of those Russians who go to India either as diplomats or in connection with trade.

Just as the Russian Communists have worked themselves up to a frame of mind which conjures

up the vision of the working classes in other countries getting deliverance through the propagation of the Bolshevik creed, the rest of the world seems inclined to the view that the vast majority of Russians are fed up with the Soviet dictatorship and that they would be glad to put an end to it if they could. Nothing would be greater mistake. Who is there to rebel? Not the workers who are the *de facto* rulers. Not the peasants amongst whom the vast lands belonging to the Tsar, the aristocracy and the Church have been divided. Not even the petty tradesmen who can participate in the new amenities of life by joining trade unions. The dissatisfied class consists, broadly speaking, of former big landlords, rich merchants and priests. Most of the aristocracy have either left or been expelled from the country. The remaining disaffected people are too small in number to make any attempt at overthrowing the Government. Again they know too well the rude methods of the Bolsheviks in dealing with their enemies. The only danger to the Soviet regime lies in its insistence on taking its propaganda to foreign lands. Russia has every right to decide what form of Government suits her best. But it would be the height of folly to deny the same rights to other countries. I would assume for the time being that the charge preferred against her of countenancing conspiracies and creating trouble in certain countries is unfounded. But what right has she of encouraging a subversive propaganda even by the most peaceful methods in any country? How would she deal with a person who made a public speech in Moscow explaining the hardships and injustice of abolition of private property or the importance of freedom of speech? In all likelihood the speaker would be arrested before he finished his speech. If the Soviet Government feels justified in taking such action in order to protect itself, how can it expect other Governments to sit with folded arms while Bolshevism carries on its propaganda whose pro-

fessed object is their destruction? In my view if Russia imposed on herself the ordinary restraints observed by the diplomatic representatives of a Government in foreign countries, a free contact with her will be all to the advantage of the world at large. A system in which all persons men and women are equal in theory and most of them equal in practice, which has nationalised all important means of production of industrial goods, which buys most of the agricultural produce from the peasants, which controls the prices of almost all necessities of life, which encourages free marriage and free divorce, which has abolished all forms of religion without perceptible disaster to society hitherto, is an extremely fascinating study. On the one hand it is only blind hostility that will exclaim that the history of Russia for the last twelve years is without a lesson to the rest of the world. On the other hand it should not be forgotten that Bolshevik Russia is one of the youngest countries—the Russians in consonance with their doctrines object to being called a nation—which has not quite found its feet yet. Of course she will protest vehemently that she has nothing to learn from any country or nation; yet experience shows that she is not slow to make modifications in her working system whenever the need is established. It is to be hoped that a free contact with the rest of the world will place her in a better position to make the necessary adjustment. Whether such adjustments will in the future extend to the recognition of limited ownership of property remains to be seen.

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IRELAND AND INDIA

BY

MR. J. T. GWYNN, I.C.S. (Rtd.)

THE case of Ireland is frequently cited as a precedent by which British statesmen should be guided in their dealings with India. Undoubtedly much is to be learnt from it. In both countries we see the working of the nationalist spirit reinforced by a pride in the ancient history and traditions of the country and implanted by suspicions often ill-grounded as to the use made by the British of their political supremacy to enrich great Britain at the expense of the weaker country. In both countries we see how easy it is for the educated classes to feel confident that they could govern the country much more intelligently and righteously than its foreign rulers. We see too how natural it comes to them to persuade the poor and ignorant that all their sufferings can be bound to foreign domination and that they would all disappear with the arrival of Swaraj. Lastly we see both in Ireland and India the power of religious differences to prevent political union. Irish Catholics and Protestants distrusted and still distrust each other as much as Hindus and Mahomedans. Neither will voluntarily accept a political settlement which gives the other community the powers of a majority. Neither P. R. territorial electorates nor communal representation offer a satisfactory solution. So long as religion forbids or discourages the intermarriage of families accepting different creeds so long the political difficulty will remain. In Northern Ireland under the Union with territorial constituencies and the old system of voting the Protestant always voted for the Union because he was sure of a Protestant majority in the British Parliament at Westminster and the Catholic always voted for Home Rule because he reckoned on a Catholic majority in a Parliament in Dublin. By the Government of Ireland Act of 1920 the six

North-eastern countries were given Home Rule with a Parliament in Belfast. This arrangement was not disagreeable to the Protestants of Northern Ireland since they had a majority of 2 to 1 in the six countries which under the system of P. R. introduced in 1920 was pretty faithfully reflected in the Belfast Parliament. The Catholics however—who in the six countries are a “backward community” in point of wealth and education—protested strongly, realizing that they would be in a permanent minority in the Belfast Parliament and therefore powerless. The event has justified their fears. Though P. R. gave them representation nearly proportionate to their numerical strength a permanent minority in Parliament proved unable to influence the policy of the Protestant ascendancy which had a permanent majority. In spite of the fact that there were no communal electorates and that Protestants and Catholics voted together in the same constituency, still it was regarded as certain that virtually all Catholics would vote for Catholics and all Protestants for Protestants. Hence there was no sign of Protestant candidates seeking to conciliate Catholic good will or *vice versa*. In education the Protestant Government carried through a policy entirely unacceptable to Catholics and in the matter of appointments to public posts and to posts under the county councils and municipalities very scant attention was paid to Catholic claims. This year the P. R. system of election was abolished by the Northern Parliament and though the change did not much weaken the Catholic position it certainly will not be improved.

The Catholics therefore having no hope of early reunion with the South of Ireland have settled down to a demoralizing policy of playing the

part of a permanently discontented minority and seeking to get bare justice by raising the loudest possible clamour on every pretext good or bad.

In the Free State the position is different. There the Protestants are too few to have any voting power but they control a great share of the wealth and business of the country. Before the Free State was set up their lives and properties were in danger because of their dislike for the idea of a Dublin Parliament. When the Free State was set up the nationalist leaders saw the need for reconciling these men, the capitalists and the captains of Irish industry, to the new regime and they were careful to be conciliatory to them. When the split between Free Staters and Republicans came the steady supports given by the wealthy Protestants contributed largely to secure Cosgrave's victory over DeValera. The Protestants thus had earned the gratitude of the Free State Cabinet. They on their side having lately been accustomed to be in fear for their lives and their property were at first grateful to find the Cabinet resolute to protect both. Men are first concerned for the safety of their person and their property. But when that has been secured they began to ask freedom in regard to ideals. It was not till law and order had been restored that the Free State Protestants began to think again about their ideals. When they did they found the Cabinet quite resolute to impose its ideal of nationalism through the schools upon the rising generation in Ireland. At the same time the Catholic Church succeeded in spite of the Cabinet in making it plain that in Ireland the ideas of "Faith, nation and language" were indissolubly linked and that a distinctive Irish culture must be a Catholic culture. Hence the communal spirit has during the last year shown signs of gaining strength in the Free State and the Free State Protestant feels more bitterly than ever that he is

condemned to be spiritually a stranger in his native land.

The worst effect of the denial of Home Rule in Ireland, is the diversion of all energy from constructive work into a rather demoralizing form of political agitation. Nationalist agitations may be necessary things but they do not tend to bring the best men to the top—at least not when the agitation is concerned with securing majorities at elections. When it comes to physical force a different type of leader is thrown up. He is according to Irish experience more likely to succeed as a responsible minister when Home Rule comes and nationalists have to face the indigestion and disillusion which follows upon the satisfaction of the nationalist appetite.

But now let us turn to the two main distinctions which must be drawn between the Irish and the Indian case. Firstly there was never any question of a British army or British officers being required for the protection of the Free State. Secondly one often hears the English denied the fitness of the Irish to govern themselves; now they deny the fitness of India for self-government. They have been proved wrong in the case of Ireland. We need not heed what they say about India. This is entirely misleading.

The case urged by responsible British statesmen was not that the Irish were unfit for self-government. It was (a) that owing to the economic and strategic inter-dependence of the British Isles it would be disastrous both to England and Ireland to have two separate Sovereign Parliaments with the risk of conflicting economic and military policies. (b) that owing to the conflict between Catholic and Protestant ideals it would not be possible to compel the Protestant North East to go under a Dublin Parliament and Irish nationalists have always contended that Partition would be a crime.

As a matter of fact it was proved impossible to force the North-East corner under a Dublin

Parliament, the prospect of reunion daily appears more distant and it is still doubtful whether the two Sovereign Parliaments within the British Isles will not lead sooner or later to a disastrous clash. The reasoning of Unionist statesmen was sound enough as far as it went. They erred only in failing to take account of the fact that the spirit of nationalism made the continuance of the existing union impracticable. In regard to India the argument of the British statesmen is quite different from that advanced in the case of Ireland. There can be no question of the necessary inter-dependence of India and England. There is room enough for two separate sovereign authorities beyond a doubt. So the English argument

is frankly that by reason of their traditional social, economic, religious and political systems, and of the prevalence of illiteracy ignorance and superstition the Indian people stand in need of an apprenticeship of many years' duration before they can become fit for self-Government—especially if it is to be Parliamentary self-Government—through the Western system of representation. This argument undoubtedly carries great weight with impartial observers, *e.g.*, with many Irish nationalists. To rebut it India must, I think, either change her traditional institutions and outlook or devise and demand some other form of self-Government more easily reconcilable with them.

The Locust and its Allies

BY

MR. S. T. MOSES, M.A., F.Z.S., F.R.A.L.

AMONG the subjects of discussion at the first business meeting of the recently inaugurated Central Agricultural Research Council was the locust, an age long enemy of human prosperity. As a pest it finds mention in Indian Puranic literature as also in the Bible. The emigration of sage Cakrayana from the Kuru country, the Chandogya Upanishad tells us, was due to famine the result of locust devastations. The Bible records how among the plagues of Egypt the locusts were one. The locusts are terribly destructive and a politician whose 'forte' was not zoology classified birds of passage into 2 groups, one exemplified by the swallow, which left no trace of its sojourn and the other which, like the locust. The Tamils call it a parrot and the Malayalis a bird and even a cow, while to the Canarese it is a horse—left wrack and ruin behind. During this year and the past, South Africa, Egypt, Palestine, Yemen, Turkestan, China and India have all been locust-ridden.

Quite recently locusts followed floods in Sind and have doomed the ragi crops. The matter is indeed so grave that the local government thinks the campaign should be undertaken by an All-India organisation.

Locusts are differentiated from grasshoppers by lexicographers, but zoologists distinguish 2 kinds of grasshoppers, the long-horned Locustids and the shorthorned Acridids and the locust is among the Acridids. All grasshoppers are injurious to plants. They are star musicians and music here is a factor in courtship. The secret of the music is not a diet of dew as the foolish ass in Aesop's fables believed died; it is produced by the friction of hardened surfaces, of one part against another. Though to our ears the music is but a series of discordant chirps, it is charming enough to win or at least enliven the female. The Acridids' 'fiddle, with their legs and the locustids work a pair of taborets in the wingcases. An American locust emphatically asserts 'Katy did, Oh she did, Katy

did'; but what she did seems a profound secret. Female grasshoppers lay the egg clusters in the earth or in the plants. The number of eggs varies with the species. The Rice-grasshopper lays about 60 and the locust 100-120. The latter are said to lay only 99 eggs by the Arabs who read in the dark mottlings on the wings the terrible message "we are the army of the great God. Each of us lays 99 eggs. If we laid the 100th, we should destroy the world." The eggs hatch into wingless hoppers, which grow by frequent moulting. Few days after hatching, the hoppers move to cultivated lands in well-ordered battalions. This habit of the nymphs following one another, like sheep, renders their destruction easy. Eggs remain as such for a long time, 8 months to 2 years, but the adult is shortlived. The migratory locust has a long imaginal life; hence, perhaps, is 'old age' symbolised by the grasshopper. The grasshopper is protectively colored, changes being noticed according to age, season etc. Even wings stimulate leaves in colour and details like veins, a device emphasised in the 'Beafinsects' commonly miscalled 'leafwinged locusts.' A curious exhibit in the 'Indian closet' of the 1688 Leyden show was an 'Indian locust or the walking leaf of the cinnamon tree'.

In the war with these pests charms—Atharva Veda contains incantations for the destruction of locusts—are of no avail; Modern science depends on insecticides, now sprayed by aeroplanes, and the pitting of the insect's foes against it. Various insects attack locusts in their different stages. Birds, monkeys and squirrels feed on them. As a swarm is sighted, the first business is to prevent its form alighting and this is attempted by setting up a big hullabaloo, shouting, banging tins etc. When they breed the nymphs are guided—an easy process—into trenches & buried or burnt. Flamethrowing is used for destroying swarms. In the recent Sind troubles the use of poison gas non-injurious to plant life has been suggested,

Arsenic is the poison in Africa and whole colonies of European storks, which winter in Africa, perished by eating the poisoned locusts. Whatever the method adopted in this fight, prompt action is essential. 'Wait' and see won't do; all neighbours must join. Take for instance the Paddy pest which has been doing recently a lot of damage in South Malabar. The eggs are laid in the bunds and the hoppers which hatch with the first rains go into the fields after finishing the weeds in the bunds. If only the bunds are scraped during the hot season, the proper time and over a wide area, a lot of trouble could be easily avoided.

Locusts enter the dietary of various races, Filipinos, Arabs, Negrillos, Hottentots, Chinese etc; dried grasshoppers are said to be an ingredient in many delicious curries in Calcutta. The taste recalls the shrimp. Moses permitted the Jews to eat 4 varieties of locusts and John the Baptist is said to have taken habitually locusts—some commentators think they are the pods of the locustbean (St John's bread)—and honey. Honey is a necessary accompaniment, as it renders the locust more digestible. The Hottentot makes a coffee-colored soup out of grasshopper eggs. Arabs use ground grasshoppers as a substitute for flour. This locustmeal being rich in Protein and fat, when mixed with a food of Carbohydrates is ideal for cattle and pigs. A 5% addition to the usual dry mash given to poultry increases the laying power. South Africa is exporting regularly to Europe locust meal as well as an oil from the locust. This lubricant, because of its ability to retain its liquidity at high altitudes, is in demand for aeroplane engines. Other countries like ours cursed by the arrival of locust pests, may take a leaf out of South Africa's book and earn from the oil and the meal something as an offset to the losses inflicted by them.

The Travels of Fahien

BY MR. K. P. S. MENON, I.C.S.

IN these days of swift locomotion when the horse, as a means of transport, has become archaic, and even motor cars are somewhat old-fashioned, when men will be content with nothing less than the conquest of the air, it is interesting to turn to the TRAVELS OF FAHIEN which contain a vivid description of a journey, performed almost wholly on foot over half the continent of Asia. Fahien was a devout Buddhist monk who lived in China in the fourth century; and the object of his journey was to obtain a copy of the Buddhist Scriptures for the use of his countrymen in China. Starting from Central China, he walked across the desert of Gobi, over the Hindu Kush, and through the plains of North India to the mouth of the Hooghly, where he took ship and returned to China via Ceylon and Java after a voyage which proved even more perilous than his journey by land. Fifteen years he took, of which nine were spent in his travels; and the "countries" he passed through amounted to rather fewer than thirty. So long and so hard was his exile that "beholding only my own shadow, I was constantly sad at heart"; and there is an exquisite touch of home-sickness where he says that "seeing a merchant offering a white silk fan from China to an image of Buddha in Ceylon, my feelings overcame me and my eyes became filled with tears." If Fahien had lived in the twentieth century, he would probably have preferred to fly from Ch'angan after an early breakfast, lunch hastily in some hotel on the Indian Frontier and reach Calcutta in time to dress for dinner; he might even have produced a book in the approved American fashion; but how different it would be from the account, which he scribbled on bamboo leaves and silk, of his pedestrian travels, before which the most daring flight over the Atlantic pales into insignificance! Fahien's travels make us think; they may even make us pause in our whirlwind rush for speed.

Fahien was, at any rate in the initial stage of his expedition, accompanied by a few friends. Together they proceeded as far as Kara-shahr, somewhere on the distant Indian Frontier; but there the inhabitants (then, as to-day) were so "rough in habits and mean in the treatment of strangers" that three of Fahien's companions decided to turn back. Another, Hui-Ching, died in Fahien's arms in the Little Snowy Mountains (Safed Coh), where the air is so cold that "it makes one shut the mouth and shiver"; and the only friend who accompanied Fahien to India was so impressed with the grandeur of the Buddhist faith in India, and so dejected at its condition in China that he preferred to settle down in India till he himself became a Buddha. To Fahien, however, no obstacles nor attractions were too great to deter him from his self-imposed mission. And the obstacles were, by no means, small. Right at the beginning of his journey stretched the vast desert of Gobi where, as Fahien puts it, there were neither birds above, nor beasts below, but evil spirits and hot winds, to encounter whom was to perish. No less terrifying were the mountain ranges to the north of India, covered with snow in winter and summer alike, and infested, if not in fact, at least in Fahien's belief, with venomous dragons which, if provoked, spit forth poisonous wind, rain, snow, sand and stones. "Of those who encounter them", says Fahien, "not one in ten thousand escapes". Fahien, indeed, escaped; but he was no ordinary traveller. He was impelled by the power of a faith which can move mountains. Whether on the trackless desert, "where no guidance could be obtained, save from the rotting bones of dead men, which pointed the way", or on the giddy heights of the Hindu Kush, where "the eye becomes confused, and, wishing to advance, the foot finds no resting place"; or, on the great waves, "beating upon one

another and flashing forth light like fire, huge turtles, sea lizards, and such like monsters of the deep", Fahien was guided by

"that inward light which makes the path
before men always bright"

—the burning desire to light the torch of true religion in the "outer world" of China.

For, to Fahien, China was indeed the "outer world", as contrasted with the grandeur of Buddhism in India. From Afghanistan in the north (for Afghanistan, in those days, formed part of India's political system) to the mouth of the Hooghly, where Fahien stayed for two years, copying the Sutras and drawing pictures of Buddhist images, the country was covered with a network of monasteries. True, some of the old centres of Buddhism had declined. For instance, in Kapilavastu, the birth-place of Buddha, "no king or people are to be found; it is just like a wilderness, except for priests and some ten families. On the roads, white elephants and lions are to be feared". "Travellers", adds Fahien considerably, "must not be incautious." Kushinagara, where Buddha attained Nirvana, was equally deserted. It would seem that in the centuries following Asoka, the centre of Buddhist gravity had shifted northwards. In Afghanistan, there were no less than three thousand priests. A similar number was to be found in Bannu, all belonging to the Hinayana sect. In Khotan, there was a great monastery called Gomati; and in Peshawar, Kanishka's Pagoda, "400 feet high and ornamented with all precious things combined", was a special object of attraction. "Of all the Pagodas in the inhabited world", says Fahien, "this one takes the highest rank." But what impressed Fahien even more than the magnificence of these monuments was the dignified deportment of the Priesthood and the good influence of the Faith. If manners make men, good manners seem to have made monks in Ancient India. In the monastery of Gomati, Fahien ob-

served that "when the priests enter the Monastery, their demeanour is grave and ceremonious; they sit down in regular order; they all keep silence; they make no clatter with their bowls; and for the attendants to serve more food, they do not call out to them, but only make signs with their hands". Royal manners were no less impeccable than monastic. Fahien noted with special satisfaction the respect in which kings held priests. "When they make offerings to the priests, they take off their caps of State, and together with their families and officials of the Court, they wait upon the priests at table. At the end of the meal, they spread carpets on the ground, and sit down facing the President, not venturing to sit on couches in the presence of the Priests". This description of the state of Buddhism becomes all the more notable when it is remembered that Fahien visited India in the time of the Gupta Empire, which English historians delight to call "the period of Hindu reaction". Fahien's Memoirs, at any rate, reveal no signs of reaction, much less of persecution. Not that he ignored the existence of orthodox Brahminism: in and around Ajodhya, for instance, he observed "ninety-six heretical sects, all of whom admitted the reality of worldly phenomena". But the essentially European conception of "a jealous god" and of religious intolerance is conspicuous by its absence even in the epoch of Samudragupta and Vikramaditya which saw an amazing revival of Hindu art and culture in North India.

The secret of this religious harmony is not far to seek. It is contained in Fahien's own Memoirs; it is ingrained in Buddhism itself. For, who was Buddha after all, but an eminent Hindu reformer; and what was Buddhism but Hinduism, reformed, refined, restored, in one sharp turn, to its pristine purity? Buddha was essentially not the founder of a new religion, but the interpreter of an old one. All he did was to

pour the new wine of his inspiration into the old bottles of Hinduism; but the wine was so fiery in its action and so magical in its effects that it drenched away the last dregs of superstition and ritual which centuries of Brahmin supremacy had deposited. In other words, what Buddha fought was not Hinduism as a religion, but Brahminism as a profession. But the Brahmins had their revenge. Little by little, they laid their hands on Buddhism, overmastered it, inoculated it with the spirit of idolatry, enveloped it in a cloud of ritual, and twisted and tortured it with such infinite ingenuity that in the time of Fahien, the poor thing appears in all the paraphernalia of orthodox Hinduism, and Buddha himself appears as a Hindu god who was commissioned by Brahma, the Creator, to publish His message to the world. A strange transformation and a strange Nemesis! Buddha had prohibited in no equivocal terms "the low arts of divination, spells, omens, astrology, sacrifices to gods, witchcraft and quackery"; but the Buddhism which Fahien describes is nothing, if it is not miraculous. The footprints, the skull-bone, the teeth, the spittoon, the staff and the alms-bowl of Buddha had all become objects of worship; Pagodas sprang up wherever Buddha dried his clothes, shaved his face or cut his toe-nails. Takhshasila, which, in Chinese, means "Shaving of the head" was so called because here Buddha gave his body to feed a hungry tiger: at Kapitha, Buddha came down from Heaven after a stay of three months, spent in expounding the Faith to his mother; outside Ajodhya is a place where Buddha stuck in the ground a piece of willow chewing-stick which forthwith grew up to a height of about ten feet; and at Benares, five hundred blind men were cured of their blindness when Buddha revealed the Faith to them. No wonder there are no traces of religious animosity in Fahien's book; for by that time, Buddhism had been reduced to a strange, fantastic, version of Hinduism at which,

even in an era of Hindu Renaissance, the Brahmins could afford to smile with contemptuous complacency.

It is a relief to escape from the dense forest of superstition which had grown round the original Boddhi tree to the freer atmosphere of society as sketched by Fahien. The key-note of political life under the Gupta Emperors seems to have been freedom. Fahien's description of it is too illuminating to be abridged. "The people are prosperous and happy, without registration or official restrictions. Only those who till the King's land have to pay rent on the profit they make. Those who want to go away, may go: those who want to stop, may stop. The King in his administration uses no corporal punishments; criminals are merely fined according to the gravity of the offences. Even for a second attempt at rebellion, the punishment is only the loss of the right hand. Throughout the country, no one kills any living thing nor drinks wine, nor eats onions or garlic; but Chandalas are segregated. Chandala is the name for foul men." A kind of Utopia, in fact, marred only by the presence of Chandalas. Contrast this tranquil, almost idyllic Government with the iron despotism, advocated by Kautilya; and one is at once confronted with age-long distinction between socialism and individualism. Kautilya depicts a society "choking in the deadly grip of a grinding bureaucracy". Five centuries elapse, and we have a State where the maximum of political efficiency was secured with the minimum interference with individual liberty. Was not Buddhism, so graciously expounded by that royal sage, Asoka, responsible for this change? If so, it is some consolation that Buddhism, although its religious aspect was inmeshed in the weeds of Brahmin theology, sent its roots far and wide into the political field. It humanized Hindu society; it exorcised from Indian politics the evil genius of Kautilya. But Kautilya is a persistent phenomenon in politics. Re-incarnated in Europe as Machiavelli, and transported to the East on the subtle wings of Science, the spirit of Kautilya may again afflict political life, till one, as great as Buddha, arises to redeem it.

HEALTH ORGANISATION OF THE LEAGUE OF NATIONS

BY DR. S. N. GHOSE, D. LITT. B. Sc.

IN our country it is generally believed that the league* is a pure and simple political organisation; no assumption could be more false. It is a happy augury that from the very beginning the League has taken an active part in non-political enterprises as well. Immediately after its formation this supposed political institution took up the task of fighting disease and pestilence and created a special Health Organisation. Certainly this was one of the best means of fostering goodwill and peace, for it made an immediate co-operation of different nations possible, on a non-political programme and with a common goal for all, namely, complete suppression of epidemics. To-day Health Organisation is one of the more important "Sections" of the League and it is proud to say that it is probably the very first institution that has vividly demonstrated the immediate and practical utility of international co-operation. A few details of its work will interest even the lay readers.

In early 1920 typhus and relapsing fever were ravaging Russia and parts of Eastern Europe and for a time it seemed as though the whole of European Continent was going to be infested with these two terrible diseases. The Health organisation of the League decided at this moment that something must be done to tackle the problem. It had only a limited budget at its disposal while the task was really a Herculean one! This did not frighten the League for it counted on two things for its success, viz., (i) efficiency of its staff and (ii) international goodwill and co-operation; and both of these proved within a short period worthy of perfect reliance.

To facilitate quick and efficient service a special Epidemic Commission of the League was set up and sent over to Eastern Europe to study the conditions locally and decide on the spot what

immediate steps should be taken. The Polish National Health Administration welcomed this Commission and gladly gave them their active collaboration. The joint effort of these two bodies led to the construction of a large number of regular observation stations on the main routes by which infection was brought from Russia by thousands of expatriated people and political runaways into Poland, gradually all along the Russo-Polish frontier a sanitary 'barrier' was set up and later on it was extended along the whole western frontier of Russia, covering a vast stretch of more than 1000 miles! In the villages and towns situated along this 'barrier' the Epidemics Commission (collaborating with the local health organisations) constructed temporary hospitals and shelters for the sick and special disinfecting centres for the refugees and others coming over from Russia into Eastern Europe. In those days the Bolshevik Government was not very keen on keeping back the Russian "undesirables" and a steady stream of homeless and famished counter-revolutionaries added in small extent to the already heavy burden of the Epidemics Commission. The specially constructed internment camps were literally crowded out and hospitals and shelters filled with the diseased who on their recovery did not know where to go to. Clearly it was not in the programme of the Epidemics Commission of the League to look after the homeless and the political refugees but they all the same took up the task of solving some of the more urgent problems arising out of the unexpected circumstances. Additional dispensaries and shelters were started and through the timely assistance of International Relief Fund, different National Health Organisations and various Christian (Charitable) Associations—the Epidemics Commission of the League succeeded in procuring for Eastern Europe large quantities of indispensable materials then extremely difficult to

obtain locally, e.g., drugs, vaccines, invalid and infant-food, clothes etc.

In 1920 the official attitude of the Bolshevik Government was far from being cordial to the League. Their Minister of Foreign Affairs, it is true, had not declared like his American colleague: "He did not know what that Geneva League was about"; but the more important personalities in the Soviets had gone to the other extremity. Some of them went so far as to openly proclaim that the League of Nations was an imperialistic organisation called into existence for the sole purpose of crushing the Workers' Republic. They eyed at first the Epidemics Commission with suspicion.....But the sincerity of purpose and the humanitarian activities of this body soon removed all shades of doubt and disarmed every criticism. As soon as the Bolshevik Government discovered that the Health Organisation of the League was not in the least interested in political institutions they invited the Epidemics Commission to come to Russia and co-operate with Russian Health Board. The invitation was gladly accepted and the Epidemics Commission soon opened offices in Moscow and Kharkova presently with Russian collaboration built a second sanitary 'barrier' along the western frontier of U. S. S. R., so that people getting into Eastern Europe had to pass twice through quarantine centres. By this means all possibility of infiltration of epidemics into the rest of Europe was removed.

This remarkable achievement of the Epidemics Commission brought into prominence the work done in different other fields by the Health Organisation of the League. The Polish Government now invited this body to convene an all-Europe Health Conference in order to formulate an international legislation on sanitation and preventive measures against spread of contagious diseases. The burden on Poland during the fight against typhus and relapsing fever was really

great and she wanted that in future when a pestilence breaks out it should be considered as an international calamity and all the different States should bear portions of the general expense of fighting against the epidemic. Poland's proposal led to the League's calling the Warsaw Conference in March, 1922. This Conference, held under the auspices of the Health Organisation of the League was the first all European Conference held after the World War; and here for the first time a co-ordinated effort was made to create an international united front against humanity's age long enemy—disease.

From July, 1923 it began publishing a Monthly Epidemiological Report, embodying all the informations and reports on the recent researches done in the field of public health and hygiene and general sanitation. Regular publication of this Report of the Health Organisation was assured by an annual grant of (about) Rs. 83,000 from an American institution, namely, the International Health Board of the Rockefeller Foundation. The U.S.A. does not belong to the League, though she, more than any other nation, was responsible for its creation; fortunately she has realised the importance of co-operating with the Health Organisation of the League and has official representatives in this Section. America, however, is by no means the only "outsider" to send officials to this body; countries like Brazil, U.S.S.R., Turkey and Egypt and a number of smaller countries have shown all along a keen interest in the work of the Health Section.

The League's Health Organisation has not confined its activities to Europe only. In 1922 it sent out a special Epidemic Commissioner to the Far East in order to study the local conditions there and report on the measures that might be taken on an international basis to cope with pestilence in Asiatic countries. The report submitted by this Epidemic Commissioner led to a Conference of twelve Far Eastern countries and finally

(*) Materials of the present article have been collected from various technical and scientific publications of the Secretariat of the League of Nations.

to the foundation of the first permanent branch office of the League in Asia—namely, the League of Nations Epidemiological Intelligence Bureau at Singapore.

This Singapore Bureau is directly under the Health Organisation of the League. It started work in 1925 and to-day it receives telegraphic information regarding the health condition of some 200 Eastern ports, from Hawaii to Alexandria and every Friday it transmits (from the French station at Saigon) the news it has pooled by wireless to Geneva and elsewhere. When a contagious disease breaks out in a port it informs all incoming and out-going vessels of the fact; port-authorities all over the world are also advised either by the Singapore Bureau or by the Health Organisation at Geneva. Further, the Epidemiological information Bureau publishes a detailed weekly bulletin on Health condition in the East. The League Secretariat distributes this publication to all responsible bodies in every country of the world.

Pooling of informations by the Health Organisation brought to light the fact that there is a hopeless lack of uniformity in statistical methods in different countries of the world; thanks to the effort of the League, now this anachronism has been superseded by a scientific system. "Units" of vaccines, sera and other medical preparations had also presented a curious anomaly until now in various drug producing countries. Doctors when handling imported vaccines and sera have often been in a fix as to the relative "strengths" of the preparations at their disposal. In the past lack of definite information on this score had led to many fatal accidents. Now through the efforts of the League Health Organisation a general standardisation of the "units" of medical preparations have been arrived at. The significance of this work can hardly be exaggerated. Limitation of space will not permit our going into further details of the other achievements of the

Health Section. Suffice it to give a very bare list. In 1926 it initiated a systematic investigation of Sleeping-sickness at Entebbe (Uganda) and in 1927 it convened an international conference on Infant Mortality at Montevideo (Uruguay).

The Montevideo Conference was the first League meeting ever held in Latin America—the continent of Caucasuses, but it did not in the least raise any political issue.

The findings of the Conferences convened by the Health Section are of paramount interest to all Public Health Services in the world. They have moreover stimulated further research.

The Cancer Commission, the Advisory Commission on the Traffic in Opium and dangerous drugs, and various other commissions show the manifold and wide-spread activities of the League's Health Organisation.

Another important achievement of this body deserves special mention. It has succeeded in introducing the system of interchange of public health personnel. Trained medical and sanitary officers of one country will, through the Health Organisation of the League, be sent into another on the basis of interchange. Groups of medical specialists of various nationalities will temporarily collaborate with their colleagues in different countries and offer criticism on the existing sanitary and medical organisations and propose improvements in general techniques etc. In January and February 1928 India was chosen as the centre of meeting for the interchange of medical personnel of twelve Far Eastern countries.

The Malaria Commission of the League is now in India. This body has already done some remarkable work. Its study tours in the Balkan States, the deltas of the Mississippi, Danube, Ebro, Po and all the rice-growing regions of Europe have hitherto been conducive to fruitful results; let us hope that its mission in India will be equally productive and lead on to measures that will eradicate malaria for good.

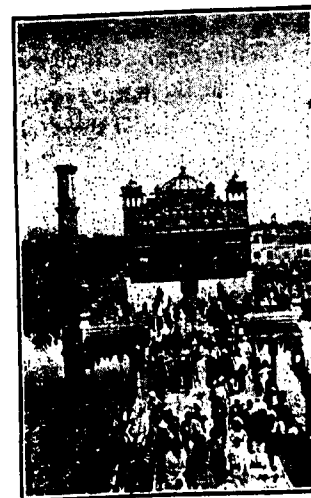
The Golden Temple of Amritsar

BY MR. G. R. SETHI, B. A., M. R. A. S. (LONDON).

FEW persons are privileged to see the magnificence and glory of the jewellery

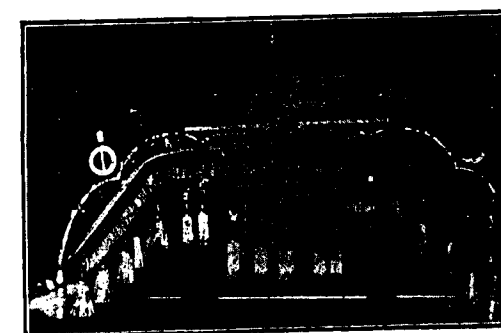
it over to the present management of the Akalis, he exhibited the entire jewellery to the public and prepared a detailed inventory, which is now a faithful record of the entire trust.

Invaluable as this trust is, it is very carefully preserved in a room just above the Darshni Deorhi or the main entrance to the Golden Temple, which remains very well guarded by the Committee's sentinels. Two massive gates that lead to the Toshah Khana or the room where this jewellery is preserved are well locked by three locks whose



GOLDEN TEMPLE ON A FESTIVAL DAY

valued at crores of rupees and dedicated to the Golden Temple at Amritsar for purposes of "Jalao" or the sacred decoration. These valuables are exhibited to the public only four times in a year on the occasions of the four big festivals celebrated by the Sikhs. But the entire jewellery and other articles of "Jalao" are not without historical significance. The "Jalao" is held in deep reverence by the community, and what is more, far greater sanctity is attached by those who had never had the good fortune to have a glimpse of it. But the reverence is no less on the part of those who are privileged to look after it. From one manager to another it has passed various hands and is at present held by the local Gurdwara Parbandhak Committee, which is in charge of the management of the Golden Temple as also certain allied shrines situated within its precincts. When the last of the managers of the Golden Temple appointed by the British Government (the late Sardar Sunder Singh Ramgarhia) made



"JALAO" OF THE GOLDEN TEMPLE

keys are held by three members of the Gurdwara Committee. Unless all the three members as also the officials of the Committee are present these locks cannot be opened. Thus access is made rather difficult and the chances of mischief are far remote. When we entered the room we were shown the eight doors covered with thick gold plates, used for four entrances to the main temple. Six of these doors were made in the time of Maharaja Ranjit Singh and the other two are a later addition. All these are carefully preserved in huge wooden boxes, which too are properly locked. But by far the most important is the big piece of velvet covering of a scarlet colour, richly embroidered in gold and embedded with pearls and precious stones of all varieties. This wonder-

ful covering, which at one time cast a peculiar lustre was presented to Maharaja Ranjit Singh as a friendly gift by a former ruler of Hyderabad (Deccan) a little over a century ago. Despite careful preservation the Maharaja, who had used it only once for his Durbar, thought it too big a thing, which he feared might tickle his vanity, and thus presented it as an offering to the sacred temple, for whose completion he is mainly responsible. Time has gradually eaten up the scarlet velvet and the embroidery cannot be held in tact. Some of the pearls and precious stones have gradually fallen and its repairs are out of the question now, but the whole thing is carefully preserved in several layers of cloth and remains a big heap of jewellery without use. This covering or "Chandni" as it is called was bewitching to the eyes and those of the older generation who had seen its glory, describe it as an article of rare value. A large number of valuable bunches made of pearls used as hangings or pendants with this covering are still in tact, and are displayed on festive occasions.

The main article of decoration is the umbrella of gold, whose upper surface is richly embedded with precious stones, diamonds, emeralds and various other things of rare value. It has pearly pendants and on the tuft is a golden peacock whose neck is entirely made of sapphire. Life-like is the appearance of this peacock, which holds a small necklace of pearls in its beak. There are golden rods and other supports for both sides exquisitely carved for this umbrella. The decoration has numerous other ornaments, one of which is a big necklace tied round the head with coverings for the face usually worn on matrimonial occasions. This piece of rare jewellery was specially prepared for the marriage of Maharaja Ranjit Singh's son and the young prince thought it suitable for the decoration of the sacred "Jalao". Similar golden umbrellas, ornaments and other articles exist for the Akal Takhat and

Baba Atal, two allied temples, which are situated within the premises of the holy Durbar Sahib.

Besides these articles of decoration, the Toshia Khana possesses a heavy sword with a sharp steel blade whose handle and scabbard are made of gold inlaid with precious stones. This sword was used by Maharaja Ranjit Singh on ceremonial occasions. Along with it there are two big sketches, one a plan in water colours of the Golden Temple and another a photograph of a hand painting prepared during the time of Maharaja Ranjit Singh and presented to the Golden Temple by Maharani Bumba (at present Mrs. Sutherland) a daughter of Maharaja Ranjit Singh. This picture shows that the Temple and its surroundings were different from those existing now. The position now occupied by the Clock Tower had a big residential house. Maharaja Ranjit Singh is seen listening to the reading of the sacred Granth Sahib. He is sitting in a corner of the temple with his courtiers surrounding him from three sides. In the Toshia Khana there are numerous bronze plates and calligraphed sheets of paper containing orders of the different rulers pertaining to this temple. One such plate signed by Sir Henry Lawrence enjoins that cows shall not be killed in Amritsar, nor shoes taken in the Golden Temple or any other temple in Amritsar and nor shall the Sikhs be molested.

Five gold and silver shovels, a recent addition to the Toshia Khana, prepared on the occasion of the Kar Sewa or the cleaning of the Golden Temple tank in 1922-23 are carefully preserved. Their feared removal has caused some flutter in Sikh circles. During the days of this Kar Sewa, a Mohammedan of Persia had presented a "Chanwar," prepared from sandalwood leaves, numbering several lakhs, which had taken him 7 years to complete and more than 7 maunds of sandal wood was used for the purpose. That "Chanwar" is also very carefully preserved.

The Ceylon National Congress

By "A CEYLONESE".

THE Ceylon National Congress has fallen from its high estate. Divers reasons have contributed to its fall, and the most significant among them has been the acute difference of opinion among Congressmen on the question of the reforms proposed by the Donoughmore Commission for this country.

In October of last year, when the Secretary of State's despatch on the reforms was published in this country, it was not heralded either with music or with song. It opened the way for acrimonious discussion, in the course of which motives have been unsparingly attributed to those who saw merits in it and to others who advocated its acceptance by the country as the proverbial "half a loaf being better than no bread."

In December the Legislative Council disposed of the scheme finally by accepting it by a majority of two votes, and even in the matter of the voting on this question, the party spirit has been in evidence. Those who lost the day are evidently unable to reconcile themselves to the decision, and they have expressed their bitterness and their disappointment. The Congress Executive passed a resolution at a meeting of the Committee held in November urging the rejection of the proposed scheme of reforms by the Legislative Council. The Congress has unmistakably stood for nothing short of full responsible government, and in spite of the wavering and the vacillation of those who claim to guide its destinies it is still urging itself towards that goal, while it is prepared to accept the Donoughmore Scheme, as amended by Lord Passfield.

Of course the scheme of reforms proposed for this country by Lord Donoughmore and his colleagues who served on the Special Commission is in more than one respect an advance over the present constitution. But there are one or two directions in which it affects the smooth working of

the State Council which will be established. The country will have over half a dozen Ministers under the new constitution, but the most important department, the revenue department, will be under the control of the Government—so will the Army, Finance and the Judiciary be. So that there is not much chance for the Ministers of "our own make" to initiate any measure which will have far reaching effect on this country. Moreover, the Governor will still enjoy his veto, and when there is acute disagreement in the State Council over any important measure, he has the power to dissolve the Legislature. A critical analysis of the scheme will take a great deal of space, and as the object of this article is confined to the activities of this year's Congress, one must proceed to deal with the Congress.

The politicians who have made and marred the destinies and the representative character of the Congress movement in this country come under two categories. There are the whole-boggers who, carried away by their rhetoric, will at least in words, stoop at nothing short of full responsible government. There are the other class of politicians who have betrayed a mentality that is strange to this country—their ability to pull both ways.

This year's Congress President Mr. Geo. E. De Silva comes under the latter. One cannot question the sincerity of his political motives, but in his composition there is a veneer of the showman. He belongs to more than half a dozen radical and sober institutions, is a prominent member of the Labour organization which has expressed itself opposed to the Congress movement bitterly. And among the labour men he is the only one who has his feet in both boats.

The Congress this year, although the President claimed it to be very representative, was a farce. Many of those who very prominently guided its

destinies and lent their intellect to it, have left it on the ground of its departure from principle. They cannot conceive of the Congress accepting the proverbial "half a loaf," in spite of its avowed intentions. And so they have deserted it.

The Congress sessions were held in Colombo and it was in reality a Congress of the low country Singhalese. Even as a low country Singhalese Congress it was not representative, many of the prominent politicians who figured in it in previous years having nothing to do with it.

The President's analysis of the present political situation, although not full of rhetoric, was full of commonsense. But there are frequent passages of stirring appeal in it. In the course of his address the President said:

I sincerely hope that our united efforts will succeed in making use of the great opportunity the new constitution will offer us of creating a legislature that shall be on the one hand a potent means of national regeneration and on the other a powerful instrument of constitutional reform so that, in the not very distant future, the glorious day of Swaraj may dawn upon the fair Isle of Lanka." * * * "We have given no encouragement to industrial enterprise. Our ignorance in matters industrial is appalling and I appeal to you to introduce into the country a system of industrial education which in conjunction with our agricultural awakening must work for our redemption * * * Our fields lie fallow, our lands lie idle or are in the hands of foreigners, our Island which was once the granary of the East to-day depends for its food on Rangoon and India. We must give an impetus to agricultural activity and raise the cry of back to the land."

The President also made a third party defence of himself in vindication of his support of the Donoughmore scheme of reforms. He said that a Congress Executive Committee decision was not binding on the members and they could not be taken to task for expressing themselves contrarily. He gave a very lucid instance in which some of the Congress Executive members had departed from the expressed intentions of the Committee in the matter of the University Debate. It was withal a convincing plea, but none of the "back sliders" will ever come back. It is even rumoured that those who have sundered themselves from the Congress movement are actively engaged in fostering a new political institution,

The peroration of the Congress President is very noteworthy. He said:

What is in the womb of the future no man can tell. It is however in our power to impregnate that future with the impress of our aspirations and ambitions of our country's welfare. And when our labours bear fruit let it be such that those who come after us shall find sustenance and strength in it and our memory shall be beloved of them. Let us then, my countrymen, not besmirch the virgin page upon which our country's story shall be written with anything unworthy or intolerant. Let our labours be inspired by tolerance for all men, fairness in all things and love of our motherland. Let the storp ring down the ages and echo and reecho in the eternal infinitudes of the future that to-day, when a new epoch in the life of the country commences, there have arisen men imbued with a spirit of selfless service, who will strive in the short span of life allotted to them to write in the book of Ceylon's history, an epic worthy of her fair name.

The President of the Reception Committee this year, (Col. T. G. Jayawardane) a retired Public Works Department Officer and a gallant colonel in the army, has taken to politics late in life, but is nevertheless a keen student. He welcomed the delegates, and in the main his address was concerned with the Reforms scheme. He used every argument in his power to convince his hearers of the need for accepting the Donoughmore Reforms, as a blessing which brought good in its train.

A resolution was passed at this year's sessions of the Congress on the question of the reforms. It was worded thus: "This Congress re-affirms its demand for full responsible government at the next revision of the constitution, but pending such revision recommends the acceptance for a short period of the proposed Donoughmore Scheme of Reforms, as modified by the Secretary of State for the Colonies."

Another resolution to which some importance must be attached is that "The Ceylon National Congress is of opinion that steps should be taken to organise evening or night classes throughout the country with a view to ensuring that all adults, both male and female, should achieve literacy as early as possible."

This resolution is one which will have far-reaching effect on the country, and was passed with unanimity.

THE DECEMBER GATHERINGS

[The Christmas Week in India has been, as usual, a season of Congresses and Conferences. It is impossible for the lay reader to cope with the flood of literature that has poured through the Press in the shape of speeches and resolutions. An attempt is therefore made in these pages to give a bird's eye view of the proceedings of the National Congress at Lahore, the Liberal Federation at Madras, and various other political, social, economic and other conferences that met at different centres in December last. The writer of this precis, who alone is responsible for the running comments made, has availed himself of newspaper reports of the proceedings of these gatherings and has also drawn freely from the impressions of special correspondents. It is hoped that readers of the INDIAN REVIEW will be glad to have, as usual, a succinct summary of the proceedings of these gatherings, presented in this form. ED. INDIAN REVIEW.]

The Indian National Congress

THE Congress has at last taken the fatal plunge again. Mr. Gandhi and the Nehrus have had their way and the voice of reason and sobriety seemed to have been drowned in the wild race for extremism that was about the normal feature of the proceedings of this tempestuous session. As might be expected the whole atmosphere was tense with excitement throughout the Congress week, an excitement which grew with the passionate rhetoric of the speakers no less than with the extraordinary decisions of the session. No wonder that the Session was marked by internal dissensions and feuds, albeit Mr. Gandhi won a technical victory in piloting his resolutions. Many leading Congressmen found themselves adrift in this chaos of conflicting opinions.

THE A.I.C.C. MEETING

The Bengal election dispute figured prominently at the outset of the meeting of the All-India Congress Committee, which began its sittings in the afternoon of the 27th at Lahore with Pandit Motilal Nehru in the Chair.

Mr. Subhas Chandra Bose moved for adjournment of the House to consider the Bengal election dispute, which he characterised as a most important matter.

The President having ruled the adjournment motion out of order, a group of A.I.C.C. Members, numbering about 25, walked out in protest.

THE SUBJECTS COMMITTEE DISCUSSIONS

Thus the session began with a walk-out and it chanced that it ended with a walk-out too. It

would appear that this sort of non co-operation from within is becoming a striking feature of the Congress proceedings. Discord was so rampant in the Subjects Committee that even the resolution expressing sympathy with the Viceroy and deploring the bomb outrage was subjected to severe censure. However, after a heated debate in which opposition was strongly displayed, the Congress Subjects Committee passed by a huge majority (voting being one hundred and seventeen for and sixty-nine against) the resolution of the Congress Working Committee deploring the bomb outrage on the Viceroy's train and congratulating the Viceroy, Lady Irwin and party including the poor servants on their fortunate and narrow escape.

Mr. Gandhi's stirring speech materially contributed to the passing of the resolution.

But the one topic on which the Committee laboured for over two full days was Mr. Gandhi's resolution recommending the rejection of the offer of the Round Table Conference, the definition of Swaraj as "complete independence", the boycott of Councils, and the launching of a civil disobedience campaign.

The opposition to this resolution was so strong that almost every moment it threatened to disrupt the Congress. The Subjects Committee was the scene of endless wrangles from many quarters: and the cleavage seemed well nigh irreconcilable. In fact the end of the discussion found the Congress cut in twain, and then each section had further differences of its own to settle. Pandit Malaviya

and Mr. Kelkar drew the Congress on one side while Mr. Subhas Bose and Mr. Srinivasa Iyengar pulled the other way. There were objections to the Council boycott as there were objections to the change of creed. But the Committee, after a prolonged discussion and heated debate passed, by 187 votes to 77, Mr. Gandhi's main resolution on Independence and Council boycott.

By 114 to 113 votes the amendment deleting an appreciative reference to the Viceroy from Mahatma Gandhi's resolution was lost, the majority of a solitary vote saving the Mahatma's resolution from material alteration.

Mahatma Gandhi suffered the first defeat when the Congress Subjects Committee rejected the Working Committee's proposal to set up completely autonomous permanent committees to carry on Congress work in respect of Untouchability, Prohibition, and Khadi. The opposition voiced by Dr. Alam, Mr. Satyamurti and Mr. Aney feared this centralization would be suicidal to the Congress authority and leave the Congress no work except the destructive part, the boycott of Councils.

Mahatma Gandhi suffered another defeat by 111 to 101 votes, when the Subjects Committee was asked to pass the Working Committee's resolution for a reduction in the strength of delegates to 1,000 and that of the All-India Congress Committee to 100.

This was felt as a snub to the Working Committee which had passed the resolutions unanimously and as a sure indication of the Mahatma's waning authority over the Congress.

THE WELCOME ADDRESS

The opening of the 44th Session of the Congress at Lahore marked the climax to the scenes of enthusiasm that characterised the proceedings of the week. Dr. Kitchlew, in his welcome address, gave an elaborate history of what he called the economic and political exploitation of India by Britain, and referred to the achievements of the

Non-Co-operation movement of 1921. He favoured the independence ideal and put in a strong plea for communal unity.

He said that the Hindu-Muslim differences were only transitory. They were the result of a tremendous reaction and, if left alone, would have



DR. KITCHLEW
Chairman, Reception Committee.

died their natural death. The All-Parties Conference, he said, had done them no good; on the contrary, by giving status to rank communalists, they had done immeasurable harm to the political movement. He characterised separate representation on communal lines as thoroughly vicious.

Pledged to independence as the immediate goal, Doctor Kitchlew suggested the following programme for the country:—

- (1) The Congress should declare complete Independence;
- (2) Complete boycott of Legislatures;
- (3) Organisation of a National Army of workers with a view to co-ordinate and combine the

different workers, and peasants' organisations as also youth organisations;

(4) Organisation of a permanent body of full-time national workers, paid as well as honorary;

(5) And organisation of mass Civil Disobedience as well as individual Civil Disobedience in selected areas under the direction of a compact and small central committee of action.

Dr. Kitchlew concluded with the following stirring call for action:—

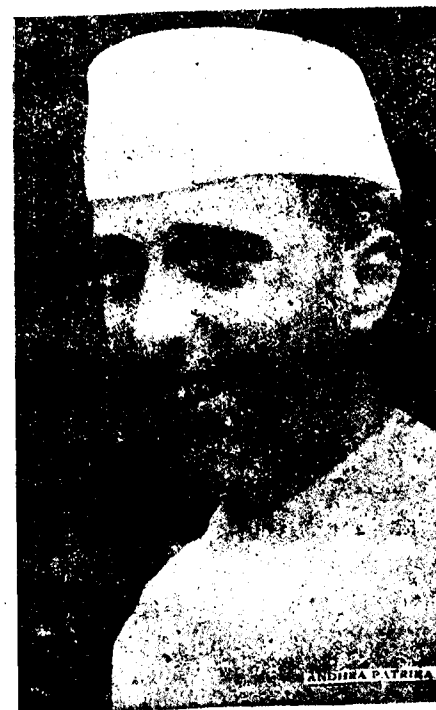
To-day we are again on the eve of a period of dynamic action. I appeal to the Mahatma: Pray come and lead us. We are ready.

But let there be no repetition of Chauri Chaura; let there be no turning back, once we get our feet onward, let the slogan be:

"Onward, onward until the goal is reached."

PANDIT JAWAHARLAL'S PRESIDENTIAL ADDRESS

Pandit Jawaharlal Nehru's Presidential Address was a fine piece of imaginative rhetoric. He put



PANDIT JAWAHARLAL NEHRU
President, 44th National Congress.

in a forceful plea for the declaration of the goal of the Congress as independence and the scrapping of the Nehru Constitution, on the ground that the conditions for co-operation mentioned in the Calcutta resolution remain unfulfilled.

The time has come when the All-Parties Report has to be put aside and we march forward unfettered to our goal. It is for this Congress to declare in favour of independence and devise sanctions to achieve it.

"Independence means complete freedom from British domination and British Imperialism," declared Jawaharlal.

Having attained our freedom I have no doubt that India will welcome all attempts at world co-operation and federation and will even agree to give up part of her own independence to a larger group, of which she is an equal member.

And he went on to add:

This Congress has not acknowledged and will not acknowledge the right of the British Parliament to dictate to us in any way. To it we make no appeal. But we do appeal to the Parliament and conscience of the world, and to them we shall declare, I hope, that India submits no longer to any foreign domination.

That shall be no gain for ourselves or for our community if all of us are slaves in a slave country. And what can we lose if once we remove the shackles from India and can breathe the air of freedom again? Do we want outsiders, who are not of us and who have kept us in bondage, to be the protectors of our little rights and privileges when they deny us the very right to freedom?

Pandit Jawaharlal thinks it will be unwise to declare a boycott of courts and schools at this stage. As regards the Councils he is for a complete boycott of them.

This boycott will only be a means to an end. It will release energy and divert attention to the real struggle which must take the shape of non-payment of taxes and, where possible, with the co-operation of the labour movement, general strikes. But non-payment of taxes must be well organised in specific areas, and for this purpose the Congress should authorise the All-India Congress Committee to take the necessary action, wherever and whenever it considers it desirable.

The address was throughout impassioned and imaginative and must have appealed to the enthusiasm of the younger and more ardent section of the great gathering. The President wound up with the stirring, but ominous, words:

We have conspiracy cases going on in various parts of the country. They are ever with us. But the time has gone for secret conspiracy. We have now an open conspiracy to free this country from foreign rule, and you, comrades, and all our countrymen and countrywomen are invited to join it. But the rewards that are

in store for you are suffering and prison, and it may be, death. But you shall also have the satisfaction that you have done your little bit for India, the ancient, but ever young, and have helped a little in the liberation of humanity from its present bondage.

THE RESOLUTIONS

The Congress met again in open session on the 31st when Mr. Gandhi moved and Dr. Ansari seconded the first resolution on the Delhi bomb incident. There was some opposition and the house seemed divided, but it was passed, 897 voting for and 816 against.

Introducing the Independence resolution as adopted by the Subjects Committee, Mr. Gandhi characterised it as the *root of the future Congress work*. The resolution declared complete Independence as the meaning of Swaraj for the purposes of the Congress creed and resolved on the complete boycott of the legislatures as a preliminary step towards organising a campaign for Independence.

Pandit Motilal Nehru in seconding the motion made a stirring appeal to the Congress to follow Mr. Gandhi's lead. The resolution was hotly contested and there were in all 14 amendments from such diverse speakers like Pandit Malaviya, Messrs. Kelkar, S. C. Bose, S. Satyamurti, Prakasam Dr. Alam, and others.

All the fourteen amendments were then put to the vote, and those of Pandit Malaviya and others were rejected summarily amidst shouts of "Gandhi-ki-jai." Mr. Subhas Bose's amendment received some support, but the opposition was so overwhelming that a count was not demanded.

The only division that took place was on Dr. Alam's amendment for deleting the appreciative reference to the Viceroy's efforts.

The President declared the amendment defeated by 664 against 763 votes, Dr. Alam, however, challenged a poll. Gandhiji's resolution was then put to the vote and declared carried with only a dozen voting against it. The text of the resolution as adopted by the Congress will be found in another page.

It will be noticed that the only alteration in the Resolution was the deletion of the reference to the boycott of municipalities and local bodies.

CONCLUDING SESSION

The concluding day of the Congress was held on the 1st January 1930 and perhaps the most debatable motion even in Congress annals, *viz.*, that on the repudiation of debts—was put from the chair and passed. Thus, at the final sittings on New Year's Day, resolutions on the following subjects were passed by the Congress:—

(1) Every obligation to be inherited by "Independent India," is to be subject to investigation by an independent tribunal; obligations found to be other than "just and justifiable" will be repudiated.

(2) Rulers of Indian States are to confer responsible government on their peoples.

(3) An assurance is to be made to the Sikhs regarding a satisfactory solution of the communal problem.

(In their concluding speeches Pandit Jawaharlal Nehru, President of the Congress, and Dr. Kitchlew, Chairman of the Reception Committee, laid stress on the declaration of Independence.)

The meeting of the All-India Congress Committee which followed the conclusion of the Congress session was responsible for a heated discussion concerning the appointment of the 1930 Working Committee. Finally, several members including Mr. Subhas Bose, Mr. Satyamurthi and Mr. Srinivasa Iyengar walked out of the meeting. This section has formed a new party, to be known as the "Congress Democratic Party."

Since then the President of the Congress has issued a statement appealing to Congress members to resign their seats on the Legislatures; while another party is busy asking Congressmen on the Legislatures to suspend their action till the meeting of the Congress and Nationalist parties in the Assembly on the 18th January.

The National Liberal Federation

IN sharp contrast to the Congress are the deliberations of the Liberal Federation which met at Madras in Christmas Week. It has been well said that what the Federation lacked in numbers and display, had been more than counterbalanced by the weight of its pronouncements and decisions.

Delegates had come from far and near and on the dais were gathered together many who had made their mark in public life, in administrative experience and constructive statesmanship.

SIR C. P. RAMASWAMI AIYAR'S WELCOME ADDRESS

Thus the twelfth session met at the Gokhale Hall, Madras, on the 29th December. Sir C. P. Ramaswami Aiyar, Chairman of the Reception



SIR C. P. RAMASWAMI AIYAR
Chairman, Reception Committee.

Committee, opened the proceedings with an address of welcome which was as admirable in tone as it was lucid in exposition. He wisely confined himself mainly to the leading topic of the day, and held that

(1) The Liberal Party, while feeling strongly that a policy of general conciliation is a necessary concomitant of successful political negotiations, is not disposed to make any suggestions as conditions

precedent to the summoning of the Round Table Conference.

(2) The Liberal Party is not either a party of inaction or acquiescence, but a party of progressivists.

(3) The Liberal Party asks for the conferment of Dominion Status, confident in the belief that only thus will India find herself and England and India realise their highest destiny.

Sir Ramaswami Aiyar exposed with lucidity and force the hollowness of the arguments raised by the reactionaries against the grant of self-government to India. He emphasised that nothing less than full responsible government will satisfy India, not merely as a political ideal but as a practical necessity. And he looked forward to the Round Table Conference as the best means of realising his hopes for India:

My own reading of the present situation is that, thanks to a variety of circumstances, the ball is at our feet and that, if only the various Indian parties and organisations could combine together and speak with a united voice on the major issues, England will, and cannot but, accede to our demands. Our unfriends are counting upon the possibilities of disunion and of irreconcilable differences amongst the groups that will be brought together in London, and our object must be to falsify such anticipations. Our motto must be the proud saying of the Kauravas: "We are a hundred *plus* five in the family house, but one to the outside world." Thus alone shall our representatives speak with that authority and unity which Mr. Wedgwood Benn has very properly hoped for.

No wonder that with such hopes Sir Ramaswami Aiyar should think of the break-down of the Conference between the Viceroy and Mr. Gandhi as one more instance of wasted opportunity. But the task of the Liberal party is clear. Though it has neither the widespread organisation nor the large membership that distinguishes the Congress, he claimed that many who are not formally enrolled as members of the Liberal Party "are in complete sympathy with our aspirations and our methods."

So long as our party stands inflexibly for the attainment of the fullest measure of autonomy for India in every sphere within the ambit of the British Commonwealth and so long as the objects to be attained are pursued by methods of persuasion, of constitutional opposition and constitutional co-operation, we need have no fear either for the future of the country or of our

Party. The energies of every party and every patriot must, therefore, be applied and the largest amount of patience and mutual comprehension generated and utilised between now and the date of the Conference in London to bring men and groups together and to evolve the greatest common measure of unity not only as to basic principles but in the larger details, so that we may present to the British people and Government not only a united front, but the outlines of a generally agreed scheme which can be accepted and brought into operation like the schemes evolved in the Dominions.

But after saying this, it must also be added that in order to achieve this result a great deal of laborious preliminary work involving mutual consultation and the reconciliation of apparently divergent interests in a spirit of mutual generosity and of give-and-take would be necessary. The revival of a procedure and programme similar to that adopted at the All-Parties Convention is a prime requisite.

The Federation made an earnest effort in this direction and the statement issued and the resolutions passed at the session mark a distinct advance in the matter of co-operation with other groups having the same objective and pursuing the same methods. The aims of the Party were put by Sir Ramaswami with considerable eloquence and force:—

What, however, our party stands for is the vindication of India's right to grow into the larger life of the future in her own way, and according to her own traditions and genius, and to have the opportunity to arrange her own political furniture in her own house of which she feels that she is mistress, combining whole-heartedly with the sister Dominions for common and beneficent purposes in a spirit of mutual equality and not of discrimination or of patronage, and in allegiance and loyalty to a flexible but fully accepted central constitution of which the symbol and spear-point is the Constitutional Sovereign. Our Party, in the interests of India and of England and of the Commonwealth, asks for the conferment of Dominion Status confident in the belief that only thus will India find herself and England and Indians realise their highest destiny.

SIR P. C. SETHNA'S PRESIDENTIAL ADDRESS

Sir Phiroze Sethna's Presidential Address recalled in tone and spirit the best pronouncements of the Congress addresses of pre-Non-Co-operation days. Sir Phiroze, after some preliminary observations, declared that the greatest and most important question at the present moment was, "what is to be the future constitution of India"? Then he traced the history of the appointment of the Simon Commission, the boycott that followed and Lord Birkenhead's challenge to India which was accepted with the result that the Nehru

Report was drawn up. Sir Phiroze said that Lord Birkenhead's Indian policy had been a grievous failure. He then reviewed the advent of the Labour Government to power, the visit of Lord



THE HON. SIR P. C. SETHNA
President, XII Liberal Federation.

Irwin to England, the Viceregal Declaration of October, 31st and the Parliamentary debates thereon and proceeded:—

We, Liberals, stand for Dominion Status, we hold that if Dominion Status is granted without undue delay, there will be no political or ethical justification for India to seek to sever the British connection. Nor can we support a general policy of non-payment of taxes as in our judgment such a policy, like the policy of a general strike, cannot but plunge the country into all the evils and horrors of an open conflict with Government, who, in sheer self-defence and in the discharge of its elementary duties of maintaining peace and order, of carrying on the King's Government, will not hesitate to take, and will be quite justified in taking, every necessary measure for pulling down such a general movement of civil disobedience. But as constructive statesmen whose duty it is to face the Indian problem as a whole in all its aspects and in a proper perspective and who consider that a policy of prevention is better than a policy of cure, it will

not be proper for us, nor for the Government to ignore or belittle the significance of the movement of thought in Congress circles.

THE ROUND TABLE CONFERENCE

Discussing what India's attitude towards the Conference should be the President observed:

I feel not the slightest hesitation in saying that India will commit a very grave blunder if she rejects the offer. Given sincerity, goodwill and a genuine desire to appreciate and judge different points of view, it is not at all difficult to arrive in the Conference at a solution of the constitutional problem such as may carry behind it the general agreement of political India. We should therefore accept the offer of the Conference in the same spirit in which it has been made.

It must not be supposed that the Liberals are only too anxious to get into any Conference irrespective of its usefulness to serve the needs of India. Sir Phiroze was clear and definite not only as regards the composition of the Conference but of its terms as well.

We cannot agree to take part in the Conference if its terms of reference will exclude the question of the immediate establishment of full responsible government or the immediate attainment of Dominion Status.

Provided the terms of reference to the Conference are satisfactory, we should not insist on any condition being fulfilled as a pre-requisite to our co-operation with Government in this matter of the Conference.

The President also put in a plea for the inclusion among the membership of the Conference one or two constitutional experts. He then referred to the necessity of settling our internal differences and then discussed the question of communal representation and drew attention to its evils, the problem of Indian States, the position of Indians abroad and then declared: "The perpetuation of the British domination now is impossible." After referring to the need for propaganda in England, Sir Phiroze Sethna concluded his address as follows:

The numerical strength of the Liberal Party may not at present be very large, but we are the leaven of the whole national life of India, and our influence upon her development has always been wholesome and abiding. We stand for all-round progress, we have faith in modern civilisation, modern spirit and modern culture. We believe in construction, in unity, in synthesis, in harmony. We stand for Dominion Status with the firm conviction that England cannot withhold it from India even if she wished, and that England will not wish it even if she can.

After the Presidential Address, a number of messages from different parts of India, wishing the Federation every success, was read by Mr. G. A. Natesan.

Mr. Yakub Hassan, with leave of the chair, made a short speech appealing to those present and to all parties in India to form an Indian National Union to counteract the independence movement and to promote the cause of Dominion Status.

THE SUBJECTS COMMITTEE MEETING

The Subjects Committee, which met on the same day after lunch, very closely considered the various aspects of the principal resolutions that were next day adopted by the Federation. In fact the Subjects Committee met each day after the conclusion of the open session and decided upon the resolutions for the morrow. The resolutions were drawn with very great care and precision so that there might be no misunderstanding in any quarter as to the attitude of the Liberals with regard to any point touched in them. It was decided to concentrate attention on the most important question of Dominion Status this year, without discussing, as usual, a variety of subsidiary, though in themselves vital, questions. Besides the resolution on Dominion Status and the connected ones relating to the Indian States and the project of an All-Parties' Conference preliminary to the London Conference, the only subjects on which opinion was expressed were the position of Indians in Kenya and Labour.

THE ROUND TABLE CONFERENCE

Re-assembling on the 30th noon, the Federation unanimously adopted a resolution moved from the Chair condemning the attempt to wreck the Viceroy's train and conveying to their Excellencies its congratulations on their providential escape.

The Federation also adopted the resolution of Sir Tej Bahadur Sapru welcoming the Viceroy's announcement and intimating the willingness of

the Liberal Party to participate in the deliberations of the Round Table Conference.

This Federation welcomes the announcement by His Excellency the Viceroy made on the 31st October 1929, as demonstrating the earnestness and sincere friendliness of the Secretary of State and His Excellency the Viceroy with regard to the Indian problem and as affording an opportunity for securing the maximum agreement on the question of the future constitution of India before any project of Parliamentary legislation is initiated.

The Federation resolves that the Liberal Party should participate in the deliberations of the Conference contemplated in the announcement for the purpose of achieving the greatest measure of unity in evolving a constitution which would endow India with Dominion Status and for working out the necessary details including the transitional arrangements and safeguards.

In moving the resolution Sir Tej Bahadur said that it was unthinkable, if there was an agreement among the Indians themselves, that their agreed demand would be rejected by any Government much less by the Labour Government. What the Liberal party in India wanted to-day was a constitution, giving Dominion Status automatically, without periodical enquiries.

Sir Chimanlal Setalvad seconding, referred to the great service rendered by Lord Irwin to India and said that it was unfortunate that the Congress should have cut itself adrift by refusing to accept the invitation. It passed his imagination how Mr. Gandhi, who had committed the Himalayan blunder, could think of committing a greater blunder.

The resolution was further supported by Dewan Bahadur T. Rangachariar, Sir M. V. Joshi and others.

DOMINION STATUS CONSTITUTION

Re-assembling after lunch, the Federation proceeded to discuss the following resolution moved by the Rt. Hon. V. S. Srinivasa Sastri, in a speech of moving eloquence :—

* This Federation urges upon all Parties in India which accept the recent Announcement of His Excellency the Viceroy wholeheartedly and are prepared to secure its complete and immediate realisation to combine together for the purpose of securing a Constitution based on Dominion Status with such safe-guards and reservations as may be necessary for the period of transition.

Mr. Sastri, after referring to the failure of the Congress to rise of the height of the occasion

made a feeling appeal for co-operation with the good Viceroy and the Labour Government for the prosecution of our aims.

Is it not necessary for somebody, for some organisation in India to stand forward in this crisis, and say to these British friends of ours: "For Heaven's sake, go ahead with your policy. If the Congress has failed you, there are others in this country equally patriotic. Trust them and you will not be deceived." Now somebody, it seems to me, has got to take up that form, that determination and that promising position. Why should not the Liberal Party take up that position? It is that question which this resolution puts to each one of you.

The resolution was seconded by Dr. Besant and supported by Messrs. L. A. Govindaraghava Aiyar, B. B. Roy, D. G. Dalvi, Dalip Man Singh, Manjeri Rama Aiyar and others.

THE FEDERATION'S STATEMENT

The President then read a statement of the Liberal Party and announced that a Committee had been constituted consisting of Dr. Sapru, (convener and chairman of the committee), Dr. Besant, Sir C. Setalvad, Sir C. P. Ramaswami Aiyar, Sir M. V. Joshi, Mr. C. Y. Chintamani, Dewan Bahadur M. Ramachandra Rao, the Hon. Mr. G. A. Natesan and Sir P. Sethna to give effect to this resolution.

The statement pointed out that the march of events during the last two months, particularly in the last few days, makes it imperative

that the Liberal Federation should make an appeal to those in the country who have hitherto pinned their faith to the achievement by India of Dominion Status as an integral member of the British Commonwealth of Nations.

Proceeding it declared :—

We firmly believe that the only rallying cry which can unite the Hindus, Mohammadans, Christians, Sikhs, Parsis, Europeans and all other interests 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.

Believing as we do the Labour Government and Lord Irwin, we should be guilty of utter short-sightedness and lack of statesmanship if we fail to seize the opportunity. We make an earnest appeal to all those whose objective is Dominion Status to devise means by common deliberation for the furtherance of the above object.

OTHER RESOLUTIONS

The third day opened with a resolution on the Indian States and Dominion States moved from

the chair. The text of the resolution will be found in another page.

The position of Indians in East Africa formed the subject of another resolution which was moved by Mr. S. G. Vaze of the Servants of India Society, seconded by the Hon. Mr. Natesan and supported by Mr. C. Y. Chintamani. The resolution and a brief summary of the speeches delivered on this subject are printed elsewhere in this issue.

By another resolution the Federation invited Government's attention to the necessity of asking the Whitley Commission to expedite their work and take effective action thereon with a view to ameliorate the present situation of labour.

The Federation also appointed a Committee to collect materials and prepare the case for Dominion Status and authorised the President to meet the necessary cost from Party funds.

Sir C. P. Ramaswami Iyer and Mr. G. A. Natesan were appointed Honorary Joint General Secretaries for the coming year. A new Council was constituted for the year 1930.

The Khilafat Conference

The All-India Khilafat Conference opened in the Islamia College grounds at Lahore in Dec. 31st. Among those who were on the dais were the Ali Brothers, Sir Abdul Qadir and Sir Mahamed Shafi. There was some confusion at the commencement when Mr. Shankat Ali objected to the revolutionary shouts that rang through the Shamiana.

When order was restored Sir Zulfikar Ali Khan, Chairman of the Reception Committee, read his address. He dwelt at length on the effects of the Great War on the situation in the Muslim countries of the world and the problems of Indian Mussalmans. He regretted that the Hindus did not view with equanimity Muslims getting an increased share in the administration of the country. They started the Shuddhi and Sangathan movements with political motives.

It was announced that an anonymous donor had given Rs. 13,000 for the Federation Fund.

A Working Committee was appointed to increase the membership of each local organisation and popularise the ideals of the Federation.

The President, in his concluding speech, made a moving appeal for the union of all parties pledged to constitutional methods for securing Dominion Status, and said :—

To adopt resolutions such as the Congress proposes to-day is to court certain disaster. Whilst we feel no hesitation in condemning the Congress resolution we must once again warn the British Government that it cannot afford to delay any longer the grant of Dominion Status. Their duty at present is to conciliate India to the fullest measure that may be possible.

Concluding, Sir Phiroze Sethna said :

I only hope the British Government, in the words of the late Mr. Gokhale, does not now stand considering, hesitating, receding and debating within itself to grant or not to grant while the opportunity rushes past it never to return.

The vote of thanks to the President was proposed by the veteran Mr. N. Subba Rau Pantulu and seconded by Mr. G. A. Natesan, and the session of the Federation was then dissolved.

Continuing, he said Indians should all adopt one religion and Hindus should cease to treat non-Hindus as "untouchables."

Nawab Ismail Khan, President of the conference, exhorted the Mussalmans to support the Khilafat Committee with men and money, as that organisation alone was the best fitted to protect the interests of Indian Mussalmans. He said a solution of the communal problems of the country lay in the acceptance by the country of the recommendations of the All-India Muslim Conference. He welcomed the announcement regarding the Round Table Conference, and trusted that Mussalmans would avail themselves of the opportunity of stressing their view-point.

The Conference passed resolutions emphasising the Muslim demands.

The Ulemas Conference

The Ulemas met in Conference at Cawnpore on the 23rd Dec. Maulana Hasrat Mohani welcomed the delegates.

Mr. Mahomed Ali in his presidential address observed that Mahatma Gandhi and Pandit Motilal



MAHOMED ALI AND HIS BROTHER SHAUKAT

Nehru wanted Dominion Status which literally meant domestic slavery. But

If India's constitution contained the six words "India is as free as England," then he did not want any safeguards for his community, which he thought, would be strong enough to gain its rights. But, the Hindus wanted the British to remain here. That was like the towncrier's cry, when King Shah Alam, was a blind pensioner of the East India Company after Lord Lake's capture. "The creation is God's. The country is the King's and the rule is that of John Company Bahadur." Precisely in the same manner the Nehru Report wanted the country to be King Emperor's and the rule to be the rule of Dr. Moonjee Bahadur. It was to that that they could never agree.

The Conference rejected the Nehru Report, and declared

that Muslims would not accept any constitution which did not contain the Muslim demands put forth at the last Delhi All India Conference, and the meeting held in the Jama Masjid after the Muslim League session in Delhi last April.

The conference expressed its faith in the proposed Round Table Conference,

only if such Muslims were selected to represent their community as were really worshippers of the shariat and interpreters of their own community's right and interests.

It also declared

that Muslims were fearful of what had already taken place at the consultation of responsible Hindu leaders with the Viceroy and that if Muslim representation at London Conference was not properly selected, the results would be disappointing.

A committee of hundred members was formed to carry on the work of the Conference and fight out materialism which they declared to be rampant to-day.

ALL-INDIA MUSLIM CONFERENCE

In a meeting of the Executive Board of the All-India Muslim Conference held at Lahore on December 30 and 31, 1929, several important resolutions affecting the future political welfare of the Indian Mussalmans were passed. The bomb outrage committed on the Viceregal Special was strongly condemned. And the Viceroy's announcement of the Round Table Conference was welcomed. But the Conference insisted on the effectual representation of the Indian Mussalmans by men "who truly represent the community, respect the inviolability of the Islamic Law, possess the confidence of their co-religionists and give true expression to their views and sentiments."

Another resolution emphatically condemned the scheme of electorates and representation for the various communities in the Provincial and Central Legislatures as recommended by the majority of the Indian Central Committee. The recommendation, by the same majority, of the Minto-Morley Reforms only, for the North-West Frontier Province was also severely criticised. And the introduction of the same legislative and administrative machinery, as may be set up for the rest of India, was urged in another resolution.

Indian Christian Conference

In refreshing contrast to the findings of the Ulemas are the resolutions of the Indian Christians who met at Lahore in Christmas week. A large number of Christians from all parts of India attended. The Rev. B. A. Nag, in his presidential address, condemned the bomb outrage on the Viceroy's special train. He welcomed the Round Table Conference and suggested that an All-Parties Conference should be convened as soon as possible after the publication of the Simon Commission's Report to generally consider the recommendations and to appoint an executive committee, representative of all sections of the people, to frame India's national demands.

Proceeding he opposed communal representation, characterising it as harmful to a minority community like that of the Christians. He supported a general free electorate for all. He hoped the leaders would once again meet the Viceroy and come to a decision which would, in

no way, prejudicially affect the gesture made by the Viceroy and His Majesty's Government. The President also suggested the organising of an All India Christian Convention for the purpose of advising the Christian community in religious and semi-religious matters which had no reference to any denominational creed.

The Conference passed an important resolution *inter alia* advising the Indian nation

to accept the invitation to the Round Table Conference, it being understood that this Conference was to be called to frame a constitution for India on the basis of Dominion Status.

It further opined that the delegates to the Round Table Conference

be selected in an All-Parties Conference, to be convened specially for the purpose of arriving at an unanimity, as far as possible, between the various parties in India.

The Conference also expressed disapproval of the selection of delegates to the Round Table Conference on communal lines, but urged that all interests be represented in the delegation to the Conference.

The Temperance Conference

The Temperance Conference (otherwise known as the Prohibition conference) was held at Lahore on the 28th December under the presidency of Mr. C. Rajagopalachari. The President explained the economic aspects of the drink evil and pointed out that

even if there has been no kind of economic loss to the individual or society, drink is brain poison, and man cannot afford to allow the allurements of such poison to have free play among men and women of varying degrees of resistance, even if it were available like fresh air costing nothing in money.

But in a pre-eminently money civilization he continued, such as that of the Western world

it is natural that the economic aspect of the drink evil is emphasised and is received as conclusive against it and it is well that as the economic ruin that attaches itself to the drink evil is so great that it is conclusive in itself the economic aspect of drink within a limited sphere casts a greater shadow of misery in our country than in the West 6£ 9sh. 10d. per head in Great Britain is but an eight of the average income per head in Great Britain and leaves over Rs. 650 per year for other expenditure, but four annas a day spent on toddy or arrack is half of the wages earned by an Indian family and leaves them the absolute minimum necessary for healthy physical existence.

He tried to show the revenue derived from drink was no revenue. Prohibition might be less taxing in enforcement than the present ticklish regulation of license and the prospect of the enforcement of Prohibition in India was daily improving.

After dealing with the example of America and reviewing the prospect of prohibition in this country he went on to observe :

"The world situation in respect of alcohol is also in our favour, America is bound to fight against this enemy of man throughout the world, and cannot rest content with internal law. Throughout the civilised world there is an awakening against alcoholism. May God give me strength to rid our land of this monster."

The Conference concluded after passing the following resolutions *inter alia* (1) opining that the total prohibition of all intoxicants was indispensable for the welfare of the country; (2) appealing to the people to intensify the agitation by forming associations to remove the drink and drug evil and (3) recommending the introduction in schools of a curriculum of scientific instruction etc.

The National Social Conference

The 42nd Indian National Social Conference met in Lahore during the Congress Week under the presidency of Mr. Harbilas Sarda, the author of the Child Marriage Restraint Act. It was fitting



MR. HARBILAS SARDA

that Mr. Sarda should preside over this Conference this year. His presidential address is very short but is packed with weighty thoughts for the social legislators. Speaking of the ever-changing conditions of life he said :—

In view of this constant change, it is necessary to maintain a proper adjustment of relations between the facts and conditions of existence and our acts and practices in order to secure a healthy life and growth of society. * * * A wise people therefore is always ready for reform, where and when necessary. It will never nail its colours to the product or embodiment of a particular aspect or condition of life and say, 'we are wedded to it, and by it we stand or fall.

A readiness to revise the valuations of facts and standards of life, whenever necessary or called for, is essential to the continuance and growth of social life. Thus, only can a social system be kept as a living and growing organism and thus only can social life lead to a healthy and vigorous national life.

In regard to the *Varnashrama Dharma* he pointed out that in early days the four *ashramas* were not dependent upon birth, nor were they water-tight compartments. He gave instances from the Puranas that in the same family one was a Brahmin, one a Kshatriya and one a Vaisya. He opined that the caste system as it exists to-day is entirely incompatible with progress in any direction. He said :—

In order that those rights may be fully exercised it is necessary to break the bonds of caste and free men and women from the shackles which tie them to the old order of things.

He was of opinion that so long as the caste system existed they must permit, and at times encourage, inter-caste marriages. Mr. Sarda finally advocated widow re-marriage, as they permitted widower re-marriage, and pleaded for the grant of full rights of inheritance to women.

Several important resolutions were passed in the Conference.

Sir Mohammad Shafi moved a resolution, appealing to all communities in India to take steps to promote mutual harmony and concord, which was essential for social solidarity and inter-communal co-operation. Sir Abdul Qadir and Dr. Gokulchand Narang made strong speeches, supporting the resolution. Dr. Satyapal and Kala Dunichand emphasised that the attitude of the communities towards each other had a great deal to do for the country's claim for political freedom.

Considerable discussion centered round the resolution expressing the support of the Conference for the Hindu Widows' Inheritance Bill and Mr. Harbilas Sarda's explanations removed all misgivings about the Bill. Mrs. Shahnawaz, told the audience that although the personal law of the Mussalmans did not debar Mahomedan women inheriting their husbands' property, the customary law in the Punjab did. At her instance the Conference adopted a resolution that the Bill, if passed, should also apply to Mahomedan widows in the Punjab.

The other resolutions passed referred to the abolition of the *purdah*, the promotion of inter-caste and inter-provincial marriages, abolishing polygamy and requesting Government help for a nation-wide reform by asking the authorities to impart instructions on the lines suggested by the Conference.

Suppressed Classes Conference

What is known as the Suppressed Classes Conference met on the Congress grounds at Lahore on December 25. There was a large gathering including a thousand ladies.

MR. TANDON'S WELCOME ADDRESS

Mr. Purshotamdas Tandon, Chairman of the Reception Committee, declared that one of the fundamental items in the Congress programme was the case of the suppressed classes, but he emphasised that the sympathy of these organisations and the work of the higher classes would not take the suppressed classes very far. He continued :

You must help yourself. Keep your homes and persons clean and see the respect which society pays you at once. I know that this question of cleanly life is bound up with poverty also but this poverty is due to the enslavement of the country owing to which all classes, high and low, are suffering. Therefore ally yourself with the national movement for freedom and do not be misled into the path of opposition by the activities of Christian missionaries and by the pretences of the Government. Beware of this game of political chess. The real government sympathy for you was apparent when it opposed in the Assembly Lala Lajpat Rai's motion for a crore of rupees for your education, and when in the Punjab Council the Finance Member said that the Government will give you police jobs only after the attitude of every community in India changed towards the suppressed classes. This is the cover under which the Government took its stand. You to-day cannot get employment under Government, cannot buy lands under the Land Alienation Act. On the other hand, the Nehru Report gives you equal rights with every other citizen of India.

GANDHIJI'S EXHORTATION

Mahatma Gandhi, who presided over the Conference, said that he had come to Lahore mostly to function behind the scenes, but had gladly accepted the Chair of this conference. He continued :

As Mr. Purshotamdas Tandon has told you, your regeneration can take place by your own efforts. We cannot get freedom by throwing bombs on innocent Englishmen. I consider this act an act of impotency, of cowardice. Do you think any power can check our liberty, our advancement and progress if we mean to progress? Take for instance, some of your habits. You must give up eating dead-bodies and meat. You must not eat leavings from the tables of the higher caste. You must not spoil the river or the rivulet by dirty habits. Act peacefully. Forceful entry into temples is not satyagraha. Those temples where you are excluded, because of your low birth, have no gods in them, and those who enter them forcibly have no godliness within them. The Congress appointed a small committee last year which has done considerable work in having promoted a solution for this temple question. The Vykom Satyagraha should be your

lesson. For myself, I maintain that if we want Swaraj for the masses and not for the few, we cannot attain it without the removal of "untouchability" and without Hindu-Muslim unity. The key to Swaraj is not in the hands of any Englishman, or the Viceroy. It does not lie in London. It is in your hands.



MAHATMA GANDHI

Mr. Gandhi was spinning while sitting at the table during the speech of Mr. Purshotamdas Tandon, finally made an appeal for the Lajpat Rai Memorial Fund and collected funds.

RESOLUTIONS PASSED

The Conference adopted resolutions declaring that public institutions, public streets, public wells and public services should be open to all Indians without distinctions of caste and creed; and according its wholehearted support to the "Untouchability" Bill tabled by Mr. Jayakar in the Assembly. The Conference congratulated the so-called "untouchables" on their firm resolve for their uplift and urged them to remove "untouchability" among their various sects.

Historical Records Commission

The XII Session of the Indian Historical Records Commission met at Gwalior on the 21st and 22nd December last under the presidency of Sir Frank Noyce, Secretary to the Government



SIR FRANK NOYCE

of India in the Education Department. Shrimant Khase Rao Sahib Pawar, Home Member of the Gwalior Government, in his opening speech welcoming the Commission to Gwalior, dwelt on the historical and architectural treasures of that City whose influence has been felt all over India from Bengal to the Punjab, and from Rajputana and Gujarat to Nagpur and Orissa. He invited the attention of the Commission to a proper scrutiny of *firmans* and *sanads* in the possession of individuals, as well as contemporary letters, diaries and account-books, all of which may supply gaps in the state papers. This need is particularly strong in Gwalior and other states of Central India, in view of the recent origin and incomplete condition of their Government records. He also pleaded for the institution of historical research societies in Northern India, with a centre at Gwalior and for the broadening of the outlook of

the research worker, so as to take in his range all aspects of social activity, economic, religious, etc. He concluded thus:—"Research work in history, if conducted in a scientific spirit, would be a powerful incentive towards this fusion of the various discordant elements in the Nation into a homogeneous whole. All our prejudices have to be shaken off before we can approach the pure and ennobling atmosphere with which the study of history is invested. No sex disabilities can darken it; no communal bias can taint it.

Sir Frank Noyce congratulated the Commission on the useful work it has been doing, and on the record of activity shown by its members like Sir Jadunath Sarkar and Sir Evan Cotton. On the first day of the session various papers of historical interest and research were read. Sir Jadunath dwelt on the significant part played by the Kachchwahas of Jaipur in the history of the Mughal Empire and on the value of the extant letters and records preserved at Jaipur and on the necessity of preparing a full biography of Mirza Raja Jai Singh. Mr. G. S. Sardesai pointed out the urgent necessity of publishing important selections from Peishwa's *Daftar* at Poona and on the directions in which fresh search for old Mahratta papers is necessary. Several points of interest regarding the history of Gwalior and the famous episode of its capture by Captain Popham in 1780 were supplied by other contributors. The revenue administration of Berar in the reign of Aurangzeb was detailed with the help of contemporary papers, from which we learn that the scheme of revenue collection was copied from Northern India. The light thrown by European records on several contentious points in Shivaji's life, the life of the great Mahadaji Scindia, and the last days of the infamous Nana Sahib were among other subjects of papers read before the Commission. Mr. A. V. Venkatramier and Prof. C. S. Srinivasachari of Madras sent interesting papers on South Indian History to the Conference.

The All-India Teachers' Federation

The 5th session of the above Federation was held in the Hindu High School, Triplicane, Madras, on the 27th December and two following days, under the presidency of Sir P. S. Sivaswami Iyer. In the absence of the Rajah of Chettinad, the Chairman-elect of the Reception Committee, Mr. S. K. Yegnanarayana Iyer, the Vice-President, welcomed the delegates. He declared that the aim of the teacher was to live a decent life with no worry or anxiety about security of tenure and with ample opportunities for self-improvement. The problem is complicated by the fact that teachers have so many masters to serve under, including the newly empowered presidents of taluk boards etc. The profession should be looked upon as a state department and all teachers recognised as state servants, as they are in Ceylon. A spirit of brotherhood and solidarity among the members of the profession should be created, and there should be created a regular hierarchical structure, from the humble units of teachers' associations in small towns leading up to the All-India Federation. Such an organisation will get to wield power even in legislatures. The beginnings of organisation among teachers are even now perceived in the South India Teachers' Union; but the ideal should be an efficient All-India organisation commanding 100 per cent. loyalty of its members and playing a great part in the pan-Asiatic and international organisations of the immediate future.

Sir Sivaswami Iyer, in the course of his address, pointed out the importance of the report of the Auxiliary Committee appointed by the Indian Statutory Commission; in spite of the appearance of pre-existing defects in an exaggerated form, the system of education has certainly undergone improvements in the decade 1917-1927 and has certainly improved as a Transferred Subject under the working of the Montford Act. The Auxiliary Committee have observed that literacy is not education, but only a means to education, and in

some cases other means may be found to enable an individual to exercise an intelligent vote.

The main defect of the present system is in the inevitable inefficiency of the Single-School-Teacher system in rural areas. It is further marked by a want of adjustment between the curriculum and the environments of rural life. The problem facing the country is how to secure a real increase of literacy. Secondary education shows hopeful signs of healthy progress; but the boy of the secondary school has been found sadly deficient in many respects; the School Final System must be considered a failure in this province; it has not succeeded in diverting unfit students from the University nor has it enabled them to prepare effectively for any callings by providing any satisfactory preliminary courses.

Even those who go through a successful course in the University, successful in the sense of obtaining a degree, are found to be sadly deficient in many respects. Not merely is there a marked deterioration in the knowledge of English of the average graduate, but there is a lamentable deficiency in the essential elements of a liberal culture. There is a lack of interest in things in general; there is no spirit of intellectual curiosity and no taste for reading. The range of reading of the average graduate seldom extends beyond the local newspapers or a few novels. Freedom from mistakes of spelling and grammar is by no means a very common virtue of graduates. If an attempt is made to widen the subjects of study or to raise the standards of examination, it gives rise immediately to a storm of agitation in the press and even in the Senate. Expert opinion seems to incline to the view that the fault lies not in the system of collegiate education, but in the system of secondary education. How to improve the system of secondary education is therefore one of the most important problems you have to consider. One of the evils of the secondary school course which has flourished almost to this day is the obligation it imposed upon the student to specialize his studies at an age when it is not possible for him to decide wisely. The choice thus made by the student at such an early stage of his educational career very largely determined his optional subjects of study at college also. It is open to question whether the tendency to specialization of studies has not been carried too far and whether it is not desirable for the average graduate to acquire a certain amount of the general knowledge of the subjects which are essential to a course of liberal education, in stead of a special knowledge of one subject and ignorance of all others.

The address then dwelt on the urgent problem of unemployment which has reached an acute stage among the educated classes. The improvement of secondary education and the provision of

facilities for vocational training appear to be the most urgent need of the hour. Secondary education should be based on solid foundations and so framed as to provide the elements of a liberal culture and create an intelligent interest in the mind of the student, widen his mental horizon and make him a good and useful citizen. The attainment of these objects may require a lengthening of the secondary course and the inclusion of certain compulsory subjects of study. The address dwelt upon the problem of unfit pupils and their promotion, the extra activities of schools, the education of adults, the scout movement, etc., and lastly on the danger of introducing a spirit of commercialism and trade unionism among the teachers themselves.

Important papers were read at the Conference by several delegates on the subjects of physical education, fine arts in education, how teachers could further rural uplift, the significance and character of national education etc.

Among the resolutions passed by the Conference one urged all Provincial Governments to provide instruction in sex hygiene in all schools and

colleges. Another advocated the introduction of a new system of inspection.

The following were some of the other important resolutions passed at the conference:—

This conference urges the Provincial Governments to take earnest steps for the provision of physical education in schools and colleges (i) by making physical training and games compulsory for all pupils, (ii) by insisting on the appointment of trained physical instructors, with a high standard of general educational qualification and a special knowledge of hygiene and first aid, (iii) by enabling the schools and colleges to acquire suitable playgrounds with the help of three-quarters or even the whole actual costs in the shape of Government grants, (iv) by making health instruction compulsory in all schools and colleges, (v) by introducing scout movement in all schools and colleges, and (vi) by starting physical culture institutions for the benefit of students.

This conference is of opinion that a course of lectures on 'Citizenship' should be given in all schools and colleges with a view to equipping the future citizen with an intelligent knowledge of his rights and duties.

This conference requests schools and colleges to see that national songs in their respective Indian languages are sung so as to foster a love for the mother land.

This Federation is of opinion that the success of elementary education in the country mainly depends upon popularising adult education and as such it requests the Government to start a successful campaign on adult education in consultation with the non-official educationists.

This conference regrets the paucity of the schools for the defectives (the deaf, the dumb and the blind) in this country and earnestly requests the Government, the local bodies, the Rajas and Maharajas and Nawabs and the general public to tackle the problem of the education of defectives and to save them from perpetual bondage, dependence and humiliation for their maintenance.

The Theosophical Convention

The fifty-fourth annual Convention of the Theosophical Society held at Adyar (Madras) in Christmas Week was attended by 712 delegates from all over India and overseas. There were also representatives from England, Holland, Denmark, Bulgaria, Burma and Ceylon.

At the Convention, the delegates had the opportunity of developing mutual appreciation of international art as well as philosophy, science and religion. A musical concert, Eastern and Western, was held and the delegates were entertained with vocal and instrumental music by Indian and European artists.

DR. BESANT'S LECTURE

Dr. Besant speaking on the "Past and Future of Theosophy" observed that the Society's duty

is to work against any anti-brotherhood movement. She said:—

The Theosophical Society, in the past, destroyed the materialistic philosophy of that day, Materialism as a philosophy, no longer rules the heart of man and that is the great achievement of Theosophy, "Divine Wisdom mightily and sweetly ordereth all things."

She went on to say:

Be very steady in your assertion of principles, but lenient in unessentials. Discriminate in essentials and follow your own judgment as to method in your work. If you study your surroundings, and give your best capacities in working for others, you will soon discover what is theosophical.

We must recognise the Masters much more than we have done heretofore. Let us make them the Light of our daily life; that is found wanting amongst us at the present time.

She concluded:

The future of the Society depends upon those who live it. Let people turn to you for help and sympathy and advice. The whole Society will become as a benediction, and you will realise more and more the treasure of Divine Wisdom.

The Associated Chambers of Commerce

The 11th annual general meeting of the Associated Chambers of commerce of India and Ceylon was held in Bombay on the 16th December last and the following days, with Mr. G. L. Winterbotham, the President of the Association, in the chair. The session was opened by H. E. Sir Frederick Sykes, Governor of Bombay. H. E., in the course of his speech, surveyed the industrial and financial outlook for the Presidency and referred to the recent protracted textile mill strike in Bombay. He made an appeal to the leaders of business and commerce to confer with the leaders of the cotton mill industry to see what could be done to avert or minimise the injuries of the crisis; and he continued that the workers should be made to understand the situation and be prepared to take their part in the reconstruction of industry. He also said that his Government were striving to frame a budget for the next year which would definitely terminate the series of deficits which had marred the recent financial history of the Presidency.

Mr. Winterbotham, in the course of his Presidential Address, struck an optimistic note on the future of Indian trade and commerce when British and Indian industrialists world work together harmoniously in promoting the economic well-being of the nation. He hoped that the Whitley Commission would inaugurate a spirit of good will between capital and labour. The Banking Enquiry Committee is largely the outcome of the demand for an inquiry into the regulation of banking put forward by the Association. The Trades Disputes Act provides the machinery for avoiding and settling strikes; and the President hoped that Bombay's example in the respect would be quickly followed by other Provincial Governments in determining the merits of industrial and trade disputes at an early stage.

The Association also welcomed the inauguration of the London India Airmail and hoped to see the early starting of internal services which would link up all parts of India with the London-Karachi

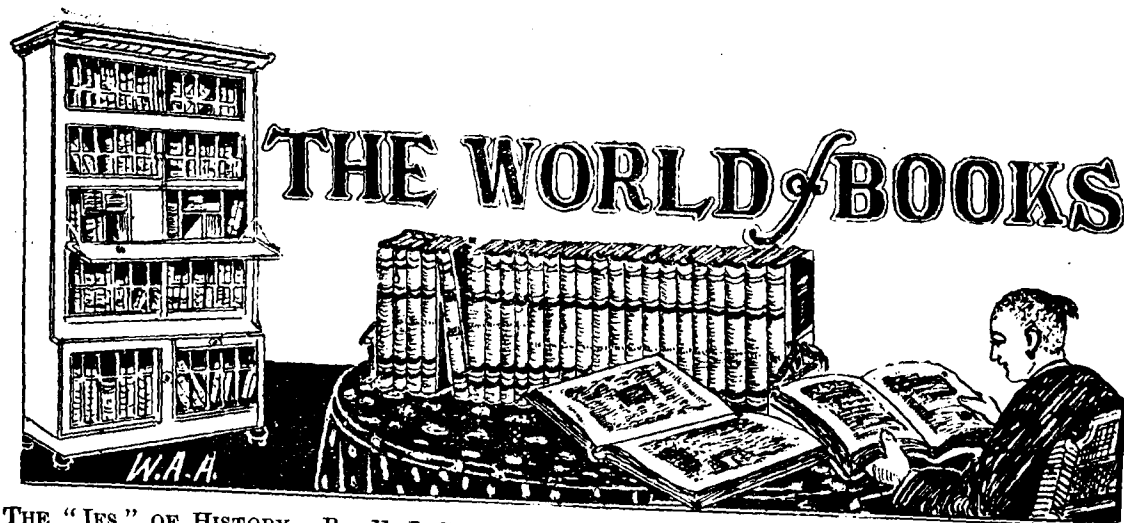
airmail. The address concluded with the following words:—

To the Whitley Commission we extend our welcome and assure them of all the help which we are able to give in their truly herculean task. It is our hope that they will in due course make recommendations which will give to Capital more contented and efficient labour and to labour a better standard of life and a greater appreciation of the fact that this can only be secured by the fruits of better and more efficient work. Is it too much to hope, that Labour Organization on their part will realize that they have everything to gain by co-operating with the Commission and will refuse to allow themselves to be used as tools in the hands of ignorant or ill-intentioned persons for political ends? The crying need is for the newly formed Trade Union movements in this country to grow steadily to healthy maturity under the wise leadership of sober and level headed trade unionists whose one aim will be to promote the common interests of masters and men. I do not despair of this result though the immediate outlook is far from bright.

Mr. W. T. Watson, Deputy President of the Association, accorded a vote of thanks to His Excellency and hoped that he would exert his influence in encouraging the development of civil aviation.

Among the important resolutions passed by the session are two relating to income-tax. One of these protested against the recent decision of the Government to disallow as a business expense in computing profits for income-tax purposes any sums paid by the employer as bonus or commission or profits unless such payments should be obligatory by virtue of the terms of contract or agreement between employer and employee. Sir George Schuster declared that Government had no objection to accept the resolution and announced that necessary legislation on the lines suggested would be introduced shortly in the Central Legislature.

The other resolution urged Government to recognise, when computing income-tax, the principle of making provision for business losses and to permit an assessee to carry forward such losses for a period of three-years. Sir George Schuster could not however accept the resolution on behalf of Government.



THE "IFS" OF HISTORY. By F. J. C. Hearnshaw, M.A., LL.D. George Newnes, Ltd., London.

It is a pleasant diversion for a historian to build castles in the air out of the might-have-beens of the past. Mr. Hearnshaw has in these sketches, let his imagination play around the hard facts of history and we have a delightful book of fact and fantasy. What would have been the course of things if such and such a thing had not occurred; if such and such a decision had been different; if such and such a person had never been born or died earlier or later.

If, for instance, Socrates had been slain as hundreds of his fellow citizens were, in the great Athenian rout at Delium should we ever have heard of Plato or Aristotle? Would the great stream of Greek philosophy ever have begun to flow? Would not, in any case, the whole course of European thought for the past 2,000 years have been marked by different from what it actually was?

And how much depends upon mere chance and the caprice of men and the accidents of circumstance! And what trivial things have affected the destinies of men and nations?

If Cleopatra's nose had been by the fraction of an inch other than it was, her unique beauty would have been destroyed; and if her beauty had been so seriously impaired that she had failed to exercise her fatal fascination over either Julius Caesar or Mark Antony, the course of Roman history, and therefore of the history of the whole of the Christian era, would have been incalculably changed. The battle of Actium would not have been fought; the empire of Augustus would not have been established as it was neither Pontius Pilate nor Herod would have ruled in Syria, etc., etc.

Such is Mr. Hearnshaw's delightful reading of history, and we at once recognise "the importance of choice in the affairs of men and the influence of chance upon the course of events." In the twenty studies that form the subject matter of this treatise Mr. Hearnshaw has chosen some of the momentous transactions of the past touching the lives of great men and nations.

If Alexander the Great had not died prematurely,
If Joan of Arc had stayed at home,
If Columbus had not discovered America,
If Clive's pistol had gone off,
If Napoleon had not gone to Moscow.

In these and other Ifs there is ample food for reflection and entertainment and Mr. Hearnshaw handles them with the learning of a scholar and the charm of an essayist.

AT AJANTA. By K. H. Vakil. Taraporewala Sons & Co., Bombay.

This is a small book of 80 pages which is full of interesting matter about the famous caves of Ajanta. It is divided into four parts of which the first gives general information regarding the various routes to Ajanta, the facilities there for the visitors and so on. The other three parts deal respectively with the Paintings, Architecture and the Sculpture of the caves. The author wields a facile pen and obviously possesses a keen insight into art matters. Art-pilgrims will do well to have a copy of Mr. Vakil's book before they set out for the caves.

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THE WORLD OF BOOKS

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THE WHITE MUTINY.—A forgotten episode in the History of the Indian Army. By Sir Alexander Cardew, K.C.S.I. Constable & Co., London.

This is an account, as seen with the spectacles of the 20th century, of an episode in the history of the Madras Army that occurred more than one hundred and twenty years ago. It has reference to the attempted mutiny of the European officers of the Army which first began from the abolition of the Tent Contract allowance and from the petulant action taken by the then commander-in-chief in connection with the matter. The parting insult of General Macdowall, made in his farewell General Order to the Army gave the Government of Sir George Barlow a handle to put down the agitators effectively; but it was not used in a restrained and sober manner by Sir George Barlow who unjustly struck at all who were connected with the publication of this ill-omened General Order. The resulting increased tension in the Army produced a situation of great difficulty for Government, which, while dealing harshly with the leaders of sedition, endeavoured to placate the great body of officers by declarations of confidence. The outbreaks of active insubordination at Masulipatam, Secunderabad and Seringapatam were futile; but the agitation did not die out quickly, though punishments were meted out moderately and after sound judgment.

The causes of the Mutiny are traceable to the spirit of insubordination which was generally prevalent in the Army and to reactions from the quarrels between the Government and the Supreme Court and to other factors like the large gulf between the King's and the Company's officers. Sir George Barlow's firmness overshot the mark and was greatly nullified by the leniency shown by the Governor-General Lord Minto; it is too much, as the author attempts to do, to complete-

ly exculpate Barlow from all blame for the occurrence, though events had been largely tending towards it, before he actually took charge of the situation. The appendix, particularly that on the relation between the Supreme Court and Government, are valuable as showing the bad and demoralised plight in which the Government of the Southern Presidency was then situated.

THOUGHTS ON INDIAN DISCONTENT. By Edwyn Bevan. Allen & Unwin, London.

On political questions Indians may and do differ from Indians and Englishmen from Englishmen. Each individual may present a view of his own. When however a point is reached when groups repel and move apart, there is a natural tendency for the individual to fall in with his group. It is not a matter for criticism or complaint. Much acerbity of feeling will be avoided if we recognise that there is no just ground for suspecting insincerity in many cases.

The author of this book is friendly to Indian Nationalism and desires to find and suggest a workable plan of Indian administration on which the Indians and the Englishmen can agree. We are afraid that the author has not an adequate grasp of the present psychology of those who are ranged on either side in this controversy or of the magnitude of the difficulties in the way of the co-operation that he suggests. His solution assumes a harmony between them as to the aims and methods that is not there. Each side may charge the other with responsibility for this lack of harmony but it is unnecessary to settle the matter for recognising the facts of the situation and the impossibility of the solution proposed.

We commend the book for its admirable temper and it is worthy of imitation on the Indian side though we recognise the underdog cannot always avoid impatience.

THE LIBRARY MOVEMENT. A collection of Essays by diverse hands. With a Foreword by the Rt. Hon. Sastry, P.C. Published by the Madras Library Association, Madras. Price Rs. 2 or 5s.

Within the short period of two years, the Library movement in Madras has made considerable headway. That is due no less to the fact of the great need there is in India for such a movement than to the enthusiasm and energy of the members of the Library Association.

There are fifty-two essays in all by diverse hands and in five different languages current in South India. One recurrent thought runs through all the Essays—that the movement is a great instrument of popular education and an invaluable part of rural reconstruction and therefore a vital factor in nation-building. The movement as it gathers strength must naturally engage itself in many kindred activities; but its success depends entirely on the intelligent co-operation of the public. There yet may arise a Carnegie to scatter libraries with a prodigal hand through the length and breadth of the country so that there could be no village without a public library, but till then the public and the State should take the lead and do all they can to promote the good work of the Madras Library Association.

SEVEN MONTHS WITH MAHATMA GANDHI. By Krishnadas. Vol. I. S. Ganesan, Triplicane. Vol. II. Gandhi Kutir, Malkha Chak, P.O., Dighwara, Behar.

The seven months covered by the events recorded in these pages refer to the period ending with the incarceration of Mahatma Gandhi in the third week of March, 1922. Those were eventful days indeed in the history of modern India: and the records prove again the indissoluble link between biography and history. For, Mahatma Gandhi was doubtless the central figure in all the political transactions of the time: and these inti-

mate, day-to-day records of the private life and correspondence and talks of Mahatma Gandhi give an inside view of the Non-co-operation movement such as no other print of the time could give. For Krishnadas has had exceptional opportunities as it fell to him to assist the Mahatma in his correspondence and in the editorial work of *YOUNG INDIA*, as one by one the Mahatma's lieutenants were removed from him by imprisonment during the fateful months of 1921.

The first volume deals with the mass awakening through the Non-co-operation movement and the subsequent preparations for the great non-violent struggle on which the country embarked under Mr. Gandhi's lead. The second volume contains the study of the progress of the movement through its critical stages down to its sudden stoppage after Bardoli and ends with an account of the hectic days of the trial and conviction. Those who remember the days will read it through with a thrilling interest while to the historian of the future, the material herein collected will offer first hand information of a kind rarely to be had in any other contemporary record.

CONFIDENCE CROOKS AND BLACKMAILERS. By Basil Tozer. T. Werner Laurie, Ltd., London.

The aim of the author in writing this book is to set the innocent on their guard by describing methods often employed to get money from them by trickery. One would have thought that the trickeries practised by the European crook can have nothing in common with the stock-in-trade of the Indian crook. But strangely enough there is great similarity in their methods, so that a reader knows in any transaction when to smell a rat. But then one cannot help a sneakish admiration for the crook, especially when the victim of his intellect is a member of the idle rich. And might we not also, just for a joke and the sheer fun of it turn a crook at times. But then let us hope that we will not come under the author's wrath.

ANCIENT JAFFNA. By M. C. Rasanayagam. Ceylon Civil Service, Everymans Publishers, Ltd., Madras.

This book is an attempt to reconstruct the ancient history of Jaffna from the earliest times by a critical examination of ancient traditions, local literature and inscriptions. The author has made an exhaustive study of the materials to hand and has succeeded in producing a succinct account of Jaffna history. The chapter on the ancient civilisation of the country makes very interesting reading. There are conclusions with which Indian historians may not agree, as for example the identification of Indian places referred to in literary works with Ceylonese ones. Dr. S. K. Aiyangar in his introduction points to other inaccuracies also. But the main value of the work lies in the exhaustive references collected by the author, closer study of which will yield even better results.

THE INDIAN FERMENT—A TRAVELLER'S TALE.

By H. G. Alexander. Williams and Norgate, Ltd., 38 Great Ormond Street, London, W. C.

Every individual is in reality an infinity. You see only a tiny fraction and think you know the whole of his character. The understanding may be wholly mistaken. A group of individuals may have common characteristics and may understand each other in regard to them in a way in which no one outside the group can understand them. These characteristics go back to the early origins of the group and are more or less integrated part of the individual. It is no wonder that groups with these widely divergent characteristics and standpoints coming from afar should not be able to understand each other.

There is therefore justice in the criticism that a cold weather tourist is not sufficiently equipped to write a discerning book on India (or for the matter of that on any country). But the criticism is often the result of an unexpressed assumption

that a man who has been in India thirty years has a much better grasp of things as they are. In truth unless the man who has lived thirty years has had the faculty of entering into the ideas of alien groups, the thirty years will not help him to discern things any better. With discernment much shorter period may do. Without discernment many decades will have brought no more enlightenment than the first year of contact.

The author of this *Traveller's Tale* shows capacity to enter into other people's skins in an uncommon measure. It is not that he is less of an Englishman or that there are no misunderstandings on his part in his study of ideas foreign to him. But he has humility; he is willing to recognise that there may be sane points of view other than his own. There is no irritating feeling of inherent and unquestionable superiority all along the line about the presentation of his views even when they do not agree with those of Indians. Is it due to the tranquillity and detachment of temper said to be characteristic of Quakers generally?

It is an eminently readable book. It will be a recommendation to many to add that Mr. C. F. Andrews has written a foreword to the Book.

BELIEF IN GOD. By Bishop Gore. E. Nash and Grayson, Ltd., London.

This instructive book is one of 'Nash's Famous Modern Books,' which are bringing important literature to the very doors of the book-lover of limited means. In "Belief in God," the author develops his theme with great force and conviction. We are sure that the book will prove specially useful to those who are interested in Christian Theology.

THE GAME OF LIFE AND HOW TO PLAY IT.

By Florence Scovel Shinn. L. N. Fowler & Co., London.

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

THE ILLUSION OF THE CHARKA. By Anilbaran Ray. Arya Sahitya Bawhan, Calcutta.

In this little book the author examines all the claims of the Charka. The book is of special interest because it is written by one who has worked heart and soul for *khadi* and who is now disillusioned. His criticism of the charka is therefore, neither perverse, nor based on prejudice and ignorance. This is the chief merit of the book.

The writer states carefully the economic implications of the charka, its idealism and its achievements. The argument of the book can be briefly stated thus :

That the old ideal that agriculturist should grow his own cotton and spin his cloth as he cooks his food is not applicable to modern conditions : that the proposal that our poor cultivators should work in their leisure hours on the charka to add a few annas to their monthly income is inhuman ; that the fact that people are not wanting who are ready to spin even for the most insignificant earning shows only the deep poverty of the masses but not the capacity of the charka to remedy it ; that the poverty of the Indian people can be cured only by removing foreign rule and foreign competition and placing the primitive agriculture of the country on a scientific basis, introducing machinery and large scale production supplemented by suitable cottage industries with modern devices and methods together with necessary improvements in banking, co-operation and tariff facilities and transport ; and that the economic dependence in our country is too deep and complex a matter to be dealt with by such an incredibly simple thing as the khadi.

Regarding the claims of the charka as a means for real constructive village work, Mr. Ray states that the charka has no such power of creating life in the villagers. The essence of village work is to bring a new light, a new awakening to rouse in the hearts of the villagers the desire to raise their standard of living, to make them dynamic and to induce them to combine with one another to change and improve their condition in every possible way. All this is not done by the charka, which on the contrary, teaches the virtue of poverty and reconciles them to their lot by adding a few annas to their miserable monthly income. *The charka is truly an opiate, not a renovator.* This philosophy of contentment and helplessness is the curse of the charka cult,

BOOKS RECEIVED

LAY THOUGHTS OF A DEAN. By Dean Inge, G. P. Putnam's Sons, London.

BUDDHISM. The Religion of Compassion and Enlightenment. Buddhist Mission in England, 41, Gloucester Road, Regent's Park, London.

LARS RINGBOM : THE RENEWAL OF CULTURE. Translated from the Swedish by G. C. Wheeler, George Allen & Unwin, Ltd., London.

PLEASURES AND PRIVILEGES OF THE PEN. By N. C. Kelkar. Published by K. N. Kelkar, Advocate, Poona.

NALA, OR THE TRIUMPH OF KARMA (Tamil). By K. Ramaswami Iyengar, 2, Arumuga Chetty Street, Triplicane.

ONENESS WITH GOD. By L. P. Larsen. The Christian Literature Society, P. T. Madras.

SELECT SPEECHES OF PONNAMBALAM RAMANATHAN. Ceylon Daily News Press, Colombo.

GLIMPSES OF LIGHT. By Swami Dhirananda, 325, W. 75th Street, Los Angeles, California.

TRIDAL. By S. R. Pant, Sachiv, Saniwarpeth, Poona.

AFGHAN AND PATHAN : A Sketch. By George B. Scott, the Mitra Press, London.

MANSFIELD PARK. By Jane Austen, Oxford University Press, Bombay.

HOW TO LIVE ONE HUNDRED YEARS. (A pamphlet). Nature Cure Institute, Muttra.

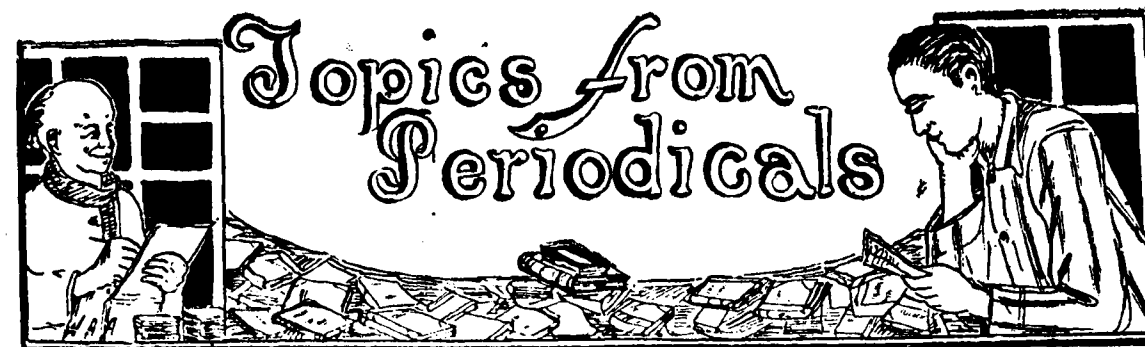
SUBHAS CHANDRA. By P. C. Roy. Mitra Brothers, Rajshahi.

THE LITTLE ENTENTE. By Robert Machray. George Allen and Unwin, London.

FORTY YEARS IN BARODA. By R. B. Govindabhai H. Desai. Pustakalaya Sahayak Sahakarn-Mandal Ltd., Baroda.

CO-OPERATION AND RURAL WELFARE IN INDIA. By B. B. Mukherjee, M.A., B.L. Thacker Spink & Co., Calcutta.

GOPAL KRISHNA GOKHALE. (A Historical Biography). By T. K. Shahani, M.A. Jivanlal & Sons, Bombay.



DOMINION STATUS FOR INDIA

In another page (P. 55.) we have summarised Lord Sydenham's article on India. We give below the views of Sir Michael O'Dwyer who contributes an article on the above subject in the December Number of the ENGLISH REVIEW. Sir Michael, like Lord Sydenham, belongs to the same school of politics and hence one is not surprised when he writes that

If Dominion Status has been found to be an impossible ideal for Ireland's 4½ millions, owing to a single line of cleavage—religious or racial—between North and South, is it not the height of folly to hold it up as an ideal for India's 319 millions, with their infinite diversity of races, languages and cultures and their deep-rooted racial and religious antagonisms? Hitherto we have given India the "Pax Britannica"—perhaps the greatest achievement of our race. Now in its place, are we to offer a sword in "Dominion status"? Is it just to the Indian masses for whose "welfare and advancement" the British Parliament is responsible? Is it fair to the Indian politicians whom we have to train by slow degrees in the difficult care of self-government in their respective provinces, to ask them to follow, in the ideal of an All-India Dominion, a Will-O'-the-Wisp which can only lead India back into the morass of civil war, anarchy and invasion in which we found her 170 years ago? Let us make it clear once for all to the Indian politicians that there is no short cut to self-government; that we are willing to assist them, now as in the past, in "the gradual development of self-governing institutions"; that in the last 10 years they have not made the best use of the opportunities given them; and that, while sympathizing with their reasonable aspirations, we are not prepared to sacrifice to their self-British ambitions the welfare of the 98 per cent of the population who have no voice in politics, but desire the maintenance of just, impartial British rule.

Writing on this subject in the HINDUSTAN REVIEW Dr. Besant clearly advocates India's claims for Dominion status. She says:—

To ensure safety, India must have *full and immediate* Dominion Status. The conference to be held next year in London, preferably in May and the following months, must be held, not to discuss the granting of Dominion Status, but on the definite establishment of Dominion Status, in the shortest time consistent with adequate

discussion of details. Sub-committees must be appointed by the conference to draft the Bill for submission to the Indian Legislative Assembly and to the British Parliament, after the reports of the sub-committees have been summarised and presented to it.

Mr. Ashoke Chatterjee contributes an article on the same subject in the January Number of the MODERN REVIEW. Writing on the Viceroy's declaration he says :

The sum and substance of his declaration was that Britain still had its faith unshaken in any empty promises that it had made in the past to the Indian people. Empty promises because, as everybody with any knowledge of law knows well enough, a promise which will be fulfilled at or within no definite time is *no promise at all*. Britain's promise to give India Dominion or any other status is no more hopeful than the words of the polite highwayman who said, while helping himself to his victim's purse, "Allow me, Sir, to borrow from your goodness a few paltry sovereigns."

Mr. Chatterjee sees very little hope of India's getting Dominion status, as a gift from Britain in a very short time. For the attitude of the "die-hard" as well as of the "Liberals" is quite definite; and nothing short of a real crisis will induce the British Parliament to grant Dominion status.

What sort of a crisis will bring about this change of mind is a difficult question to answer. Ever since the dawn of history, statesmen have found a cure for troubles at home in foreign wars. The political waters of Britain are extremely troubled at the present moment and a large scale disturbance in India of any kind will be politically as useful as a foreign war to British statesmen. Therefore, even if we assumed that mass civil disobedience were practical and possible, such a development might not be wholly unwelcome to British statesmen. With the coming of the latest modification of the National Unemployment Insurance, unemployment has become the most acute problem in Britain, both financially and politically. Indian statesmen should keep this fact in mind while discussing the future nationalist policy in India. If the Indian nationalists could make the British feel that the number of their unemployed bore a direct relation to India's feelings of friendliness or otherwise towards Great Britain; then, no doubt the British people will see the moral necessity of restoring to our great country its freedom.

NATION AND THE STATE

"The nation is not the State, and the State is not the nation," writes Professor Ernest Barber in the MODERN CHURCHMAN. "The nation is the general and given society for all the purposes which a common life can foster—economic, religious, ethical, cultural: the State is a particular and constructed association (composed, it is true, of the same members, but composed of those members in the particular aspect in which they are citizens) for the particular purpose of legal regulation of such areas of the common life as admit such regulation."

"A nation has no charter and acts under no constitution: a State has a charter or constitution, and its action as a State much proceed within the area, and according to the rules, and under the limits, of constitution or charter. A nation becomes also a State when, by national convention, and by the constitution made thereby, it turns itself into a legal association for the purpose of formulating and enforcing legal rules through organs erected and limited by the constitution so formed. But in becoming a State a nation does not cease to be a nation; nor does it cease, as a nation, to be something broader, more general, more spontaneous than the State which it has also become."

CREED OF THE CONGRESS

"Why declaration of independence?" asks Mr. S. Satyamurti in the Congress Number of the BOMBAY CHRONICLE. Mr. Satyamurti concedes "that Dominion Status, may be the result of a compromise, but that compromise cannot be and ought not to be among Indians it can be and ought to be only with the rulers." He says:—

Dominion Status is impossible in the case of India. The very size of India makes it impossible as a practical political proposition. Again, the conflict of race, culture, and of interests, between India and Great Britain is so great that it will be good neither for Great Britain nor for India to be tied each to the other, by those delicate ties, by which men and women of the same race can tie

can never look forward to India being a Dominion, on the basis, say, of Australia or even South Africa, although I can conceive of an intermediate state, before India reaches complete national independence.

Again, Dominion Status cannot be an inspiring ideal to the people of this country. It is a mere lawyer's phrase more calculated to confuse the idea than to clarify it. It follows, therefore, that the declaration by the Indian National Congress of complete national independence as the goal of India will give a new vision to our people and a new courage to them. They will feel that clearly and unambiguously they are no longer asked to change the colour of their masters, but that they are asked to be rulers themselves.

To those who argue that Indians have not done enough work or made enough sacrifice for independence and hence they are unfit to declare Independence, Mr. Satyamurti replies;

If India is fit to ask for independence impliedly, she ought to be fit to ask for it expressly. Similarly, I cannot conceive of Dominion Status, or even of any major reform like Prohibition being attained in this country, if the Government be against it, except by our own strength. And, if India can develop enough strength to achieve Dominion Status, in spite of Great Britain, she can more easily achieve Independence, with that strength.

THE NEW SCHOOL AGE

Commenting in the EDUCATIONALIST on the Government's decision to raise the school-leaving age to sixteen, Mr. Bernard Shaw says:

"The raising of the school age has nothing to do with education directly. It is only a device for reducing unemployment. The reason for doing it in the form of an education measure rather than by simple prohibition of the commercial exploitation of the labour of persons under 15 is that such a prohibition could be evaded by parents, who are often quite as selfish as employers in exploiting child labour. The obligation to attend school would protect the children in this respect.

But, as educationally most of the children will be only marking time tediously for another year and being confirmed in that loathing of everything connected with school books which is so conspicuous and deplorable a result of imprisonment in schools, I foresee a time when school children at 13, if not earlier, will be allowed to choose between school and compulsory service in a national labour corps or uncommercial work of public importance. In this way, the child who is doing no good whatever in school at 13 and after, and the child who has natural academic aptitudes, could be provided for without spoiling the labour

FEAR AND SECURITY

There will be no safety in the world until men have applied to the rules between different States the great principle which has produced internal security, viz., that in any dispute force should not be employed by either interested party but only by a neutral authority after due investigation according to recognised principles of law. When all the armed forces of the world are controlled by one world wide authority writes Mr. Bertrand Russell in THE FORUM we shall have reached the stage in the relation of States which was reached centuries ago in the relation of individuals. Nothing less than this will suffice. The basis of international anarchy is man's proneness to fear and hatred. This is also the basis of economic disputes; for love of power which is at their root is generally an embodiment of fear. Men desire to be under control because they are afraid that control by others will be used unjustly to their detriment. The same thing applies in the sphere of sexual morals. The power of husbands over wives and of wives over husbands which is confirmed by the law is derived from the fear of the loss of possession. This motive is the negative emotion of jealousy, not the positive emotion of love. In education the same kind of thing occurs. The positive emotion which should supply the motive in education is curiosity and the curiosity of the young is safely repressed in many directions—sexual, theological and political. Instead of being encouraged in the practice of free inquiry, children are instructed in some brand of orthodoxy with the result that unfamiliar ideas inspire them with terror rather than with interest. All these bad results spring from a pursuit of security, a pursuit inspired by irrational fears. The fears have become irrational since in the modern world fearlessness and intelligence if embodied in social organisation, would in themselves suffice to produce security.

NATIONAL PARKS

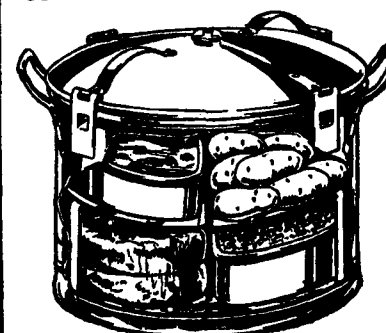
"Those who are accustomed to public parks in this country (meaning England) and find their shades desirable resorts when the summer suns are beating down, or in the cool of evening, will be surprised to know that most of them could be stowed away in a corner of one of the great parks of Canada and lost sight of," writes Sir Clement Kinloch-Cooke, Bart., in the EMPIRE REVIEW.

"For example, a new provincial park 1,200 miles in area is shortly to be opened by the Quebec Government in the Mount Tremblant district of the Laurentian Mountains, 80 miles north of Montreal. The new park possesses several lakes containing a variety of fish. It will also be a sanctuary for all wild animals. The Jasper Park in Alberta has an area of 5,380 square miles, the Rocky Mountain Park in the same Province covers 2,758 square miles, and the Prince Albert Park in Saskatchewan 1,377."

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E. Jan. '30.

ON VULGARITY

"To me the paramount test of vulgarity in any person is the way in which that person treats his inferior," writes Beverley Nichols in the Christmas LONDON MAGAZINE.

"If a duchess is rude to her maid, even in the privacy of her own bedroom, then that duchess is a vulgar woman, though she may trace her ancestry to the remotest beginnings of history. If, again, an employer is rude to his office boy, and takes advantage of his position to make sarcastic remarks about him in front of his clients, then that man is a vulgar man even if he holds an entire industry in the palm of his hand. Anybody, in fact, who indulges in that cruellest form of blow, the snub, is vulgar."

RANJIT SINGH & THE N. W. FRONTIER

Mr. N. K. Sinha, writing in THE INDIAN HISTORICAL QUARTERLY examines by a study of records in the Imperial Record Department Ranjit Singh's western frontier policy and finds that he had no desire to expand westwards, though he occasionally spoke in order to keep his sardars and officers in humour and Amir Dost Muhammad on tenter hooks. He was an unwilling partner in the Tripartite Treaty with the English and Shah Shuja. He conquered Peshawar, Dera Ghazi Khan and Dera Ismail Khan but was content to rule them through the local Muhammadan chiefs who acknowledged his overlordship and paid tribute. He interfered with the border tribes only occasionally; he did not look beyond Afghanistan to Russia and did not fear Russian advance. The frontier tribes were not brought under direct sway; and it was not possible under the circumstances to do so. Strong forts were erected at Peshawar and elsewhere along the banks of the Indus was planned. Even the seizure of Dera Ismail Khan was intended more to threaten Dost Mahammad from a new quarter less difficult of access and to protect the flank of the centre of the Punjab. Ranjit met

with a moderate amount of success in his dealing with the frontier problem, and so long as the Sikh kingdom lasted the frontier was defended against Afghanistan. The border tribes are still taxing the ingenuity of the British Government, and on the whole Ranjit may be regarded as having displayed great coolness and skill in the handling of the frontier problems.

AGRICULTURAL CYCLES AND SUN-SPOTS

Dr. Radha Kamal Mookerjee, writing in THE INDIAN JOURNAL OF ECONOMICS, declares how cyclical variations in pressure depend upon a relation between atmospheric pressure and the cycle of activity through which the sun passes in a period of about 11 years, and how there is a close connection between sun-spots and tropical temperature and between sun-spot minima and deficient Indian monsoon. The causes of the periodic variations of rainfall in India are general, being due to cyclical variations of the weather over a considerable portion of the earth's surface. The year 1917, when the solar constant was at its height, recorded an exceedingly heavy rainfall in Africa and North-Western and Western India. The relations of air-pressure over the tropical regions in South Asia and North-East Africa determine the direction and volume of the South-East trades; and the probable intensity of the Indian monsoons may be gauged by the levels of the African lakes and of the rise of the Nile. The cyclical fluctuations in agriculture due to drought and rainfall correspond to solar radiation, and are closer in North-Western and Western India. The index-numbers of prices show a eleven-year cycle and this is synchronous with the rainfall cycles. Meteorological, agricultural and vital cycles, correspond in India. The data of sun-spot minima are apparently synchronous with the minima of the crop cycles and with the minima of the cycles of natality and the maxima of the cycles of mortality. They are also approximately synchronous with the cycles in Indian weighted index-numbers.

INSTALMENT CREDIT SYSTEM

THE CALCUTTA REVIEW for January has an interesting article on "Instalment credit system in America" by O. S. Krishnamoorthy. He compares the conditions in America with those of India and says:—

Purchase by deferred payments or buying on the instalment plan, by the reason of its enormous growth in many countries, and especially in the United States, since the war, is a development which has been watched with interest by economists and financiers. The whole scheme is nothing but a new form of extended credit within the reach of all the people. A study of its methods will well repay the time spent of our employers and workers alike. It is true what is suited to the needs and temperament of the people of one country may be anything but successful when slavishly imitated. But when all allowances are made the fact remains that other countries could gain much by an intelligent application of what is best in the system. We are told by eminent financiers and economists that the Instalment system is doing much good to the whole population of the United States of America. The people are enjoying the 'fruits of the present wave of prosperity. The poverty is practically non-existent. The people are well-paid, well-clothed and well-fed. Others who were not very enthusiastic about this scheme say that it is something like inflation of currency during the war.

For a progressive cheapening of the products by ever-increasing production there should be a constant demand for the goods. Otherwise there will be a set back if the market were to reach the saturation point. The writer continues:—

This should be avoided by an accurate observation of the market conditions. Another thing is about finance. If the instalment credit is not controlled it will be very dangerous and will help to tend panics and depressions. The instalment system is an important contribution to the modern economic organization. It will in due course of time change the hearts of those conservative sections, who are looking with disfavour on the movement. To ameliorate the economic and social condition of our poor and middle class workers and employees of this country, it will not be an enormous task if our financiers and industrialist keeping watch over the pitfalls sincerely introduce this system.

ENGLISH MANNERS

Mary Borden, the Anglo-American novelist, writing, in the HARPER'S MAGAZINE on "Manners," says:

In England people care less about good manners than good form. The English people are in general too insensitive and too lacking in curiosity to have really good manners; for the lack of curiosity means lack of sympathy and a wide indiffer-

ence to what others feel or think. Being very modest people or, what is the same thing, excessively proud but not vain, and with an intense positive dislike for showing off, their manners on the whole are better than one might expect; for, though they don't care a rap about pleasing, they don't care either about showing their displeasure, and so probably they show little or no sign of any kind. Indifference is their prime social quality; that it does not make for the gaiety of nations goes without saying.

I repeat again, the Englishman does not care what strangers think of him. He assumes that he is better than they are, and in any case he knows that he is self-sufficing. His blank classic stare means that he wouldn't care a rap if the whole of Europe and the Americas sank under the sea, so long as the British Isles and, incidentally, the British Dominions, survived the cataclysm.

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E. Sept. '30.

THE MIDDLE YEARS

"The middle years are virtually the battleground of the individual life," writes James Kerr in CHAMBER'S JOURNAL.

"From the standpoint of service these or the most valuable years, and certainly ought to be the most productive. Standing midway between the morning and evening of life, the period possesses the key of control, may in fact be a veritable Gibraltar—and consequently should be made impregnable by all the upbuilding and strengthening of character which religion and psychology afford.

"These years need not be colourless and uninteresting—far from it. The buoyancy and light of the preceding years may be so projected that life may advance in a more or less rhythmic measure until the Western Slope is reached, when the pace must necessarily be slower, and more suggestive of reflection."

JAPAN'S SPORTING WOMEN

A writer in the JAPAN MAGAZINE—Kiker Kindai—draws attention to the great interest that Japanese women take in games. Their aptitude for outdoor recreations is no less keen than that of the women of the West.

In athletics, too, the women of Japan are becoming no less prominent. At the Olympic games in Amsterdam last year Miss K. Hitomi won international fame; and there are other runners among the young women at home no less fleet of foot, like the Terao twins who have done marvels in field and track events, while Miss Hayashi of Tokyo won the highest award in the Basket Ball contest in the United States. In swimming, too, women are becoming conspicuous, though none have aspired to swim the straits to Korea, nor has any newspaper deigned to induce such foolhardy attempts. In tennis Miss Moriwaki took the championship in Honolulu three years in succession.

Golf, being regarded as pastime only for the idle rich, has made but slow progress among Japanese women so far; but there are already some good players, led by such distinguished persons as H. I. H. Princess Chichibu who acquired the art at Washington; and she is ably supported by Princess Asaka and Princess Kanin as well as the Marchioness Kacho. In Kobe and Osaka more women may be seen on the golf links with their husbands than in Tokyo and the north generally, and some of these, like Mrs. Sasabe, have become quite distinguished wielders of the historic club.

THE QUEST OF GOD

"We cannot hope to comprehend God, but without God we cannot hope to comprehend anything else," writes Professor J. E. Boodin of the University of California in the pages of the HIBBERT JOURNAL. He says:—

Our concept of God, like our concept of matter, is the result of a long trial and error process to meet the requirements of experience. But acquaintance with reality must precede our theories of reality. This is true equally in the realm of sense experience—our relation to the external physical world—and in the realm of spiritual experience—our relation to other minds and God. If what is meant is that, in genuine religious experience, we have an immediate experience of the quality of the divine as we have an immediate experience of colour, then I believe it is true. To say that religion starts in a unique immediate experience of the divine does not mean that we immediately understand the divine any more than our experience of the sunset or the green grass or our fellow-men means that we immediately comprehend these facts as propositions. We live in integral relations, but we comprehend but little what we live. The conviction for a larger reality—the reality of the physical environment, the reality of our fellow-men, the reality of the divine—is immediate. It is born of our inmost needs. It is of the issue of the life of the race.

The quality of divinity is present everywhere to him who is qualified to experience it—as the quality of the artist is present in his work, as the quality of the soul, is present in the behaviour of the organism. But the immediate experience of reality in any case needs to be informed and cultivated by intelligent analysis for us to enter consciously into its meaning. And this is a long and arduous process. Knowledge does not come as a gift, but the communion with the divine comes as a gift, even as the experience of colour is a gift. We may never in all the ages comprehend God, but the quality of God's life is present everywhere. The soul responds to its influence as the plant flowers open to the morning dew. As we speak of life, being geotropic—orienting itself to gravity—and heliotropic—orienting itself to light—so we should speak of it as theotropic—orienting itself to the divine.

SCIENCE IN CIVILIZATION

Mr. J. B. S. Haldane writing on the "Place of Science in Western civilization" in the November REALIST shows that Western Civilization rests altogether on applied Science. Science, he says, has furnished the material basis of our civilization and he points out how every aspect of modern progress in politics, in health, even in psychology has its roots in Science. He puts his arguments in the concluding paragraph which runs:

"The scientific point of view is the point of view which has taken up by scientific men, first, about their own problems and later about the problems of the world in general: a point of view which is finding every day a wider and wider applicability. Now the scientific man, as well as being intellectual, is a highly skilled manual labourer, and his point of view is probably not quite strange to other manual workers. I think it ought to find a very much greater sympathy among manual workers than the points of view which have been put forward by various groups of intellectuals in the past. He is a manual worker, but he is pursuing an ideal end, namely, Truth. The scientific point of view is lofty enough to satisfy any of the aspirations of the human spirit. I believe that the future of Western civilisation depends upon whether or not it can assimilate that scientific point of view."

THE FUTURE OF INDIA

Writing under the above caption in the pages of the EMPIRE REVIEW for December Lord Sydenham says that Dominion Status for India is obviously impossible until conditions, now totally absent according to him, are fulfilled. What dominion status represents to Indian politicians is illustrated by the derisory Nehru Constitution says the noble Lord, evolved by clever brains devoid of all essential knowledge and experience. He

government by the narrowest caste oligarchy the world has ever known, Pandit Motilal Nehru, its titular author, who in the Assembly, when opposing the ordinance required to check murderous anarchy in Bengal, described the British Government as "the most powerful terrorist organization in the country." evaded the whole question of the defence of India: "The problems of defence are not considered at all.

Voicing forth his as well as his compatriots' view, if India is to be granted Dominion status he, says:—

There are no "moral grounds" for the suggested surrender.

It is in obedience to theories of "self-determination" we abandon India to "red ruin and the breaking up of laws," we shall perpetrate an unparalleled act of national immorality. Should this happen, the doom of the Empire would be sealed. The economic results to our working classes would be disastrous, and the political effects throughout the Far East would be catastrophe, involving other Powers who would bitterly resent the cowardly surrender of our sacred responsibilities to 320 millions of people. In all probability, India, after a spell of anarchy, would again be conquered, and the mild rule which we have exercised since 1858 with immense advantages to Indians, who have tasted true liberty for the first time in their long history, might be replaced by a sterner regime.

If this is, by the weakness and irresolution of our democracy, to be the fate of India the *causa causans* would be ignorance of the political and social conditions of the incoherent masses of the real nature and pretensions of the forces arrayed against us; of the views of responsible Indians and of British elements which are now veiled by the intimidations we have permitted; and of the absolute dependence of security of life and property upon British authority.



THE MIDDLE YEARS

"The middle years are virtually the battleground of the individual life," writes James Kerr in CHAMBER'S JOURNAL.

"From the standpoint of service these or the most valuable years, and certainly ought to be the most productive. Standing midway between the morning and evening of life, the period possesses the key of control, may in fact be a veritable Gibraltar—and consequently should be made impregnable by all the upbuilding and strengthening of character which religion and psychology afford.

"These years need not be colourless and uninteresting—far from it. The buoyancy and light of the preceding years may be so projected that life may advance in a more or less rhythmic measure until the Western Slope is reached, when the pace must necessarily be slower, and more suggestive of reflection."

JAPAN'S SPORTING WOMEN

A writer in the JAPAN MAGAZINE—Kiker Kindai—draws attention to the great interest that Japanese women take in games. Their aptitude for outdoor recreations is no less keen than that of the women of the West.

In athletics, too, the women of Japan are becoming no less prominent. At the Olympic games in Amsterdam last year Miss K. Hitomi won international fame; and there are other runners among the young women at home no less fleet of foot, like the Terao twins who have done marvels in field and track events, while Miss Hayashi of Tokyo won the highest award in the Basket Ball contest in the United States. In swimming, too, women are becoming conspicuous, though none have aspired to swim the straits to Korea, nor has any newspaper deigned to induce such foolhardy attempts. In tennis Miss Moriwaki took the championship in Honolulu three years in succession.

Golf, being regarded as pastime only for the idle rich, has made but slow progress among Japanese women so far; but there are already some good players, led by such distinguished persons as M. I. H. Princess Chichibu who acquired the art at Washington; and she is ably supported by Princess Asaka and Princess Kanin as well as the Marchioness Kacho. In Kobe and Osaka more women may be seen on the golf links with their husbands than in Tokyo and the north generally; and some of these, like Mrs. Sasabe, have become quite distinguished wielders of the historic club.

THE QUEST OF GOD

"We cannot hope to comprehend God, but without God we cannot hope to comprehend anything else," writes Professor J. E. Boodin of the University of California in the pages of the HIBBERT JOURNAL. He says:—

Our concept of God, like our concept of matter, is the result of a long trial and error process to meet the requirements of experience. But acquaintance with reality must precede our theories of reality. This is true equally in the realm of sense experience—our relation to the external physical world—and in the realm of spiritual experience—our relation to other minds and God. If what is meant is that, in genuine religious experience, we have an immediate experience of the quality of the divine as we have an immediate experience of colour, then I believe it is true. To say that religion starts in a unique immediate experience of the divine does not mean that we immediately understand the divine any more than our experience of the sunset or the green grass or our fellow-men means that we immediately comprehend these facts as propositions. We live in integral relations, but we comprehend but little what we live. The conviction for a larger reality—the reality of the physical environment, the reality of our fellow-men, the reality of the divine—is immediate. It is born of our inmost needs. It is of the issue of the life of the race.

The quality of divinity is present everywhere to him who is qualified to experience it—as the quality of the artist is present in his work, as the quality of the soul, is present in the behaviour of the organism. But the immediate experience of reality in any case needs to be informed and cultivated by intelligent analysis for us to enter consciously into its meaning. And this is a long and arduous process. Knowledge does not come as a gift, but the communion with the divine comes as a gift, even as the experience of colour is a gift. We may never in all the ages comprehend God, but the quality of God's life is present everywhere. The soul responds to its influence as the plant flowers open to the morning dew. As we speak of life, being geotropic—orienting itself to gravity—and heliotropic—orienting itself to light—so we should speak of it as theotropic—orienting itself to the divine.

SCIENCE IN CIVILIZATION

Mr. J. B. S. Haldane writing on the "Place of Science in Western civilization" in the November REALIST shows that Western Civilization rests altogether on applied Science. Science, he says, has furnished the material basis of our civilization and he points out how every aspect of modern progress in politics, in health, even in psychology has its roots in Science. He puts his arguments in the concluding paragraph which runs:

"The scientific point of view is the point of view which has taken up by scientific men, first, about their own problems and later about the problems of the world in general: a point of view which is finding every day a wider and wider applicability. Now the scientific man, as well as being intellectual, is a highly skilled manual labourer, and his point of view is probably not quite strange to other manual workers. I think it ought to find a very much greater sympathy among manual workers than the points of view which have been put forward by various groups of intellectuals in the past. He is a manual worker, but he is pursuing an ideal end, namely, Truth. The scientific point of view is lofty enough to satisfy any of the aspirations of the human spirit. I believe that the future of Western civilisation depends upon whether or not it can assimilate that scientific point of view."

THE FUTURE OF INDIA

Writing under the above caption in the pages of the EMPIRE REVIEW for December Lord Sydenham says that Dominion Status for India is obviously impossible until conditions, now totally absent according to him, are fulfilled. What dominion status represents to Indian politicians is illustrated by the derisory Nehru Constitution says the noble Lord, evolved by clever brains devoid of all essential knowledge and experience. He writes:—

This amazing effusion, which all thoughtful Moslems at once realized would subject them to permanent subjection to Hindus, and especially to Brahmins, postulated

government by the narrowest caste oligarchy the world has ever known, Pandit Motilal Nehru, its titular author, who in the Assembly, when opposing the ordinance required to check murderous anarchy in Bengal, described the British Government as "the most powerful terrorist organization in the country," evaded the whole question of the defence of India: "The problems of defence are not considered at all.

Voicing forth his as well as his compatriots' view, if India is to be granted Dominion status he, says:—

There are no "moral grounds" for the suggested surrender.

It is in obedience to theories of "self-determination" we abandon India to "red ruin and the breaking up of laws," we shall perpetrate an unparalleled act of national immorality. Should this happen, the doom of the Empire would be sealed. The economic results to our working classes would be disastrous, and the political effects throughout the Far East would be catastrophe, involving other Powers who would bitterly resent the cowardly surrender of our sacred responsibilities to 320 millions of people. In all probability, India, after a spell of anarchy, would again be conquered, and the mild rule which we have exercised since 1858 with immense advantages to Indians, who have tasted true liberty for the first time in their long history, might be replaced by a sterner regime.

If this is, by the weakness and irresolution of our democracy, to be the fate of India the *causa causans* would be ignorance of the political and social conditions of the incoherent masses of the real nature and pretensions of the forces arrayed against us; of the views of responsible Indians and of British elements which are now veiled by the intimidations we have permitted; and of the absolute dependence of security of life and property upon British authority.



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.
E Sept. '30.

THE MANDATES

THE REVIEW OF REVIEWS for October explains the Mandate system which was created after the World War. Under this system, certain territories in the Near East, Africa, and Oceania, with a total population of about 15,000,000 are administered by various Mandatory Powers in the name of the League of Nations and as a "sacred trust of civilization."

The Mandatory Powers furnish to the Council an annual report on each of the Mandated territories. These reports are examined and commented upon by the permanent Mandates Commission.

Mandated territories are divided into three categories: A, B, and C, according to their stage of development.

"A" MANDATES

These territories have reached a stage of development where their existence as independent nations can be provisionally recognised, subject to the rendering of administrative advice and assistance by the Mandatory, until such time as they are able to stand alone.

"B" MANDATES

These territories are at such a stage of development that the Mandatory Power must be responsible for the administration of the territory under certain specific guarantees for the welfare of the natives, and for the interests of other countries.

"C" MANDATES

These territories are to be administered under the laws of the Mandatory as integral portions of its territory, under similar guarantees for the welfare of the natives.

SIGNIFICANCE OF TENURIAL SYSTEM

Prof. P. J. Thomas explains in the INDIAN JOURNAL OF ECONOMICS, the significance of ownership as a factor contributing to the prosperity of land and the necessity of ownership in all cultivation which entails capital expenditure on substantial improvements whose returns will accrue only after a long time. There are, of-course, certain good tenants' crops in which tenancy may lead to as efficient cultivation as ownership, though even here the latter has more advantages great efficiency will result from tenancy where garden cultivation is resorted to. From actual observation the writer declares that, in the case of fully developed paddy-fields, there is no appreciable difference between freehold and tenancy lands in regard to the extent of cultivation on the state of productivity: In case of fields requiring substantial improvements, the position is not so simple; and in the case of garden lands the difference is even greater.

In England and elsewhere specific statutory legislation provides for compensation effected by tenants.

INDIA IN PERIODICALS

INDIAN RAILWAYS, 1925-28. By Nalinaksha Sanyal, M.A., Ph.D. [The Calcutta Review, December, 1929].

STUDIES IN THE IMAGERY OF THE RAMAYANA. By Prof. K. A. Subrahmanya Iyer, M.A. [The Journal of Oriental Research, December, 1929].

SOCIAL LEGISLATION AND THE QUEEN'S PROCLAMATION. By Mr. A. Ramaswami Mudaliar, B.A., B.L. [The Madras Law College Magazine, November, 1929.]

BRITISH INDIA AND INDIAN INDIA. By Dewan Bahadur M. Ramachandra Rao. [The Hindustan Review, December, 1929.]

INDIA AND 1930. [The Round Table, December, 1929.]

Questions of Importance

THE CENTRAL COMMITTEE REPORT

The Report of the Committee of the Central Indian Legislature co-operating with the Simon Commission, which has been issued recently, recommends the rapid advance of India towards Dominion Status, the proposals including Self-Government in the provinces, and responsible Cabinet Government in the Central Government with the reservation of Defence, and Relations with Foreign Powers and the Indian States.



SIR C. SANKARAN NAIR
Chairman, Central Committee.

Despite the fact that the main report was signed by six members, most of these have submitted minutes of dissent and separate memoranda. While the majority recommend joint electorates with reservation of seats, Sir Zulfikar Ali Khan and Dr. Subhawardy insist on separate electorates for Muslims, while Sir Arthur Froom agrees to their continuation for the present.

Mr. Kikabhai Premchand suggests that if the Muslims insist on communal electorates they should agree to them for a definite period of years on condition that at the end of that period joint electorates with reservation of seats should be introduced.

The Committee's Report is divided into two main sections, one dealing with the Provinces and the other with the Central Government. Dealing with the Provinces, they recommend that Sind should be separated from Bombay, but that Burma's demand for separation from India should not be conceded until all the questions at issue have received full and careful consideration.

VICEROY'S CONFERENCE WITH LEADERS

H. E. the Viceroy met the Indian leaders on the 23rd at Delhi in conference. It broke down after three hours' discussion. The following official *communiqué* was issued: "The Viceroy met Gandhiji, Pandit Motilal, Mr. Patel, Sir Tej Bahadur Sapru and Mr. M. A. Jinnah at the Viceroy's House, New Delhi, this afternoon. Discussion was limited to the function of the proposed Conference in London. It was pointed out that any member of the Conference would be free to advocate any proposals and that any measure of unanimity at the Conference would necessarily carry weight with British opinion. On behalf of the Congress Party the view was expressed that unless previous assurances were given by His Majesty's Government that the purpose of the Conference was to draft a scheme for Dominion Status which His Majesty's Government would undertake to support, there would be grave difficulty about Congress participation. His Excellency made it plain that the Conference was designed to elicit the greatest possible measure of agreement for the final proposals, which it would be the duty of His Majesty's Government to submit to Parliament and that it was impossible for him or for His Majesty's Government in any way to prejudge the action of the Conference or to restrict the liberty of Parliament. Conversation then concluded."

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Utterances of the Day

MR. BENN'S SPEECH IN THE COMMONS

The House of Commons has unanimously passed a resolution, which was moved by Mr. Fenner Brockway, welcoming the evidence of Indian co-operation and urging the Govt. of India to encourage good will by sympathetic administration.

Events have moved so rapidly in India that even the freshness and inspiration of Mr. Wedgwood Benn's speech have been lost on the public. For, the break up of the Viceroy's Conference with the leaders and the extraordinary decisions of the Congress have altered the situation altogether and the atmosphere is once again charged with excitement and suspicion. Still it would be well to recall the splendid utterance of Mr. Benn.

Mr. Wedgwood Benn, in the course of a long speech, emphasised the importance of the Round Table Conference which, he declared, was not a mere sop to Indian opinion, a sort of "douceur" to please India, but an attempt to bring the light of Indian opinion to bear upon the problem of India's future and help Parliament in its solution.

"We are entering a new era," he said:

a free and voluntary association of a great self-respecting nation in partnership with the British Commonwealth for the promotion of the good of the world.

The Secretary of State invited the co-operation of Indian opinion at the Conference, observing: "The winning card is argument, the losing card is non-co-operation." He added: "We desire to see the Conference called at the earliest possible moment." Mr. Benn declared that the conference would be fully and fairly representative of all sections of political opinion in India. It would meet with free hands and the British Cabinet would not decide, settle or propose anything to the Conference. There would be no Bill and no draft proposals.

In deeds as well as in words, the Secretary of State pointed out, Britain had tried to prove the sincerity of her faith when she said she desired to see India reach Dominion Status. He referred to the representation enjoyed by India on the

League and imperial meetings and Conferences and declared that, in fiscal matters, India was acquiring attributes of Dominion Status.

Mr. Benn concluded:—

"In the meantime do not let us miss the moral of what I am saying, that, just as in the history of every Dominion, it has not been a matter of legislative change but of usage, custom, wont and tradition which have built up these powers, the same procedure is proceeding rapidly in the case of India to-day and therefore I think I can say and I am not speaking of our own administrations but of other administrations as well, that, in deeds as well as in words, we have tried to prove the sincerity of our faith when we say we desire to see India reach Dominion Status.

"People often ask, 'has there been a change in policy?' To some extent I have answered that question in what I have just said. There is of course the great change in procedure to which reference has been made by the Right Hon. Gentleman and many others. I mean to say the calling of the conference. In one sense there is no change. When the Prime Minister replied to the Leader of the opposition in some correspondence, he stated quite clearly that so far as the Statute is concerned there is no change. The Statute remains and it is outside the power of anyone, except Parliament, to change a policy which is embodied in a Statute.

"Let me make one thing clear about Conference. It is partly in reply to the same question put by Right Hon. Gentleman opposite. The Conference is to be fully and fairly representative not of one section but of all sections so that we may have there real representation of political opinion as it finds itself in India. The conference will meet with free hands. Someone asked whether they would consider a bill. They will not even consider it. They will not consider draft proposals. They will meet absolutely free and the Cabinet will certainly decide to settle and propose to conference nothing. The Conference is intended to be a free Conference which permits every section of opinion to come forward and express itself and support its views with whatever argument may appear to the speaker to be most impressive.

"There is one concluding word. There are many difficulties to be faced. There are great differences of opinion, wide gulfs and divergencies, not here but in India. We regret these. They are obstacles on the path which we wish to pursue. We cannot solve them and I express a devout hope that, when the time comes for the Conference it may have been found possible amongst Indians themselves to compose their differences so that we may have gentlemen coming here speaking with authority and speaking with unity. It is only in that way that we may get the maximum assistance and guidance for this House in its difficult task. It is not too much to say that in this matter we are entering on a new era. We are attempting to write what may be the greatest chapter in the history of the British Commonwealth, namely, a free and voluntary association of a great self-respecting nation in partnership with the British Commonwealth for the promotion of the good of the world."

Indian States

PUNJAB STATES' PEOPLE'S CONFERENCE

The Punjab States' People's Conference met at Lahore on December 27.

Mr. P. L. Chudgar, President, in the course of his address, said, with the exception of Mysore, Travancore and Cochin, all States were under the absolute despotism of the Princes and of the Agents of the Political Department of the Government of India.

While the Princes found plenty of money for self-indulgence of all sorts, for building palaces after palaces reminiscent of the scenes in the Arabian Nights for frequent European travels, for races, shikar parties and lavish entertainments to Viceregal visitors, for dog-shows, for fleets of most expensive motor-cars, for gambling, for speculation, and what not, every department of public utility was starved, and even elementary needs like education, sanitation and medical relief were denied to the people.

In answer to questions as to why this state of affairs was allowed to continue the President said it was mainly due to the everchanging policy of the British Government, which was dictated neither in the interests of the Princes nor the people, but solely in imperialistic interests aiming at the weakening and dependence of both the Princes and the people.

These actions of the Princes were possible simply because the British Government protected the Princes. Else, the States' people would put an end to this most scandalous state of affairs at once.

He warned the Princes not to continue their present policy as even the Labour Government, which had a socialist wing were opposed to their own landed aristocracy whom they would soon wipe out. The President continued:

The Butler Report's recommendations aimed at the continuance of the paramountcy of Indian States and said that if any decisions prejudicial to the States' people were reached at the Round Table Conference without giving the States' peoples any chance of expressing their views, the States' people would not be bound by them and would do everything in their power to up-bust them. The remedy for the present state of affairs was that the States' peoples should have complete responsible government at once in internal administration. If their demands were not satisfied within a reasonable time, they must take in the matter in their own hands, and adopt all means to secure their goal.

INDIAN STATES AND DOMINION STATUS

The following resolution which was moved by the Hon. Sir Phiroze Sethna from the chair was unanimously passed at the last Session of the National Liberal Federation at Madras:

This Federation notes with gratification the acceptance by prominent Rulers of Indian States of the implications of the announcement of the Viceroy and recognises that in any future constitution based upon Dominion Status suitable guarantees should be provided for a continuance of their rights and obligations. Regarding the internal autonomy of Indian States, this Federation trusts that the Rulers of Indian States will themselves reorganise the system of administration in States so as to approximate to the form of government prevailing in British India.

THE VICEROY IN KOLHAPUR

With the traditional pomp and splendour, typical of an Indian State, Kolhapur accorded a great welcome to Their Excellencies, Lord and Lady Irwin. State troops in old Mahratta style marched in procession, escorting the visitors. Elephants, camels, horses and cheetas formed part of the pageant.

His Excellency had an interesting and busy time of it at Kolhapur where he opened the Lord Irwin Agricultural Museum and unveiled the statues of the Dowager Maharanee-Saheb of Kolhapur and Sir Leslie Wilson, ex-Governor of Bombay.

HYDERABAD PEOPLE'S CONFERENCE

The Hyderabad State Subjects' conference was held in Bombay on the 18th Dec; Mr. Jamnadas Mehta presided. One of the resolutions requested the Congress to include States peoples' representatives in the coming Round Table Conference another protested against the recent increase in postal rates in Hyderabad.

THE WADHWAN CONFERENCE

The Wadhwan State Peoples' Conference, which met in Wadhwan on the 18th of last month demanded abolition of all sorts of compulsory labor and total Prohibition of liquor.

Indians Outside India

INDIANS IN EAST AFRICA

The XII Session of the National Liberal Federation which met at Madras adopted the following resolution which was moved by Mr. S. G. Vaze of the Servants of India Society:—

This Federation views with great alarm the recommendation in the report of Sir Samuel Wilson for an increase in the proportion of representatives of the European community in the Legislative Council of Kenya, the serious detriment of the interests of African natives as well as the Indian community in that Colony and is strongly of the opinion that no constitutional advance be sanctioned in any of the East African Colonies till the natives are able to take an effective share in the representation by means of election on a common franchise in common electorates. The Federation, therefore, supports the recommendation of the Hilton-Young Commission in favour of the substitution of common, for the existing separate, electorates and calls upon the Imperial Government to start inquiries with a view to establishing a common roll in the interest of not only the Indian community but of the whole Colony.

Mr. Vaze, in moving the resolution said, that like the question of constitutional reform in India, the East African question had now become a major issue in the Imperial policy and was fast reaching a crisis. Though the Hilton-Young-Commission had said there could be no responsible government in East African territories until the natives themselves could share in the responsibility, it had still made recommendations, which, if given effect to would increase both the number and the power of the European community in the Kenya Council. He referred to the Wilson Report and stated that it virtually amounted to the total rejection of the Hilton-Young Report. The adoption of the Wilson Report would be tantamount to the complete abandonment of the principle of native trusteeship. Mr. Vaze declared that the interests of natives and the Indian community were identical and the Indian problem was, to a large extent, only a part of the native problem. The Wilson Report was so flagrantly unjust that he had no doubt that the Labour Government would turn it down. They should also turn down the recommendation in the Hilton-Young Report for the relinquishment of the official majority.

Mr. G. A. Natesan, seconding the resolution, said that the Indian Government saw eye to eye with Indians abroad and advocated the Indian point of view with great force and consistency. He looked forward to a satisfactory solution of the problem ere long. To-day, it was essential they should claim Dominion Status to remove the stamp of political inferiority.

The President, speaking on the resolution, recalled that during the Indian deputation's visit to Africa they had first-hand opportunities of seeing the situation in Kenya. Sir Phiroze Sethna said it was unfair on the part of the White settlers to carry on the present agitation. He acknowledged the help consistently given in this connection by the Indian Government and expressed the hope that the Imperial Government would approach the problem in a spirit of justice.

The resolution was carried unanimously.

INDIANS OVERSEAS

The importance and urgency of the overseas question is thoroughly brought out in the following striking observations of Pundit Hriday Nath Kunzru, M. L. A. whose paper on the Indian Problem in E. Africa is published in THE HINDUSTAN REVIEW. The Pundit says:—

"The Indian question in East Africa touches not merely Indians abroad but the 320 millions of Indians in India. Our position abroad is judged not merely by the position that we occupy in our own country, but by the status that is accorded to us in small colonies like Kenya, Tanganyika and Fiji. If therefore, we are solicitous of our national self-respect, if we desire that we should be able to meet the citizens of all other nations on terms of equality, it behoves us to realise the importance of this question and to combine all our energies in order to secure opportunities for our honourable existence for Indians overseas. The question of East Africa is a crucial question. It is as true to-day as in 1923, when Mr. Sastri said that "if Kenya is lost, all is lost." If we let this opportunity go by, not merely may it not recur, but the Indian community might be submerged for ever in East Africa."

Industrial and Commercial Section

THE INDIAN ECONOMIC CONFERENCE

The 13th session of the Indian Economic Conference met at Allahabad on December 28 and the two following days; it was presided over by Mr. N. S. Subba Rao, Director of Public Instruction, Mysore. The President delivered an interesting address in the course of which he pleaded for the enlargement of the existing Tariff Board and for broadening the openings of industrial and vocational training. He claimed to have received his economic training at the Cambridge Triveni, at the feet of his three masters, Marshall, Pigou and Keynes, the last of whom has definitely obtained for the academical economist a prominent place in the world of affairs. Mr. Subba Rao pleaded for more adequate facilities in the Universities for advanced studies and for greater co-ordination between the various Universities and for the publication by them of summaries of new doctrines and modifications of old that are put from time to time. He pointed out the fitful character of economic inquiries started by Government, rather on account of political expediency than out of solicitude for the economic welfare of the country. India should imitate America in starting permanent economic bodies like the Tariff Commission and the Federal Trade Commission which make investigations as the result of a comprehensive plan of campaign. The Indian Tariff Board should be set the task of reviewing its own work in relation to Indian economic development without limiting itself merely to the field of tariff changes. The way should be paved for the establishment of a department charged to devise the necessary social and industrial adjustments that would prevent a long period of involuntary wagelessness.

He proceeded to warn that events have brought about the inexpediency of a country's exclusive dependence on agriculture and that the present world disparities in respect of industrial production are not all due to insurmountable disparities in respect of power, raw materials or labour, but due

to initial momentum, habit, inertia and other causes. There is no reason why a considerable part of the present international division of labour should not take place within the nation itself, when the country is large and its resources varied. It is a danger that agriculture and industry should be looked upon from a parochial and provincial point of view. Efficient production in certain lines in the face of keen competition can only be carried on by very large units in localities where the natural and other advantages are very pronounced.

It is of great importance to a community what proportion of its occupied population is in the ranks of its soft-handed group, and even more, what proportion of its national income goes to this group. The tendency is for the present educational system to encourage the diversion of recruits to soft handed occupations from the other group and to give a bias away from manual work, skilled or unskilled. This has produced, especially when the bias is directed towards clerical occupations and Government service, a sort of economic atavism, reproducing a well-known feature of the ancient world, the contempt of the free citizen for every form of productive occupation in favour of agriculture.

The most imperative duty of this present generation is to provide for the young the best education for the work they have to do as producers. The extension and development of secondary education is but a stage in the development that democratisation of education implies. Side by side care should be taken to avoid waste of training and misfits of employment. It is in the realm of economic change and educational adjustment that our country really requires guidance, and for effecting this great task, no more competent guide can be found than a trifle alliance between the educationist, the psychologist and the economist.

ALL-INDIA VETERINARY CONFERENCE

The sixth sessions of the All-India Veterinary Conference was opened on the 27th December at the Veterinary College, Hall, Madras, by the Hon. Mr. M. R. Seturatnam Aiyar, Minister for Development, before a large gathering of delegates and visitors. Several Professors and Veterinary practitioners from different parts of India attended the Conference, and Mr. P. T. Saunders, Director of Veterinary Services, Madras, presided.

WELCOME ADDRESS

Mr. K. Kylasam Aiyar, Chairman of the Reception Committee, welcoming the delegates to the Conference said :

"Signs are not wanting that the public are beginning to realise the importance of an efficient veterinary service adequate enough to deal with the ravages of cattle diseases. According to modern conceptions the control and prevention of infectious diseases of animals in all countries are State problems. The report of the Royal Commission on Agriculture in India has helped a great deal to stimulate thought in this direction."

Prof. Phadke of Bombay in a short speech proposed Mr. P. T. Saunders to the chair. Prof. Udhai Singh of Agra and Mr. Vinayaka Mudaliar seconded and supported.

PRESIDENTIAL ADDRESS

Mr. P. T. Saunders then delivered his presidential address, in the course of which he said :—

It is said of all specialists that they magnify the importance of their own subjects to the exclusion of all others, but if we can take a broad conception of the views and the difficulties of other workers, it can hardly be said that we lay ourselves open to this charge. If one is old-fashioned and if one is fond of animals one regrets the passing of the horse, but whether we wish it or not the age of mechanisation has come. Here in India, the working ox will not be ousted from his essential task for a very long time, perhaps he will never be replaced by mechanical methods of agriculture. In Europe, however, the case is different. I have in mind the Veterinary College at Brussels, where the larger animals are seldom seen and their stalls and byres are almost always

empty. Happily, this does not mean a cessation of Veterinary activities. The small animals' clinic is very large and two important industries have sprung up in their stead. I refer to poultry and to rabbit breeding, the latter being now-a-days of considerable magnitude on account of the value of the fur. It is of great interest to note, too, that the State supply of small-pox vaccine and anti-diphtheria serum is made at the college by veterinarians, a fact which gave me considerable personal pleasure when it was brought to my notice, and which gentleman, should be equally gratifying to you. I have instanced Brussels, but a similar tendency was to be served in other places, and it was very evident that public health work was everywhere in the ascendant and that treatment of the individual was being relegated to the back-ground. * * *

Particularly, perhaps, are we prone to see in every new discovery the panacea for all ills, and not to realise their limited application. Instances that spring to the mind in this connection, are to be found in radium and insulin both of which are extremely valuable in their limited spheres. * * *

Concluding he said :—

"It must be emphasised, however, that, look where we will for assistance in our work, the greatest help can come only from ourselves. Let us then continue to put forth our best efforts in our chosen walk of life, and let us remember always the words of Addison "Tis not in mortals to command success, but we'll do more—deserve it."

Mr. K. S. Nair proposed a vote of thanks to the President and the Hon. Mr. Seturatnam Aiyar, after which the Conference adjourned.

Papers were read on the following days on several professional subjects followed by magic lantern demonstrations. The Conference passed several important resolutions bearing relevance on Veterinary Science.

THE MEDICAL CONFERENCE

Dr. B. C. Roy presiding over the All-India Medical Conference which met at Lahore on the 27th December referred to some of the problems which face the independent medical profession and the public to-day regarding medical aid. As regards medical education he said that the standards of education have to be enquired into and brought up to the highest level possible; but this should be done, Dr. Roy said, by the Indian universities on their own initiative and by agencies appointed by themselves and not at the dictation of outside bodies. Dr. Roy in this connection examined the claims of the General Medical Council of Britain to supervise and control medical education and mercilessly exposed that body's pretensions. He pointed out how no great advance in research or improvement in instruction is possible unless sufficient clinical material is available. Hence the importance of organising the administration of State hospitals in such a way as to make the necessary clinical material available for the practitioner and the students. If research is to be fruitful, he went on to say, it must be carried on in co-operation with the practitioners. The President finally referred to other aspects of the medical organisation and relief as well.

The Conference concluded after passing thirty resolutions. In one of them it condemned "the present attitude of the British General Medical Council towards Indian degrees."

The Conference considered the advisability of establishing an All-India Medical Council, largely representative of Universities and suggested

that the constitution of powers and functions of such a Council should be determined by a Committee including representatives of the Universities, Medical Institutions and of Independent Medical profession.

The Conference through other resolutions urged that appointments in the Medical research department be reserved for members of the Indian Medical Service, that suitable facilities be given by Hospital authorities throughout the country for Indian women to qualify as nurses.

THE AYURVEDIC CONFERENCE

The twentieth session of the All-India Ayurvedic Conference was held at Karachi in the first week of January, Vaidya Ratna Pandit Ramprasad Sharma, of Patiala State presiding. The Conference aroused great public interest in the Ayurvedic system of medicine.

THE PRESIDENT'S SPEECH

The presidential address, after dealing with the history and principles of Ayurveda deplored the lack of recognition by the present Government; also the practice of conferring bogus degrees such as Vaidya Raj, Bishaga Charya, etc. The address pointed out that the methods of diagnosis adopted in Ayurveda caused great surprise to present-day scientists. The President then paid a high tribute to the Maharaja of Patiala for his patronage to Ayurveda and advocated the establishing of a large number of Ayurvedic dispensaries.

INDIAN BOARDS OF MEDICINE

Among the resolutions adopted at the Conference one authorised the Standing Committee of the Provincial Committees of the Conference to provide the drugs necessary for Ayurvedic doctors. Another urged upon the members of the Conference to establish Indian Boards of Medicines in all Provinces like the one in the U. P. and requested private bodies and the Government in the different provinces for help in achieving the object. Another resolution requested the Bombay Government to establish Ayurvedic Colleges, one in Sind and the second in Gujarat to train up efficient doctors. It also urged upon the Government the establishment of Ayurvedic Research Institutes in India to serve as an impetus to the progress of Ayurveda.

The Conference requested to Government of India to include some Ayurvedic Vaidyas in the Central Medical Research Institute to be established shortly.

THE SCIENCE CONGRESS

The Seventeenth Session of the Indian Science Congress was held on Jan. 2. at the Senate House of the Allahabad University. Sir Malcolm Hailey opening the Congress laid stress on the



H. E. SIR MALCOLM HAILEY

value of science in everything and the need for public help to encourage research work.

The President, Col. Christopher, delivered his address taking as his subject "The Science of Disease" which he said was at the very root of medical research.

A large number of delegates including distinguished scientists from various parts of the country attended the Congress.

The subject matter of the Presidential Address of Colonel S. R. Christophers, Director-General of the Research Institute, Kasauli was what he called the "Science of Disease", in the course of which he gave a brief sketch of the nature of the field covered by Medical Research. At the bottom of all questions of health of curative or

preventive medicine or of medical art lay, the President said, the necessity of the knowledge of the causes of disease. The science of disease was therefore in his opinion, the very root of medical research.

Sir Malcolm Hailey in the course of his opening address at the Science Congress referred to the growing appreciation by the public of all that the applied sciences can do for its welfare and progress. He gave instances of the benefits derived by the agriculturist and the vastly increased outturn that the cultivator could expect to obtain. Again in the sphere of public health increasing appreciation was noticeable of what the scientists were achieving. His Excellency enquired whether some more conscious co-ordination among research workers and Universities was not possible.

Turning to another side of the subject His Excellency reminded economists of the need for turning their attention to a practical study of economic facts of the province. One would have expected, said Sir Malcolm, that with all the Schools of Economics in the Universities they should have found ready hands for supplying most of the material to which the Banking Committee was setting itself to collect.

Concluding the Governor said: "You could, I think, touch the public imagination on a new side. You must touch its imagination before you can effectively appeal for its aid. I believe that a closer union if it could be achieved would make an effective appeal to the public and in turn secure provision for extension of scientific work at large. If so we shall have achieved far more than ready means of assisting the solution of some provincial problems, but we shall have made it possible to add fresh names to that band of workers which is securing for India a new position and a new reputation among the nations."

Sectional meetings under the chairmanship of their respective presidents were held till the 8th January.

THE LIBRARY CONFERENCE

The Library Exhibition which was held under the auspices of the Library Conference in Lahore was opened by Sir Abdul Qadir on December 26.

The Exhibition was the first of its kind in the Punjab. In it were exhibited literary and other



SIR P. C. RAY

books, rare manuscripts, charts, library requisites and maps and pictures bearing on education in all grades and stages.

After the opening of the exhibition, the All-India Library Conference commenced.

Doctor Motisagar, Chairman of the Reception Committee, welcoming the delegates said that of all forms of wealth a well equipped library was the most valuable possession of any nation. In every civilised country with any claim to culture, it was an obvious duty of the State to maintain public libraries. He urged the full use of libraries.

Referring to the kind of books to be kept in a library, he said no one could deny there were in libraries a large number of absolutely dead books which no human being, save one out of a mad-house ever asked for. He concluded that appetite for reading was growing, and hoped that with a growth of this appetite a sense of discrimination would also grow and that we would be able to judge for ourselves what was not to our advantage, what books should and what books should not find a place on the shelves of our libraries.

Sir P. C. Ray, the President, quoted the names of the world's celebrities to show that a very few of them studied in the Universities. Of the seventeen Cabinet Ministers of the present Labour Government, he believed only five were graduates of Universities. The remaining twelve colleagues of Mr. Ramsay MacDonald had to work hard for earning their livelihood, and perhaps it is only by dint of their perseverance in reading in spare moments in the evenings that they have risen to the position which they now occupy. A good library was no doubt a national asset. He was glad to find that in India the library movement had taken root. There was an organisation of district and taluk libraries and associations in Andhra districts. In Bengal almost every village, not to speak of the district town had a small library of its own.

The Conference concluded the next day after passing sixteen resolutions.

These *inter alia* recommended the opening of libraries in all towns and villages, the starting of correspondence courses in various subjects by colleges and Universities, and the provision of adequate facilities by the management of public libraries for the promotion of adult education.

JOURNALISTS' CONFERENCE

Important resolutions concerning the future of journalism and welfare of journalists were passed by All-India Journalists' Conference held at Lahore on 2nd January.

M. Zaffar Ali Khan, Editor ZAMINDAR, welcoming those present, hoped that out of this small gathering would spring up well-organised annual Conferences more representative of the profession. In the case of journalists, numbers did not matter for a journalist always spoke for millions.

Mr. S. A. Brelvi, Editor, BOMBAY CHRONICLE president, emphasised that the disabilities under which the Indian journalists had to work were more numerous and greater than those of the members of any other profession.

ALL-INDIA STUDENTS' CONFERENCE

The All-India Students' Convention met at Lahore on the 30th December under the presidency of Pundit Malaviya. It was attended by over four hundred delegates from different parts of India.

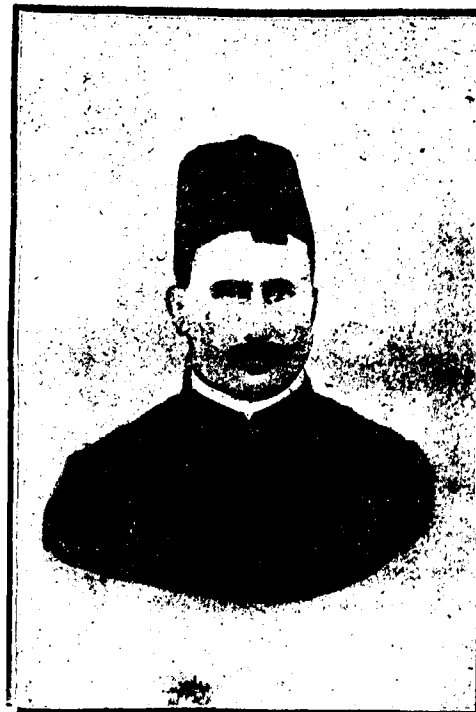
After a brief welcome speech by Mr. Ragnar Singh, Chairman of the Reception Committee, Pt. Malaviya read Mr. Gandhi's message to the students which said that "the students' foremost duty is self-control, discipline and promotion of Khadi."

Pt. Jawaharlal Nehru who was received with shouts of "Long Live Revolution" said it had been stated that the elders had their innings and now was the time for the youngmen in whom there have been said to be a great awakening. He however thought that young men had not yet developed the true sense of responsibility. Until they developed that and trained themselves in discipline much of their energy and enthusiasm would be wasted.

The Conference next adopted resolutions for the formulation of the All-India Students' Union on national lines with provincial and district organisations to protect students' interests and promote the feeling of comradeship and of patriotism free from communalism. It was decided to hold the Conference at Benares to adopt a constitution. Other resolutions asked for vernacular as the medium of instruction everywhere and Hindustani as compulsory second language and asked for compulsory military training in Universities. Another resolution appealed to the students to take a vow to use Khadi or Swadeshi cloth only and expressed sorrow on the arrests of the Secretary Mr. Sukhdev and the Assistant Secretary, Mr. Virendra and appeal to students to refuse to be a party to any marriage where the dowry had been stipulated.

Miss Shanno Devi, who returned after collecting one lakh of Rupees for the Kanyamaha Vidyalaya made a forceful speech condemning students' expensive ways of living, when alone they could become true soldiers in the country's cause.

Pt. Malaviya in closing the conference welcomed the Students' All-India Organisation and hoped that every student above twelve would become a member of the Students' Union. He emphasised two main things which the students should always keep as ideals before them. These were faith in God and patriotism. He emphasised the necessity of the use of Khadi and Swadeshi cloth and the utter boycott of foreign cloth and called upon them to be prepared for sacrifices for the country.



MR. SAHIBZADA AFTAB AHMAD KHAN
ex-Vice chancellor of the Aligarh University whose death was reported on the 18th of this month.

ATTACHMENT OF A DOOR

That the door of a house could not be construed as movable property under the provisions of the District Municipalities Act was the decision given



THE HON. MR. JUSTICE JACKSON

by Mr. Justice Jackson at the Madras High Court.

The petitioner, a tax-payer, assaulted Municipal servants who attached and removed a door from the tax-payer's house for default to pay the tax due. The trial court convicted the accused on a complaint made by the Municipal servants and the first appellate court confirmed the conviction.

In revision at the High Court Mr. Justice Jackson found that the door was not a movable property and set aside the conviction.

THE PRESIDENT'S POWERS

Holding the view that the President of the Legislative Assembly is supreme in the precincts of the Chamber, Mr. Patel objected to the police arrangements made by the Chief Commissioner of Delhi for the opening day of the Assembly on the 20th of this month and cleared all the galleries, except the Press gallery, of visitors and police.

UNDER-TRIAL PRISONERS

The following statement appears in the November issue of THE CONGRESS BULLETIN of Nov. 27, 1929:

"The whole country has been shocked by the extra-ordinary and barbarous treatment by the police of the under-trial prisoners in the Lahore conspiracy case. One of the accused was apparently irritated at a statement of the approver and in a fit of temper threw a slipper at him. All the other accused dissociated themselves from this act and expressed regret to the court. In spite of this, however, the accused were stated, in court, to have been beaten mercilessly by the police and all manner of unmentionable barbarities were alleged. They were brought handcuffed to court and most of them were actually carried in bodily. Even in open court they were kicked and maltreated by the police and their protests were not heeded or noted. As both their hands were kept handcuffed, they could not write or take notes of the proceedings. The press and visitors were all excluded from the court-room and a full report is not available of what happened; but even the reports of the earlier stages that have appeared in the press have horrified the country."

THE SARDA ACT

"The Sarda Act, 1929, is the apostolic descendant of the Regulation of 1829 which abolished Satee. In the fight for the recovery of civic rights and making India regain her proper place, we must take the assistance of the reformers in every stage" observed Sir C. C. Ghose, presiding over the centenary of the abolition of Satee by Lord William Bentinck and Raja Ram Mohan Roy. The speaker expressed gratification at the progress made by Indian women and urged the need for extension of literacy so that they might prove honest soldiers in the fight for placing India before the comity of nations.

Personal

SIR PHILIP CHETWODE'S NEW ROLL

The *Communique* used by the Government of India regarding the appointment of Sir Philip Chetwode as Commander-in-chief in India, says



SIR PHILIP CHETWODE

that His Majesty the King has been pleased to approve the appointment of General Sir Philip Walhouse Chetwode, Bart, A. D. C. General to be Commander-in-Chief in India in succession to Field-Marshal Sir William Riddell Birdwood.

With His Majesty's approval, the Secretary of State for India has invited Field-Marshal Sir William Birdwood who will complete his tenure of appointment on August 5, 1930, to serve for a further period of three months from that date.

The outstanding abilities of Sir Philip Chetwode says the *TIMES OF INDIA* were fully illustrated

during the Great War in several theatres and on a number of occasions his name was brought very prominently to public notice. His subsequent career as Military Secretary at the War Office, as Deputy Chief of the General Staff, as Adjutant-General to the Forces and as Commander-in-Chief Aldershot Command confirmed the high public regard in which he was held.

Sir Philip Chetwode is a commander of the Legion of Honour and Grand Officer of the Order of the Nile. He holds the Croix de Guerre and the first class Order of the Sacred Treasure (Japan). He was Military Secretary at the War Office in 1919-20 and Deputy Chief of the Imperial General Staff in 1919-20. He was Commander-in-Chief, Aldershot Command for four years from 1923 to 1927. He succeeded Lieut-General Sir Andrew Skeen as Chief of the General Staff.

General Sir Philip Chetwode comes of a distinguished military family. His father whom he succeeded as the seventh Baronet in 1905, was Lieut.-Colonel Sir George Chetwode. General Sir Philip Chetwode has a brother in the Navy, Rear-Admiral George Knightly Chetwode, who was Dy. Director of Naval Intelligence from 1923 to 1925 and A. D. C. to the King in 1927-28.

THE PRINCE AND THE V. C.'s

At the banquet to the Victoria cross-holders, H. R. H. the Prince of Wales said:—

"You are recipients of an honour which, it is true, can only be won in war, and there is no wise man to-day who, having learnt what war means, does not pray that it may never come again. But that fact only enhances the value of the Victoria Cross, for it is a symbol of the possession of those qualities which, though war called them forth, are really the foundations of peace,—the qualities of a cool head, an undaunted heart and a fearless disregard of self. And if any man thinks that valour is only called for in fighting on the actual field of battle, he must have a very distorted view of life."

Political

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MR. LLOYD GEORGE'S LEADERSHIP

Lord Grey when re-elected President of the Liberal Council which was born of the dissatisfaction at Mr. Lloyd George's supersession of Lord Asquith, spoke of the unsettled differences with Mr. Lloyd George. The members of the party had no confidence in the present leadership, and they also felt the invidious and impossible position of the party by its finances being dependant on Mr. Lloyd George's personal and not party fund.

Viscount Grey declared that unless there was a change in leadership and in the position of the party fund, British Liberalism would have to maintain an absolutely separate organisation and its own funds.

THE INDEPENDENCE RESOLUTION

The following is the text of the Independence resolution adopted by the National Congress:—

This Congress, whilst endorsing the action of the Working Committee in connection with the manifesto signed by the party leaders, including Congressmen in connection with the Viceregal Pronouncement of the 31st October relating to Dominion Status, and appreciating the efforts of H. E. the Viceroy towards a peaceful settlement of the national movement for Swaraj, and having considered the result of the meeting between the Viceroy and Pandit Motilal Nehru and other leaders, is of opinion that nothing is to be gained in the existing circumstances by the Congress being represented at the proposed Round Table Conference;

And in pursuance of the resolution passed at the Calcutta Congress last year, this Congress now declares that Swaraj in the Congress creed shall mean complete Independence, and therefore further declares the Nehru scheme of Dominion Status to have lapsed, and hopes all parties in the Congress will devote their exclusive attention to the attainment of complete independence, and hopes also that those whom the tentative solution of the communal problem suggested in the Nehru constitution has prevented from joining the Congress or actuated them to abstain from it, will now join or rejoin the Congress and zealously prosecute the common goal;

And as a preliminary step towards organising a campaign for independence and in order to make the Congress policy consistent with the change of creed, this Congress declares a boycott of the Central and Provincial Legislatures and calls upon Congressmen to abstain from participating, directly or indirectly, in the Legislatures in future, and the present members of the Legislatures to tender their resignation;

And this Congress calls upon the nation to concentrate its attention upon the constructive programme of the Congress and authorises the All-India Congress Committee, whenever it deems fit, to launch a programme of civil disobedience, including non-payment of taxes, whether in selected areas or otherwise, and under such safeguards as it may consider necessary.

MR. JINNAH ON INDEPENDENCE

Interviewed on the decisions of the Lahore Congress Mr. Jinnah said that they would lead to violence and do the utmost harm to the cause of India. Pandit Motilal Nehru and Mr. Gandhi, he continued, had taken the gravest responsibility in getting the Working Committee's resolution passed. Mr. Jinnah denounced Mr. Gandhi's philosophy as a bundle of contradictions and said that Mr. Gandhi, who has committed Himalayan blunders, was mentally and constitutionally incapable of learning or unlearning.

Mr. Jinnah further opined that the new Congress resolutions were most misleading, unsound and unwise, and he advised the youths, who think that



MR. MAHOMED ALI JINNAH

Mr. Gandhi is indispensable to the national youths to consider the Lahore decision as premature. "India stands to gain by negotiations more than by any other action, violent or non-violent."

CRICKET IN BOMBAY

THE SPORTSMAN of Bombay in the course of an editorial in its Special Quadrangular Number gives an account of the origin and progress of cricket the Presidency of Bombay. We give below a summary of the same:—

Cricket came to India as long ago as the eighties of the 18th century. It will be difficult to determine the exact year or the decade, but old records state of a Calcutta Cricket Club challenging Barrackpore and Dum-Dum in 1792. Similarly in 1827 a full military team engaged the Island of Bombay in a battle of the willow. These records are, however, scanty but it seems certain that the military played no inconspicuous part in its introduction in India. * * *

In 1868 cricket among the Parsis received a stimulant through the benevolent efforts of Mr. S. S. Bengalee who in his great love of the sport, offered prizes for competition games. Ten years later, Mr. A. B. Patel, who had started the Parsi Cricket Club was able to arrange a match with the Bombay Gymkhana, that being the first match the Bombay Gymkhana played with an Indian team.

The same year, the Hindus, who had been evincing interest in the game, started a club called the Hindu Cricket Club. The mainstay of the Club were a few students studying in the Elphinstone High School. This Club existed from 1878 to 1894 when it was absorbed in the P. J. Hindu Gymkhana.

While Hindu cricketers were trying to get on with the game, the Parsis had established a sort of reputation and arranged annual fixtures with the Bombay Gymkhana and in 1878 contemplated a tour to England. This, however, did not materialise owing to an unfortunate misunderstanding between Mr. A. M. Palia and Mr. K. N. Sabraji who had planned the idea. But the seeds sown, were engendered came to fruition in 1885 when the first Parsi team, thanks to the zeal of

Mr. B. B. Bania, crossed the sea to balance strength with the cricketers in England.

These tours to England had helped to create an abiding interest in the game in India, which began to take it seriously in the real spirit. Hindus and Muslims, who had not so far evinced keen desire to handle the willow began to practise the game and the Hindu Cricket Club started by some students of the Elphinstone High School sprang into existence. But a great fillip was given to cricket by Lord Harris, who, during his Governorship of the Bombay Presidency, did not allow any opportunity to miss to give incitement of this pastime. In 1885 the Parsis had started the Parsi Gymkhana and erected a pavilion on the Marine lines maidan. This gave an impetus to the Hindu Cricket Club, who set about the task of collecting funds to build a Gymkhana of their own. The Club which existed from 1878 to 1894 was an influential body and having drawn good cricketers from the Hindu fold, they were able to have a match with the Bombay Gymkhana in 1889 to be followed with a match with Poona Gymkhana two years later. The Muslims who were also marching with the times and had taken to cricket, were lucky enough to secure a plot of ground for themselves on the Marine lines. This added zest to the Hindu Cricket Club which began earnestly to collect funds in 1892. * *

The representative matches which were played till 1911 between the Presidency, Parsi and Hindu teams were converted into the Quadrangular Tournament when the Muslims entered the lists. Being new to the fray they were not able to show off well for a long time, says the writer, but with the assistance of outsiders they have begun to give a fight. Their victory in 1924 tournament when they annexed the championship has yet to be repeated but their performances entail them to a good place in Indian Cricket.

So for the Hindus and Presidency have annexed the championship four times, the Parsis thrice, and Muslims once.

SRI SARADA VIDYALAYA

Mrs. R. S. Subbalakshmi, General Secretary Sri Sarada Ladies' Union, Triplicane, writes:—

The Saradha Vidyalaya was started in July 1928, in response to the expressed wishes of a number of applicants who could not get the re-



MRS. R. S. SUBBALAKSHMI

quire educational facilities in other existing institutions for women in Madras or elsewhere owing to their being past the age of admission into such institutions.

Such applicants were either widows over 18 years of age or married women abandoned by their husbands or left absolutely helpless & eager to stand on their own legs by honest work as teachers of the young or nurses of the sick & for which some such hall-mark as the Government technical examination diploma as "Trained Teacher", or as "Qualified Nurse" is essential under the existing conditions of these professions.

Started on a modest scale to provide such combined facilities for the mufassil applicants, the institution had gradually expand to accommodate 76 boarders & 80 day-scholars (from the Madras city itself) at present, and consequence the home had to frequently shift to bigger and bigger buildings, and at present, the home at No. 78, Big Street, Triplicane, having been found quite inadequate had to overflow into another building close-by, the rents for these being Rs. 150 and Rs. 50 per month respectively and as even these are found insufficient for the needs, it will be necessary to shift the whole institution, to a more commodious single building-preferably in or near Mylapore before next July.

As it is necessary in the best interests of this institution, if it is to be of a permanent nature, that it should have a home of its own, which at a modest computation, will cost about Rs. 1,00,000 and as half of this amount will have to be found before applying to the Government for the other half as grant, I have ventured to appeal to the generous public who ought really to be the patrons of such institutions of public utility, to help to make this self-supporting, by contributing their mites, however little they may be, in a spirit of hearty goodwill and sympathy.

THE PHILOSOPHICAL CONGRESS

The fifth session of the Indian Philosophical Congress was held at Lahore on the 18th December. It was opened by the Hon. Mr. Manohar Lal, Minister of Education, Punjab.

Dr. W. S. Urquhart, Vice-Chancellor, Calcutta University who presided over the Congress said:—

I consider that religion should in its own rights be regarded as a suitable criterion of the worth of philosophical conception and that when a philosophy fails to satisfy religious requirements, we should not be content to abandon the religious test but should be ready to ask whether the philosophical conception does not require modification, just because of this failure to satisfy religious needs.

Dr. Urquhart urged the application of philosophy to some of the problems of the time like the youth movement and said that political leaders might be greatly benefited by the application of philosophical principles to their ideals.

Dec. 16. The House of Commons passes the 3rd reading of Unemployment Insurance Bill.

Dec. 17. Mr. R. J. Udani has been elected first Indian member in the London Commercial Sales Rooms.

Dec. 18. The New Bengal Ministers assume office.

Dec. 19. Parliament adopts Mr. Brockway's motion on Labour Policy in India, unanimously.

Dec. 20. Mr. MacDonald and Mr. Snowden receive the Freedom of London at Guildhall.

Dec. 21. The House of Commons rejects the Tory motion disapproving the resumption of Anglo-Soviet relations.

Dec. 22. Sir P. C. Ray opens the Lahore Congress Exhibition.

Dec. 23. The Indian Central (Nair) Committee Report is published.

Dec. 24. Lord Peel, the ex-Secretary of State for India arrives in Delhi.

—Mahatma Gandhi opens the Lajpat Rai Hall in Lahore.

Dec. 25. The National Social Conference meets in Lahore under the Presidency of Har Bilas Sarda.

Dec. 26. Dr. Sir P. C. Ray opens the Library conference at Lahore.

Dec. 27. The All-India Teachers' Conference meets in Madras under the presidency of Sir P. S. Sivaswami Aiyar.

Dec. 28. The All-India Congress Committee meets in Lahore.

Dec. 29. The Indian National Congress meets in Lahore under the Presidency of Jawaharlal Nehru.

—The Indian National Liberal Federation meets in Madras, Sir P. C. Sethna presiding.

Dec. 30. The Indian National Congress adopts the resolution on Independence.

Dec. 31. British note to China protests against the latter's decision to abolish extra-territoriality.

Jan. 1. Sir K. V. Reddi arrives in Madras.

—Mr. Arthur Ponsonby is awarded a Peerage.

Jan. 2. Sir Malcom Hailey opens the Indian Science Congress Allahabad.

Jan. 3. The Second conference on Reparations meets in Hague.

Jan. 4. The Indian Shipping conference meets at Delhi at the Viceroy's instance, but breaks down.

Jan. 5. Earl Russell, Under Secretary of State for India declares that Dominion Status is not to be immediately granted to India.

Jan. 6. Col. C. A. Sprengon, I. M. S. is appointed Surgeon-General of Madras.

Jan. 7. Congress members of the Legislature resign their seats obeying Congress mandate.

Jan. 8. The Assembly Bomb case appeal comes up for hearing before the Lahore High Court.

Jan. 9. The Personnel of the British Delegation to the London Naval Conference is announced.

—The U. S. A. Delegates to London Naval Conference leave New York for London.

Jan. 10. H. E. The Viceroy lays the foundation stone of Irwin Hospital in Delhi.

—15,000 Chinese die in North Shansi as the result of a cold wave.

Jan. 11. Mr. Gandhi presides over the Convocation of Gujrat Vidyapith.

Jan. 12. Premier Nahas Pasha opens the new Egyptian Parliament.

Jan. 13. Manmohan Singh leaves London for India by air for winning Aga Khan's Prize.

Jan. 14. The appeal in the Assembly Bomb Case has been dismissed.

Jan. 15. Multan Starts no-tax campaign protesting against the enhanced water-tax.

Jan. 16. Viceroy extends the Assembly's term upto 31st July.

Jan. 17. U. S. A. hears for the first time the case for the Independence of the Philippines.

Jan. 18. Sahebzada Aftab Ahmed Khan (Aligarh) is dead.

BUILDING BETTER BRAINS

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

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



Sir J. Foster Fraser.

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

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

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

Remarkable Results.

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

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

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

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

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

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

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

P. T. O.

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

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

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

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

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

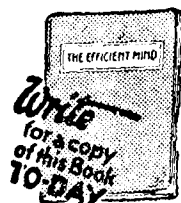
A NURSE writes: It has given me an aim in life, and has shown me how I can carry it out. It has made the world seem a much more interesting place to live in, and I feel more Self-Confident, with a more reliable Memory."

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

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

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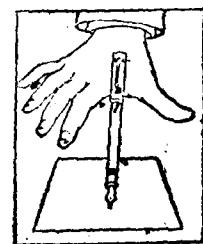
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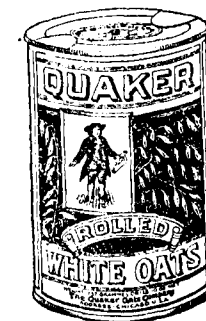


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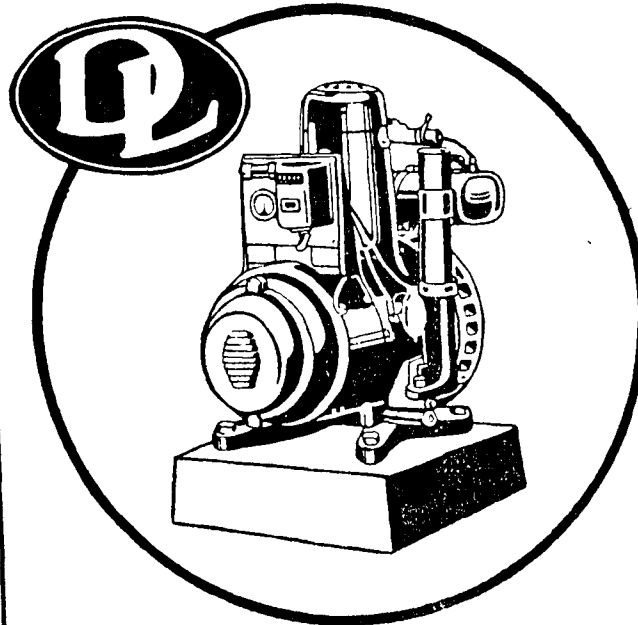
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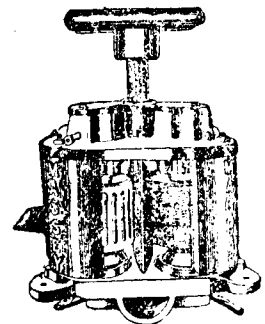
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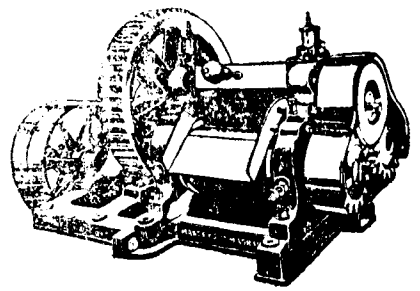
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The plates given away with *The Madras Mail Annual* this year are typical of the best work of the older and modern artists in India, "Christ of the Indian Road," by A. Thomas—a young and rising Indian artist—was the picture of the year at the South 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. P. Prynne'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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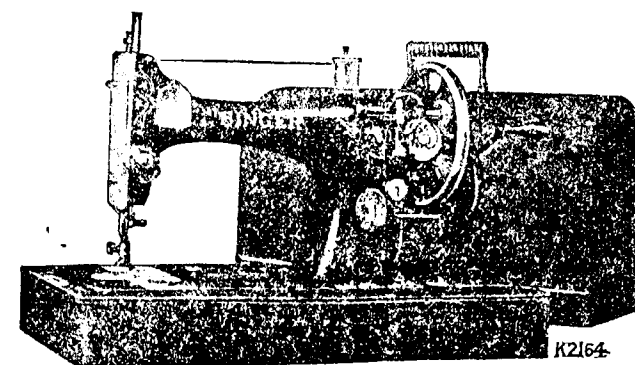
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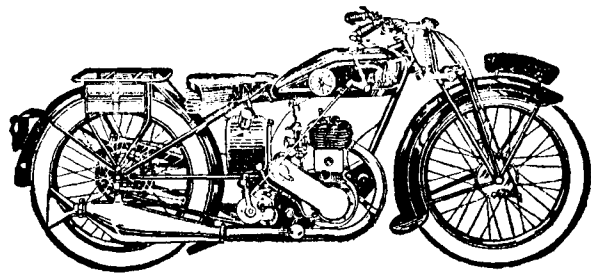
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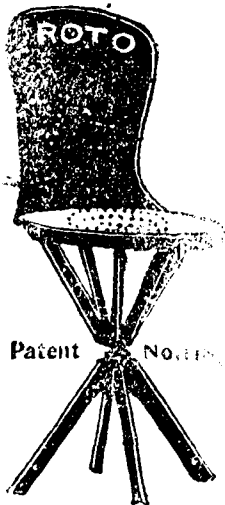
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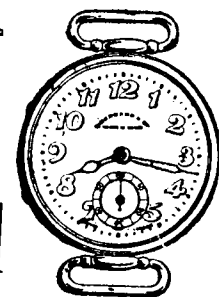
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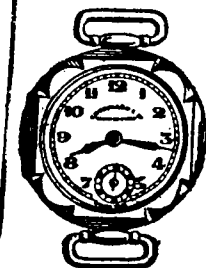
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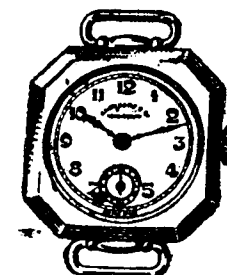
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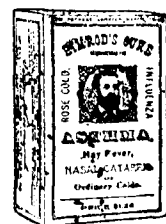
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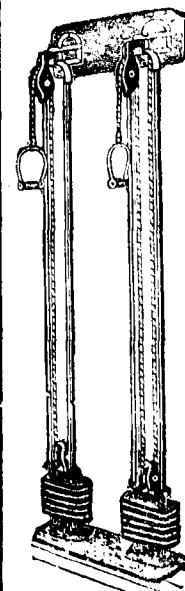
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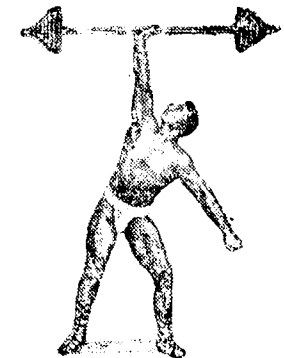
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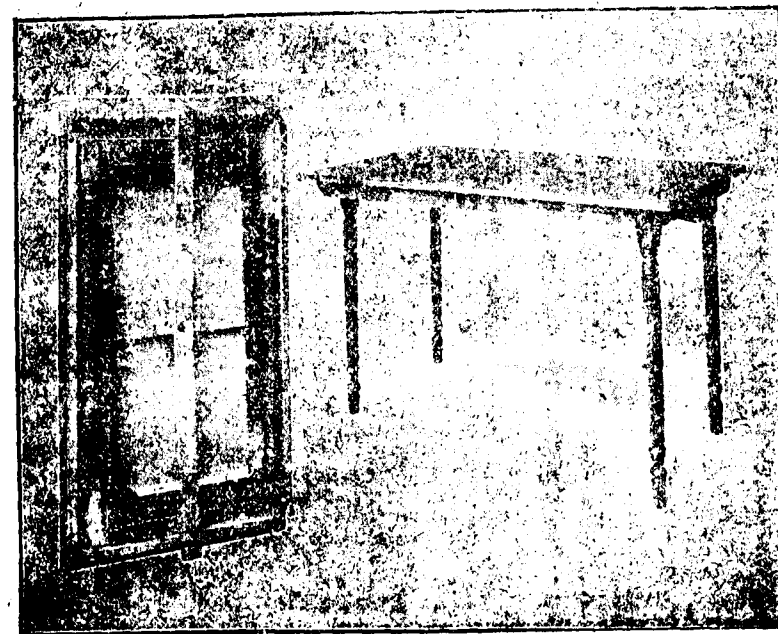
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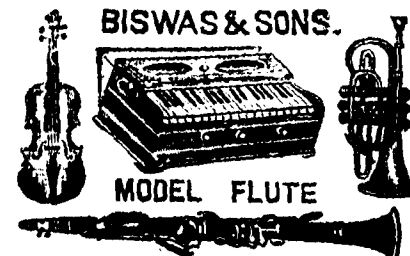
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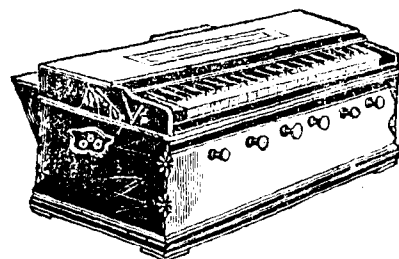
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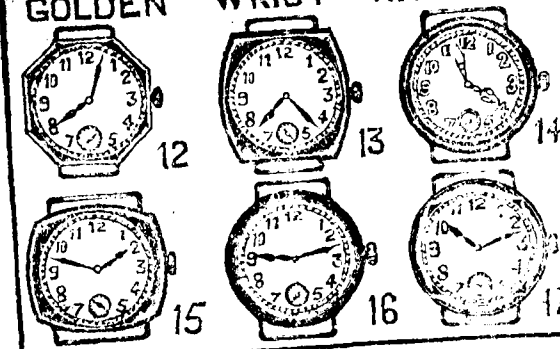
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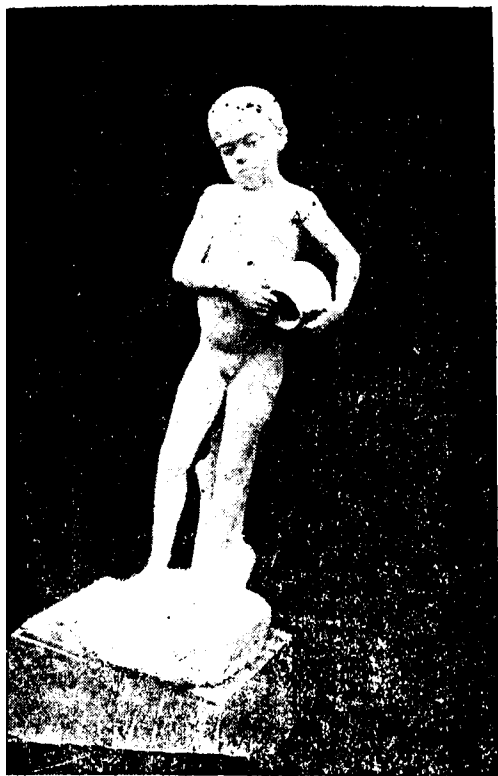
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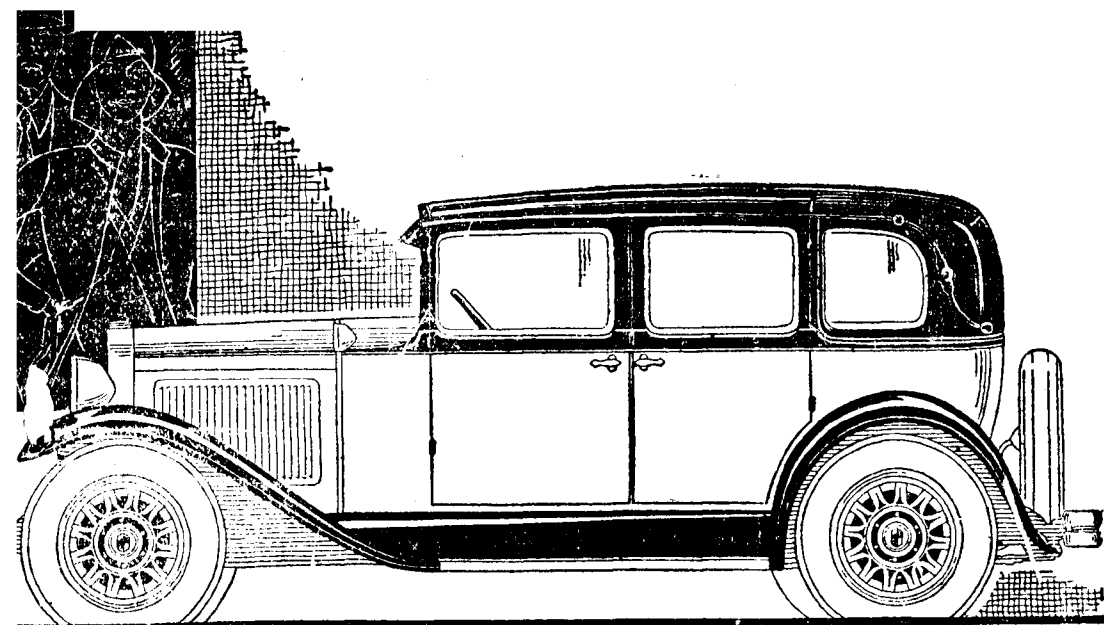
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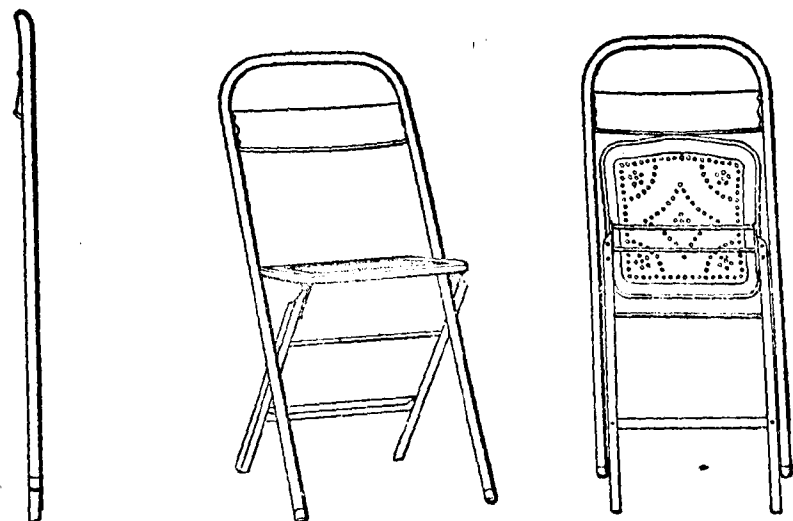
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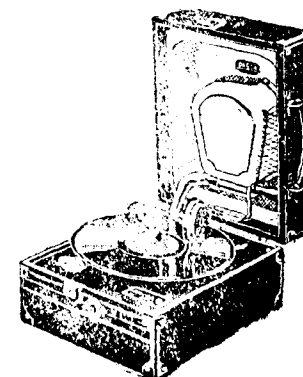
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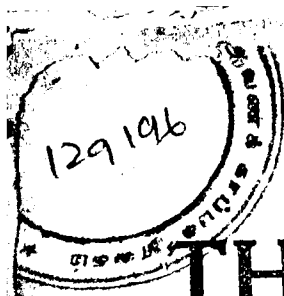
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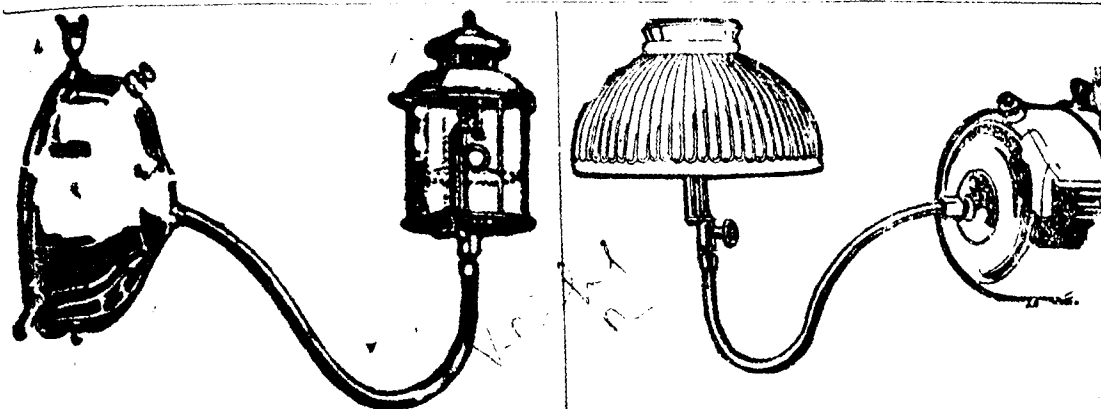
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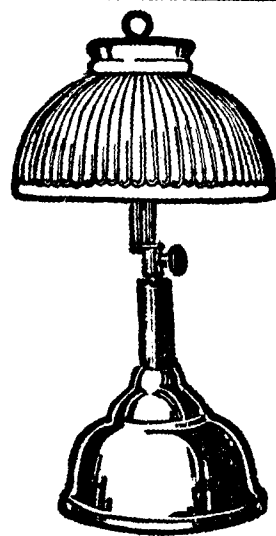
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