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THE INDIAN REVIEW

A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

EDITED BY MR. G. A. NATESAN

XXXI.

SEPTEMBER: CONTENTS.

No. 9. 1930.

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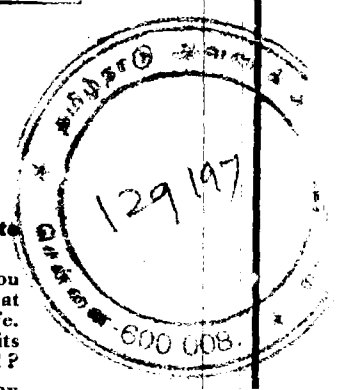
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MON.	...	6	13	20	27	...	3	10	17	24	...	3	10	17	24	31
TUES.	...	7	14	21	28	...	4	11	18	25	...	4	11	18	25	...
WED.	1	8	15	22	29	...	5	12	19	26	...	5	12	19	26	...
THU.	2	9	16	23	30	...	6	13	20	27	...	6	13	20	27	...
FRI.	3	10	17	24	31	...	7	14	21	28	...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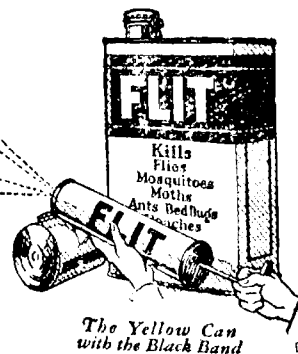
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VOL. XXXII.]

SEPTEMBER 1930

[No. 9.

THE CENTENARY OF BELGIAN INDEPENDENCE

By MR. S. S. BAJPAI, I.C.S.

A hundred years ago a nation was struggling for freedom. "The 23rd August: fireworks; the 24th August: King's birthday; the 25th August: revolution." Such was the programme of the fight from which the lower Netherlands, after centuries old peripatetics of political allegiance, emerged into the Kingdom of Belgium.

Perhaps no country in Europe, with the exception of Poland, has suffered so much as Belgium from international brigandage which an older diplomacy sanctioned to maintain what it called the balance of power. Like Poland, but less fortunate in that their trials lasted longer, the lower Netherlands served partly as a reserve of territory from which one great power could give satisfaction to another without any sacrifice of its own; and partly as a cockpit of territorial ambitions where, naturally, the one with the greatest might prevailed.

In 1814, however, they could have looked to a better future. The titanic struggle which ended in the over-throw of Napoleon was waged in the name of, and derived its strength from, the sacred cause of national independence and national self determination. But the gold had turned to dross in the very process of purification. In the hour of victory national independence was restricted by the

political hegemony of Europe of the Holy Alliance, and national self-determination meant no more than what the victors decided was best for other people.

Thus it was that the Treaty of Paris decreed that "the establishment of a just equilibrium in Europe demanding that Holland be constituted so as to be in a position to maintain its independence by its own resources, the countries comprised between the sea, the frontiers of France.....and the Meuse, shall be united in perpetuity to Holland." And in the "interests of both Holland and Belgium," the victors, "in virtue of their right of conquest," made Belgium dependent, so that Holland may be independent.

The Eight Articles formulated at the Conference of London (1814) foisted on Belgium a constitution which imposed on her an alien king, an irresponsible ministry, a legislature consisting of two chambers, one being manned exclusively by royal nominees, while the other, though apparently allowing equal representation to Holland and Belgium, in reality, thanks to the compliance to the royal will of Belgian officials, placed the Belgian element in almost perpetual minority to the Dutch: an equality of status among subjects which did not prevent a virtual Dutch monopoly of Government employment; a guaran-

tee of freedom for religious belief, which could scarcely make it attractive for Belgian Catholicism to hob-nob with Dutch Calvinism; and a crushing burden of national debt with which Belgium, for the most part, was in no way responsible.

It is true that during the sixteen years of the Union at least in one respect Belgium profited by the Dutch connection. It was a fertile country and rich in mineral resources; and its people had thriven as farmers and manufacturers. While before the Union the Belgians had no seaport of their own, now they had the canals and rivers of Holland as waterways, and Dutch colonies as markets, for the products of their industrial enterprise. And under the care of William I Belgian industries undoubtedly thrived, to which the prosperity of Ghent and Antwerp, unknown since the days of Charles V, and the very jealousy of the Dutch bore testimony.

But the two countries were fundamentally ill-mated, and the union carried the germs of its own dissolution. With the wisdom after the event, which is the privilege of the historian, it is possible to say that one thing alone might have saved Belgium for the House of Nassau, a dual monarchy with legislative and administrative separation after the Austro-Hungarian model. But Austria saw the revelation only after Sadowa, and the Dutch, more fortunate or less lucky, were saved that passage through the valley of humiliation.

As it was, the points of difference completely overshadowed any community of interests that may have existed between the two countries. Tradition, language, religion, even self-interest, were working for separation.

The Dutch, with two centuries of independence, had a tradition which rare valour and unique achievements had enriched. During the same period Belgium had a history of foreign dominion and a past that was glorious only for others. The instrument of union had still further emphasised the difference by giving Holland a country with almost twice its population as an "*accroissement de territoire*." A feeling of superiority amongst the Dutch was inevitable.

The grip of a common language in holding together elements that might otherwise tend to separate is well known. But national unity despite linguistic differences is as rare in objective reality as it is difficult, in theory, to achieve. The population of the Belgic provinces consisted of two portions: Flemish and Walloon. The Flemish, who occupied Flanders and the greater part of Brabant, forming about two-thirds of the whole, had a language which differed little from the Dutch. The Walloons in Hainault, Namur and Liege used a romance dialect akin to French. But in practice the difference between the Flemish and the Walloon had receded before the prevalence of French as a language of polite conversation and business correspondence. In effect, therefore, the cleavage between the Dutch and the Belgians was that of speech, manners, cultures and even civilizations. King William made a sustained effort to level this difference. Already in 1814 he had legalised the use of Dutch side by side with French. In 1819 the knowledge of Dutch was made indispensable for public employment. And three years later, the King rode rough shod over national consciousness and national predilection for French culture and speech by

naking Dutch the national language which must be used in all official intercourse.

The conflict of religious beliefs demonstrated even more clearly the impossibility of Holland and Belgium being able to coalesce. By the Eight Articles and the Constitution all religious cults were afforded equal protection and privileges, and all the king's subjects, without distinction of religious belief, were eligible to all dignities and offices under the Crown. But events were to show that such expectations of religious toleration were hardly justified. The sword of Alva had left an abiding monument to its proselytizing success in Belgian ultra-montanism which could scarcely admit to equality of favour, patronage and privileges Dutch Calvinists with Belgian Catholics. The lead was given by Maurice de Broglie, Bishop of Ghent, who declared that the taking of oath to the new constitution was treason towards the dearest interests of the Church. It was inevitable that the Papacy should be drawn into the conflict, though the accident of a moderate Pontiff occupying the seat of St. Peter avoided a serious complication. Nevertheless the Pope refused to sanction the appointment of Count de Méan to the archbishopric of Malines, till he had declared that he understood the oath to the constitution to imply only equal protection in civil matters to persons of all religious creeds. It became the fashion for Catholic *recusants* to accept the constitution "in the manner of Monsieur de Méan." Prosecution either actually degenerated into, or was in effect regarded as, persecution; and every day the breach between the Dutch king and his Belgian subjects grew wider.

In an atmosphere which was already sufficiently charged with religious acrimony William I, in his misguided zeal, introduced further controversy over education. Like Joseph II, but without his subtlety or his nobility of purpose, William sought partly to secularize and partly to nationalize education. And, like Joseph, he was bound to fail, partly because in both cases the royal interference was too precipitate, and partly because the will and means of the State were still unable to prevail against the organised discipline of the Church. William decreed that every candidate for the priesthood, before being admitted to an episcopal seminary, must pass a two years' course at the Collegium Philosophicum which he had founded at the university of Louvain; and later he forbade study at foreign universities under the pain of becoming ineligible for clerical or civil employment. Even more than the guarantee of religious equality, the interference with the choice of place and character of education alienated the clergy from the Dutch connection.

But laymen, no less than the clergy, were getting disgusted with a regime which apparently believed in making the political thralldom of Belgium, unattractive enough in all conscience, still more objectionable. The promise of equal opportunity of service from below and equal patronage from above was never translated into action. Government service, civil, diplomatic or military, in the higher ranks at any rate, continued to be manned predominantly by Dutchmen. Out of the seven ministers of State only one was Belgian. And no where was the situation better. It had been promised that in the time of peace the States General would be held

alternately in Holland and Belgium: in practice this was never carried out. The administration was centred at the Hague. Even the Court of Appeal was located in the Dutch capital, though the Belgian appeals outnumbered the Dutch in the proportion of five to one.

Reference has already been made to the inequity of making Belgium responsible for a debt with which she had never had any concern. And, as the financial situation of the United Netherlands grew worse, the Belgians were faced with greater burdens. The Waterloo campaign and, later, the rebellion of Java piled on expenditure which the Belgians were forced to share. To meet ever increasing deficits new sources of revenue had to be tapped. And the Government discovered two imposts which it would be impossible to exceed in unpopularity. The *mouture* was a virtual tax on bread and the *abbatage* an impost on butcher's meat. The first at any rate hit hardest the poorest classes amongst the Belgians. For, while they ate more bread, the Dutch preferred vegetables. In any case taxation of articles of staple food has never been a success, for it affects most the poorest classes who can least afford to pay. With so many measures that humiliated, disappointed or antagonized the Belgians, the union was doomed to disruption. As in England in the days of James I, people in Belgium deplored a union in which sacrifices overshadowed advantages. It was inevitable that discontent should find expression. But, despite the guarantee of a free press which the constitution had given, liberty of the press had never existed. When petitions for the redress of grievances were summarily dismissed by

those in power as "infamous," attacks in the press were a foregone conclusion. Some of the most honoured names in Belgian history, de Potter, Gendebien, Ducpetiaux, Rogier, Lebeau, voiced national grievances in the press, and, in consequence, were persecuted.

Thus William and his unpopular Government, of which Van Maanen was perhaps the most unpopular member, had succeeded in alienating the most influential parties in Belgium. The clerical and liberal elements were generally so antagonistic to each other that it needed the particularly besotted policy of the Dutch Government to combine them in solid opposition. Attacks on religious privileges of the Belgian clergy, coupled with the refusal of the most elementary demands of the liberals for some measure of responsibility, not only alienated elements whose enmity at all times would have been formidable, but actually succeeded in uniting mutually antagonistic parties whose joint opposition no amount of coercion could subdue.

This was the state of affairs in 1830. The hostile clergy and the disaffected liberals were wishing for a radical revision of the union. There was as yet no pronounced movement for cession. But now came the news of the July revolution in Paris, and, in the excitement with which spirits were then seething, repercussions of the Paris revolution were bound not only to be felt, but to re-echo. The performance in Brussels, on August 25, of Auber's opera, *La Muette de Portici*, treating, as it did, of the Neapolitan rising under Masaniello against Spanish domination with its striking appeal to popular passion and justifiable violence against misrule, gave the signal for revolt. The perfor-

mance roused the audience to a frenzied state of patriotic indignation and patriotic ardour, and the infection spread outside. A terrible riot ensued. The following day the movement assumed a more national aspect. The old Brabancon flag was raised, and the Dutch royal insignia were torn down from many buildings. From now onwards things went from bad to worse. For days, while in Brussels and elsewhere the revolutionary party was gaining the upper hand, King William's Government hesitated and parleyed. The mission of conciliation conducted by the Prince of Orange failed, because his instructions gave him no power to promise or guarantee any concession on behalf of the Government. And when Prince Frederick, on September 23, led an army to suppress the revolt, he was forced to retreat under a shower of bullets from the tiers of armed populace massed in the windows and doorways.

The withdrawal of this expedition, half coercive and entirely punitive, was decisive. The determination of those who wanted separation received direct encouragement, and hardened into an unalterable resolve to achieve their purpose. Even those who were hesitating and wondering at Government supineness abandoned a losing cause, and were converted to independence. The Belgian contingents went over to their compatriots, and the Dutch garrisons either surrendered or returned to Holland.

The Belgian Congress met at Brussels on November 10. The great question with which the representatives of the people were faced concerned their form of Government. There was no lack of republicans, and some maintained that nothing short of a republic

would justify the effort and bloodshed that had gone to shake the yoke of Holland. But the majority rightly surmised that, when France herself had retained a monarchical constitution, the creation of a Belgian Republic would involve them in a hopeless struggle with the implacable coalition of autocratic and dynastic Europe.

Even so, it was fortunate for Belgium that the Holy Alliance was virtually dead. But nothing could have prevented its resurrection, if the great European autocracies had not been fully occupied nearer home. The Polish revolution made it impossible for Russia, and undesirable for Prussia, to divert their attention elsewhere. Austria was simultaneously engaged in its unvarying task of suppressing all tentatives in Italy either for union or for independence. And between Prussia and Austria, thanks to the former's schemes for a Zollverein, there had revived the ancient distrust and suspicion which prevented both from acting separately or in concert. In England Grey had succeeded Wellington who perhaps more than any one else had been responsible for the Union. But it is doubtful whether even the Duke would have resorted to arms to preserve Belgium from the House of Nassau. And, finally, the threat of France to uphold the principle of non-intervention, if Prussia invaded Belgium on behalf of her Dutch kinsman, decided the latter power to stay its hand.

Nevertheless, as the architects of the Treaty of Paris, the Allies of 1814, into whose councils France had now been admitted, were resolved that Belgium could not have a destiny which their own providence had not determined. Through their mediation Holland and Belgium

were induced to accept an armistice. In the mean time the Congress at Brussels had decided upon the independence of Belgium and the retention of a monarchical constitution.

The Conference of the great powers in London accepted both these principles, namely, that Belgium should be independent and a monarchy. Everything now depended on the choice of the monarch by the Congress. Their first two selections, Augustus, Duke of Leuchtenberg, the son of Eugene Beauharnais, and Louis, Duke of Namours, son of Louis-Phillippe of France, were naturally unacceptable: the first, because the memories of a dreaded past were too recent to permit the revival of the Napoleonic tradition; and the second, because Europe would never tolerate any suspicion of Belgium dependence on France. As a matter of fact the selection of all scions of the houses of the great powers was expressly barred by the Conference of London. With the inspired choice of Leopold of Saxe-Coburg, which was found acceptable to all, the problem of Belgium was well on the way to solution. The 24 Articles laid down the ultimate terms governing the separation of Belgium from Holland. The price which Belgium had to pay for her independence was heavy. She had to renounce her pretensions on Luxemburg, only the western portion of which was given to her, and that only in exchange for certain portions of Limburg; the share of the debt with which she was saddled was still unfair and onerous; and the use of the Scheldt had to be paid for. William continued to be intractable in the hope of even better terms, and France had to besiege Antwerp, and English and French fleets had to blockade Holland, before the

Dutch King could be induced to refrain from over acts of hostility. In 1832 complete peace was restored; but it was not till five years later that William accepted in all loyalty the independence of Belgium under the 24 Articles.

If the importance of an event were to be judged by the strain and effort or the number of casualties that its occurrence involves, the Belgian Revolution was of little importance in international affairs. But if the consequences are a criterion, the achievement by Belgium of independence was of immense significance to Europe. In the first place, it marks the definite dissolution of the Holy Alliance, the abandonment in a first class question of its principle of armed intervention in defence of legitimacy, and the most striking breach in the settlement of Vienna. In the second, it was something much more than an isolated fact: it was a symptom, to a certain extent even a cause, of the changing conditions of modern Europe. It marks the first of many cracks in the bands of despotism which, despite the French Revolution, still continued to shackle most of Europe. As the eighteenth century advances, the grim revolt of nations against the rights of conquest continues. Italy both becomes independent and achieves unity. Greece had already overthrown Ottoman rule. And later a Pasha of Turkey carves out an independent patrimony for himself in Egypt. In Austria-Hungary, Spain and Portugal important modifications take place; and even in Germany, which remains the stronghold of reactionary tendencies, the monarchy emerges from the feudal to the national stage.

PEACE NEGOTIATIONS

[While regretting the failure of the peace negotiations we wish to add our own tribute of admiration to Sir Tej Bahadur Sapru and Mr. Jayakar for the patience, tact and perseverance which they brought to bear on their very difficult and delicate public work. Nor can we fail to appreciate the earnestness and sincerity of Lord Irwin who gave every facility to the negotiators to interview the Congress leaders in prison. It is most unfortunate that in spite of all such efforts the negotiations should have failed. And yet we dare hope this is by no means the end; for as we go to press we learn that Mr. Alexander of the Society of Friends has interviewed Mr. Gandhi in prison. May we hope that it will not be long before a settlement is reached and that the country will be relieved from the present tension.—Ed. I.R.]

THE documents and correspondence relating to the peace negotiations were released to the public on the 5th Sept. Sir Tej Bahadur Sapru and Mr. Jayakar have published in full the letters which passed between them and the Congress leaders on the one hand and between them and the Viceroy on the other. In so doing they expressed their regret that the negotiations had failed.

The basis of the negotiations was two statements by Pandit Motilal Nehru:

I. The Pandit's interview with Mr. George Slocombe on June 20.

II. Mr. Slocombe's statement submitted to Pandit Motilal and approved by him.

On the basis of these documents Sir Tej Bahadur Sapru and Mr. Jayakar requested the Viceroy in their letter of July 13 to afford them facilities to see Mr. Gandhi, Pandit Motilal and Pandit Jawaharlal in gaol, without any gaol officer being present. Lord Irwin's reply, giving them the desired permission, reiterated the statement that he had embodied in his speech to the Central Legislature, indicating his attitude to the constitutional issue.

MR. GANDHI'S NOTES TO THE NEHRUS

The two peace-intermediaries had long conversations with Mr. Gandhi in Yerravada gaol on July 23 and 24. The outcome of it was that he gave a note and a letter to be handed over to the Nehrus in Naini gaol at

Allahabad. The note, among other things, urged:

[I. That the Conference be restricted to a discussion of the safe-guards that may be necessary in connection with full self-government during the period of transition.

II. Simultaneous calling off of civil disobedience and the withdrawal of the Ordinances and release of Satyagraha and political prisoners.

Further Mr. Gandhi stated that he would reserve to himself

the liberty of testing every Swaraj scheme by its ability to satisfy the object underlying the 11 points mentioned in my letter to the Viceroy.

The letter to Pandit Motilal stated that "Pandit Jawaharlal's must be the final voice," and that he (Mr. Gandhi) "should have no hesitation in supporting any stronger position (than that adopted in the note) up to the letter of the Lahore resolution." He would be no party to a truce which would undo the position at which the country has arrived to-day.

THE NEHRUS' POSITION

Sir Tej Bahadur and Mr. Jayakar saw the Nehrus on July 27 and 28. The latter gave a note and a letter from Pandit Jawaharlal to be taken to Mr. Gandhi. In the note the Nehrus stated their feeling that "we are unlikely to achieve anything (at the Round Table Conference) unless an agreement on all vital matters is previously arrived at," and that being out of touch with the National movement and the outside world, they could not take upon themselves the responsibility of taking any definite step without the fullest consultation with their colleagues of the Working

Committee and Gandhiji. Pandit Jawaharlal, in his letter, expressed his doubt as to whether Gandhiji's attitude towards the constitutional issue (as expressed in (1) of his note) "fits in with our pledges or our position or with the realities of to-day." For himself he "delighted in warfare." He was also "a protestant" regarding the 11 points, as they could not take the place of Independence.

MR. GANDHI'S REVISED TERMS

Mr. Jayakar, going back to Poona, saw Mr. Gandhi alone on the 31st July and 1st and 2nd of August, when the latter dictated to him the following notes:

- (1) No constitutional scheme would be acceptable to Mr. Gandhi which did not contain a clause allowing India the right to secede from the Empire at her desire and another clause which gave the right and power to India to deal satisfactorily with his eleven points.
- (2) The Viceroy should be made aware of this position. Mr. Gandhi would also insist at the Conference on a clause giving India the right to have examined by an independent tribunal all the British claims and concessions given to Britishers in the past.

CONGRESS LEADERS' NOTE

The next event was the joint interview in Yerravada gaol on the 14th and 15th August between Mr. Jayakar and Dr. Sapru on the one side and Mr. Gandhi, Mrs. Naidu, Mr. Daulatram, the Nehrus and Dr. Syed Mahmud, on the other. The result was a letter signed by the Congress leaders in the course of which they said among other things:

The following is the utmost response it is possible for us to make to your friendly endeavour.

The language used by the Viceroy in the reply given to your letter about the Conference is too vague to enable us to assess its value nor are we in a position to say anything authoritative without reference to a properly constituted meeting of the Working Committee of the Congress and if necessary the A.L.C.C.; but for us individually no solution will be satisfactory unless (a) it recognizes, in as many words, the right of India to secede at will from the British Empire, (b) it gives to India complete National Government responsible to her people, including control of the Defence forces and economic control, and covers all the eleven points raised in Gandhiji's letter to the Viceroy, and (c) it gives to India the right to refer if necessary to an independent tribunal

such British claims, concessions and the like, including the so-called public debt of India, as may seem to the National Government to be unjust or not in the interest of the people of India.

Note:—Such adjustments as may be necessitated in the interests of India during the transference of power to be determined by India's chosen representatives.

The negotiators then interviewed the Viceroy between the 25th and 27th August. His Excellency, while appreciating the spirit in which they had undertaken the work, declared:

I do not think any useful purpose would be served by my attempting to deal in detail with the suggestions they made and I must frankly say I regard the discussion on the basis of the proposals contained in the letter as impossible.

Finally Sir Tej Bahadur and Mr. Jayakar also published some important notes of conversations with the Viceroy on various other points raised in the Congress leaders' letter. Only on one point, *viz.*, the question of the repudiation of debts, H. E. felt himself obliged to correct the joint statement of Sir Tej Bahadur and Mr. Jayakar, with a view to clear any misunderstanding of the Government's attitude.

SAVAGE

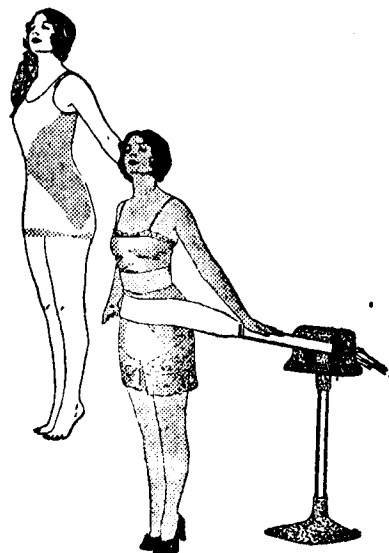
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Full particulars on page 9 Advt Section,
E. Nov. '30.

Indian States in the Federation

BY PROF. HARICHARAN MUKERJI

Midnapur College, Midnapur.

THE question of the Indian States presents the greatest obstacle to the formation of an Indian Federation. These states are so numerous and at such various stages of political evolution ranging from the patriarchal to some faint approach to the representative type of government that one is quite bewildered when one thinks of bringing together these heterogeneous elements under one union. The rulers of many of these states have often professed their sympathy for the efforts of the British Indians to establish a responsible government in India but these professions have not been followed up in actual practice. Rather on the contrary the Princes have very often acted in a manner which leaves very little room for doubt that they are afraid of the introduction of responsibility in the central government. This will be quite evident from the agitation which consummated in the appointment of the Butler Commission. Now this fear on the part of the Princes is not at all unnatural for no one likes to be deprived of the rights and privileges he has been enjoying from the very beginning. Such a sacrifice can be least expected from a class of people like these princes who are extremely jealous of outside interference and dreadfully in earnest in safeguarding their cherished privileges. It will serve no useful purpose in bewailing this tendency. We should do well to take note of it and try to draw up some such constitution for India which, while conceding to the people the substance of independence, will effectively safeguard the prerogatives of the Princes and will assure them of an honourable place within the federation.

gatives of the Princes and will assure them of an honourable place within the federation.

All the constitution-makers from Mr. Montagu downwards have envisaged a federation for India of which the states will form an integral part but they have always fought shy of making any concrete proposal, always taking refuge under the excuse that it will be not at all wise to force the pace, leaving it to time and the free will of the Princes to fall in with this scheme. But as it has been wisely pointed out by the Rt. Hon. Sastri that if this choice of entering the federation be conditional on the assent of 600 and odd states at all stages of development we shall have to wait till the Greek Calends. Mr. Montagu suggested the formation of a Privy Council along with the Chamber of Princes to give them an opportunity to discuss questions in which they are vitally concerned and of recording their opinions on all such questions. But this part of the recommendation was not given effect to. Sir Hari Singh Gour in his valuable memorandum attached to the Central Committee's Reports elaborates this scheme which in its turn was adopted almost in its entirety in the Simon Report. But the one great defect of this scheme is that the Privy Council if it is to wield real power must usurp to a certain extent the power of the Indian Legislature, will be looked on with undisguised suspicion and jealousy by the latter and hence will be distinctly a retrograde step. This objection has been sought to be answered by Sir Hari Singh by suggesting that this Privy Council will be only competent to

discuss matters which for the time being will be outside the jurisdiction of the Indian legislature *i.e.* reserved subjects which will be dealt with not by the Governor-General-in-Council but by the Governor-General himself *viz.*, questions dealing with the army and foreign affairs. But this after all can be a temporary makeshift for the Indian public will not surely remain contented with this limitation upon its powers for any length of time. In the course of a decade or two at the utmost all the departments of the Government of India will pass under popular control and then this Privy Council will be an anachronism and the question of associating the Princes in the government of the country will have to be grappled with once again. The signatories to the Nehru Report do not discuss at length this aspect of the question, all their efforts being concentrated in refuting the plea of the princes that in a reformed constitution their relations will be with the Viceroy as the representative of the crown with whom they have entered into personal contracts and not with the Governor-General-in-Council.

The Princes have for some time been demanding an effective voice in the counsels of the Empire. To this they are surely entitled in consideration of their importance and their services to the state. But this can only be possible if they are willing to enter the federation which will at the same time imply to a certain extent the loss of their autonomy. But considering all things it will be surely wiser on their part to make this sacrifice for the privilege of entering on an extended sphere of activities. Now the question is what will be the nature of this federation. The peculiar circumstances that prevail

in contemporary India at once suggest a federation of the type which existed in pre-war Germany which at that time was composed of Prussia which was by far the most important member possessing a territory three times as large as all the other states of the union put together, a population three-fifths that of all Germany and a large number of independent principalities, great and small, of which the rulers were as jealous of power and prestige and as intolerant of criticism as our Indian Princes. Here then we are likely to exclaim was a state of things which was the nearest approximation to the present day India. But if we pause to examine critically we shall find that there are insuperable difficulties in copying this model. For though in theory the Bundesrat, the federal assembly was the most important legislative, administrative and judicial body in practice it had surrendered all these powers to Prussia which, with its 21 representatives and the Imperial Chancellor who was the leader of the Prussian contingent, ran the whole show. In our case British India corresponds to a certain extent to Prussia but it will be surely madness to expect that the states will be ready to surrender to the former their powers of general administration and legislation for the whole of India when they will be component parts of the union. Moreover they will surely resent attempts at centralisation of powers on the part of the Indian legislature, a tendency which was becoming more and more noticeable in pre-war Germany. On the other hand the British Indians too are not likely to acquiesce in a system where the popular control was far from adequate whether in the field of legislation or administration ;

for the popular house the Reichstag was merely an advisory body having very little power of initiating legislation. If the German constitution be ruled out as a model for our imitation we shall do well to turn to America which is likely to be of great help to us. It is a federation of some 48 states at various stages of development spread over a vast tract of land containing a people of mixed origin, speaking a great variety of tongues and belonging to various religious faiths. Here in this respect at least there is a great deal of similarity with India. But we are here solely concerned with the constitution of the component parts *i.e.* the states in order to see whether the Princes will be willing to enter into this sort of federation which will guarantee to them the continued enjoyment of a large part of their powers. In the American constitution though the states are not exactly sovereign bodies still in the management of their internal affairs they exercise the greatest amount of freedom. All civil and religious rights of the citizens, the education of the people, the regulation of the suffrage, of the rules of marriage, the legal relations of husband and wife, of parent and child, the power of masters over servants and the whole law of principal and agent are left under state supervision. The latter also regulate partnership, debt and credit and insurance ; they constitute all corporations both private and municipal. They control the possession, distribution and use of property, the exercise of trade and all contract relations ; and they formulate and administer all criminal law except only such which concerns crimes committed against the United States, or on the high seas, or

against the law of nations. The only powers which have been reserved for the federal government are the following—to control the monetary system of the country, to maintain post offices and post roads, to grant patents and copyrights, to deal with crimes on the high seas or against the law of nations, to shape the foreign relations of the country, to declare war and control the military forces of the nation and to regulate commerce both with foreign countries and among the states. The federal government also concerns itself with naturalisation and uniform laws concerning bankruptcy. Besides all this Congress is charged with the power of laying and collecting taxes, duties, imports and excises for the support of the government of the Union, the payment of its debts and the promotion of common defence and welfare. Now it will be evident from this enumeration that the Princes will lose very little by falling in with this scheme for the powers which they will have to part with are already largely exercised by the Government of India. But by joining the Union they will themselves be able to influence the decisions of the Government of India to a considerable extent and at the same time they will be left in possession of extensive powers, patronage and initiative. All residuary powers which have not been specifically made over to the federal government will vest in them. They will be thus the component parts of the Union exercising almost unlimited powers within their own jurisdiction owing allegiance to a superior body for the sake of the common good that will accrue from it.

As regards the constitution of the Assembly and the Council of State we may also copy

the American models. The Assembly will entirely consist of popular representatives, directly elected, roughly on the basis of one representative for every one million people. So there will be approximately about 325 members representing the whole of India including the Indian States which will return about 75 members. The Council of State will represent the federal principle upon which the Government will rest, for its members will represent not the people of the Union but the constituent states. There may be 2 or 3 representatives from each of the provinces as well as the larger states which maintain direct relations with the Government of India, the smaller states jointly sending a number from amongst them. The representatives of the states may for the time being be the nominees of the durbars and they will be required to vote together and under instructions from their Governments as in the German Bundesrat, so that both the houses of the legislature will enjoy concurrent powers of legislation except in the matter of taxation in which the lower house will enjoy supreme power, the fears of the Princes may be completely set at rest for any bill which originates in the lower house but is not to their liking may be thrown out by the upper house in which if they combine among themselves, they will have a clear majority. But it may be necessary to introduce some provisions like those of the Parliamentary Act of 1911 to end deadlocks between the two houses. The Viceroy also may be armed with special powers during the tentative period to safeguard the interests of the Princes. All these details may be worked out by a mixed Commission consisting of the nominees of the Princes and the people.

In the economic adjustment that is to be made the states are not at all likely to be sufferers to any considerable extent. They

have long been agitating for some sort of readjustment and the federal scheme will only give constitutional sanction to the state of things that already now exists. The maritime customs, posts, telegraphs and railways, the profits of the Savings Banks, a certain proportion of the income tax will be central heads of income whereas the rest will be provincial or state heads. From this it will be evident that no fresh heavy burdens are likely to be imposed upon the states and they will have no reason to set their face against the scheme on economic grounds.

The constitution also will provide for the establishment of a supreme court in which all disputes arising out of treaties, engagements and sanads etc., will have to be referred. It will in addition to this perform all the functions of the Supreme Court in America.

But all this pre-supposes that there will be a real change of heart in the Princes and instead of professing mere lip sympathy for the aspirations of the Indian people they will demonstrate the sincerity of their motives by waiving their claim to have relations only with the British Crown through its representative the Viceroy, by liberalising their governments, establishing representative institutions and by introducing an element of responsibility in their state legislature and above all by giving effect to the resolution moved by H. H. the Maharaja of Bikaner in the Chamber of Princes urging that where such conditions did not already exist—

- (a) The Princes should have a fixed privy purse.
- (b) There should be security in the public services; and
- (c) There should be an independent judiciary.

We may also add to this by saying that the personal liberty of the subjects be safeguarded and that no man be arrested except on a warrant from a magistrate and he must be produced in a court of law without delay.

By doing all this the Princes will not only be helping the British Indians in the realisation of their most cherished dreams but will give a fresh lease of life to their own power by establishing themselves securely in the love and respect of their own subjects.

THE TEACHING OF ENGLISH IN INDIA

By MR. E. H. ANDERSON

Boscombe, England.

IN the teaching of English in India ought we to lay the emphasis on the speaking or on the reading and understanding of the languages? Ought we, as the method books would put it, to demand a *creative* knowledge of the language at all stages of the school course, or ought we, in planning our course, to provide for a gradual development from a *receptive* to a *creative* knowledge of the language. That is the crux of language teaching in India, and to this simple issue it was, that the problem was narrowed down by Dr. West at the last Imperial Conference on Education held at Whitehall in 1927.

During the last twenty years one has heard much of the Direct Method in India, but the advocates of the method have often been blind enthusiasts, whose advocacy has taken the unfortunate form of foisting a new method on teachers who are not convinced of its efficacy. Considerable confusion has been the result, and perhaps no better proof can be given of the fact that the method has been but imperfectly understood than by inviting attention to some of the readers that have appeared in recent years.

In a prepatory note to a series that has been extensively used in schools the writer states that one of the features of the Direct Method is the exclusion of lists of new words from the lessons. In another equally popular series the assumption is made that a lesson cast in dialogue form necessarily meets the requirements of the Direct Method. A third and a fourth series provide what are virtually elementary books on phonetics as first

readers. A fifth series, by way of compromise, provides in its first reader a text of more or less disconnected sentences for reading, but oddly enough refers the teacher to Dr. Jespersen for guidance. In all these readers the view is held that the alphabet should not be taught "in the old-fashioned way", but this anomaly occurs in those of them in which there are primers, namely, the exclusion of the alphabet from the primer, but its inclusion in the first reader. In a more recent series there is the innovation of the alphabet on the inner cover of the primer.

With books such as these before him, the teacher begins to wonder whether language or reading is the Direct Method's chief concern. Occasionally one finds the opinion expressed, that in practice the Direct Method brings about the suspension of all teaching of a discerning nature. While the psychology of the method is admitted to be sound, the false sentiment that seems always to accompany it is felt to be wrong—the attitude of mind that would, for sentimental reasons, object to Prof. Palmer's bold statement of the root idea of the Direct Method:

'To *learn* a word (or word-group) means the same thing as *memorize* it; in order to *memorize* it we must *articulate* it (either audibly or mentally).'

The dictum that the mother-tongue "should, as far as possible, be banished from the classroom" strikes most teachers as being wholly artificial, and at any rate not sufficiently explicit to be really helpful; for it is the common experience of teachers of the lower

classes that the mother-tongue is the most potent medium of expression for the explanation of facts as distinguished from the acquisition of turns of expression. As regards the bugbear of conversation—not Prof. Palmer's 'conventional conversation'—one finds even in a first book the direction "Make the pupils converse about—", when as yet they can barely frame a sentence of their own. The teacher knows it is absurd, but continues the pretence of 'oral composition' in deference to the fashion of the day—by doing most of the talking himself.

Language, we have been told, is three parts idiom, and idiom cannot be taught by rules. It is acquired by a direct assimilation of forms by use and repetition, more often than not. Hence, of course, Dr. Jespersen's motto for the language room: 'Away with lists and rules. Practise what is right again and again!' And it is idiom that is the Direct Method's chief concern, and certainly its only claim to separate mention as a special method. To speak then of teaching the science of grammar by the Direct Method is obviously absurd. Of course much practical grammar (the conjugations, for example) is taught incidentally in oral work; but there comes a stage when grammatical facts have to be taught in some order, when for the convenience of its terminology formal grammar has to be taught. With the teaching of such grammar the Direct Method has nothing whatever to do. Yet it is not uncommon to find in India catechisms of grammar and grammars furnished with copious illustrative material labelled 'Grammar by the Direct Method', as if the method furnished a special means of presentation of the science of grammar. As a matter

of fact, since grammar deals with facts, facts that can be described by means of definitions and rules, it ought, at any rate in the lower classes, to be taught in the mother-tongue, and not by the 'conversational' methods of the catechism.

It was not so long ago that grammar was scarcely taught at all, under the mistaken notion that the Direct Method made it no longer necessary to teach it. It is now, however, gradually coming into its own again, though largely owing to the common belief that it teaches you 'how to write correctly', that it bestows a creative knowledge of language.

Enough has, it is hoped, been said to show how the pendulum has swung from one extreme to the other. It is to be hoped that the discussion at the imperial conference will have the effect of securing due recognition of the fact that a receptive knowledge of English is not to be despised; for much of the confusion of the present day in matters relating to the teaching of English in India is the result of a wrong emphasis. What needs general recognition—more especially at the training schools—is some such principle as 'from the receptive to the creative.' With such a principle formulated small boys of the First Form would no longer be asked to write stories in their own words, but would be given work (chiefly word and sentence building) that would form some sort of a foundation for the edifice of free composition to be erected on it in the Fifth and Sixth Forms, thus making a creative knowledge of English the ultimate and not the immediate aim of instruction in the school course.

THE ECONOMICS OF TOBACCO IN MADRAS

BY MR. V. G. RAMAKRISHNA AYYAR, M.A., F. R. ECON. S.

IN dealing with the question of new sources of revenue for Provincial Governments, the Indian Taxation Inquiry Committee have recommended the taxation of tobacco. That tobacco is one of the suitable object of taxation in all civilised countries is now admitted. It is a conventional luxury and affords a considerable revenue in many countries. This is a matter well worth the investigation of our provincial Governments.

So far as the Madras province is concerned, there is nothing new in the plan of taxation of tobacco. As early as the years 1811 and 1820 in Madras, regulations were passed for the taxation of tobacco. The regulation of 1811 established a state monopoly of country tobacco in Coimbatore, Malabar and S. Canara. Cultivation was not allowed except under license and licenses were not given except for areas which would yield 10 maunds or more at the average rate of cultivation. The tobacco that was grown in such areas was purchased by the Government at a rate fixed with reference to the average cost of imported tobacco. Sales were allowed only at specified places and at rates settled by Government. In order to regulate the transport and to prevent illicit cultivation, possession or sale, there were elaborate regulations. The Famine Commission of 1880 gives the following figures for the average yield of the tobacco monopoly.

	£.
1820—1830	72,800
1830—1840	72,908
1840—1850	87,572
1850—1853	78,800

No further details are available and it is not also known as to how the monopoly came to an end. It is interesting to add that corresponding taxation in the States of Travancore and Cochin has continued to give a good return up-to-date.

It is interesting to note that a tax on tobacco had been in existence for a long time in the city of Madras. Under Regulation III of 1820 severe restrictions had to be imposed on cultivation at any place within 20 miles of the city area. No detailed information is available as to the nature of the tax or the reason for its abolition but it is believed that one reason for its abolition was the increasing difficulty of coping with the smuggling that took place.

In this connection reference may be made to the plans adopted in the two States of Travancore and Cochin. In Travancore state monopoly prevailed till the year 1862 and in that year an import duty on tobacco was substituted. Cultivation of tobacco is now prohibited and the bulk of the revenue is derived from import duties. The import of unmanufactured tobacco is permitted only by specified routes. There are also rules for the kind of tobacco that may be so imported. All persons who import tobacco are required to take out licenses and the duty is paid at the time of import but in the case of merchants importing in large quantities, they are allowed to stock the commodity in bonded warehouses and to pay the duty on removal. Jaffna tobacco pays Rs. 110 per candy (i.e. 600 lbs). Coimbatore and Tinnevely tobacco pay Rs. 100 per candy. All dealers are licensed and with a view to

check smuggling, no unlicensed person is allowed to possess more than half a pound of tobacco within half a mile of the frontier or more than 5 lbs in any other part of the frontier taluks.

In Cochin also cultivation of tobacco is prohibited. Imports in excess of one pound of smoking tobacco are prohibited except under permit. A license is required for sale of tobacco. There are 2 kinds of shops A & B and both are sold by auction. Class A shops may import and sell wholesale only and such shops are 2 or 3 in each taluk. Class B shops may only buy from Class A shops and may sell by retail. There are about 900 Class B shops. Tobaccos made in the European fashion are excepted.

The acreage under tobacco in British India is just over a million acres, but the important centres of cultivation are concentrated in particular places in every province. The question of taxation of tobacco was considered by the Madras Government shortly after the Reforms, and they came to the conclusion that it was a reasonable source of revenue. Besides the fact that it is being cultivated in small patches in all parts of the province, the chief centres of cultivation on a large scale are Coimbatore, Vizagapatam, Guntur and the Agency tracts.

For the manufacture of cigars, there are 2 large scale factories and 14 smaller factories in Madras. In addition, cigar-making is a cottage industry in Madras.

Under the Scheduled Taxes Rules, a tax on luxury is a provincial tax. So the question arises—will a tax on tobacco pay in Madras? A tax on tobacco either on the acreage under cultivation or on the manufactured product

exported out of the Presidency seems to be feasible. The total area cultivated in our province has been estimated to be well over 2,00,000 acres with a yield of about 116,000 tons so that the normal yield per acre may be put at about 1100 lbs. The value of tobacco exported from the Madras Presidency by sea has been reckoned at about Rs. 120 lakhs of rupees. If local bodies in our province are permitted to levy the tax, the following facts will be found interesting and useful. On an average over 200,000 acres are cultivated and the total yield cover to over a lakh of tons. The value of the crop at an average of Rs. 1000 a ton amounts to over 10 crores of rupees. An excise duty of one per cent *ad valorem* may yield about Rs. 10 lakhs. In conclusion it may be added that there is absolutely no danger of competition from Native States like Travancore and Cochin and Foreign possessions like French India. In the case of tobacco, the cause for complaint, if any has so far been on the part of the neighbours of British India which tax tobacco while the British possessions do not.

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NAGANANDA

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JIMUTAVAHANA was a young prince of the Vidyadharas, an Order of celestial beings. His father Jimutaketu, the Emperor of the Vidyadharas, ruled over his Empire for a very long time. He enjoyed the pleasures of life in his youth and he succeeded in spreading his name and fame throughout his Empire. When he grew old he retired to a hermitage in the forest to spend his last days in penance and austerities, entrusting the work of administration to his son Jimutavahana. The son, like the father, was able to keep the subjects in ways of virtue and to bring happiness to the good people.

When he found that his presence in the kingdom was not wanted for peace and security, he placed his chief minister in complete charge of the administration and retired to the forest to serve his aged parents.

His friends were trying to persuade him to lead a more comfortable life, befitting his age and position. But nothing changed him; his only desire was to serve.

After spending a long time in one part of the forest, Jimutaketu found that there was a scarcity of roots and fruits, of fire-wood, grass and flowers, things essential for the penance. So he desired that his son should seek another abode for them. Jimutavahana started with his friends to another part of the forest called the Malaya mountains, where he thought of arranging for the dwelling of his parents. That was a beautiful part of the forest. * * *

The whole environment created a change even in the mind of Jimutavahana. His emotions, till then vigorously repressed, began to be stirred.

It was a grove where the ascetics were performing penance. But even a hermitage is not an improbable place for a love romance.

It happened at this time that Visvavasu the Emperor of the Siddhas, another Order of celestial beings, had a daughter named Malayavati. She was a very handsome maiden. She had already passed the age when she

ought to have secured a husband; still she was unmarried. She went to a temple dedicated to the Goddess Durga close by the hermitage where Jimutavahana had decided to arrange for the abode of his parents. She was spending her days at the temple praying to the Goddess, trying to please Her by playing on a Veena. Days rolled on. The Goddess was showing no sign of favour. Her companions were getting impatient. But she was firm in her devotion. She was worshipping the Goddess, playing on her Veena as usual, when one day Jimutavahana entered the neighbouring hermitage with his friends looking for a suitable abode for his parents.

The music was enchanting. The deer and the wild animals on hearing the music, stood listening, motionless, with their necks slightly bent, the half-eaten grass falling off their gently open mouths, with one ear cocked and the eyes half-closed. On hearing this enchanting music Jimutavahana's curiosity was roused. From the gentle strokes of the strings and from the prominence of particular notes, he knew that it must be a woman; he knew also from the sweetness of the notes that it must be a celestial woman. His friends tried to persuade him to enter the temple. He decided to go to the temple more because of his desire to worship the Goddess than because of the charm of the music. He was afraid that the musician might be someone they should not see. So he decided to wait under a Tamala tree and to listen till she left the temple. Jimutavahana's heart began slowly to show signs of being moved by the charm of the music, and more by the inferred charm of the musician. He was eager to know who the musician could be. He listened with rapt attention. He could overhear the conversation within the temple. From the conversation he found out that the musician was an unmarried maiden. There is no harm in going into the temple if she is unmarried and if she is only a maiden. He wished to

enter the temple and see her. But she might leave the temple on seeing them, through bashfulness. So he decided to wait some-time more, but meanwhile to peep in through some creepers. Within the temple was a maiden of heavenly beauty. She had her companions with her. Her voice was sweet to the ears; but her form was sweeter to the eyes. * * * *

From the conversation it transpired that she had already a dream one night, in which the Goddess appeared before her and told her how much she was pleased with her devotion and with her skill, and she assured her that soon she would be united to the Emperor of the Vidyadharas. This was the right time for Jimutavahana, the Emperor of the Vidyadharas to enter the temple, under pretence of worshipping the Goddess. He was hesitating. But all his friends dragged him in. The maiden was startled at the appearance of strangers. She desired to go away. But how could she, a maiden, leave the place without doing honour to the guests? It was her duty as a maiden. The faces of Malayavati and Jimutavahana showed signs of mutual affection. They could not stand in each other's presence; more so was it the case with the maiden. Still she could not completely restrain herself from a stealthy glance at him. They had scarcely time to seat themselves when a young ascetic intervened. It was time for her to return to the hermitage. The time was high noon. They had to part. They did not know even each other's name, to say nothing of particulars regarding birth, parentage and rank.

Visvvasu, the Emperor of the Siddhas, and father of Malayavati, had already an eye on Jimutavahana. He was anxious to give his daughter in marriage to him. He had heard of the fame of Jimutavahana. Visvvasu sent his son Mitravasus to Jimutavahana to offer him his daughter's hand.

Meanwhile both Jimutavahana and Malayavati were suffering the pangs of love. There was no place cool enough where she could find peace for her afflicted heart. Jimutavahana was also full of anxieties. He

was always thinking of Malayavati. He did not know who she was, where and how to meet her. What were his prospects with her? As days passed on, he began to show signs of neglect even in his duties; he was less earnest in his service of the aged parents. One day he wanted to go to the grove so that he could see the place where in his fancy he used to meet his beloved, and thus find solace. He did not know that she was actually in the place. He went straight into the grove with his friends. Malayavati and her companions stealthily retired from the place and concealed themselves behind a tree. Jimutavahana began to describe to his friends how he used to meet her in that grove, how she was angry when he was late, how she used to weep, and how he used to console her. Malayavati was overhearing the whole conversation. He must be describing some one else. None of the incidents narrated by him were known to her. He had not even seen her in that grove. They had met only once, and that was in the temple. She could not be the object of his description. He must be certainly in love with some one else. She had no hopes. But her companions tried to console her asking her to wait till the end of the story. Perhaps he had seen her in that grove unobserved by them. After narrating various incidents which he had pictured in his dreams of her, Jimutavahana began to paint the likeness of his beloved from his memory on the rock with colours collected from the woods.

It was at this time that Mitravasus went to the hermitage to see Jimutavahana. He was told that Jimutavahana was in the grove and he went to that place. Jimutavahana's friends concealed the picture with some leaves and they welcomed Mitravasus. After formal greetings Mitravasus revealed to Jimutavahana the mission of his journey. Jimutavahana did not know that he was offered the hands of the very maiden for whose sake he was undergoing all those terrible mental pangs. This was a critical moment for Malayavati. What will Jimutavahana say? Will he accept the offer? If he is in love with somebody else, how could he? If she be not the object of his love, what

hope had she? Jimutavahana was in a dilemma. He did not wish to make an unceremonious refusal of an offer coming from such a source; at the same time he could not accept it. He evaded the difficulty with the excuse that his heart was given over to another, that he was not his own master to give his heart away. He meant inwardly that he was in love with some one else, but he wanted Mitravasus to understand that he was serving his parents and as such he was not free to make the choice. Mitravasus promised to speak to Jimutavahana's parents and get their consent.

Jimutavahana's heart was already given over to another. Malayavati did not take it in the sense in which Mitravasus took it. She had no hopes. It was too much for her. She swooned but she was consoled by her friends. She decided to put an end to her life. Why should she live, how could she live after hearing those words, those unmistakable words from the very mouth of Jimutavahana? She wanted to be alone so that she could hang herself from the branch of the tree then and there. She asked her friends to go and see if her brother had gone far, so that she could retire from the place unnoticed by anyone. Her friends obeyed her, but they feared that she might do something rash in her then state of mind. So they did not go far, but watched from behind the trees. Malayavati took advantage of her supposed loneliness. She put a rope round her neck and she was about to jump down. But the friends of Malayavati raised an alarm. Jimutavahana was ready at hand to save her life. Mutual explanations revealed the true facts. The picture of Malayavati painted by Jimutavahana was enough proof to assure her that he was in love with her and no one else.

Misunderstandings, suspicions, jealousy, fears and anxieties, grief and despondency, all the inevitable preliminaries of a really romantic union of two lovers had vanished and true love had its reward. The marriage was celebrated on a grand scale, in accordance with the rank of the couple.

The marriage of the young couple was not the end of their troubles, nor was it the end

of the story. It was really the beginning of the true romance of the life of Jimutavahana.

* * * *

He was longing for an opportunity to serve the whole world, to do the big thing in life by which sorrow could be wiped off from the world.

There was trouble in his Empire as a result of his continued absence. Mitravasus reported to him soon after the marriage that his Kingdom was being attacked by a rival to the throne and that the whole host of the Siddhas in the Empire of his father Visvvasus was ready to resist and attack. Was it worth while to cause so much loss of life in a battle simply to retain his claims to the throne? His ambition was to help and to serve. War is cruelty. He was prepared to sacrifice his body unsolicited for the sake of others. How could he be a party to perpetrate cruelty for the sake of a throne? Suffering in the world was his only enemy. He saw no enemies anywhere else. He wanted to persuade Mitravasus to withdraw from the battle. But Mitravasus was not the person to listen to a sermon on mercy and self-sacrifice. So Jimutavahana arranged that they should talk over the matter further and thus he postponed the decision for the time being.

Jimutavahana was in a meditative mood. His choice was between the hermitage and the royal throne. He was by claim of descent the Emperor of the Vidyadharas. He was the son-in-law of the Emperor of the Siddhas. His Kingdom was secure, he had only to return to the Kingdom. He could have all the pleasures of life, all the pomp of an Empire, all the splendour of royalty. He was happily wedded. There was nothing to make him unhappy. His friends wondered how he could be unhappy. The throne had no charms for him. A wilderness promised him more happiness. * * * *

Jimutavahana and Mitravasus met on the mountains overlooking the sea. In front of them Jimutavahana saw the valleys of the Mountains white in colour. He had heard that the valleys of the Malaya mountains were

white in colour. But Mitravasu told him that the white colour that he saw in front was due to the heaps of bones of Nagas killed in that place. Jimutavahana was very much touched at the sight. Certainly numbers of Nagas must have been killed in that place. What could the occasion be for such a terrible cruelty? Mitravasu told him that they all did not die together. Then he narrated the gruesome tale.

Garuda, the King of birds, was the born enemy of the Nagas. He began to attack them in their native land and eat them up. The King of the Nagas was afraid that the entire race of the Nagas might be exterminated by the powerful and irresistible enemy. He came to an agreement with Garuda. * * * The King undertook to send a Naga every day to the sea-shore, where Garuda could eat. The offer was accepted. According to this arrangement Garuda was eating a Naga every day in that very place, and as years rolled on the bones of these unhappy Nagas formed into an immense white heap. Jimutavahana was very much overcome with pity and anger at this tale. He wished so much that by giving up his body he could save the life of one Naga at least.

At this time Mitravasu was summoned by his father on urgent business. Mitravasu warned Jimutavahana not to stay long in that place which was exposed to all kinds of dangers. Jimutavahana was left alone. He descended from the mountain to the sea-shore. Proceeding a little he heard a pitiable cry. He could understand that it was the wailing of a bereaved mother. He could distinctly hear the words, "Son, how can I look on you when you will be killed?" Jimutavahana turned his steps in the direction from which the sound was heard. He wanted to know who it was, and what the cause of the distress could be. He came in sight of an elderly woman accompanied by her young son. His name was Shankhachooda. They belonged to the Naga race. To the mother the whole land of the Nagas would be immersed in darkness without the face of her son to light up the place. Garuda, the heartless Garuda would swallow up his

body. His body was very tender; it had not even been exposed to the rays of the sun till then. The Officer of the Naga King was there to see that one of the Nagas presented himself on the sea-shore to be eaten up by Garuda. He was getting impatient. The time for the approach of Garuda was nearing. The aged mother deluded by her fondness for the son did not understand the gravity of the king's command. He was urging Shankhachooda to proceed. The son was very cheerful, he knew that he was sacrificing his life to do his duty to his race. He was trying to console the unhappy mother.

Jimutavahana was witnessing the whole scene. He stood concealed behind a tree. He did not wish to go and intrude. He knew that the cause of the mother's woe would be clear from the conversation which he could well overhear. He would intervene when the moment came. The scene was really touching. The heart of even the King's Officer was moved to pity. He was doing his part not because he liked it, but because it was the command of his master. He offered a scarlet robe to Shankhachooda, which he was to put on as an emblem of death and to await Garuda on a rock. From the scarlet robes Garuda would recognise him as his prey for the day. Shankhachooda took the robes from the Officer. The scarlet colour gave additional anxiety to the old mother. It was the colour of death. The fatal hour was fast approaching. The mother would not leave the son. The Officer was impatient and was urging him. The son was calm and prepared for the fate. He was trying to console her. The mother was wailing.

Jimutavahana was observing all that was taking place. He pitied the honest young Naga so mercilessly thrown away by the King. He was surprised at the cruelty of Garuda. How could he take away from the mother's lap that handsome youth and eat him up in her very presence, showing no mercy at all? His mother half senseless, shedding streams of tears, wailing in pity, finding no way of saving her son, casting her looks all around in desperate sorrow, if from

such a mother Garuda can snatch away her dear son to kill him and swallow him, it must be his heart and not his beak that was made of steel. If Jimutavahana could not save his life with his own body, when he was in that pitiable condition when his death was fast approaching, when he was discarded even by his relatives, of what purpose was his body to him?

The mother was cursing and reproaching Providence. How could she have consolation? He was her only son, and still the Naga King did not spare him. The world is wide; still Providence could not find a substitute for him, her son alone was remembered. It was impossible to be firm of heart in such a condition. The King of the Nagas, the very person who was to save every Naga, he himself had cast away her only son. Who else could save him? When Jimutavahana heard these words, he could bear it no longer. He revealed himself saying, "Here I am". The aged mother thought it must be Garuda. She offered her own body if that could save her son. Shankhachooda assured her that he was not Garuda. In her anxiety, she saw only Garuda everywhere. Jimutavahana told her that he was a Vidyadhara come to save her son. He had no time for words. He wanted to show his friendship by actual deeds. He wanted to take over the scarlet robes on his own body so that when Garuda would come he could offer his own body to him and thus save her son. But she was a mother. Jimutavahana's death was as painful to her as that of her own son. Perhaps it was more, since he came unsolicited to save her son by offering his own life, when her son was discarded by her own relatives. This self-sacrifice was really wonderful. * * *

Though dissuaded by both the mother and the son, Jimutavahana persisted in his resolve to save the young son. He had been looking for an opportunity, and when the opportunity came to be of service, it were unfair that he should be deprived of it. He even fell at the feet of the mother to be allowed to die instead of her dear son. But Shankhachooda too was proud of his race. He was

born among the Nagas. If he saved his own life through the death of such a great soul, that would be a shame not only to him but to the whole Naga race. The only favour he would ask was that when he was dead his mother's life might be protected by Jimutavahana. * * *

It was the greatest disappointment to Jimutavahana. He began to think of a plan for saving the life of the young Naga. How could he retain his body when he was compelled to see another person losing his life in his very presence, and that when his body could as well serve the purpose as the other person's? Garuda wanted only food. He was not particular about the body of Shankhachooda. Here was a real opportunity to serve a great cause. How could he miss it? No. He was determined to save the life of the young Naga by offering his body to Garuda. He must find out a plan. At that time a messenger from Malayavati went there with a pair of scarlet silk robes for him to wear, as was the custom after marriage. This was in the estimation of Jimutavahana the most valuable reward of his marriage with Malayavati. He could cover himself up with those scarlet robes and place himself up on the rock of death. Garuda would take him away mistaking him to be a Naga. Shankhachooda and the mother were sure to be late. He could see Garuda actually approaching. There was a terrible blast of wind which shook even the peaks of the Malaya mountains. Garuda was in view. * * *

That was the happiest moment in the life of Jimutavahana. He stood on the rock of death. Garuda descended. He knew that the person below, whom he was to eat off soon, stood there to save the Nagas. But he did not know that in that particular case the person standing there was literally to save the entire race of the Nagas. He picked up his prey as usual and rose up in the sky. But there were unusual omens indicating auspicious results. Flowers fell from the sky like rain. There was the sound of drums. Garuda could not understand the cause of these auspicious omens. He thought that the blast of wind

set up by his wings must have shaken the trees in the celestial gardens and that it must have caused the clouds to clash against each other.

In the home of Jimutavahana all was anxiety. He had not returned although it was getting late. Jimutavahana's newly wedded wife and his parents were waiting for him, entertaining anxious fears about his safety. Their anxiety was increased when an envoy reported that he had not returned to the father-in-law. There were bad omens also.

A jewel fell in front of them at that moment. Its rays dazzled their eyes. It was a crest jewel. There were pieces of hair and blood and flesh sticking to it. Could it be the crest jewel of Jimutavahana? Flesh and blood sticking to it suggested that the owner of it must have been killed and devoured by some beast or bird. They tried to console themselves with the idea that it might be the jewel of one of the Nagas who were being killed by Garuda every day. People had very often seen such jewels falling from the sky like meteors.

Shankhachooda and his mother finished their prayer and returned to the place where Shankhachooda was to await Garuda. But Garuda had already come and gone with his prey. The young Vidyadhara had baffled him. It was a source of extreme grief to him. That youth was an unsolicited friend to him. He was the very incarnation of mercy. To him sorrow meant only the sorrow of others. What had that reckless youth done? Shankhachooda was deprived of the honour of giving up his life for the sake of the Nagas. He could not carry out the command of the King. What a shame that a stranger lost his life to save a Naga. He was not prepared to return home carrying such a shame with him. He would follow up his deliverer. There were drops of blood fallen from the body of the Vidyadhara in a line. He could trace it up to reach his deliverer. He proceeded a little and then he came to the place where Jimutavahana's parents and Malayavati were awaiting anxiously the return of Jimutavahana. Shankhachooda was shouting in despair, "Where can I find, where can I find?" They thought that he

must be searching for the jewel that fell in front of them. But he was searching for a much more valuable jewel than that stone. It was not Shankhachooda's crest jewel that was lost but the crest jewel of the entire creation that was taken away from the world; that was what he was looking for.

He narrated the whole story to the parents, how he was to have been eaten up by Garuda that day, how before his arrival a young Vidyadhara offered himself to Garuda in his stead and was carried away by him. There was no other Vidyadhara capable of doing such an act of self-sacrifice. Jimutavahana must have been killed by Garuda and the jewel that they got must have fallen from him when he was being snatched away. The grief was too much for the aged parents and for Malayavati. They all fell down senseless. He had the misfortune to cause the death of the young Vidyadhara and also to report the sad news to his very parents. What more ungrateful thing could he do in return for saving his life? Is he to take away his life at once? No. He must try to console the parents. They were determined to end their lives in fire. They had to prepare the fire from the sacred fire. How could Shankhachooda bear this terrible sight? The young Vidyadhara, his newly wedded wife, his aged parents, all were to lose their lives on his account. There was a possibility that Garuda finding him to be not a Naga might not kill Jimutavahana. In that case all these lives could be saved and he could do his duty to his race and to his king, by offering himself to Garuda as his legitimate prey. It was worth while to proceed and search for the place where Garuda could be. The others consented to wait before taking the final step. They also agreed to follow him up; but they must take the sacred fire with them so that in case Jimutavahana was not alive they could perish themselves in the fire. He started in advance: they promised to follow him with the sacred fire. Perhaps through the favour of the Gods Jimutavahana might still be alive!

Shankhachooda hastened, tracing the line of blood that had fallen from the body of

Jimutavahana. After proceeding a little he could see far in front of him the great Garuda perching on a peak of the mountain. He was whetting his beak on the rocks, thus smearing the rocks with blood. The whole surroundings were illuminated with the lustre of his eyes. He was thrusting his claws into the bosom of Jimutavahana, claws hard as diamond.

Garuda on his part was full of wonder. He had been eating Nagas after Nagas ever since he was born. But such a wonder as on that day he had never experienced. His prey was showing no signs of pain, though he was tearing his body mercilessly. On the other hand he was looking gratified. Garuda said: "I have sucked out with my beak only the blood from your heart; but with your courage you have been able to pluck out the very heart from me. I wish to know who you are." Jimutavahana said, "Your hunger is not yet satisfied; you are not in a mood to listen. First satisfy your hunger and thirst with my flesh and blood."

It was at this stage that Shankhachooda rushed up to Garuda shouting, "Do not do anything rash. He is not a Naga. Leave him off. You must eat me. I am the Naga whom our King has deputed as your prey for this day." Jimutavahana was very sorry that even at that stage his plans of saving the life of the young Naga was frustrated. Garuda looked on the one and then on the other. Both had the emblem of death, the scarlet robes. Who could be the Naga? He did not know. Shankhachooda told him that he alone bore the features of a Naga. Garuda was satisfied that he made a mistake. Then who could this youth be, whom he had half killed? Shankhachooda told him that he was a young Vidyadhara, the jewel of the whole race of the Vidyadharas, an incarnation of mercy. Thus Garuda knew that he must be Jimutavahana, the prince of the Vidyadharas. * * *

Jimutavahana's parents and Malayavati, following the footsteps of Shankhachooda reached the place. Jimutavahana did not want his parents to see his mutilated body. That would give them pain. He covered himself

up with a cloth and asked Shankhachooda to support him. Even in that condition, Jimutavahana was thinking of how he could avoid pain to his parents. When he was being carried away by Garuda, he remembered his parents and threw his crest jewel in front of them. But this is the tragedy of all great souls. In order to save the life of one individual—the life of the young Naga from Garuda by sacrificing his own body—he endangered the lives of many—of his wife, parents and others. He did not stop to consider whether he should save one life or many lives. But that is the natural course which mercy takes. Mercy does not distinguish between others and oneself. Jimutavahana was born to serve. It ought to have been a matter of joy and pride to his parents and to his wife that Jimutavahana sacrificed his life for saving the life of a stranger, and it should not have been an occasion for grief or reproach. But they were not able to rise up to his high ideals of self-sacrifice and duty, and they cared only for themselves. They reproached Jimutavahana when he had to leave them, though it was to fulfil his purpose in life that he had to leave them. Garuda could not in shame wait till the parents reached the place, though they had fire with them in which he could have perished. He wanted to create fire from the ocean. But Jimutavahana stopped him saying that that was not the way to absolve himself from the sin. Garuda prostrated before him and asked him what he should do. But Jimutavahana requested him to wait till he had done homage to his parents. The parents were so much gratified that not only was their son alive but that Garuda was prostrating before him. They hoped to meet him with his body unhurt. But when Jimutavahana tried to rise up, he reeled. The parents and Malayavati swooned when they saw Jimutavahana in that condition. Shankhachooda tried to console them. Shankhachooda even cursed his very birth. At every step there was misfortune and he was the cause of all that misfortune.

Garuda for his part felt that all this misfortune happened on account of his

cruelty. He tried to fan Jimutavahana with his wings, and thus to bring him back to consciousness. Jimutavahana's only anxiety was about his parents. How could he console them? Shankhachooda was trying to console everybody. The parents were in turn despondent and hopeful. The mother was cursing Garuda for mutilating the beautiful body of her son. But to Jimutavahana there was no beauty in the physical body, which was made of flesh, blood and other things. Garuda was all repentance. He wanted to know from Jimutavahana what he should do to absolve himself of his sins. Jimutavahana gave him the sublime teaching: "Always desist from doing injury to life. Feel repentance for past sins. Bring together various currents of virtuous deeds, by offering protection to living beings. If you plunge yourself into that current, no sin can stain you. Compared to this mighty current, the sin of having destroyed a few lives is nothing, just as a piece of salt cannot spoil a huge lake."

Garuda said: "I was awakened by you from my sleep of ignorance. From this day onwards I desist from all injury to life. The Nagas can hereafter roam about freely without any fear from me. May the Naga damsels wander about unmolested in sandalwood forests and sing merrily your own fame."

Jimutavahana congratulated Garuda. He wished Shankhachooda to return home immediately to console his mother who must be thinking that he was eaten up by Garuda.

Till then Jimutavahana was drinking the nectar of service in the cause of others, and he did not feel his own physical pain, though his body had been frightfully wounded by Garuda. Now that he had fulfilled his mission, he began to feel the pain. He was expiring. The parents and Malayavati were crying bitterly. Shankhachooda was full of grief. "With his death the world will be without a Master. After his death bravery would have no abode. Where could modesty find a habitation? Who would be able to bear his patience? Self-sacrifice would be gone for ever. Truth would be destroyed. Mercy would no more be

found. The whole world would become a void."

And Jimutavahana was dead. What could Garuda do? The mother was praying to the guardians of the world to sprinkle nectar from Heaven to revive her son. This word nectar reminded Garuda of what he could accomplish at that critical moment. It was in his power even at that hour to wipe away the whole shame. He would fly to heaven and pray to Indra to grant him some nectar. Perhaps Indra might not grant the request. Why, he could go and get it by force from heaven. He could save not only the life of Jimutavahana but also of all the Nagas that he had killed till then. With this resolve Garuda flew away.

The father and the mother, Malayavati and Shankhachooda were ready to follow up the path of Jimutavahana. Shankhachooda made a huge pyre and lighted it up. Why should they live? There was the young Jimutavahana who left the world without adorning the Imperial throne of the Vidyadharas. Malayavati offered her prayers to the Goddess. The Goddess had promised her that she would become the consort of the Emperor of Vidyadharas; but in the case of that unfortunate maiden, even the Goddess spoke an untruth.

At the critical moment when Jimutavahana was lying dead, when his parents, Malayavati and Shankhachooda were about to jump into the huge fire which they had got already, the Goddess herself hearing the pitiable cry of the maiden, made her appearance at the scene. How could the Goddess speak an untruth? She sprinkled a little water over Jimutavahana uttering the words, "I am pleased with you who could help the world even with your life. Return to a life of glory and light." All prostrated at the feet of the Goddess.

In the meanwhile Garuda went to heaven, took the nectar by force and sprinkled it on the whole world. All the Nagas who had died before were revived. The Goddess herself crowned Jimutavahana, who was one of the Bodhisattvas, as Emperor of the Vidyadharas.

THE BANKRUPTCY OF MARRIAGE IN THE WEST

BY SIR P. S. SIVASWAMI Aiyer.

THE present is an age of freedom in the sphere of life as well as of thought. Whether the freedom achieved is so absolute as to satisfy advanced writers like Bertrand Russel or not, there can be no doubt that, compared with previous centuries, the twentieth century has witnessed a remarkable growth of freedom. As one instance, and a very striking one, of this development of freedom, we may refer to the manner in which the sex topic is now written about and discussed in books and periodicals enjoying an immense popularity. Topics which would have been considered highly indelicate for reference in society or on the platform can be spoken about now without any fear of social banning or reproach. When Thomas Hardy described a lady in one of his novels as 'amorous', the free-thinker Leslie Stephen, in his capacity as editor, advised the author to substitute the word 'sentimental'. The literature upon the subject of sex has been daily growing in Europe as well as in America. We have in mind not merely the numerous novels and plays in which the break-down of the 19th century morality furnishes the motif, but also the books which profess to treat directly and frankly of sex relations not from the point of view of the medical profession, but in their social and moral aspects. Five years ago the world was startled by the publication of Judge Ben Lindsey's "Revolt of Modern Youth". If the book had been written by a mere novelist or journalist, it would not have excited so much sensation; but proceeding as it did from a judge of unimpeachable integrity who had, in his judicial capacity, enjoyed unique opportunities for observation of the youth of

America, the book created a world of excitement and caused serious disquiet in the minds of the older generation. The only possible criticism against the book was that the judge was wrong in generalising about America from his experience of the Juvenile court at Denver, which, he took care to point out, was just an average American city and in no way exceptional. Mr. Calverton's book* challenges attention in the same way and describes the problem as it exists at the present moment not merely in America, but in Europe. His conclusion is that monogamous marriage as understood in the sense of a relationship of lifelong duration, though legally terminable by divorce in specified cases, is becoming bankrupt. The institution has not been liquidated yet, but the proceedings in bankruptcy have been well started and are rapidly on their way to the final consummation of a complete wreck. There must no doubt be plenty of Americans who believe in theory, and probably also in practice, in the sanctity of the marriage vow and many an elderly English reader probably thanks Heaven that steady-going England is still safe for slippered domesticity as put by Mr. Briffault in his introduction to the book. The question, however, is not so much whether the book is a correct picture of the elderly generation as of the generation of this century. The evidence, however, is fast multiplying of the growing laxity of morals among Western youth, and it is hardly necessary to go further than refer to the proceedings of the recent

* *The Bankruptcy of Marriage*. By V. F. Calverton. (John Hamilton Ltd., London).

Bishops' Conference at Lambeth and the warnings and utterances of eminent dignitaries of the Church in England. The facts described in the book refer to America and Europe; but the issues raised are of vital significance to the whole of the civilised world. If Mrs. Grundy has not shown much restraint of language in the treatment of offenders against social conventions, the champions of the new age are equally unsparing in their denunciations of the current theories of marriage and morality. It is interesting to see how the process of retaliatory invective is largely employed as a substitute for argument. If it is said by the advocates of the established theory that the present period is one of sex-obsession, the apostles of freedom retort that the sex-phobia of the 19th century was equally a period of sex-obsession. According to them, repression or regulation is as much an indication of obsession with sex as freedom and indulgence. The restraints of the last century are sufficiently condemned by describing them as taboos of Puritanism in the Victorian era and as having led to the bowdlerizing of art and literature and the purdah-like chaperoning of women and other objectionable features. That there has been a rapidly growing disregard among Western youth of the established conventions of morality is indeed obvious. The question of interest to us is to ascertain what are the causes which have led to this revolution. That it has largely been promoted by the moral shell-shock of the Great War as described by Mr. Calverton is true. But as pointed out by him, the War was only a contributory and not a determining factor. It gave tremendous momentum to the

process of disintegration which had already commenced. The seeds of revolt had already been sown. Briefly stated, the circumstances that led to this revolt were the release of women from economic bondage, their political emancipation, the movement against a dual system of morality for the two sexes, the co-education of youth, the facilities for joyrides furnished by automobiles, the removal of all restraints upon social intercourse between youths of opposite sexes, the wide dissemination of a knowledge of contraceptives, the decline of authority of tradition and the growth of rationalism in the field of beliefs, the growth of lubricity among the plutocracy and the glaring contradiction between their precept and practice. If the 19th century morality erred on the side of undue repression, restraint and prudery, the new morality is open to the charge of swinging the pendulum to the other extreme. The movement for freedom may be a recoil from repression, but it is not necessary that it should take the shape of licence and what is popularly termed 'free love.'

It is not possible to accept Mr. Calverton's theory that the conception of monogamous marriage arose in Europe from the decadence of the feudal economy and the growth of the middle class in consequence of increasing commercialism and industrialism. The ideals of chastity and lifelong fidelity were extolled in India long before the growth of any commercial or industrial spirit. There is no doubt, however, that the double code of morality for the two sexes was closely connected with the patriarchal system and the principle of inheritance in the male line. The notion that the wife is the property of the husband was no doubt bound to disappear. We may refer in

passing to the statement that in 1797 the price of a woman in the Smithfield Market was raised from half a guinea to three guineas and a half and that the women were usually led with a rope about the neck by their husbands to the market place and sold along with cattle. When Mr. Calverton tries to make out in his last chapter that codes of morality are generally relative to particular societies and their environments and argues therefrom that the established code of morality has no special validity, he seems to belittle the significance of the fact that the conception of morality prevalent in the civilised world has been evolved and cherished through ages. It is certainly necessary to modify the one-sidedness and the rigour of our marriage laws. It is desirable to bridge the gulf between practice and precept. While we should desire to bring practice into accordance with precept, Mr. Calverton believes that it is easier to bring precept into accordance with practice. If it were impossible to regulate one of the most imperious instincts of humanity or if such regulation were incompatible with the real happiness and welfare of humanity, there would be much to be said for Mr. Calverton's view. That it is quite possible to regulate the play of this instinct is abundantly proved by past experience. That the abiding happiness and welfare of society would be achieved only by the abolition of an institution which has proved its fitness by its survival through ages remains to be proved. Mr. Calverton is a great admirer of the new order of sexual relations established in Soviet Russia. Practically it may be said that the tendency in Soviet Russia and among the advanced free-thinkers of the West is to rele-

gate sex relations to the sphere of non-moral actions. They are regarded as a matter of private interest only to the individuals concerned. The break-up of the institution of marriage inevitably spells the destruction of some of the finest moral-values, the break-up of the family, of the notion of property and of many another institution based upon the family and, in fact, of the whole social structure. This has been the course of development in Russia. Is it inevitable or desirable? It is difficult to answer in the affirmative. Many of the forces which carry us in the direction of a re-adjustment of relations between the sexes are no doubt irresistible. The education of women, their economic independence, their political enfranchisement and the control of parenthood—all these it would be alike impossible and foolish to resist or check. But we hope that if woman acquires the vote, she need not discard the marriage vow. As admitted by Mr. Calverton, while we have learnt the cost of repression, we have yet to learn the cost of freedom. We must agree with the remark of Mr. Briffault in the Introduction that it would be unwise to confront with ostrich-like tactics a situation fraught with the most vital and intricate issues.

The question must naturally occur to an Indian reader whether we in India are safe from the inrush of the tidal wave which is sweeping over the West. Many would be inclined to say that there is no such danger in a country where the virtues of chastity and purity have been most highly prized and inculcated by religion. But the same sentiments were cherished equally strongly in Puritan England and America. Nevertheless the youth of the New Age has succumbed to the allurements of the primrose path of dalliance. Will the new social forces at work in India be likely to take the same courses? He would indeed be a bold man who would venture to make a prediction. Mr. Calverton's book deserves careful study and supplies serious food for reflection to all who are interested in this vital question.

A Zoroastrian Divine—Sir Jivanji Jamshedji Modi

BY MR. R. P. MASSANI

STRANGE as it may seem, it is nevertheless true that during the middle of the nineteenth century, even after two centuries of British rule, India was steeped in ignorance and superstition. In a few nooks and corners,



SIR J. J. MODI

however, the lamp of knowledge could be seen irradiating the neighbourhood, thanks to the educational activities of the European missionaries and of the Native Education Society which had been established in Bombay in the second decade of the century, and thanks also to the traditional learning of the priestly classes of the population.

It was in the close vicinity of one of those illumined places—the residential quarters attached to the Jeejeebhai Dadabhai Parsi fire temple at Colaba—that Shams-ul-Ulama Dr. Sir Jivanji Jamshedji Modi was born on 26th

October 1854. Born in the midst of light, he was destined not merely to keep the sacred fire glowing within the vaults of the temple as the successor of his father to the office of high priest of the temple, but also to feed the flame of knowledge that illumined his own soul and to shine as a luminary in the sphere of scholarship and spiritual learning a Shams-ul-Ulama in the literal sense of the term, shedding the light of truth along the path of his contemporaries throughout his long, eventful and honourable career.

In those days, the work of the Education Society was supplemented by numerous indigenous seminaries run by penurious Parsi priests and Hindu *Mehtajis*. One such school was maintained at Colaba, supported by and bearing the name of, the founder of the fire temple, Jeejeebhai Dadabhai. Young Jivanji commenced lisping the Vernacular alphabets in that school whence he was taken, when about nine years old, to the private school conducted by Rustomji Dadachanji at Gunbow Road, Fort.

The next step, one might suppose, was admission to a secondary school. Such a presumption, however, ignores the social customs of the times when the portals of the matrimonial school had to be crossed before those of the secondary or even of the preparatory school! Jivanji was eleven and still unmarried! What a reflection on the boy and parents alike! Infant marriages were then as common among the Parsis as among their Hindu neighbours. So, in the year 1865, we find Jivanji married, rather late in life, to Aimai, daughter of Hormusji Nowroji Saklatwala—a union richly blest by Hymen

who forged for it a link more enduring than that with which he unites many a couple in this age of love-marriages.

The same year witnessed Jivanji's initiation into the holy order of *navarhood*, the first degree of Parsi priesthood. Thereafter, his energies were bent on passing the Matriculation examination of the Bombay University, an achievement of no mean importance in those days. Five days before the examination, however, the family was drowned in sorrow. The angel of death knocked at Jamshedji's door and Jamshedji readily responded to the call, leaving behind him his only son Jivanji to succeed him to the *panthak*. Though installed as head priest, Jivanji was still engrossed in his studies. His cousin, Khurshedji Bomanji Modi therefore looked after the affairs of the fire temple.

Jivanji passed the Matriculation examination in November 1871 and joined the Elphinstone College. During his college days, he passed through *maratabhood*, the second and final degree of Parsi priesthood, and took his B.A. degree in 1877.

Many graduates in this country read law as Hobson's choice. But Jivanji had already secured his *panthak*. There was no reason why he should drift from the arts college to the law classes. Yet he did deliberately commence reading law and passed the examination in Roman Jurisprudence. Perhaps, in those early days, the attractions of a legal career were greater than those of sacerdotal service. But the forces of destiny were silently exerting their influence in the right direction, so as to equip young Jivanji with the training necessary for a discerning divine. In studying the elementary

principles of law, Jivanji like the great American evangelist, Charles Finney, must have found the old authors frequently quoting the scriptures and referring especially to the Mosaic Institutes as authority for many a fundamental principle of common law. It is remarkable that the first Bible, Finney ever owned or read, was purchased by him only after his curiosity for scriptural studies had been aroused by the study of law. Conversion soon followed and after he had received baptisms of the spirit he was unwilling to do anything else except preaching the gospel. His whole mind was taken up with Jesus and the salvation of his soul. A similar transformation took place in the career of Jivanji, whose life-history, like that of K. R. Cama, the late "lay-Dastur" of the Parsi community, is in a great measure a story of the growth of religious and social reform among the Parsis. With the study of law was stimulated the desire for Avestaic and Pahlavi studies. He joined the Mulla Feroze and Sir Jamshedji Madressas, won several prizes, and was appointed Lady Jamsetji Fellow at the latter Madressa. Among the lectures delivered by him in that capacity, were a series on the Immortality of the Soul.

Jivanji took to lecturing as a duck to water. Even before his appointment as a Fellow at the Madressa, he delivered several lectures on subjects of natural science and religion. For a deeper insight into the faiths of men he commenced the study of French and German languages and by the year 1889 we find him appearing as a polished speaker on the platform of the Bombay Branch of the Royal Asiatic Society with a paper on the River Karun of Persia which had just then been

opened to traffic by the Persian Government. Since then, he has read nearly 50 papers before that Society alone. These interesting papers on divers subjects have been published in three volumes under the title "Asiatic Papers", and the sheets of the fourth volume are now passing through the press.

About this time the Parsi Community was rent in two sections by the controversies raging round the question of religious reforms on the one hand, the members of the *Rahnumae Mazdayasni Sabha* were bent upon uprooting the alien and primitive beliefs and customs that had crept into and corrupted the Zoroastrian creed; on the other hand were arrayed the forces of fanaticism determined to repel the inroads of the young reformers whom they branded as heretics. Jivanji took his stand on truth and truth alone and, without embroiling himself in the clash of arms between the two hostile parties, went on quietly expounding the true tenets of the ancient faith. Happily for him, the questioning instinct of a philosopher which detects differences was less developed in him than the poetic instinct which sees resemblances. In the formulas of the Zoroastrian faith, therefore and even in some of the alien customs, reasonably interpreted, he found a close adherence to the original gospel as preached by Zoroaster.

The activities of so ardent a soul endowed with extraordinary energy and appetite for work and imbued with a restless spirit of service could not remain confined to the sphere of religion only. They were gradually extended to several spheres of public usefulness. In 1887, Jivanji was nominated a Fellow of the University of Bombay and in

March 1889, he was elected by that enlightened constituency to be a member of the Municipal Corporation of Bombay. In July of the same year he went to Europe to attend the 8th Congress of Oriental Scholars which met in Sweden at Stockholm in September. Travelling through the Continent, he visited historical places and, while gathering new knowledge and experience, himself imparted fresh knowledge on Oriental subjects to the continental people and created impressions highly favourable to his country and community and creditable to himself. The King of Sweden awarded him the diploma of *Letteris et Artibus* with a gold medal as its insignia, and Jivanji returned to his country enriched both in knowledge and fame. He delivered two lectures in French before the *Cercle Letteraire* in Bombay on impressions of his visit to Paris and Constantinople. The European tour in fact afforded him many themes for subsequent lectures in Gujarati, the most notable being those connected with his visits to Vesuvius, Marathon, Suez Canal and the Pyramids. Such scholarly activities were fittingly recognised by Government who conferred on him in the year 1893 the title of *Shams-ul-Ulama*, a distinction which then commanded a much greater status than it does now. His civic activities also met with recognition in his elevation in the year 1890 as a Justice of the Peace, another distinction which was then not so cheap as it is now.

In the year 1893, Jivanji's career took an unexpected turn. He applied for and obtained the post of Secretary to the Parsi Panchayet. "What a fall!" one might be moved to exclaim. It, however, turned out to be not a

declension but a lift, keeping him above want and allowing him, in spite of the daily duties of his office, sufficient time and facilities for working on the higher plane of scholarly pursuits. It is the hardest worked man who often finds time for fresh activities. The reason is not far to seek. Besides the zeal for work, there is the method; he knows how to make use of every minute at his disposal. In Jivanji's case, official duties seemed not to interfere at all with his studies and lectures. He was thereafter engaged equally in the work of spiritual as well as material salvation of his co-religionists and was as much before the public as a lecturer and an author as ever before. At the venerable age of 73 he still holds that office and it would be premature to pass a verdict on the extent and worth of his work. For our present purpose, it would suffice to refer to a few salient features of his Secretaryship and to note that during the period of thirty-four years that he has been at the helm of affairs of the Panchayet Funds, his services have been repeatedly recognised not only by the Board of Trustees but also by the public and the press, and that a movement has only recently been set on foot to give tangible expression to the general feeling of appreciation of his many-sided activities including his office work and its gratitude to him for all that he has done for the enlightenment and uplift of the community.

In the year 1896 a violent catastrophe overtook Bombay. The Bubonic plague sent a thrill of horror from end to end of the island. The Municipal authorities had to resort to abnormal measures to cope with that abnormal evil. These measures caused great consternation and provoked loud and angry denunci-

ations from a public ignorant of the nature of the terrific disease and the necessity for desperate remedies. Thousands left the city, business was paralysed, shops were closed, and busy thoroughfares, once teeming with life, were completely deserted. In such circumstances Government appealed to the leading citizens of Bombay to enlist themselves as volunteers for visiting the panic-stricken people in their houses with a view to allaying their fears and securing their co-operation in the efforts of the authorities to combat the disease. Jivanji forthwith came forward to work as a "plague volunteer". What an infelicitous designation! Many a morning and evening did he spend, accompanied by his life-long colleague in the sphere of divinity as well as civics, K. R. Cama, in visiting numerous segregation-camps and in preaching to the people the gospel of sanitation and instilling in their minds the duties of citizenship. But that was not all. As Secretary to the Parsi Panchayet Funds, Jivanji had to work day and night to help the poor Parsis in a variety of ways during the first few years of that dire visitation, and the Trustees were so well impressed by his self-sacrificing work in that direction that they presented to him in the year 1900 a silver vase in recognition of his services.

In this sketch, however, we are concerned more with his work as a scholar and a preacher and an author than as an officer. The most notable among his contributions to Oriental scholarship are the papers he read on divers subjects before several literary societies of the world. Of these no less than 127 papers were read before the Bombay Branch

of the Royal Asiatic Society and the Anthropological Society of Bombay and the rest were either read or sent to be read before organisations such as the *Societe Asiatique*, *Academie des Inscription et Belle Letters*, the Royal Asiatic Society, the Bengal Asiatic Society, the Dante Society, the Academy of Hungary, the Parliament of Religions at Chicago, the Oriental Congress at Hanoi, the Anthropological Institute and Folklore Society of London, and Oriental Conferences held at Poona, Calcutta, Madras and Allahabad and the Bombay Natural History Society.

A further proof of his voracious appetite for knowledge and versatility is afforded by the number and variety of the subjects of the public lectures that he delivered in English, French, Persian and Gujarati under the auspices of the various institutions such as the *Dnyan Prasarak Mandli* (Society for the diffusion of knowledge). Most of the lectures numbering no less than 52 delivered before that Society are published in four volumes entitled *Dnyan Prasarak Vishayo* (Knowledge-diffusing Essays). Similarly, the discourses given before various societies for the promotion of religious studies numbering over 130 are published under the titles of *Iranian Essays* in three parts and "Lectures and Sermons on Zoroastrian Subjects" in six parts and readings from the Persian Shah-nameh which drew large audiences on Parsi holidays have been published in book form in two volumes under the title of *Episodes from the Shah-nameh*. * * *

It is pleasing to record that Jivanji's labour in the field of learning has been crowned with glory during his own life time. The stream of honours that have come to him from all

quarters of the globe has like the stream of his scholarly activities never ceased to flow. In the year 1893 he was appointed Vice-President of the Anthropological Society of Bombay and in the year 1901 its Honorary Secretary. Since that time he has been the mainstay of that Society. No wonder he was appointed twice to be the President of that Society. He is also a Fellow and Vice-President of the Bombay Branch of the Royal Asiatic Society. In the year 1898 he obtained the distinction of "Officier d'Academie" of France and in 1902 he received the honour of "Officier de l'Instruction Publique" from the Government of France. Another remarkable distinction came from Germany in 1912; the famous University of Hiedelberg conferred on Jivanji the honour of its Doctorate, Ph. D.

In the year 1914 Jivanji was appointed Honorary Correspondent of the Archæological Department of the Government of India and a member of the Moral Education Committee. Thereafter in 1917 Government bestowed on him the title of Commander of the Indian Empire, a very graceful act on the part of a Government that seldom exercises such discrimination in the selection of citizens for its honours. In the next year Jivanji was the recipient of the Sir James Campbell Medal from the B.B.R.A. Society and in the following year the K. R. Cama Oriental Institute elected him to be President of the Institute. Two years later, he relinquished the Presidentship out of considerations that reveal the noble spirit in which he has devoted his time and leisure to further the objects of literary institutions. The writer then resigned the Honorary Secretaryship of the Society owing to other pressing engagements and,

as there was no one in sight who could or would come forward to take up the duties of an active Secretary, Jivanji volunteered to vacate the less exacting and more exalted office of President with a view to undertaking the Secretaryship. In the year 1922 he attended the Second Oriental Conference at Calcutta as the Delegate of the University of Bombay and several literary societies, and in the following year was elected President of the Anthropological section of the Science Congress at Lucknow.

An indefatigable traveller as he is, although Jivanji had visited Europe, America, Burma, and Strait Settlements, French China, China, the Great Wall of China and Japan, in the year 1925 he started on his second journey through Europe and visited Northern Africa, Spain, France, England, Scotland, North Sea, Switzerland, Hungary, Germany, Russia and Persia. This tour was remarkable, alike for the papers he read and the lectures he gave, as for the welcome he received and the distinctions that were bestowed on him wherever he went.

Few hard-worked travellers would have been at the pains of visiting out of the way places and remote nooks and corners as Jivanji did to gather together the scattered threads of history and to unravel the tangled skeins of literary controversies. Every minute which was not occupied with calls on distinguished scholars or the composition and delivery of speeches or the preparation of articles for the press was devoted to sight-seeing. Everything he saw gave him fresh food for reflection; every person he met, every place he visited he subjected to his scholarly scrutiny and in that way from day to

day his knowledge grew from more to more. For him personally, it must have been a very pleasant experience for wherever he went he looked not for something to attack but for something to admire, not for something to demolish but for something to build up. Such unwearying energy, such immersion in work even during holiday tours, such moral earnestness, and such extraordinary versatility of his scholarly tastes and output as was evident in his lectures and addresses filled his friends in Europe and other parts of the world with admiration. Particularly the Parsee Association of Europe was justly proud of the achievements of so distinguished a co-religionist. It organized a reception in his honour at the room of the Northbrook Society, Imperial Institute, London, and greeted him "as a venerable and erudite scholar, whose more-than-half-a century of research and learning in the fields of religious lore, antiquity, history and several other learned pursuits have proved of inestimable value to shed lustre on the Zoroastrian race". When he was in Paris, the French Government conferred on him the much-coveted honour of *Chevalier de Legion d'Honneur* and in Budapest he received from the Hungarian Government the honour of "Officier de Croix de Merit".

In June 1930, on the occasion of the King's Birthday, he received a Knighthood, a fitting, though a belated recognition of the great merits of this distinguished Parsi divine.

Such, in brief outline, is the story of Jivanji's remarkable career. In this sketch we have tried to indicate the extent of his activities in the spheres of learning and citizenship. But who can compute the worth

of such exalted labour or estimate the influence of his wide learning and inspiring writings and discourses on the enlightenment and progress of his contemporaries generally and of his co-religionists in particular? That is a task which may well be left to scholars and divines capable of gauging the depth of his erudition and assessing the value of the gems of his literary labour.

The spirit in which Jivanji has approached all questions, whether theology, ethnology or meteorology, is that of a humble and ardent student. As a Zoroastrian priest he has stood before his community as a lover of his religion and as a social and religious reformer imbued with the sole desire of spreading the light of that religion far and wide. A deep tone of piety and reverence marks all his thoughts and words and all his writings. Wherever he

goes, whatever he says or does, he feels deeply that he is a humble disciple and servant of the great Prophet of Iran and all that he does bears the impress of his convictions on that point. How many souls must have felt refreshed and enlarged by his priestly ministrations and sermons! How many hearts aching with the consciousness of sin must have found solace and salvation in his words of wisdom and comfort! Whatever may be the verdict of posterity concerning Jivanji's place in the sphere of Oriental scholarship, there is no doubt that during the past fifty years he has occupied the foremost place as a learned divine and expositor of the Zoroastrian faith. Every lover of that religion owes him a deep debt of gratitude for the zeal and devotion with which he has carried out his noble and ennobling work.

The Gandhi Cap—The Health Cap

BY DR. K. M. HIRANANDANI.

IN these times, there have been more than many remarks, on the Gandhi cap. Those who have been in the military departments of the British Army, must have noticed, that the Khaki cap, worn in the military, is in all its shapes like a Gandhi cap, excepting the colour and the regimental symbols. I do not think, those officers, who have ever served in the military departments, of any army, could think of raising any objection, as to its use.

Those who have been in the Hospitals, must have seen the operating surgeons, wearing the white cap, which is in resemblance to Gandhi cap.

In Europe the workers in various Factories, Laboratories, Restaurants, Hotels, Cooking

Schools, wear a white cap, which is in resemblance to Gandhi cap. I saw in Europe some of the Nurses of the Hospitals, wearing a white cap which greatly resembled the Gandhi cap, *though most of the Nurses wear single band white cap.*

Most European women, wear a cap, which is made of different material, not necessarily white cloth, which somewhat resembles the Gandhi cap, but greatly the so called Scotch Cap. The Scotch topee that is worn by the people of Scotland, is little short of the Gandhi Cap. The Gandhi cap is a clean cap, which is light and not heavy, for the head, and being washable is a good preventive of any disease, and it may be called the Health Cap.

India and the Indian Ocean

BY MR. S. H. MISTRY

IT has been truly observed that the history of Geography and international trade is synonymous with the history of civilisation of any particular race or nation. This statement would lead us to the amazing, but none the less true, conclusion that the Indian Ocean has been instrumental in the evolution of the civilisation of the ancient world. And it is India that made the Indian Ocean the most celebrated of all the oceans on the surface of our globe.

There is a difference in the history of the Atlantic, the Pacific and the Indian Ocean, as there is a difference in their configurations and physical aspects. From the beginning of historical times we find the Indian Ocean giving birth to some of the most famous of old civilisations which continued to shed lustre on it for at least four thousand years. The Atlantic emerged from its obscurity at exactly the same time when the Indian Ocean began to be inactive and inert. Similarly, the Pacific, though it was before the dawn of civilisation the centre of ethnological history, played no part, in spite of an ancient Chinese civilisation flourishing on one of its shores, for the reason that it was dominantly insular. And while the history of the Indian Ocean all through the centuries cannot be interpreted except in terms of commerce and economics, no doubt at different times in its history it gave rise to new and different conditions. Still, commerce ran as the dominant note. The chief reason for every nation venturing out into the Indian Ocean lay in building up a foreign commerce. In the past, such a motive could not have been regarded as limiting the range of view of such a

nation; for in reality the ideal of commerce then, as it is now to a certain degree, led to the realisation of the ideals of culture and refinement. In the attainment of these ideals some burnt their fingers, while others succeeded remarkably. This vision of commerce "disclosed prospects of remarkable depth, and revealed glimpses of the rise of nations, such as we never find on an equal scale,——".

Another most remarkable feature about the Indian Ocean was that highways of the then international commerce were in its sole possession. The Pacific and the Atlantic were then an un-navigable waste of waters. The Portuguese discovery appeared to shift the vortex of world commerce. The Suez Canal, though it has not gained for the Indian Ocean that former pre-eminence, has in some ways restored it to its past position; and it can be affirmed, without fear of being contradicted, that looking to the enormous volume of trade carried on by India, Arabia, the whole eastern coast of Africa, Ceylon and the whole of Malay Peninsula, the Indian Ocean fairly promises to outshine in future the present usurpers of its past glory in point of both the quality and volume of trade and shipping.

The ancient Egyptians were the earliest navigators of the Indian Ocean. The famous expeditions to the land of "Punt" for fetching spices, aromatics and gold, undertaken about the sixteenth century B. C.; the voyage of the fleet of Queen Hathepfut in the fifteenth century B. C.——all these in some measure indicate that the Egyptians, though traditionally believed to be of an insular nature, rowed the Red Sea and in all probability

emerged into the Arabian Sea, even though spasmodically.

The Egyptians, and more so the famed Arab navigators, who yearned for the Indian Ocean, had India as their goal. India and the Indian Ocean were two inseparable ideas. This fact had given rise to a belief, now proved to be erroneous and groundless, that India being the objective of various nations, was not interested in the outside world, implying that her merchants and navigators did not actively engage in foreign trade. The several efforts India made, especially from the beginning of the Indo-Roman trade era, brought her out of that imaginary seclusion into lime-light. To maintain that the national character of Indians deterred them from becoming carriers of their own trade, or to say "it was the peculiar genius of the people themselves that continued to render their commerce of a passive rather than an active character," has been shown by later researches to be so manifestly groundless as to require no elaborate defence.

Vagueness, which is the characteristic of the Greek writers and geographers dealing with India, is naturally present when they come to speak of the Indian Ocean. We are familiar with the Greek concept of the world, the strange feature of it being a vast expanse of ocean over the region where really a large part of the African continent stretched. This sea was supposed to extend as far as Terra Australia, thus implying the Indian Ocean as an inland sea, and a long and narrow arm of the great African sea was represented as joining the Red Sea. The East African coast was made to stretch due east and west at its southern extreme and to join the southern parts of Asia in the far east. This misrep-

resentation was repeated by Ptolemy, whose system held the field till the Middle Ages. The Indian Ocean continued to be imagined as a really inland sea.

Another characteristic which the history of the Indian Ocean reveals to us is that in the matter of intercourse with the West, the West was always the receiver, and the East always the giver. This applied not only to the realm of trade but also of culture. Again, whoever dominated the Persian Gulf and the Red Sea invariably acted as agent of India in commercial dealings with European nations. An equally remarkable aspect of the Indian Ocean was that while the ancient commerce flowed, it functioned as a unity, and possessed an individuality all its own, a statement now no longer true, because of the forces which now tend to weld the nations of the earth into one whole mass.

A comparison of the influences of the white race in regard to its appearance in the Indian Ocean on the one hand and the Atlantic Ocean on the other reveals a striking fact that the new-comers could at most disorganise the commercial life of the Indian Ocean but could never completely annihilate its civilisation. On the contrary, by their presence the Atlantic stood to profit in every respect. The inroads of the Western barbarians could not even cause a ruffle in the Indian Ocean because its civilisation had a matured growth. But the Atlantic offered them a virgin field and a receptive mind that made it susceptible to the influence of European culture.

The greatest function of the Indian Ocean which then distinguished it from the Atlantic

and the Pacific in a very striking manner was its all-important role of the intermediary; "from the first day man reached it and ventured in its waters down to the present," the Indian Ocean was a middleman *par excellence*, from the point of view not only of commerce, but also religion, culture and anthropology. As observes Dr. K. Weule, "this peculiar property finds its truest expression in the formation of an Indo-African sphere of civilisation which embraces the entire north-west

of the Ocean and whose strongest representatives we see in Islam."

Neither the Atlantic nor the Pacific has such a marvellous record to its credit. In a sense the Indian Ocean is an inland sea as the ancient Greeks used to regard it. Physically it is not a real ocean for it is bounded on the north by the Indian Peninsula. It is due to this that we meet with a variety of configurations. Hence unlike the monotonous expanse of the Pacific, we do not find it to be a barrier.

"The Hoarding Habit"

BY MR. C. H. DIVANJI

IN season and out of season, every opportunity is taken advantage of to propagate to the world about the hoarding habit of the Indians. As the phrase goes "any stick is good enough to beat a dead horse" with it is very common for India's critics to attribute anything and everything to this much made of hoarding habit of the people. If the Government of India has to offer higher rate of interest for borrowings in London not from the point of view of any National currency, but for the obvious reason of maintaining the statutory exchange ratio, the higher rate is said to be due to Indians' hoarding habit. If the response to the Treasury bills is meagre, this is attributed to the hoarding habit; if the Government of India's loan is not fully subscribed the peoples' hoarding habit is said to be responsible for this; if there is trade depression or financial crisis, the hoarding habit is brought forth as one of the causes. A little study of Indian History will show that there are documentary proofs that Indians were familiar with a system of metallic currency

from very early times, as such documents give references and directions about the technicalities of coinage. In one of the numbers of the Institute of Bankers' Journal, Sir R. Temple stated: "The earliest Hindu currency was in gold with a single standard. The Mohamedans introduced silver and in later times upto British rule, there was a double standard, gold and silver." It is clear from the above quotation that there was gold currency in pre-British period. If there was gold currency and the people had the hoarding habit, how could gold currency circulate? From this one may well conclude that the people had no hoarding habit till the British period and if the habit has at all developed it did during the British period of administration in India.

It is clear from statistics that are available, that even the so-called civilised and developed countries of the world are competing with each other in getting hold of as much gold as they could possibly lay their hands on. Then why accuse the Indians with the hoard-

ing habit as if they are the only people in the world whose demand for gold is never satisfied? Out of a total estimated shuffling of £ 160 million India has been able to get only £ 14 millions and still the critics say that India absorbs a large portion of the gold of the world.

The countries with powerful central banks and national Governments keep large gold reserves and their peoples have sufficient confidence that they will get gold whenever they require. Are Indians in the same position as the peoples of the other countries? The answer is bound to be in the negative. There is neither the Reserve Bank for India nor the National Government and the Indians have been suspecting that even their legitimate share of gold is not allowed to reach them. If any other country was in the same category as India, it is not too much to guess that the people of that country would have hoarded or absorbed far more gold than what the Indians have been doing.

Why blame the Indians for their hoarding habit and not the Britishers who have been ruling over them for more than a century? What have they done during their regime to make Indians leave the hoarding habit? If they have done anything, they have only made too much capital out of the so called hoarding habit and have so framed their financial policy that the Indians have gradually lost their faith in it and have begun to actually distrust their rulers. At the annual general meeting of the Calcutta circle of the Imperial Bank held recently the Chairman informed his audience that during the year the Government had contracted currency to the extent of Rs. 35 crores. If we add to this Rs. 35 crores

nearly Rs. 50 crores of Treasury bills that are outstanding, can any one say that the Government of India has been following the policy to imbibe Indians with confidence in the Government so that the Indians may gradually be able to get rid of the much made of hoarding habit? Are not the Indians justified in holding that the Government's financial policy is not conducted in the best interests of the country and that all this depression of trade and industries is the direct result of the the Government's frantic efforts to keep their so called statutory obligations of maintaining the exchange?

Leaving aside all these controversial points if we turn to the aggregate deposits with banks, a story entirely different from what has so often been repeated, will be told and for the purpose it will not be out of place here to give the relevant figures in crores of rupees :—

Year.	Imperial Bank Deposits.	Exchange Banks Deposits.	Joint Stock Banks Deposits.	Total.
1913	42	31	24	97
1923	82	68	47	197
1927	79	69	64	212

Year.	Deposits in Co-operative Banks.	Year	Deposits in Co-operative Banks.
1911-12	65	1914-15	1.06
1920-21	1.51	1923-24	9.98
1928-29	86	1926-27	18.98

Year.	Post Office Savings Bank	Post Office Cash Certificates.
1911-12	18.90	
1922-23	23.19	3.13
1926-27	29.51	26.68
1928-29	34.74	32.30

The above figures reveal that bank deposits in India have increased from Rs. 97 crores in 1913 to Rs. 212 crores in 1927; deposits in Co-operative societies have increased

from 65 lacs in 1911-12 to Rs. 86 crores in 1928-27; deposits with co-operative banks have increased from Rs. 1.06 crore in 1914-15 to Rs. 18.98 crores in 1926-27; deposits in Post Office savings bank have increased from Rs. 18.90 crores in 1911-12 to 34.74 crores in 1928-29 and postal cash certificates have increased from Rs. 3.13 crores in 1922-23 to Rs. 32.30 crores in 1928-29. All these figures show a remarkable progress in Banking habits without taking into account Rs. 1074.16 crores invested by

public in Indian Government securities and large deposits of the people in Industrial concerns like mills.

Unfortunately no statistics are available for the deposit with the indigenous bankers, the shroffs, the sowcars and Mahajars; otherwise there will be ample proofs available to show that this much talked of hoarding habit is more of a myth than a reality and India's average deposit per head can be compared very favourable with the other progressive countries of the world.

The Aframerican Movement

By MR. N. SEN

ONE is apt to conjure up images of robust, dark men in a state of semi-nudity, wearing beads and crocodile teeth whenever the word Negro is mentioned but when one talks of an Aframerican movement, one might rub one's eyes and find he is cast in a different world. The Aframerican, as the name suggests, hails from the Dark Continent but centuries in America, under the most adverse conditions has made a new person of him. He is not thick-lipped, neither has he the traditional crinky hair, though a faint trace may be discovered but a well-built cultured individual trying to realise what is best in this amalgam of Negro spirituality and modern American culture. For his great heritage of spirituality, his years of suffering and pain make him look at modern culture from an entirely different angle. Through years of suffering he has come to realise himself and is fighting to revive and bring about a compromise between this clash of culture and colour.

There are few pure Negroes left in America, most are what are termed Mullatoes or what the Americans call, a little contemptuously, high-yallers children of their own that their culture and society would not let them own up. This Aframerican movement started about 25 years ago with a Dr. Dubois as the high priest and has won for itself not only a recognition in America and partly throughout the world but is also on the highway to leave its mark on American literature and art. The influence of Negro art on modern sculpture is evident. The craze started with the collection of Negro art in the *Musee de Trocadero* in Paris about 30 years back, and one of the greatest sculptors of to-day, Epstein has some figures that look as sophisticated versions of anthropomorphic Negro art. The effect of this pristine art totems is also to be discovered in modern paintings but it has affected modern sculpture more than painting.

The ban on jazz music is an ancient prejudice that finds expression even nowadays, when more than half the world is not only jazz mad but is just beginning to realise its full significance, by bands of purity hunters who holler at length about the evil effects of jazz on modern youths and maidens, the intimate dancing that is associated with it and cocktails and what not. As a matter of fact most vices peculiar to America are traced by some to Negroid sources. One is tempted to mention here an instance of the American point of view of virtue, that occurred in an anti-slave trade meeting held by Quakers. There these holy-minded pious men denounced in throaty speeches the evils of such an institution, that was morally and socially degrading and the methods to be adopted to exterminate this vice; and who do you think rose to speak but Dr. Dubois, the Negro of Negroes and he said that most of these opulent, holy Quakers had amassed their wealth by trading in slaves. One pays little attention to such denunciations of the jazz. The jazz is a rhythm that came in at a time of discordant symphony in modern life and seemed to symbolise in its movement the entire spirit of human existence. That is why it infected so rapidly for it has a significance that is to be found if one ponders over it. It has an air of melancholy, of the wailings of deep-suffering humanity, a strictly Aframerican characteristic that seems to take up in its strains the discordant, yearning elements of modern life. One often talks, in a superior vein, of the primal element in jazz music, but strange as it might seem this so-called primal element seems to find an immediate response in our lives probably because modern sophistication

believes in a shred of animal go with a human touch. This trail of disappointment that I trace as strictly Aframerican is brought out when one compares it with Martinique Negro music which is a sort of Polka rhythm and does not trail off into a wail as the American jazz does. The spirit of jazz has been epitomised by George Gershwin in the *Symphony in Blue*. We come to the next great contribution to Negro culture, the Spirituals. They are as the chants of many simple folks, an incantation to some unknown yet what seems a strictly human deity and sometimes go to the length of humanising him enough to say "God a'int you got no heart" at death ceremonies. They are simple, sincere offerings where humanity pours out its heart to God, in joy or sorrow, for love or consolation. They might be in some ways likened to the chants of Vedas but the spirituals is community prayer-offering, a whole mass of primitive people expressing thankfulness for a good harvest or pouring its sorrows for a misfortune. Two names stand out in the realm of spirituals, those of Roland Hayes and Paul Robeson. Roland Hayes is a singer and does not possess the histrionic gifts of Robeson but is a singer of greater merit. His recitals are events of the two continents of Europe and America and draw people by the thousands to be transported by his deep resounding voice, rendering the spirituals with their full glamour and depth, to regions of pure faith. Robeson, whose life is just out in a study by his wife claims besides a voice that as the critics say, with regard to his interpretation of Othello "a superb gift of histrionics where language is transformed to song" has been lionised for long in America but was little known in

England before his (Ole man river) days. A distinguished graduate, he was one of the few Negroes to receive the coveted Fi Beta Kapa at the university and later aimed at being a professional soccer player before he realised his gifts as a singer and an actor. There is yet another that is Jules Bledsoe, who sang 'Ole man river' in the American version of the Show Boat and the talkie version of the same. The Negro is born with a song and dance tradition and might one day monopolise the art of the revue and the talkies. That brings us to the literary achievement of the Negroes, inspired by this Aframerican movement. The first Negro to achieve literary distinction was Jean Tormer but strangely enough he has not repeated his performance since then. The next one is Claude McKay who won a great reputation after his first book 'Home to Harlem' a story dealing with the life and adventure of a Negro rail-road waiter and kitchen boy and brought out last year a book called 'Banjo' dealing with the different types of American Negroes.

We come to a poet of really great merit that is Countee Cullen, a lad that won recognition at the age of 17 at school as a poet. His volumes 'The Ballad of a Brown Girl,' 'Copper Sun' and a few poems in stray magazines got him instant recognition and a Guggenheim scholarship to study in Paris. He is a young man of 25 to-day and seems to carry the quintessence of his heritage, of faith and suffering combined with a deep appreciation of Grecian culture and philosophy and his poems have in the pagan depth, the living faith and the warmth of the African sun. The Negro Universities are turning out hundreds of people every year, qualified as doctors,

barristers, accountants and so on, and each solitary one is inspired by the one idea of winning recognition for his fellowmen and the uplift of his society. It is a great movement, this Aframerican movement and the newspaper of Mr. Anderson, the Baltimore Aframerican, is a thing of national value to this scattered race, bringing them together, glean- ing the best out of their past history and unit- ing them in a common bond of fellowship. The movement has succeeded in creating a spiritual unity amongst these kindred people, if ever a negro is lynched the whole of the negro world is roused to fury; and their day is not far off when they expect to wrench off from America their recognition as free and equal citizens of the United States.

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E. April '31.

WORLD EVENTS

By DR. A. J. SAUNDERS, M.A.

WORLD CONFERENCES

WE are just now entering a period of tremendously important world conferences; and whatever else they accomplish or do not accomplish they do tend to bring the nations of the world together, to make us all internationally minded, and to give us a world point of view. In these days of narrow nationalism and bigoted self-importance all such movements which aim at broadening our minds and making us citizens of the world are of the utmost significance.

The annual meeting of the Assembly of the League of Nations at Geneva this September is of more than ordinary interest. Two great subjects will engage their attention. The first is since the signing of the Kellogg Pact there is need to revise the Covenant of the League so as to bring it into harmony with the Kellogg Peace Pact. It will be remembered that the present Covenant which was drafted soon after the end of the Great War does allow a resort to war to settle international disputes under certain conditions. But the Peace Pact signed last year states that war is to be totally renounced as a national policy and as a means of settlement. To amend the Covenant so as to conform to the Kellogg Pact will be the work of this year's Assembly. A more difficult subject will be the consideration of Monsieur Briand's proposal that there should be a Commonwealth or United States of Europe, so as to get rid of the political and economic troubles that so often harass and lead to war among the nations of Europe. M. Briand prepared a questionnaire which he sent to all the European Powers; the answers

while approving of the principle in general indicate that many statesmen see many grave difficulties in the way.

Delegates are gathering from all parts of the British Commonwealth now for the meeting next month of the Imperial Conference. The Prime Minister has announced that the agenda of the Conference will include three main considerations:

(1) Inter-Imperial relations; (2) Foreign policy and defence; and (3) Economic questions.

Inter-Imperial relations will deal with reports of the recent Conference on the Operation of Dominion Legislation, and also the work of the Inter-Imperial Relations Committee. Foreign policy will deal with further developments in a peace and arbitration policy, and also the reduction and limitation of armaments. The economic section will deal with the general question of trade of the Empire.

Then there is the Round Table Conference on a method of constitutional government for India. It is a great pity that the atmosphere is not more calm and conducive to a dispassionate consideration of the tremendous problems that are involved. But the Conference will be held at the appointed time, and a Constitution will be thrashed out and adopted along the lines of Dominion Status and responsible government despite the evident non-co-operation and even opposition of a die-hard minority.

THE NAVAL TREATY

The Macdonald-Hoover conversations during November of last year, and the London Conference on naval reductions in the early

SEPTEMBER 1930]

WORLD EVENTS

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part of 1930 resulted in the Naval Treaty of London. Though it did not receive the support of France and Italy, the other three powers—United States, Japan and Great Britain came to an agreement which has been expressed in a formal treaty. It was a foregone conclusion that the Parliaments of Britain and Japan would ratify readily the treaty as formulated, but there were doubts about the United States Senate. Happily those misgivings were silenced, when after many weeks of dreary discussion the U. S. Senate passed the Naval Treaty of London recently by the unexpected big majority of 57 votes to 9. It was a great victory for President Hoover and the peace party. Thus by slow but firm and steady step we are marching on in the matter of world peace. Within a very few years we have had the Locarno Treaties, the Kellogg Peace Pact, and now the Naval Treaty of London; that is very good, but it is only in the nature of clearing the ground and getting ready for the main issue—Disarmament—which must come before long.

BRITISH FISCAL POLICY

The English are having a terrible time over the question of revising their traditional fiscal policy. Trade depression and unemployment are drawing their attention to the possible relationship between fiscal policy and present economic conditions. It is true that a free trade policy does leave England open dumping by other countries which keeps English factories closed and her men out of work; but to impose a protective tariff will tax food and thereby raise the cost of living which causes the serious dilemma in the problem. Various solutions of the problem have been

tried or advocated, such as the Safeguarding of Industries Act passed by the Conservative Government which is distinctly protective in nature; there is the more recent Imperial Free Trade movement with preferences within the Empire, but protection against the outside world.

The vital importance of extending inter-imperial trade is stressed in a memorandum on the unemployment situation, presented to the Government by the Association of British Chamber of Commerce.

The memorandum urges that in the interests of employment in Britain, it is essential that every effort should be made, in collaboration with the Dominions and Colonies, to extend inter-imperial trade and encourage the greatest possible exchange of commodities throughout the Empire.

Outside countries are looking on with grave concern at this possibility of a change in the English traditional free trade policy. This is what a German says:

Industrialists in Germany fear Empire Free Trade. "It would mean a complete upheaval of international trade relations," said Dr. Karl Cremer, the industrialist and member of the German Reichstag. "England's departure from Free Trade," he said, "would mark the end of the century-long era upon which the fabric of international trade has rested."

He was by no means convinced, he declared, that despite the Empire Free Trade movement and the bankers' memorandum, the bulk of British opinion was ripe for so sweeping a change. If the change were made, however, he feared that it would lead to grave consequences for European and world trade and would ultimately prove bad for the British Empire.

In this opinion the establishment of a British Empire Customs Union should have a marked and adverse effect upon the direct trade of Germany and Europe with the British Empire.

A real stir was caused the other day by Mr. E. D. Simon, a Liberal M. P., suggesting a break-away from the traditional free trade policy of the Liberal Party by imposing a 10 per cent. revenue tariff on manufactured imports. Mr. J. H. Thomas, Secretary for the Dominions, has suggested as a subject for the forthcoming Imperial Conference—"the rationalization of the British Empire."

But these conditions are not found alone in Britain; they are world-wide. The world is

passing through a serious economic depression. It is reported that Germany has 3,000,000 unemployed; England has 2,000,000; the United States have between five and six millions out of work; Australia, Canada, India are all suffering, and there are no signs visible at present of a change. The purchasing power of people has been seriously limited; there is over-production of goods, and new markets are not forthcoming. Many people have been living beyond their means; for a decade after such a war we should have been content to live at a lower standard of comfort, to decrease costs in living and production; but we did not. We went into all kinds of excesses, went into debt; the reckoning day has come, and we do not like it. It is a world situation; the remedy as I see it is rationalisation, of population, production and expenditure; and that will take time. In the meantime we should live within our means, spending less on luxuries and more on the necessities, the educational and cultural, and the real promotion of genuine progress and prosperity.

SYDNEY HARBOUR BRIDGE

In the earlier part of this year when the writer was in Sydney, Australia, he was deeply interested in watching the work proceeding on the great Sydney Bridge. It will stand out as one of the most remarkable engineering feats of our generation. On August 20th, decorated with Union Jacks and Australian flags flying on the tops of cranes, shrieking whistles and sirens announced to the people of Sydney that the arch of the Sydney harbour bridge had been successfully joined. That night the bridge

was illuminated with floodlights to commemorate the event, and the people were able for the first time to see the hugeness of the undertaking and the majestic sweep and grandeur of the complete arch. The joining of the arch marks the completion of the most important stage in the construction of the bridge; it is the longest and the heaviest steel arch yet erected.

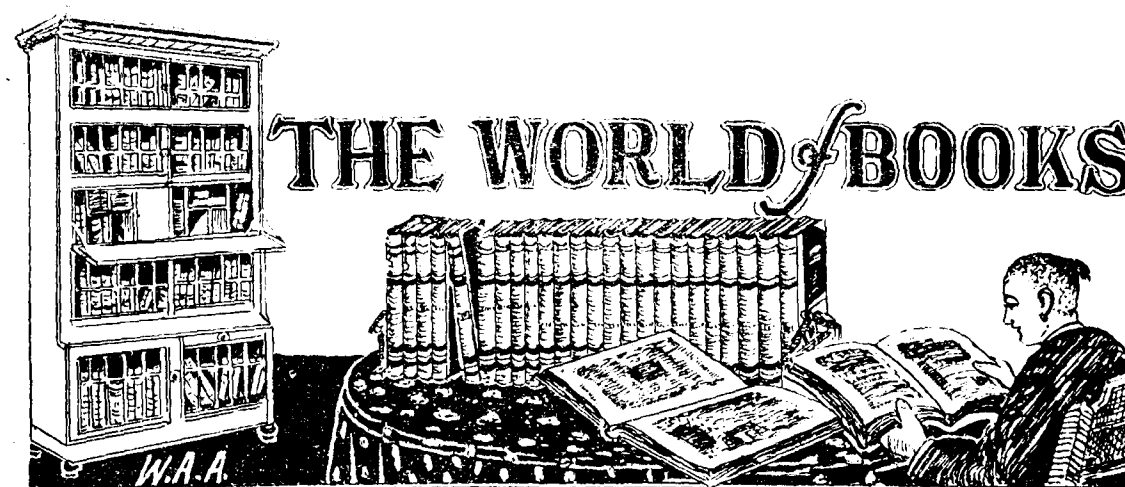
CANADIAN ELECTIONS

At the General Elections in Canada last month the Conservative Party under the leadership of Mr. Bennett secured a great victory over the Liberal Party under Mr. Mackenzie King who were in office. The results were as follows: Conservatives, 139; Liberals, 89; Progressives, 12; Labour, 3; and Independents, 2. Consequently, the Conservatives have a clear majority over all other parties, which places them in a very strong position.



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.

E. Sept. '31.



THE QUEST FOR CERTAINTY. By John Dewey.
George Allen and Unwin Ltd., London.

In the course of the Gifford Lectures, Professor John Dewey expounds the modern conception of the relation of knowledge and action. The impact of the results of science and scientific method on our theories of knowledge have urged the need for revision of our philosophical concepts so as to attune them to the discoveries of science. To explore the realms of knowledge and to find therein a system and coherence has always been the task of a philosopher and the degree of success that he achieves depends on his ability to formulate a theory consistent with all the known facts. With the growth of knowledge there is bound to be a need for readjustment and a system constructed on a theory of eternal verities on facts based on imperfect knowledge and partial truths is open to serious attack when the imperfections are appreciated. Such was the case in Cartesian philosophy which attempted to evolve a Universe out of a process of ratiocination. The diversity between the material and the spiritual, between mind and matter, between idea and reality, led to the formulation of theories, which, however, failed to integrate all knowledge and resulted in denial of the existence of reality in fact, of the possibility of knowing it if one such existed, and at the other extreme in a denial of the function of thought as an independent entity. All the

theories agreed in putting aside the bearing which the value of our conceptions have in shaping our life. A revolt against such a conception led modern philosophers to emphasise the need for a larger synthesis and the formulation of a theory which accords with all factors in life. The application of the scientific method to all our ideas, the need for direction of thought to the complexities of life, the insistence of the means as being of equal importance with ends and as determining them in a fashion are strongly insisted on in these lectures.

MIRROR OF INDIAN ART. By G. R. Venkatachalam. D. B. Tarporevala Sons & Co., Bombay.

This is a small book of about 250 pages containing nearly 30 essays mostly published in the NEW INDIA of Madras. The essays cover a wide field of subjects connected with Art. The author is both an artist and an art critic. It is evident from the book that his tastes are fashioned by in the new Bengal school. As all critics of Eastern Art do, the author deplores the effect of modern Western civilization on the simple and beautiful life of India. He has his own suggestions for the cure of the various evils in modern Indian life. He writes on the reform of the stage, and on dress in India. At other times he speaks of the reform of the decorations in New Delhi and Hellenism in Indian Art. Thus the book is of great interest, covering a wide field.

AN ANTHOLOGY OF INDO-ANGLIAN VERSE. By A. R. Chida, Hyderabad.

Mrs. Sarojini Naidu, Mr. Harindranath Chattopadhyaya, Nawab Sir Nizamat Jung Bhadur, and Nawab Imadul Mulk Bahadur, are the four "Indo-Anglian" poets represented in this volume. Mr. Chida complains that these poets are not known in this country as well as they deserve to be known. He is proud, and very reasonably too, of the fact that all the four are of Hyderabad. There is an introductory note to each set of selections giving an account of the life and works of each poet. It is Mr. Chida's opinion that Politics for Mrs. Sarojini, and the "predilection for acting" for Mr. Chattopadhyaya, have been the bane of their poetic existence. The sections dealing with and containing selections from Sir Nizamath and Dr. Imadul Mulk are doubly interesting as these poets are comparatively new to us. Mr. Chida makes the hazardous suggestion that if politics had not intervened in her poetic career Mrs. Sarojini would have successfully wrested his laurels from Rabindranath Tagore. There is in this statement infinite scope for a tornado of controversy.

TO BE OR NOT TO BE. By A. J. Chinoy, Stockwell Ltd., London.

The author sets out with the noble intention of taking us along to the Land of Bliss which he has discovered. He first devotes ten pages to arguing with some warmth that life is not worth living. The weighty reasons are :- Cities have bad roads, milk has to be boiled before it is taken, people are insincere and love gossip, Religion is ridden with hypocrisy and cant. The next ten pages are devoted to pointing out how life can be made worth living; poverty, bad health, and prejudices and insincerities are to be banished instantly. The book comes to an end with this. These are not certainly in the nature of startling discoveries.

THE SAMKHYA KARIKA OF ISVARAKRISHNA. With an Introduction, Translation and Notes by S. S. Suryanarayana Sastri, Reader in Indian Philosophy, University of Madras. Rs. 2.

This is a very welcome addition to the Literature in English on Indian Philosophy. The translation is accurate and brings out the spirit of the original very clearly. The explanations are lucid, and sufficiently elaborate. The work has been previously translated and explained; still the present work has an originality in plan and execution. The book will be a very useful text for beginners in Indian Philosophy. The introduction gives a rather elaborate sketch of the development of the Samkhya system of philosophy. It is hoped that the learned professor will bring out similar books on the other systems of philosophy also.

BANNED BY THE CENSOR. By Edgar Middleton, 1929. T. Werner Laurie, Ltd., London.

This book consists of ten short dramatic sketches which were banned by the Censor. One can understand the action of the Censor with regard to the first sketch, viz., "Mussolini's Lunch," which pokes fun at the great Italian dictator. But the rest are quite harmless and some even insipid. They are all dramatic trifles designed to be played in a revue. The best of the lot in our opinion is "The Peace Offering." To an Indian reader sketches such as these reveal the frivolous side of English society.

JOURNEY'S END. By R. C. Sherrieff and Vernon Bartlett. Victor Gollancz, Ltd., London.

The dramatic version of this famous story was put on the boards recently. A reading of the novel, however, leaves one deeply moved. War stories do not generally appeal to all alike, but JOURNEY'S END is unique in this respect. It is a great book.

THE AWAKENING OF ASIA. By Ruchi Ram Sahni, Punjab Printing Works, Lahore.

A stirring account of the march of events in Asiatic countries covering a period of hundred years commencing from the disappearance of the sceptre of Napoleon from the European stage and ending with the outbreak of the Great War. The Indian reader must feel deeply interested in the author's narrative of the amazing social and political upheaval which was witnessed all over the old continent during the opening decade of the present century.

MANUFACTURING INDUSTRIES. The Industry Book Depot, Calcutta, Re. 1/8.

This book gives a brief but a clear account of certain Industries like glazed pottery, manufacture of varnish, candles, paper, hydrogenation of fats and oils and enamelled wares. There are also 12 illustrations. It is likely to be of use to those who wish to start business on the above lines.

KRISHNA OF VRINDABANA. By Krishnadal. Published by the Bengal Library, Dacca.

This book is an excellent introduction to the study of the tenets, theories and philosophy of the Bengal school of Krishnaism as propounded by Sri Gouranga and his inspired followers. It embodies in admirable English a gist of the vast Vaishnava literature of Bengal which is a great storehouse of light, life and love. The book is eminently readable, informing and thought-provoking and an important contribution to the literature of Krishnaism, especially of Bengal which is still an untapped source of knowledge. The book consists of two parts, the first of which is devoted to the events of Sri Krishna's life in Vrindaban, and the second contains many a brilliant chapter on the philosophy of Krishnaism. This work will form a valuable addition to any library private or public. It is such a book as one will open with expectation and close with profit.

CO-OPERATIVE CREDIT IN JAMIN SUB-DIVISION. By S. Prasad B. & H. Co-operative Federation, Patna.

This interesting study in co-operation gives a valuable lesson to co-operators on the proper lines on which co-operative credit ought to be supplied. A critical survey of the facts and figures enables the author to show that if co-operative Societies are to fulfil their real object, it is of the highest importance that the greatest circumspection should be exercised in granting loans to borrowers. The burden of real indebtedness has not been reduced by the spread of co-operation. Eternal vigilance is necessary on the part of the financing agency, viz., the Central Bank, and a trained staff of Inspectors should examine the condition of societies and the application of loaned capital.

A LOVER'S LUTE. By Ray Chaudhuri, A. H. Stockwell Ltd., London.

This is a collection of ten short poetical pieces expressing very simple sentiments in undistinguished style.

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THE INTERNATIONAL LABOUR ORGANISATION (League of Nations), 1919-1929. A Survey of Ten Years' Work. Published by the International Labour Office, Geneva. Price Rs. 2-12.

This illustrated souvenir album commemorates the completion of the first decade of the Indian branch of the Geneva International Labour Office. It gives in very brief compass an authoritative resume of the strenuous efforts made by the I.L.O., to bring about a newer civilisation and a better social order by means of co-operation between Governments, employers and workers. The album is a paper-bound volume of 48 pages, with about 40 photographs and 8 pages of diagrams in colour, illustrating graphically the growth of the manifold activities of the I.L.O. The reading matter consists of five articles contributed by the Director and Deputy Director of the I.L.O., and representatives of the governments, employers and workers on the Governing Body of the I.L.O. The composite picture presented by these contributions written from the necessarily varied points of view of the different interests concerned faithfully interprets the work of the I.L.O., during the last ten years to improve the condition of labour the world over.

POLITICS AND EDUCATION: By J. B. Durkal. Surat.

This note on 'politics and education' submitted by Mr. Durkal to the Indian Statutory Commission makes interesting reading. The author is a professor of English in the Arts College, Surat, and has some experience of the subject he talks about. He pleads for an Indian cultural outlook in our educational policy and everyone would agree with him in that. But when he argues that the march of 'democracy' should be stopped, an Indian prince should be Viceroy, and durbars are more in the line of true Indian political progress than deliberative councils, most of us would dissent from his conclusions.

BOOKS RECEIVED

A HUNDRED YEARS OF PUBLISHING. By Arthur Waugh, Chapman and Hall, London.

THE METROPOLIS. By Upton Sinclair, T. Werner Laurie, Ltd., London.

PUBLIC FINANCE AND OUR POVERTY. By S. C. Kumarappa. Navajivan Press, Ahmedabad.

TYROL UNDER THE AXE OF ITALIAN FASCISM. By Dr. E. Rent Nicolussi. Translated by K. L. Montgomery, G. Allen and Unwin Ltd., London.

INDIAN STATES REGISTER AND DIRECTORY. By A. N. Sudarisanam. Indian States and Directory Office, Egmore, Madras.

THE GROWTH AND DEVELOPMENT OF NATIONAL THOUGHT IN INDIA. By Ishwar Nath Topa, Dr. Phil. Friederichsen, de Gruyter & Co., Hamburg.

CHRISTA SEVA SANGHA. By Jack C. Winslow, S.P.G. in Foreign Parts, 15, Tufton Street Westminster, London.

SECOND SHOTS: CASUAL TALKS ABOUT GOLF. By Bernard Darwin, George Newnes, Ltd., London.

PRACTICAL THEOSOPHY. By C. Jinarajadasa. Theosophical Publishing House, Adyar, Madras.

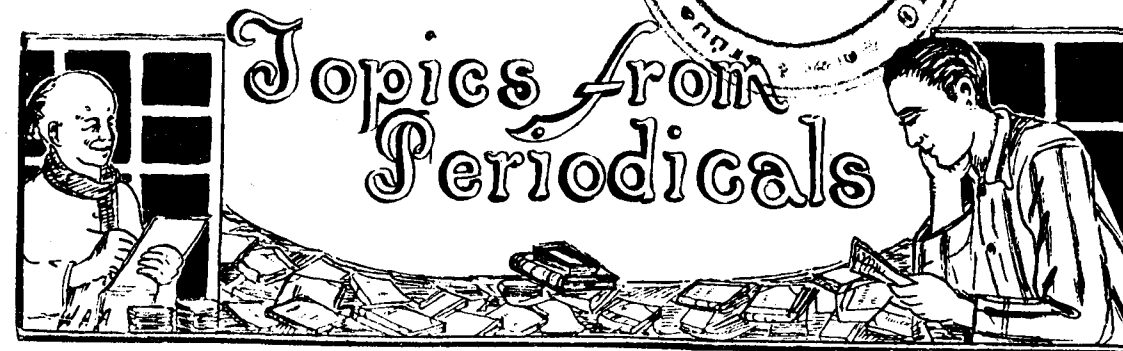
BLOSSOMS OF BLISS. G. Bonnerjee, Calcutta. Available of G. A. Natesan & Co., Madras Price Re. 1-4.

THE GARDEN CREEPER. By Santa Devi and Seeta Devi, R. Chatterjee, Calcutta.

REPORT OF THE HIDES CESS ENQUIRY COMMITTEE VOL. I. Government of India Central Publication Branch, Calcutta.

REPORT OF THE INDIAN TARIFF BOARD ON THE SALT INDUSTRY. Government of India Central Publication Branch, Calcutta.

AVESTHAN GUTHAS. By Prof. A. Meillet. Translated into English by Priyaranjan Sen, University Press, Calcutta.



THE CRISIS IN INDIA

The events of the last few months prove that Anglo Indian relations have reached the point of crisis, says the ROUND TABLE. The nature of that crisis is two fold. The first concerns the method of transferring power and responsibility from British to Indian hands:—

There is now common ground between Great Britain and India that the days of the old British Raj, that is, of the system in which the whole responsibility for Indian unity, peace, and good government rested upon British shoulders, are numbered. That was implied in the Pronouncement of 1917 and the Reformed Constitution of 1919. It is also common ground that the transition from the British Raj to responsible Indian self-government should be as rapid as is practically possible. That is not only the demand of all the Indian political groups, but has been accepted by the leaders of all the British parties, and is the manifest basis of the thinking and recommendations of the Simon Commission. Speaking broadly, there has not, up to the present, been any substantial transference of responsibility from British to Indian shoulders. The Morley-Minto Reforms were clearly preparatory. The Montagu-Chelmsford Reforms of 1919 were intended to transfer responsibility, but for reasons set forth in the Simon Commission's Report, much less responsibility seems to have fallen on Indian shoulders than was intended. The stage has now been reached when power and responsibility are to pass, at any rate in provincial matters, to elected Indians. Yet the transference of real responsibility from one set of hands to another always has in it some element of crisis, because no one can foretell how the new hands will wield the tremendous powers of the modern State or deal with the political forces which will be brought to bear upon any Indian government from below.

The second element of crisis is whether the transition to Indian self-government is to be by constitutional methods or by revolutionary methods either violent or non violent.

In this matter the decision is likely to lie with events rather than with any predetermined policy. All parties in Great Britain naturally believe in those constitutional principles upon which a true commonwealth, whether in its Greek or Roman, its British or American, form has alone been built. The Liberals, or Moderates, in India also

stand for constitutionalism. The minorities, Mahomedan Sikh, and non-Brahmin, are thinking mainly of themselves. The Indian Princes are in the same position. But the Indian National Congress stands for the revolutionary road, though it again is divided into those who stand for revolution by physical violence on the traditional European or Russian model and those who follow Mahatma Gandhi and stand for non-violent methods of bringing the present regime to an end. In these conditions, as power is transferred from British hands, will the outcome be law and liberty or chaos, despotism and war.

SKIN-DEEP IDEALS

Mr. Norman Angell writes in *Foreign Affairs*:

The essence of the difficulty alike in India, Palestine, Egypt, and in most centres of European unrest is not material grievance, but "aspirations", the desire for self-government, which means the government of "our" group geographical or religious, as against another group. The abiding curse of India is poverty; to remove it needs the application of economic science, scientific administration, industrial and agricultural re-organisation. But Gandhi and his colleagues do not even profess to be economists or administrators; they do not deny that British administrators; would be of service in the task of fighting poverty nor that it is to Britain's obvious interest, with her need of markets, to raise standards in India and render her population capable of consuming British goods. The agitation does not concern itself with the poverty of India; it starts from the standpoint that the very presence of British rulers in India is an indignity and an offence, and it buttresses this position by professing to feel that the Westernisation of India would be too big a price to pay even for the abolition of poverty, that India's "soul" and freedom and spiritual life would vanish in exchange for comfort.

THE TWILIGHT OF EMPIRE

It is a thoughtful article which Mr. Nathaniel Peffer contributes to the July Number of the HARPER'S MAGAZINE wherein he discusses what he terms the "imperial elephantiasis" from which the Empire is suffering. India is avowedly the part that is most affected and Mr. Peffer's diagnosis of the disease is at once acute and penetrating. After discussing the recent advances in constitution making he writes :

In 1919 the British faced the situation in India and by concessions eased it. At least they robbed the nationalistic movement of its impetus. In 1929 they could very likely have accomplished the same with concessions, but by this time the movement had gone so deep and so far that only the most sweeping concessions would have served, so sweeping as to affect the status of British rule. This situation the British not only did not face but could not bring themselves to face. They did nothing. They discussed whether India was "fit" for a greater degree of self-government, an interesting question and not necessarily to be answered in India's favour, but also an irrelevant question. For the point is that Gandhi, as the agent of the spirit of the times and of a movement of history, had marshalled something which constituted a tremendous fact and not a matter for abstract speculation. The fact is that, justifiably or not, India is demanding the control of its own destiny. And it must be given what it demands or enough to appease it, or it must be suppressed.

England is reluctant to concede and to suppress the movement; it is well nigh impossible. It is altogether immaterial whether peoples now dominated by empires are capable of self-government.

Probably they are not; almost no nation is, including some of the strongest independent ones. It is more than likely that India would become a prey to inter-provincial and religious civil wars if suddenly emancipated. It is certain that the Philippines would not be so efficiently governed by Filipinos as now by Americans.

These arguments are interesting but irrelevant. What is the bearing on India?

The Nationalistic movement exists nevertheless, widespread and deep-rooted, the expression of a race instinct, magnetized and directed by a great leader. It is unaffected by the merits of abstract arguments. So also is Great Britain's situation unaffected by them. It must confront India's revolt as a fact and deal with it as a fact, whether the revolt comes to a crisis this year or in 1935.

Thus, what is involved is a pure matter of fact—the determination of the subject peoples of the

earth to be free. What will determine the issue is according to the writer, a pure matter of force.

Under those circumstances, if there is another incident like that at Amritsar—in which an officer of the British Army in India ordered the deliberate shooting down of two thousand demonstrating natives in the Punjab—there will be no occasion for outcry. In fact, protest will be illogical. Once the challenge is given to empire, the price of retention of empire is Amritsars—in India or any other subject land. Subject lands were originally subdued by Amritsars. They can be kept subjugated only by Amritsars.

Thus England is on the horns of a dilemma. It is not between brutality and decency of instinct. "It is between brutality and that which is the price of decency in international relations the loss of power, vanity, glory and riches."

For the British Prime Minister the decision with regard to India is not a matter for doctrinaire speculations. It is a matter affecting the ability of British business to retain its balance and of the British working-man to hold a job. So is it in greater or smaller degree for every empire that has a disaffected dependency.

COMRADESHIP

"If it could but be grasped by all of us that we are alive on this planet for a very short time," writes Mr. Hamilton Fyfe in the *Millgate*, "knowing little about it or about ourselves, and that if we are to prove mankind to be higher than the other orders of life we can only do it by displaying the qualities of comradeship, most of our troubles would subside."

"If we could but be convinced that the only true satisfactions are those which result from efforts to be generous and kindly to discover and value the best in everybody, to treat all as we should like to be treated ourselves, almost all our difficulties would disappear."

"Comradeship must begin at home. But we must not be content to let it stay there. It must be world wide. It must be international. That ideal has long existed—and long been ridiculed. Every great thing that has come into our lives has been ridiculed—until it got there. If anyone with the events of the last ten years before him can be blind to our movement in this direction, the direction of World Comradeship, his mental sight, I am compelled to believe, must be defective. To me nothing is more plain."

INDIA AND WORLD POLITICS

The Editor of WORLD UNITY Magazine commenting on India's fight for freedom draws an interesting comparison with America's attempt to wrest independence from Britain. He contrasts the old world ideas of liberty with the new ideal of peace by non-violent struggle which India is now demonstrating. He points out that a revolution of the simple American type cannot be repeated to-day.

India is in direct conflict with our need of world peace. She is rebelling against other countries almost as much as against England. Her rights are conditioned by rights which had no existence when the American colonies left the Empire. The assertion of national sovereignty at this time according to the ideal of liberty which motivated the colonials a hundred and fifty years ago may produce independence but at the cost of a general chaos menacing all that independence is intended to secure. Whatever is spiritually vital in India's renaissance, whatever is economically necessary in her program of education and reform, whatever is culturally precious to humanity in her unused mental and moral resources, must somehow be secured without adding to the general disorder already threatening the basis of world civilization.

But England, too, is not merely attempting to suppress one people in revolution. England is also in direct conflict with world rights and world interests. Her sovereignty is no longer absolute nor her responsibility confined to policies advantageous to the Empire alone. The relations between people today are far less important politically than economically and economic relations cannot be determined by mere fiat nor constitution but by voluntary perception of mutual good.

The tragedy for both India and England lies in the fact that a true world issue has arisen before they can appeal to a competent world court possessing power to establish its judgments. They are compelled to confront one another on a basis of strife constantly tending toward violence, when the difference to be determined are solvable only by willing co-operation for final ends larger than either or both can define. England and India in irreconcilable conflict or even abrupt separation might conceivably overwhelm our feeble international arrangements.

THE POWER OF SWADESHI

"Although the boycott of foreign goods is the best means to bring the British to their senses, the work of Swadeshi is not only the boycott of foreign cloth, but has the much more permanent and constructive side of fostering home products," writes Hilda Wood in the September Number of the MODERN REVIEW. To make a real success of this Swadeshi industry, she says that Indians must live as Indians, and not half Indian and half European.

She proceeds :—

India was the greatest manufacturing country of the world, and it is perfectly obvious that she can be so again if she supports her Swadeshi industries and puts them on an economic basis. Unfortunately, those who are thinking of this matter forget the difference between a financial basis and an economic basis. It may be good finance to pay the worker as little as possible but it is extremely bad economics. The only way to promote Indian industries is to create consumers. This means that the vast working population must also be a purchasing population. With all the natural resources and labour capacities of India, it is quite possible for everybody to have a nice house with all simple instruments of culture and refinement.

The country is full of starving artists in weaving, carving, painting and other industries that made India famous in the past. They have not lost their skill, but lack encouragement, while politicians turn their attention to factories for soap, shaving cream, etc., and copy the western world. The mind of India has become somewhat of a slave's mind; its people have acquired an inferiority complex; it is perhaps on account of foreign domination. Let this fact be recognized and the danger of it will soon pass and the people will stand up as men and say "Indian am I, in thought, word and deed." Then the world will rejoice, for she is still appreciative of the unique work that India can offer to-day again as she did two hundred years ago.

INDIA IN PERIODICALS

THE INTERNATIONAL STATUS OF INDIA. By Dr. Lanka Sundaram, M.A., PH.D. [Journal of Royal Institute of International Affairs, July.]

THE MARTIAL RACES OF INDIA. By N. C. Chaudhuri. [The Modern Review, Sept. 1930].

MADHUSUDAN DUTT IN MADRAS. By K. Mukherjee, M. A., ["Triveni," May—June 1930].

INDIA AND POLITICS. ["World Unity Magazine," August 1930].

DOMINION STATUS FOR INDIA: NOW OR NEVER. By C. Vijayaraghavachariar. ["The Hindustan Review," July-August 1930].

PANGADUINE

FOUR TIMES AS GOOD AS
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THE SECRET OF GANDHI'S POWER

"What manner of man is Gandhi whom millions of human souls acknowledge to be their political and religious leader" asks Dr. William Kirk in the course of an article reprinted in the CULTURAL WORLD:—

Scholarly Indians have told me that he is venerated for his saintliness as no other man has been in the memory of any one now living. Rabindranath Tagore has said that "the whole nation follows him implicitly and for one reason only, that they believe him to be a saint. To see a whole nation of different races, of differing temperaments and ideals, joining hands to follow a saint is a modern miracle and possible only in India. The worst and most deep-rooted passions are soothed by the words: 'Mahatma Gandhi forbids it'..... He is not only the greatest man in India, he is the greatest man on earth to-day." One often hears his name linked with the Messiah, Buddha, St. Francis, and Tolstoi, and comparisons are inevitably made between his life and theirs.

Wherein lies the secret of a life capable of calling forth such a tribute of devotion?

His physical appearance is anything but prepossessing, although an ardent admirer exclaims. "In this trivial lantern of the flesh there burns a light that never was on land or sea." And it may be true as another writer has suggested. "When Nature is making geniuses she has a habit of paying more attention to the contents than to the container."

His power does not lie in the sweep of his mental life, for there are in India who are more than a match for him in intellectual vigour. In fact, he seems to lack in some respects the scientific outlook which differentiates the modern mind from the mediaeval. He seldom manifests an artist's love for the beautiful in nature, in poetry, or in song; nor has he the eloquence of voice or pen to sway the multitudes who sit reverently at his feet.

His one claim to greatness and perhaps the real secret of his power lies in his Christ like willingness to sacrifice self for others. In a letter to Tagore who had intimated that Gandhi had left little place in his life for the beauty of the flowers and the fields, he wrote: "True to his poetic instinct, the poet lives for the morrow, and would have us do likewise. He presents to our admiring gaze the beautiful picture of the birds in the early morning singing hymns of praise as they soar into the sky..... The human bird under the Indian sky gets up weaker than when he pretended to retire. For millions it is an eternal vigil or an eternal trance. It is an indescribably painful state which has to be experienced to be realized. I have found it impossible to soothe suffering patients with a song. The hungry millions ask for one poem, invigorating food."

And even in this desperate struggle to escape from hunger and starvation, he tells us not to apply the principle of an eye for an eye and a tooth for a tooth, but to follow the teachings of Nazarene and the defile Buddha—overcome anger with love, return good for evil,

temper justice with mercy, conquer avarice with generosity, confront falsehood with truth.

In other words, Gandhi has indeed a rare gift—the gift of goodness—which the Indian temperament universally accepts as the essence of a great life. I have heard more than one thoughtful Hindu say that the East will continue to worship Gandhi regardless of his ideas and his theories, and in spite of his worldly defeats and failures. He is to trusting millions a holy man and a great soul, whom the Universal Spirit has singularly favoured.

Whatever the West may eventually think of Gandhi as a politician, economist, social reformer, or religious leader, no one who has recently journeyed through India with an open mind can fail to note how reverently the high and low, the weak and the strong, speak the name of the meek and lowly man of Ahmedabad. All classes seem to unite in hailing him "Mahatma," their hope in time of trouble their apostle of peace, and goodwill among men.

No one who has talked with him in his Ashram on the banks of the Sabarmati, as he sits upon the floor spinning and shaping the future destiny of India, can leave his physical presence without feeling the impact of a saintly character and a dauntless spirit. As I walked slowly away from his simple little cottage, passed the *khaddar* workshops where his followers were busily spinning, along the path leading to the dusty, bullock-trodden highway, I found myself repeating, after the manner of the orientals, "Mahatma, great leader of a suffering people, I salute you!"

THE PAN-ASIATIC MOVEMENT

Treaties of friendship between Turkey and Ibn Saud and between Ibn Saud and Persia have recently been signed. The Asiatic nations are drawing closer together than ever before in history. Mr. Vasudeo B. Metta writing in the current number of the HINDUSTHAN REVIEW, observes that it was the impact of the West on the East after the Renaissance which made Eastern nations conscious of themselves as Asiatics:

The pan-Asiatic movement is not inspired by merely political and economic ideals, but by cultural ideals as well. In the nineteenth century Western civilization so dazzled the Orientals by its efficiency and splendour that they began to despise their own civilizations from almost every point of view. They adopted Western science and industrial methods as well as Western ideals of character and conduct, of art, literature and philosophy. To-day, however, there are many distinguished Orientals like Sir Rabindranath Tagore, Mr. Gandhi, Mr. Ku Hung Ming, and others who criticize Western civilization and point out the best aspects of their own civilizations. They think (with the exception of Mr. Gandhi) that parts of Western civilization such as science and industrial methods which would enable Eastern nations to defend themselves against the encroachments of the West should be adopted by Eastern nations, but not the ideals of character, conduct, art, literature, or philosophy.

BRITISH LEADERS AND INDIA

An appeal signed by an influential body of men and women including Prof. L. P. Jacks, Bertrand Russell, Henry Nevinston, J. M. Kenworthy, M.P., C. R. Buxton, M.P., Laurence Houseman and others is published in a recent issue of the MANCHESTER GUARDIAN. The appeal says:—

We feel that the situation with regard to India calls for the most earnest consideration by all those who are concerned for a peaceful solution of the present difficulties. We look with profound dismay to the possibility that, should the forthcoming Round Table Conference fail to propound a Constitution which will command the support of the best elements of Indian nationalism, we may be involved in measures which will mean the cessation of peaceful government. Neither Britain nor India has anything to gain from the use of force, and no effort should be spared to secure a basis of agreement along peaceful lines.

We call special attention to the statement issued by the Indian party leaders in the Legislature at Simla immediately after the Viceroy's speech of July 9. After urging Indian participation in the Round-table Conference and the duty of all parties to create an atmosphere of peace and concord the statement goes on:—

A policy of strong measures of repression on the one hand and the pursuit of direct action and open infringements of the law on the other can only serve to increase the tension which is already so acute. Neither policy will be an end in itself, and they can only be regarded as a manifestation of strength which may well be directed towards creative and nation-building efforts.

The statement then makes a simultaneous appeal to the Government to repeal emergency measures and offer an amnesty, and to Congress leaders to terminate the programme of civil disobedience.

We believe this statement reveals a disposition to welcome conciliatory advances from this side and would therefore, urge the Government—

1. To emphasise that the representatives of both countries shall meet at the Round-table Conference on a basis of equality, and with a view to arriving at proposals for the attainment of Dominion status, subject only to transitional safeguards.

2. To spare no efforts to secure the attendance and co-operation of Indian leaders, both men and women, and with this end in view to grant an amnesty to all political prisoners not guilty of violence.

Finally, we would plead for a greater interest among our own countrymen in the problem which is facing India and the British Empire. A fuller understanding by the people themselves of the strength of that national consciousness which has emerged in India is urgently desirable if we are to reach a solution approved by and honourable to all.

DEMAND FOR DOMINION STATUS

On Sept. 15th the Assam Legislative Council discussed the recommendations of the Simon Commission.

A resolution to the effect that the recommendations fell far short of Indian expectations was moved.

Mr. A. W. Botham informed the House that the views of the Government had been forwarded to the Government of India and until they were published the Government were not at liberty to disclose or discuss them.

The Government benches did not take part in the debate.

An amendment was moved that the Simon Commission's Report was unacceptable and that Dominion Status with autonomous Provinces, should be immediately established with adequate safeguards to the minority communities.

Planting members opposed the main resolution and the amendment. The latter was carried without a division.

SIR HERBERT SAMUEL ON INDIA

Sir Herbert Samuel opened the Liberal Summer School in Oxford last month with an address on "The political outlook." Referring to the situation in India Sir Herbert observed :

It seems that Indian opinion and British opinion have been, and still are, at cross-purposes. They are thinking fundamentally about different things. It is the consequence of the difference of mentality. The Englishman, practical and businesslike, with long experience of various forms of government, is thinking in terms of federal and local powers, of the relations between the principalities and British India, of the defence of the North-west Frontier and the status of the British army, of the best means of maintaining law and order in a vast territory of differing and often antagonistic races and religions and castes.

But the Indian, as I understand it, while he may be thinking of those things, is thinking much more of his own self-respect—how he can secure the right to feel that his country is on an equal level with any other country; how he himself, as an Indian, may hold his head as high as anyone else that treads the soil of this planet; how he shall get free from the consciousness that he is a member of a conquered and a subject race.

And he is thinking, further, that his own civilisation, ancient, deep-rooted, has special characteristics, which may be not less worthy, on any right scale of values, than the civilisations of Europe or America. He dwells upon some of the aspects of those civilisations—the spirit of materialism, the enormous importance attached to Things as against Ideas, the Industrialism which is the outcome of this philosophy, the hurry and the squalor that are often the consequences, the misuse of alcohol, and, by no means unimportant, the comparative roughness of manners. If there are elements in Western civilisation which it would be wise for him to adopt, he wishes to be free to adopt them of his own will, conscious of what he is doing, and not in obedience to a foreign decree. The spinning-wheel is the symbol of all this.

A just, impartial and uncorrupt Government is a great boon, no doubt; but the saying is a false one: "Where justice rules 'tis freedom to obey." Justice is one thing, liberty is another, and the two do not necessarily coincide.

Now this general attitude which I have been describing, if I have rightly apprehended it, should not arouse any antagonism, it should rather command the sympathy of the British people. Self-respecting ourselves, we will not fail to honour the spirit of self-respect in others. To foster it in every outlying part of the Empire will not diminish, it will exalt the dignity of the centre. It was said by someone—was it Emerson or Carlyle?—"There is a type of great man who makes everyone about him feel small; but the really great man is he who makes everyone about him feel great." It is the same with empires. There have been types of empires which have sought greatness through the power and majesty and splendour of a ruling State; but the only empire which achieves a real greatness is that in which every province is enabled to feel itself not less august than the central State itself.

It is, of course, true that the status of any people must depend in the long run upon its own character and

achievements and upon nothing else. Yet to enable its character to develop and achievements to be won it must have scope. It must have liberty to grow according to its own genius. I believe that this is what politically minded India is thinking about now.

And when the practical Englishman says, "But what is it that you really propose, do you think that the Viceroy should be deprived straight away of all his powers and his functions reduced to the personal influence and the ceremonial duties of a constitutional sovereign? Do you suggest that the British army should be withdrawn, or else should be placed under the uncontrolled orders of Indian Ministers? Do you propose that the treaties with the Indian States should be torn up, and that they should be coerced to accept a new regime of which they may disapprove? Do you intend that Moslems should be subjected to Hindus in some places and Hindus subjected to Moslems in others? And who, in those circumstances, is to keep the peace?" When those questions are asked responsible Indians are, it seems disposed to answer, "No, we do not necessarily propose any of those things. These are all points to be discussed and to be settled one by one. But everything depends upon the standpoint from which you approach them. Do you approach them from the side of subjection or from the side of liberty?"

I believe that if we get the right spirit the substance will follow. If we can convince the Indian that we are really approaching the question with the view not of retaining as much as we can of our own domination but of doing as much as we can to help him to establish the conditions of his national self-respect, then we may solve the immediate problems. And after that we may be able to win his assent for another conception of fundamental importance for the future of mankind.

MR. SASTRI ON INDIA'S DEMANDS

The Rt. Hon'ble Srinivasa Sastri in a speech at Manchester emphasising the importance to Britain and to India of the success of the Round Table Conference, declared: "However much we are willing to temper progress with safeguards we cannot admit that we are fit only for the form of political institutions somewhat less advanced than South Africa's or Ireland's." Mr. Sastri regretted the absence of Congress representatives which was a heavy handicap, but pointed out that there were other Indians besides the Congress representatives.

He said that it was possible for Britain to hand over political leadership in India to Indians with good faith and confidence, provided the constitution framed at the Round Table Conference was such as to satisfy the reasonable aspirations of India's young people.

SIR MANUBHAI ON THE R. T. C.

Addressing the Bikaner Legislative Assembly on September 4, Sir Manubhai Mehta, the Prime Minister, one of the delegates to the Round Table Conference, made important observations in



SIR MANUBHAI MEHTA

regard to the position of Indian States *vis-a-vis* British India. "Our Indian States are so interwoven and interplaced with British India," said Sir Manubhai, "that it is futile to expect our people to remain long uninfluenced by the impact of political aspirations from across our borders." The political boundaries of the States and the pillars and field-marks demarcating the lands of an Indian State from the lands in British India interpose no obstacle to the silent march of social ideals and political aspirations and it would indeed be a mistake to shut off one community in a glass chamber hermetically sealed up so as to be proof against influence by or contamination from outside."

THE SOUTH INDIAN STATES

A private preliminary meeting of the representatives of the South Indian States convened for a free, informal exchange of views on the topics affecting the States likely to come up for discussion at the Round Table Conference met at Bangalore in the last week of August. Leading men from Pudukkottah, Cochin, Travancore and Mysore took part in the deliberations.

The meeting was generally enthusiastic about the federal idea adumbrated in the Simon Report, but a large majority of those present were opposed to the idea of a transition period and urged that concrete proposals for the immediate creation of a united All-India Federation should be made at the Round Table Conference. That Indian States must be prepared for a certain amount of sacrifice in the interest of Greater India was well recognised by the States' representatives.

The idea of a Supreme Court for India was particularly well received by the meeting which considered it an essential part of the proposed Federation. The creation of a Greater India Council was held to be altogether unnecessary. A section of the meeting was of the view that such a council far from facilitating the process of Federalisation would only hamper and delay it. Sir Mirza Ismail in bringing the proceedings to a close rightly remarked that the duty of delegates at the Round Table whether from British India or from Indian India was to present India's case with dignity and to endeavour to achieve closer association of the States with the Greater India in a united All-India Federation with a strong central Executive responsible to the Legislature, with adequate safe-guards and with autonomous self-governing provinces and States under the aegis of the British Crown. The Dewan appreciated the strength of the suggestion that States should discover means to take their rightful place in Indian nationalism and ensure direct representation of States in the Indian Legislature.

INDIANS IN CEYLON

A mass meeting of Indians held in Colombo on August 31, has represented to the Government of India that the Ceylon Government affords no facilities to issue certificates of permanent settlement. The appointment of officers are not properly advertised nor conveniently placed in urban and planting areas. Planters are definitely apathetic in putting all eligible Indian immigrants on the voters' list and are denying facilities. The Singhalese are antagonistic to the registration of Indians and are carrying on counter-propaganda by exaggerating and spreading rumours about the disabilities of immigrants for registering.

Indians had ten per cent. voting strength under the old Reforms and fear that the proportion would considerably dwindle now though it ought to be much higher.

TRANSVAAL ASIATIC TENURE BILL

The following statement has been issued by the South African Indian Congress concerning the Transvaal Asiatic Bill:—

The proposed legislation, the consideration of which has been happily postponed till the next session of the Parliament and for which grateful acknowledgement is made to the Union Government, deals with the question of occupation and residence of Indians and with the question of limited liability companies of Indians in the Transvaal Province, and makes drastic changes in the existing order of things.

The principal points of the Bill are that no Indian is to be allowed to reside on or occupy proclaimed, or for that matter deproclaimed ground, the segregation of Indians in defined areas for the purpose of residence, or business or both, the deprivation of excess area occupied by Indians since May, 1919, the granting of 5 years' grace in regard to land, which is stated to have been illegally occupied, complete prohibition of acquiring fixed property by an Asiatic company, the exercise of which right was open to them under certain restrictions and the confiscation by the State of fixed property, which an Indian is deemed to have been debarred from holding.

The Bill purposes to seriously affect the position of about 36 Indian wholesale merchants and of about 800 petty dealers, involving a capital of little over 3¼ million

pounds, not to mention resident Indians, who are employed in different parts of the Transvaal. Where decisions of the Courts have been secured in favour of and entrenching the rights of Indians, as in the case of Springs Townships, the Bill aims at defeating the principle underlying such decisions.

The now famous Asiatic Bill, in the opinion of the Congress, falls short of the Transvaal Bill in its scope, effects and implications and it is not only extremely ungenerous but rigorous. The spirit of the Agreement is entirely disregarded and if the Bill were to become law the "Uplift Clause" will become a dead letter.

Sane European opinion when it comes to examine closely the provisions of the Bill, studies the position of the Indians in the Transvaal and views the whole situation in the light of the spirit of the Capetown Agreement will, it is submitted, come to no other conclusion than that the Bill is unjustifiable and is not the only or the best solution. Even vested rights and interests are not protected as justice and prudence would dictate or demand.

The Bill spells segregation, confiscation and ruination to the Indians in the Transvaal and is wholly unacceptable to them.

EAST AFRICAN NATIONAL CONGRESS

The East African National Congress has sent the following telegram to the Government of India:—

"Respectfully request Your Government appoint a strong influential delegation to give evidence before the Joint Parliamentary Committee on the Indian question as in 1923."

ASIATICS IN CANADA

In the Commons, the Prime Minister announced that, among Government measures to cope with unemployment, is a complete prohibition of all Asiatic immigration except from countries with which Canada has a special agreement. An Order-in-Council even withdraws the discretion hitherto given to the immigration officials to admit bona-fide workers and their relatives.

THE LONDON MOTOR SHOW

Seven nations will be in rivalry with British manufacturers when the world's biggest motor show is held at Olympia in London during next month.

British manufacturers are choosing the motor show for opening an intensive campaign to capture a bigger share of the overseas markets. Seventy-four firms of car manufacturers will be exhibiting, the majority being British.

America has the next largest display and then come France, Italy, Germany, Belgium and Austria. All round price reduction for better cars is promised. The cheapest car to be shown will be a British "Baby" costing £ 125 and the most expensive is a German model at £ 3,000.

Several British manufacturers will display six-cylinder models at the same price as, or cheaper than, American vehicles of the same type.

For the first time motor boats are to be included in the exhibition.

PROTECTION FOR STEEL INDUSTRY

The Directors' report of the Tata Iron and Steel Company for 1929-30 show net profits over 82 lakhs whereof over 74 lakhs are appropriated for depreciation on collieries and other purposes and out of the remainder the Directors recommend the payment of arrears dividend and current dividend on first preference shares of 8 lakhs the balance to be carried forward.

The Directors regret that the results of the year have been disappointing. Despite efforts of all concerned to effect a quick recovery from the labour troubles of 1928 it was only towards the end of the year that the company began to give fairly satisfactory work and the plant could be brought back to approximately normal condition. In addition the Company also received fewer orders for rails than was expected. This made it necessary to roll more steel than previously into products which had to be sold in distant markets involving heavy freights.

Unfortunately the shortage of orders for rails is still greater in the year current now nor is this the only direction wherein the scheme of protection has proved inadequate. Other factors, which are also outside the Company's control have developed in ways wherefor no provision or insufficient provision was made in the protection granted on 1927 and have thereby added greatly to the Company's difficulties. The Board have therefore, approached the Government for urgent consideration of the position and effective action.

THE BOMBAY MILLS

In the course of a statement issued with the object of revealing to the public the harmful effect of the boycott on the economic position of Bombay and the country generally, the Mill-owners' Association describes the situation in which 15 mills, now on the Congress "list," would be placed if they continue to be boycotted.

The Association states that an effective boycott of these mills would reduce Bombay's productive capacity by 25 per cent. and that 34,000 more Indians would be thrown out of work.

Six more mills have since closed in Bombay. The total number closed during recent months is 24, rendering 60,000 workers idle.

This statement has naturally come in for severe trouncing from the Boycott Committee.

It says that the Association has considerably exaggerated the effect of the restriction. Of the twenty-four mills so far closed down, there was no ban on seventeen. They shut up in spite of the encouragement given by the Swadeshi movement. None of the mills that were declared non-Swadeshi, either the seven that closed down or those still working, have approached the Boycott Committee for a settlement.

In a further note, the Boycott Committee assures that at least for the sake of the labourers who are being thrown out, it will be very considerate in enforcing its Swadeshi ban.

INDIAN AGRICULTURAL DELEGATION

It is understood that Dewan Bahadur Sir T. Vijaya Raghava Acharya will lead the Indian



SIR T. V. ACHARYA

Delegation to the forthcoming General Assembly of the International Institute of Agriculture which meets at Rome on October 14. Mr. H. A. F. Lindsay, Indian Trade Commissioner, will be the other Indian delegate.

WORLD POULTRY CONGRESS

Sixty countries were represented at the fourth World Poultry Congress, which met at the Crystal Palace in London last month.

Many famous breeds were present among the 7,000 birds on show.

It is the first occasion when such a gathering has been held in England. The Ministry of Agriculture was responsible for its success. The delegates attended a Government reception on July 22, and there was a garden party at Windsor Castle.

A tour round the British Isles was arranged for the delegates.

MEASURES AGAINST NO-TAX

Profiting by their experience during the last Bardoli struggle, the Government of Bombay have published for criticism a set of draft rules under the Land Revenue Code, which are most convenient to distraining officers.

Under these new rules, for an officer who intends to enter any building used as a human dwelling, the notice required, in accordance with the L. R. Code, shall be served by presentation to the defaulter or to any adult male member of his family present in the building or, failing either of the aforesaid methods, by being affixed to any prominent part of the building. Similarly, the Revenue Officers are sought to be authorised to break open the gate of any private street or any outer or inner door or window of any premises, if he has reasonable grounds for believing that such street or premises contain any property liable to distraint. Another rule invests the officers to break open any receptacle found on the premises and the officers on distraining any property from any premises are only to make an inventory thereof and to affix a copy of it to a prominent portion of the premises.

SHEEP-FARMING IN AUSTRALIA

It is understood that Duleepsinhji is leaving for Australia in the winter to learn sheep farming and, simultaneously, to escape from the rigours of the English weather. Both Duleep and Ranji are anxious to see the idea put into effect but have not yet decided to which Australian State Duleep should go. The Australians at Brighton were delighted at the news as all of them have a high regard for Duleep on and off the field. Duleep has also many friends and admirers in Australia.

RADIUM FOR A CALCUTTA HOSPITAL

A grateful patient, who at his own request is anonymous, has given the Presidency General Hospital, Calcutta, last month some quantity of radium, valued at £1,600.

The radium is contained in platinum tubes and needles and is presented on condition that it is only to be available for inpatients of the hospital.

A charge may be made for its use in the case of room patients. Any profit, after defraying running expenses, will be devoted to the purchase of radium or equipment. No charge will be paid by patients in the general wards.

The radium and equipment are to be vested in a board of trustees consisting of a representative of the Indian jute Association nominated by the Committee of the Association, the President of the Calcutta Hospital Nurses' Institution and the Surgeon Superintendent of the Presidency General Hospital.

The decision of the trustees in regard to all questions as to the use and disposal of the radium and equipment shall be final.

NEW TREATMENT OF TUBERCULOSIS

Remarkable results in the treatment of non-pulmonary tuberculosis by artificial sunlight are claimed by the Tuberculosis Committee of the Lancashire County Council. Lupus—that is, tuberculosis of the skin—and tubercular adenitis, which are very slow in yielding to any other treatment, have responded surprisingly to an artificial light, and in almost every case either complete quiescence of the disease or marked improvement has been observed.

The first steps in the new treatment, says a correspondent of the MANCHESTER GUARDIAN, were taken in 1925, when the County Council authorised the establishment of two experimental light installations at Ashton-under-Lyne and at Lancaster. During 1927 a centre at Chorley was added, and now there are no fewer than

twelve dispensaries at which light treatment can be obtained—Lancaster, Chorley, Preston, Nelson, Stacksteads, Ashton, Radcliffe, Eccles, St. Helens, Wigan, Ulversion, and Fleetwood. The total number of patients treated in the course of last year was 842, of whom more than half were new cases.

The lamps used for the treatment include long-flame carbon arc lamps for general irradiation, Kromayer water-cooled mercury vapour lamps for local treatment, and mercury vapour lamps of the Jesoniek or Hanovia types for both purposes. The usual initial exposure of the patient to "Grade A carbons" is five minutes to the front of the body and five to the back at a distance of three feet. Gradually the exposure is increased to fifteen minutes and the distance to two feet. The mercury vapour lamps for local treatment are applied at a distance of from a quarter-inch to two inches.

GENERAL MEDICAL SERVICE

The British Medical Association at its annual meeting on July 21 approved of a scheme for the establishment of a General Medical Service for the nation.

It is aimed at providing a service available for every class of the population, covering preventive as well as curative medicine, and recommends that the medical benefits under the present National Health Insurance Acts be extended so as to include the dependants of all persons insured thereunder.

It also provides for comprehensive dental, pathological and pharmaceutical and ambulance services, and the establishment of home hospitals, where patients may be treated by their own doctors.

It is contended that the scheme based on the contributory system, would be largely self-supporting.

SCIENCE AND THE EMPIRE

We are just beginning to see a vast field for research work and team co-operation in the application of science to our industrial and economic problems. Dr. A. C. D. Rivett, Deputy Chairman of the Australian Council for Scientific and Industrial Research, wrote a most stimulating and suggestive article last month to *THE LONDON TIMES*, which should bear fruit in serious consideration. He said in part:

In a day when the only sound basis for all industrial operations, both primary and secondary, is scientific experiment and reasoning, it becomes of major importance to ensure that the growing scientific powers of the Empire shall be strengthened by union and made available, in the full force so attained, for the solution of problems of production and marketing. By way of illustration one may cite the wool industry. England requires wool which Australia can produce. She wants it at the lowest possible price; but she cannot expect grazers to suffer loss in growing it. Australia, in 1928-29, received £61,600,000 for her wool exports. Her pastoralist might have been considered as well off financially with £8,000,000 less on two conditions: first, that their flocks had not been subjected to the ravages of blowfly, estimated to cause £4,000,000 loss annually, and, secondly, that foot-rot had been abolished, saving probably another £2,000,000.

It is not solely a question of overcoming pests and diseases. There is a huge field for positive health work in agriculture, breeding better animals for fleeces or hide or meat, introducing new fodder plants, improving field practice in cultivation of grain and fruit and basing settlement schemes on fuller knowledge of the properties of soils. In spite of all that has been done in the past, one can see no limit to the work waiting to be done, and there is little chance of success in the attack on these problems, to the list of which many more might be added, unless the foundation is built on modern scientific work of the highest order.

Here are the beginnings of Imperial team-work. They will expand as the work of the new Imperial Agricultural Bureaux established by the Imperial Agricultural Research Conference in London in 1927 develops; the next meeting of the Conference at Canberra in 1932 should provide a further stimulus. What is true for Australia is probably true in greater or less measure for every part of the Empire. New scientific and industrial research organizations are coming into being, and older ones are being strengthened. We must press for a more adequate appreciation of the imperative need to weld together these scientific forces and to develop an "Imperial team" idea or, better, an "Imperial team-work" ideal.

EXHIBITION OF INVENTIONS

It is proposed to hold an International Exhibition of Inventions in London from October 1 to October 11, 1930, the centre of the Exhibition being the Central Hall, Westminster. The Exhibition is recognised as a medium for the disposal of inventions and will be visited by manufacturers and financiers from all parts of the world who are on the look out for good inventions to commercialise.

The Exhibition, we are told, will afford exceptional opportunity to Indian inventors in the matter of marketing their inventions. The cost of exhibiting is 25sh per exhibit which includes all expenses of advertising such as show card, lighting, arranging, unpacking and despatching at the close of the exhibition.

RADIO STUDIO IN VATICAN

The installation of the Pope's radio station is nearly completed at the Vatican. Rather than rely on a foreign power station, the Vatican authorities have embarked on costly work for the installation of their own power station, and in two months the Pope will be able to inaugurate officially the Vatican City radio.

The station, which will be on the most modern lines, has been presented to the Pope by the Marconi Company. It will be able to work both on wireless telegraphy and wireless telephony.

THE BRITISH ASSOCIATION

General Smuts has been elected next year's President of the British Association which has just concluded its annual meeting at Bristol.

An extraordinary and varied programme had been discussed by 13 sections which touched almost every field of modern scientific investigations.

Next year's meeting when the Association will hold its centenary celebrations will take place in London.

MR. PICKTHALL'S "THE HOLY QURAN"

Mr. Marmaduke Pickthall's translation of the 'Quran', begun in 1924, and finally revised last



MR. PICKTHALL

Winter in Egypt with the assistance of Prof. M. A. Ghamrawi, M.Sc., (London) and His Excellency Fuad Salim Bey Al-Hijazi under the direction of the Sheykh al-Maraghi, former Rector of Al-Azhar University, will be published in London and New York this coming Autumn by Messrs. Alfred A. Knopf, Ltd., at the price of eighteen shillings. It will be called "The Meaning of the Glorious Koran: an explanatory translation."

THE POPULAR SUNDAY PAPERS

Mr. S. K. Ratcliffe notes in the *NINETEENTH CENTURY* the amazing growth of the Sunday newspaper, which to-day circulates from London and Manchester, to the number of more than 12,000,000 copies. His remarks, quoted below, apply, only to the more popular types of these publications:

"They treat of public affairs, as a rule, only in so far as they can be brought under the heads of personal gossip or entertaining incident; they collect bucketsful of what journalists call 'slop' from successful churchmen and politicians, aviators and film stars, about marriage, the Americans, the younger generation, the right length for a skirt,

Mr. George Lansbury's London Lido, or Where are the dead? Sport, crime, and the Young Girl make for the Sunday editors an inexhaustible provision; and the paper which commands the world's largest circulation has worked out a technique for dealing with police-court records which has long been a jest among the reporters who profit by it, and a wonder to that by no means inconsiderable public which knows little or nothing of a modern nation's hidden deeds. And I believe it is true that among the papers despatched everywhere to our people in the Dominions and all over the world, to keep fresh their memories of England, home, and beauty not far from the largest portion belongs to the class of Sunday journal typified by the *NEWS OF THE WORLD*. Truly the resistant qualities of the British race are a marvellous heritage."

BOOKS RECEIVED

THE LIFE OF RAMAKRISHNA. By Romain Rolland, Advaita Ashrama, Mayavati, Almora.

OUR PERFECTING WORLD. (Zarathushtra's Way of Life.) By Dr. M. N. Dhalla, Rs. 10. (Available of G. A. Natesan & Co., Madras).

THE SOCIAL DYNAMIC OF JESUS. By Rev. Alden H. Clark, C.L.S., Madras.

RICHARD ROLLE. By Verner Elwin, Christian Literature Society, Madras.

THAT NEXT WAR. By Bratt, George Allen and Unwin, London.

NORTHCLIFFE: AN INTIMATE BIOGRAPHY. By Hamilton Fyfe. George Allen and Unwin, London.

THE UNCONSCIOUS SINNER. By Victoria Cross. Werner Laurie Ltd., London.

COME WITH ME A LITTLE WAY. By Julian Swift. Werner Laurie Ltd., London.

LAYS FROM LANCASHIRE. Werner Laurie Ltd., London.

A BIRD'S EYE VIEW OF INDIA'S PAST. By Dr. Annie Besant, Theosophical Publishing House, Adyar, Madras.

STUDENTS AND POLITICS

In a timely article in the FERGUSON COLLEGE MAGAZINE Principal G. S. Mahajani has brought together some striking passages from the utterances of the late Mr. G. K. Gokhale and the



GOPAL KRISHNA GOKHALE

Rt. Hon. V. S. Srinivasa Sastri on the subject of students and politics. Both Gokhale and Mr. Sastri were as much in touch with students as with politics: for years they taught the young in schools and colleges and won their affection and trust, and for years they strove in the political field and rendered signal service to the Motherland. Their opinions, particularly when they coincide, are, therefore, entitled to the utmost respect. Both deprecated the active participation of students in current politics. Said Mr. Gokhale:

"The active participation of students in political agitation really tends to lower the dignity and the responsible character of public life and impair its true effectiveness."

Mr. Sastri said in an address to students on the last Gokhale Day in Poona:

"They do not serve the best interests of India who seek to enlist in the near battle of political life your untired enthusiasm, your unregulated zeal, your patriotism, which in your own good time certainly is bound to bear an abundant fruit, but which, alas! called into play before its time, while immature and undeveloped, is sure to recoil with infinite detriment on your life, on the fortunes of your families and, let me add, on the fortunes of the common Mother, whom you would fain serve."

* * *

A GIFT FOR PATNA UNIVERSITY

A Government of Bihar and Orissa resolution states that Maharajadhiraja Kameshwar Singh of Darbhanga, having made over a sum of Rs. 1,20,000 to the Local Government in memory of his late father for the creation of a trust for establishing a Mithili Chair in the Patna University, the Ministry of Education have constituted a trust fund to be named the "Mithilesh Rameshwar Singh Mithili Chair, in the Patna University." The trust and fund will be administered by the Vice-Chancellor of the Patna University and the Director of Public Instruction.

UNIVERSITY LIMITS

"If you give university education," said Professor Ernest Barker, in a recent speech, "to too great a percentage, you will get two results:

"You congest the universities and make their teaching mechanical; and

"You may produce an unemployed, or quite inadequately employed, intellectual proletariat, which is the mother of revolutionary movements, political and economic."

MISSION SCHOOL AT KODAI

The school for the children of Presbyterian missionaries at Kodaikanal receives a bequest of \$50,000 under the will of the late Mrs. John S. Kennedy who left ten million dollars to be divided among fifty religious and educational institutions.

NEW ENGLISH MOTOR LAW

The abolition of the speed limit for motor cars was the feature of the new Road Traffic Bill which attracted most attention, but in fact the new Act which received Royal assent on August 1st, amends and consolidates the whole law governing the use and ownership of motor vehicles. While abolishing the speed limit, the Act increases the penalties for dangerous driving. It is also an offence to drive without due care and attention or without consideration for other road-users. The penalty for attempting to drive while incapable of control, owing to drink or drugs, will be a fine of £50 or four months' imprisonment and ordinarily the licence would be cancelled for six months.

Penalties are provided for so-called joy riding—taking a car for the purpose of a ride without intention to steal—which hitherto has been held to be no offence.

Applicants for driving licences will be called upon to make a declaration of physical fitness, and third party insurance will be compulsory.

The change which motorists long demanded is introduced with the provision that failure to produce driving licence on demand will be no offence provided it is produced within five days.

The minimum age for motor-cyclists is raised from 14 to 16 and only one person in addition to the rider may be carried on a sole motor cycle.

Finally, speed trials and racing on public highways are prohibited.

CRIMINAL LAW AMENDMENT BILL

The Bengal Legislative Council passed on August 22, the Bengal Criminal Law Amendment Bill as moved by the Home Member, Mr. W. D. R. Prentice giving the Executive the power of arrest and detention without trial for a period of five years. An attempt to throw out the Bill, at the final reading was defeated by 61 to 15 votes. Mr. J. N. Basu, Liberal Leader, opposed the passage of the Bill.

PUNISHMENT FOR C. D. OFFENDERS

"Scrutator" wrote in a recent issue of THE INDIAN DAILY MAIL:—"I should like to notice three sentences given the same day by Mr. Dastur, the Chief Presidency Magistrate of Bombay. I will give them without comment and let them speak for themselves. A soldier was sentenced to undergo one day's simple imprisonment and to pay a fine of Rs. 60 on a charge of robbery. A woman who was with him when the affair occurred, was sentenced to undergo one week's rigorous imprisonment on a charge of being drunk. Ten volunteers, who had been arrested for picketing in the Fort area, were charged before Mr. Dastur under the Anti-Picketing Ordinance. Mr. Dastur convicted all of them and passed a uniform sentence of four months' rigorous imprisonment on each. With the greatest self-restraint, I refrain from commenting on these illuminating facts."



DEWAN BAHADUR SIR M. KRISHNAN NAIR
Law Member of the Government of Madras whose
sixtieth birthday was celebrated last month.

Personal

THE ROUND TABLE CONFERENCE

His Excellency the Viceroy has issued, on behalf of His Majesty's Government, invitations to the following to attend the Indian Round Table Conference. It is understood that it is possible that as a result of the correspondence still in progress a few names may shortly be added to the list now published.

STATES' DELEGATION

The Indian States' delegation will comprise the following 16 :—

Their Highnesses the Maharaja of Alwar, the Maharaja of Baroda, the Nawab of Bhopal, the Maharaja of Bikaner, the Maharaja Rana of Dholpur, the Maharaja of Kashmir, the Maharaja of Nawanagar, the Maharaja of Patiala, the Maharaja of Rewa, the Chief of Sangli and Sir Prabhashankar Pattani, Sir Manubhai Mehta, Sardar Sahibzada Sultan Ahmed Khan, Nawab Sir Muhammad Akbar Hydari, Mirza Sir Muhammad Ismail and Col. K. N. Haskar.

INVITEES FROM BRITISH INDIA

The following are the delegates from British India :—

H. H. the Aga Khan, Nawab Sir Abdul Qaiyum Khan, Sir C. P. Ramaswami Aiyar, Dr. Ambedkar, Mr. Chandradhar Barooah, Mr. J. N. Basu, Sir Shah Nawaz Khan, Ghulam Murtaza Khan Bhutto, Sir Hubert Carr, Diwan Chamanlal, Mr. C. Y. Chintamani, the Maharaja-dhiraja of Darbhanga, Mr. O. De Glanville, Mr. Fazul-ul-Haq, Mr. M. Mohn Ghine, Mr. A. H. Ghuznavi, Lt. Col. H. A. Gidney, Khan Bahadur Hafiz Hidayat Hussain, Mr. M. R. Jayakar, Sir Cowasji Jehangir (Junior), Mr. M. A. Jinnah, Mr. T. F. Gavin Jones, Rao Bahadur Siddappa Totappa Kambli, the Hon'ble Sir Provash Chandra Mitter, Dr. B. S. Moonje, Diwan Bahadur A. Ramaswami Mudaliar, the Nawab of Chhatari, Maulana Muhammed Ali, Sir Muhammed Shafi, Diwan Bahadur Raja Narendra Nath, Mr. Narendra Nath Law, Rao Bahadur A. T.

Pannirselvam, Raja Krishnachandra, Raja of Parlakimedi, Sir A. P. Patro, Diwan Bahadur Ramachandra Rao, Sardar Sampuran Singh, Sir Tej Bahadur Sapru, the Right Hon'ble V. S. Srinivasa Sastri, Sir Chimanlal Setalvad, Sir



THE RT. HON. SRINIVASA SASTRI, P.C.
who, it is reported, will lead the Indian delegation to the Round Table Conference.

Pheroze Sethna, Mrs. Shah Nawaz (daughter of Sir Mahommed Shafi, and wife of Mian Shah Nawaz, ex-Member of the Assembly), Captain Raja Sher Muhammad Khan of Domeli, Rao Bahadur R. Srinivasan, Mrs. Subbarayan (wife of the Chief Minister of Madras), Sir Saiyid Sultan Ahmed, the Hon'ble Mr. S. B. Tambe, Mr. U. Aung Thin, Sardar Sahib Sardar Ujjal Singh, Mr. C. E. Wood and Mr. Zafrullah Khan.

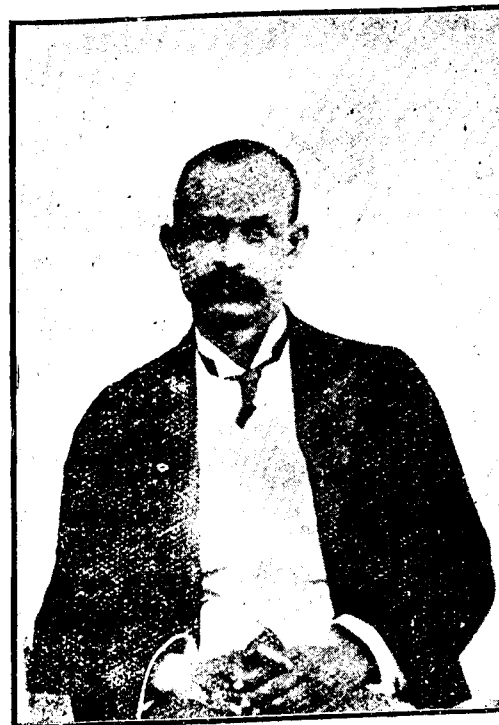
Sir Ibrahim Rahimtoolah and Mr. K. T. Paul have also been invited; while Dewan Chamanlal is reported to have declined the invitation.

Political

SIR ABDUR RAHIM ON INDIA'S GOAL
In the course of his address to the Bengal Muslim Conference Sir Abdur Rahim said :—

Let me at the outset make the Mussalman position quite clear. India is as much the home and the only home of us, the Indian Mussalmans, as of our Hindu and

Need I tell those who argue that a self governing India has no meaning for us without 'safeguards' for our rights and interests, that in a self-governing India under a free constitution in which the people at large will control the government, the Mussalmans, far from being in danger of losing any rights, will be gaining along with others valuable rights which none possesses now. I advise you strongly, therefore, to throw all your weight in favour of a government broad-based on the will of a free people. . . . I want you all the time to keep steadily before your mind's eye the great national destiny of our country not as a distant goal but something which will be achieved in the near future and then to think and act with other communities as citizens of a proud, happy and prosperous India. I trust you will reject with scorn the advice of those who see nothing but bogeys and dangers lurking in every corner and never believe for one moment that 70 millions of Indian Mussalmans will go under, under a free constitution. On the other hand I assure you that among the great leaders and rulers of future India not a few will be Mussalmans enjoying the confidence and homage of all and not a few Hindu leaders will think of your interests as of their own community.



SIR ABDUR RAHIM

other fellow countrymen. India's political advancement and prosperity is as much, therefore, our concern and as near to our hearts as to those of her other citizens. It is our duty and privilege equally with the rest of India's population to serve India.

When I lay before you the picture of what India may well expect to be under a free constitution, you will see at once that a radical change in the present system of government, while benefiting India as a whole, will benefit the Mussalmans of India the most. You will, I am certain, agree with me that the constitution of the country should be so designed as to help the political and economic advancement of all of India's citizens, the Mussalmans no less than the Hindus, the Sikhs, the Parsis and the Indian Christians and remove once for all those causes of communal selfishness, distrust and jealousies, which are such a disquieting feature of the present situation, by calling forth whole-hearted service of the representatives of all communities in the great national task.



MR. YAKUB HASAN
who has been returned to the Madras Legislative Council by a large majority.

HOBBS'S VISIT TO INDIA

Many distinguished English cricketers have visited India from time to time, including Lord Harris, Rhodes, and Hirst, but certainly none so great as Hobbs, who will be paying his first visit to India when he comes out in the cold weather. He has, of course, been many times to Colombo on his journeys to and from Australia. Whether he will play in Bombay is not yet definitely known. Now that the Quadrangular Tournament has been cancelled there is not much likelihood of his being seen on the cricket field in Bombay.

CHANNEL SWIM

The English Channel has been swum by the South African girl, Miss Peggy Duncan. She entered the water near Grisnez on the night of September 9, at 8-20 and the next morning was near the Western entrance to Dover and made practically no progress. She moved Eastward on flood tide and landed on the South foreland, at 12-45 having thus made the crossing in under 16 hours and a half. The record time for woman is 14 hours 34 minutes, established by Miss Ederle four years ago. In the same season the fastest crossing was made by Michael, his time being 11 hours 5 minutes.

AMERICAN TENNIS

In semi-finals of the American Singles Championships Doeg beat Tilden 10-8, 6-3, 3-6, 12-10. This is first time that Tilden has been beaten by an American in a National tournament since he first won the title in 1920. He was defeated after a gruelling battle.

He unfortunately fell flat on his face early in the match and rose limping and rubbing leg in pain. He sought victory in trick shots rather than in usual speed, but Doeg, who is a brawny giant with a service even more formidable than Tilden's, won on superior play. He was not perturbed by Tilden's cannon ball service.

WORLD OLYMPIC GAMES

Definite dates for the celebration of the World Olympic Games in Los Angeles, California in 1932, will be from Saturday, July 30, to Sunday, August 14, according to an official announcement from the Organizing Committee, following the return of its representatives from the recent Olympic Congress in Berlin.

The programme, which will continue for 16 days and nights, will consist of 135 distinct events, including athletics, gymnastics, boxing, wrestling, fencing, rowing, swimming, equestrian sports, Modern Pentathlon, road cycling, weight-lifting, yachting, polo, field hockey, water polo, shooting at 50 meters, and Olympic fine arts.

In Olympic Park in Los Angeles are the Olympic Stadium, the fencing pavilion, the Olympic Fine Arts Museum and an excellent exercising field. Near Olympic Park are Olympic Auditorium for the wrestling, boxing and weight-lifting events, polo fields, the equestrian field, the yachting course, rowing stadium and the cycling and marathon courses.

MR. NAIN HUSAIN

Mr. M. Nain Husain, son of the Hon. Sir Fazl-i-Husain, Member of the Viceroy's Council,



left for England on September 6 to study for law at Cambridge. He is a prominent sportsman of the Punjab University, and Captain of the Government College boxing team.

BAN ON SAKLATWALA

Mr. Saklatwala has been notified officially that the ban on his admission to India will not be removed.

Mr. Saklatwala, whose passport has just been renewed for three years, has received a letter from the Foreign Office stating that Mr. Hender-



MR. SAKLATWALA

son, Secretary for Foreign Affairs, has consulted Mr. Wedgwood Benn, the Secretary for India, in regard to the request that the passport should be made valid for India, but Mr. Benn is unable to recommend any modification of the present position.

BOMBAY AND C. D. MOVEMENT

Largely owing to the civil disobedience campaign, the Bombay Government is faced with a Budget deficit of Rs. 1½ crores, whereas they had estimated a surplus of Rs. 1 lakh.

We understand there has been a fall in excise revenue of Rs. 60 lakhs and a decrease of Rs. 16 lakhs from forests. Rs. 5½ lakhs of land revenue remain uncollected.

INDIA AT IMPERIAL CONFERENCE

India is represented at the Imperial Conference by His Majesty's Secretary of State for India, Major-General His Highness the Maharajah of Bikaner and Sir Mahomed Shafi.

Sir Geoffrey Corbett and Sir Pestonjee Ginwala will be attached to the delegation as substitute delegates, especially on the economic side.

The representatives of India at the September session of the Assembly of the League of Nations will be H. H. the Maharajah of Bikaner, Nawab Sir Zulfiqar Ali Khan and Sir Ewart Greaves, with Sir Deva Prasad Sarvadhicary, Sir Denys Bray and the Hon. Sir Jehangir Coyajee, as substitute delegates.



LORD WILLINGDON'S STATUE

The work of Mr. M. S. Nagappa, Madras.

Diary of the Month

Aug. 21. Maulana Abdul Kalam Azad is arrested and convicted.

—Sir Joseph Maung Gyi, Ag. Governor of Burma takes charge.

Aug. 22. Mr. S. C. Bose is elected Mayor of Calcutta Corporation by 44 to 20 votes.

Aug. 23. The U. P. Government bans the Patel Committee Report.

Aug. 24. The Polish Government resigns: M. Pilduski forms the new Cabinet.

Aug. 25. Dr. Sapru and Mr. Jayakar interview the Viceroy on the Peace Mission.

Aug. 26. Dr. Ansari officiates as President of the A.I.C.C.

Aug. 27. The Maharajah of Darbhanga endows Rs. 1,20,000 for Mithili Chair in the Patna University.

Aug. 28. Messrs. V. J. Patel, Pandit Malaviya and Dr. Ansari are arrested.

Aug. 29. The Inspector-General of Police, Bengal is shot and is seriously injured.

Aug. 30. Mutiny in Meerut prison.

Aug. 31. Mr. Lowman, Inspector-General of Police, is dead.

Sep. 1. The Nehrus hand Sir Sapru and Mr. Jayakar a note for Mr. Gandhi.

Sep. 2. A lathi charge is reported in Surat in connection with the election boycott campaign.

Sep. 3. Twelve women picketers of Calcutta are sentenced.

Sep. 4. Fifth month of Gandhi's incarceration is celebrated in Bombay by manufacturing contraband salt.

Sep. 5. Peace move fails and the letters are published.

Sep. 6. The Straits Settlements and the Malay Governments refuse to interfere in the present rubber crisis.

Sep. 7. Three are killed and several injured in a fracas in Bombay.

Sept. 8. Pandit Motilal Nehru is released.

Sept. 9. Ten students are injured in a police raid on the University classes in Calcutta.

Sept. 10. Picketing of Law Courts in Nagpur.



Mr. K. T. PAUL

who has been invited to the Round Table Conference.

—The personnel of the Indian wing of the Round Table Conference is announced.

Sept. 11. Mr. R. S. Pandit, son-in-law of Motilal Nehru is arrested on a charge of sedition.

Sept. 12. Mr. Alexander, of the Society of Friends, meets Mr. Gandhi in Yerrawada Jail.

Sept. 13. Three persons are killed in a police firing at Bulandshahi.

Sept. 14. The Viceroy says in his letter to Sir Sapru and Mr. Jayakar that the Government cannot contemplate repudiation of debts in "any form or degree."

Sept. 15. Dewan Chamanlal declines invitation to the Round Table Conference.

Sept. 16. The letter of Mr. Gandhi to a Labour M. P. during the peace negotiations is published.

Sept. 17. Several batches of lady volunteers are arrested in Bombay in connection with picketing at the polling booths.

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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."

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

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

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

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

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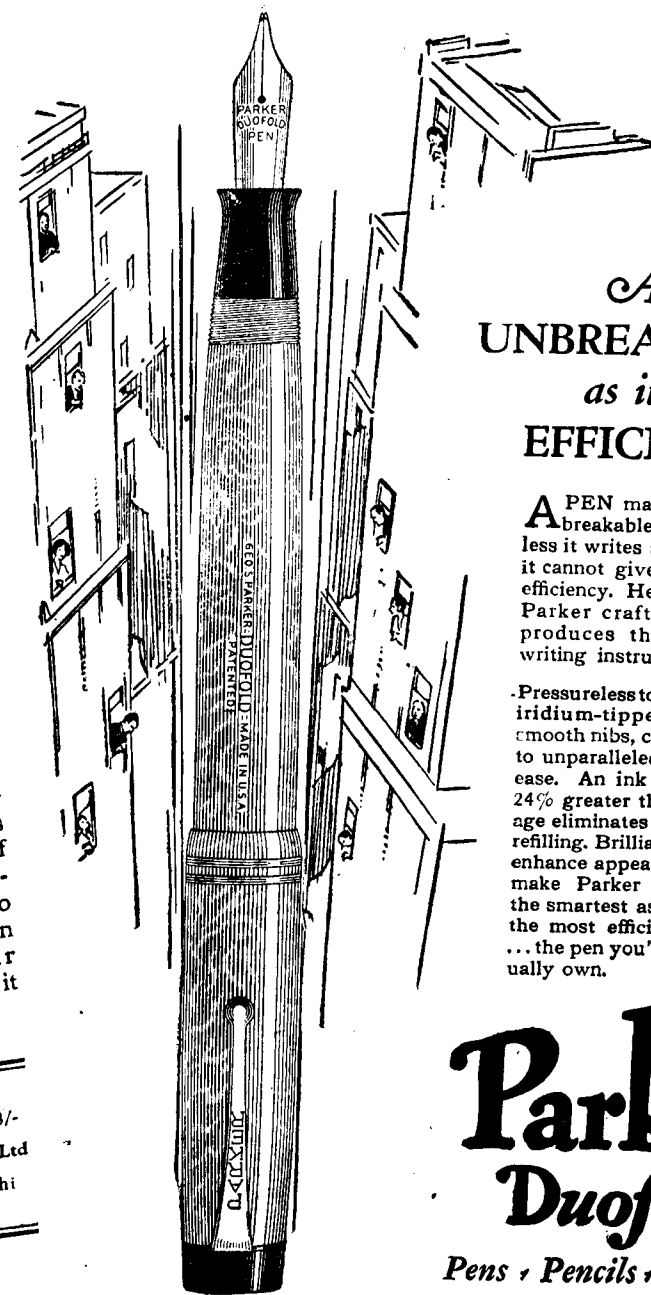
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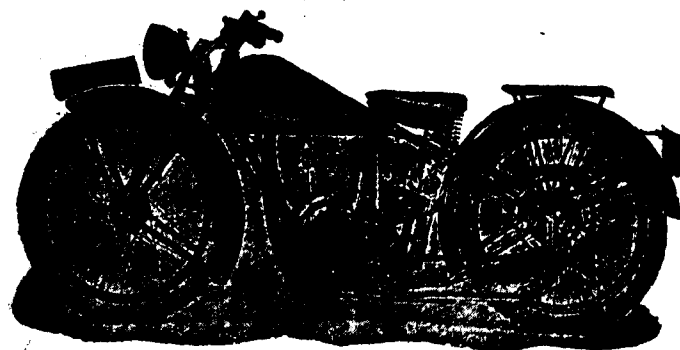
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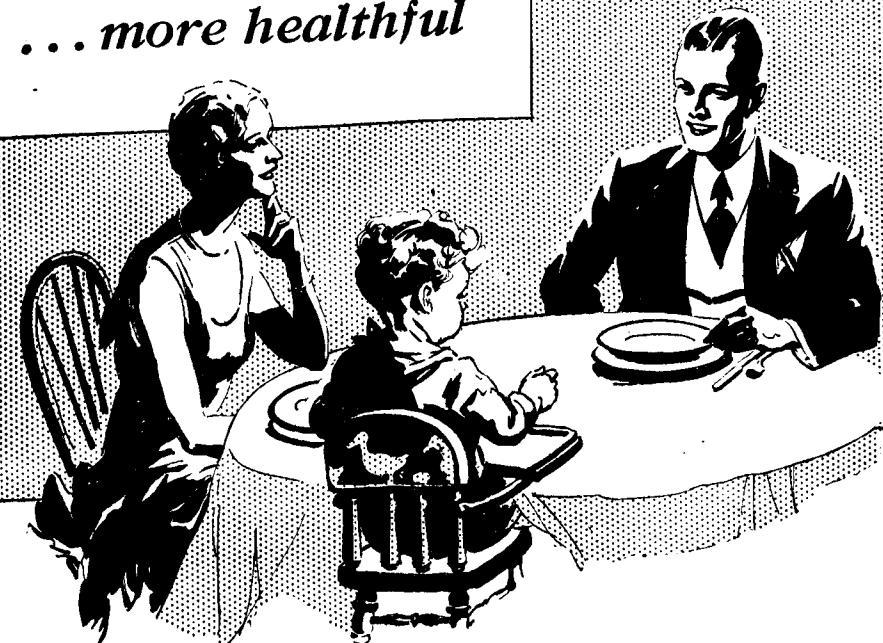
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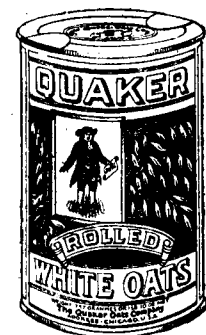
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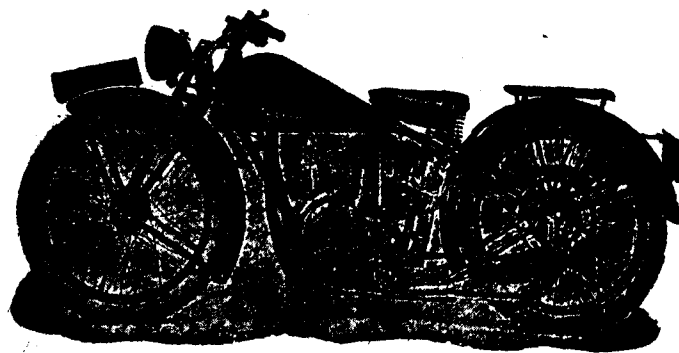
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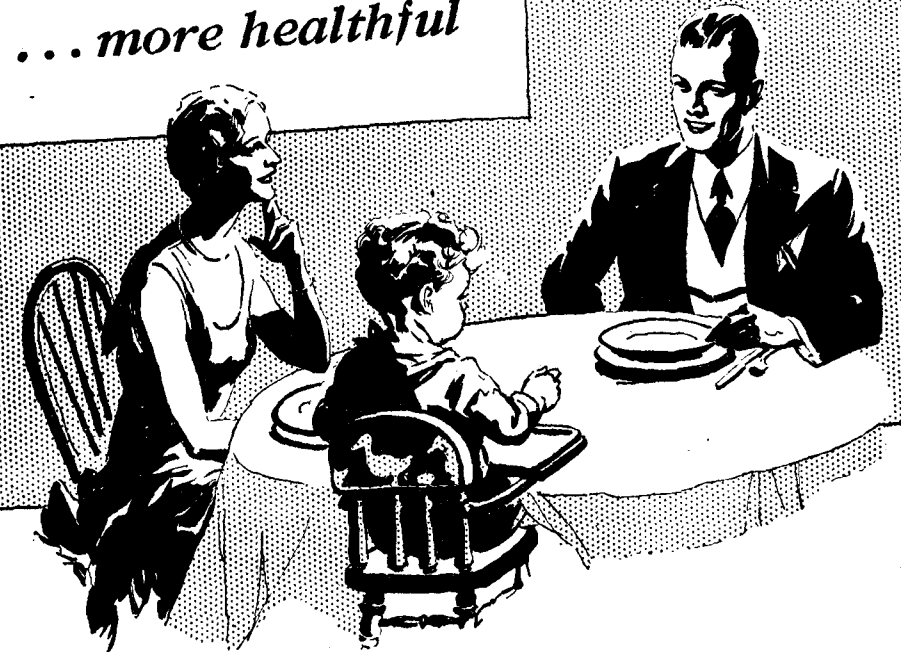
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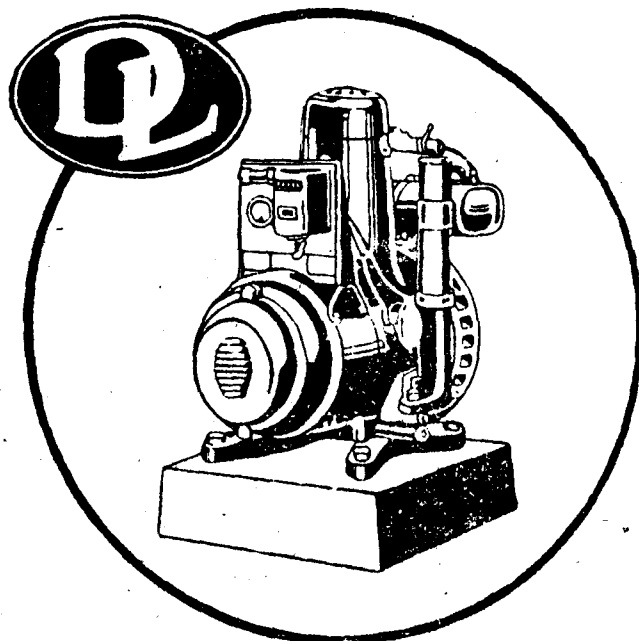
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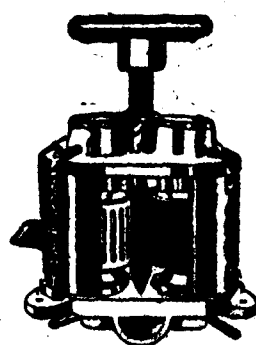
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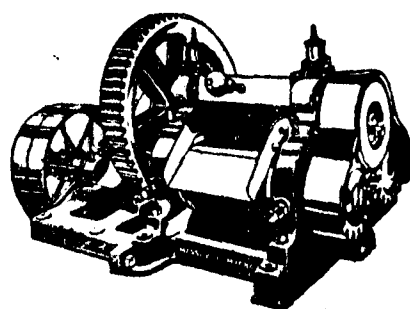
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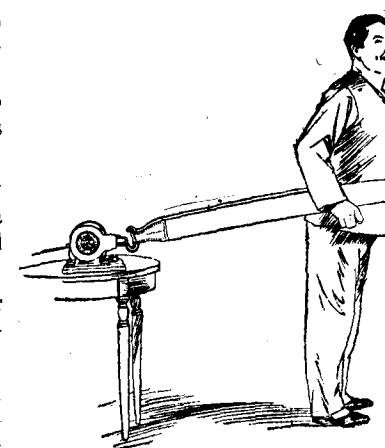
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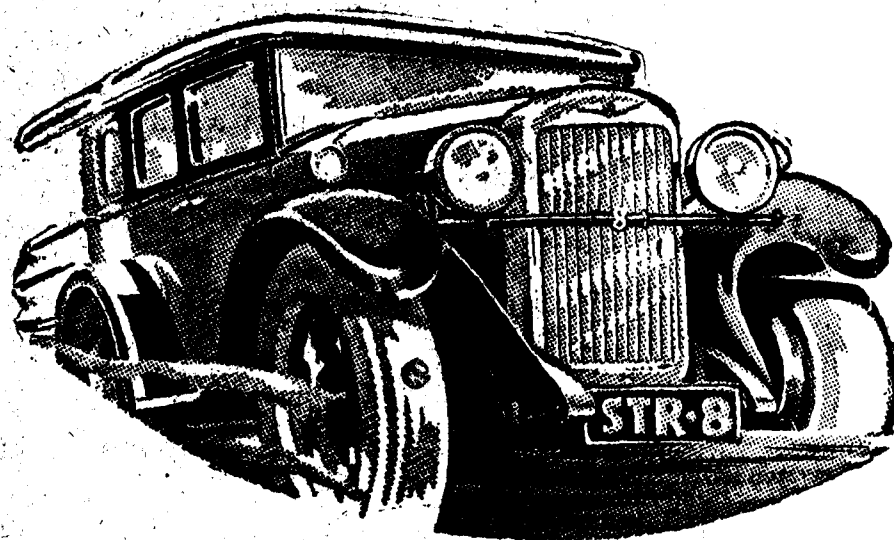


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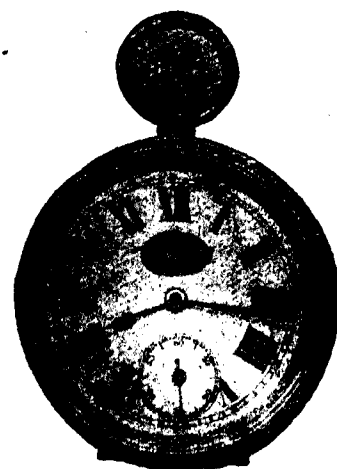
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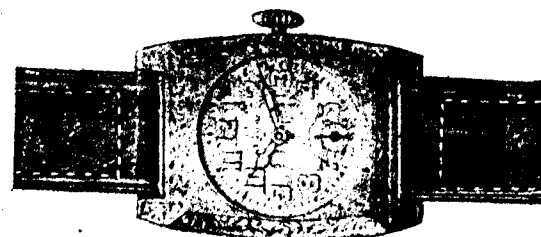
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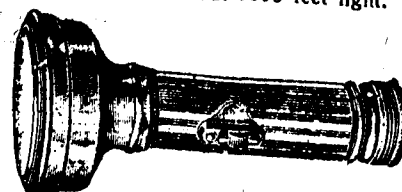
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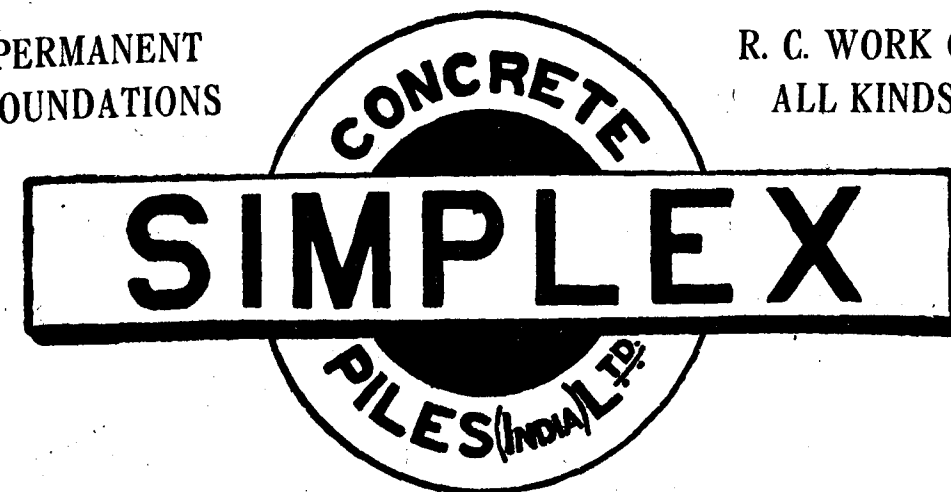
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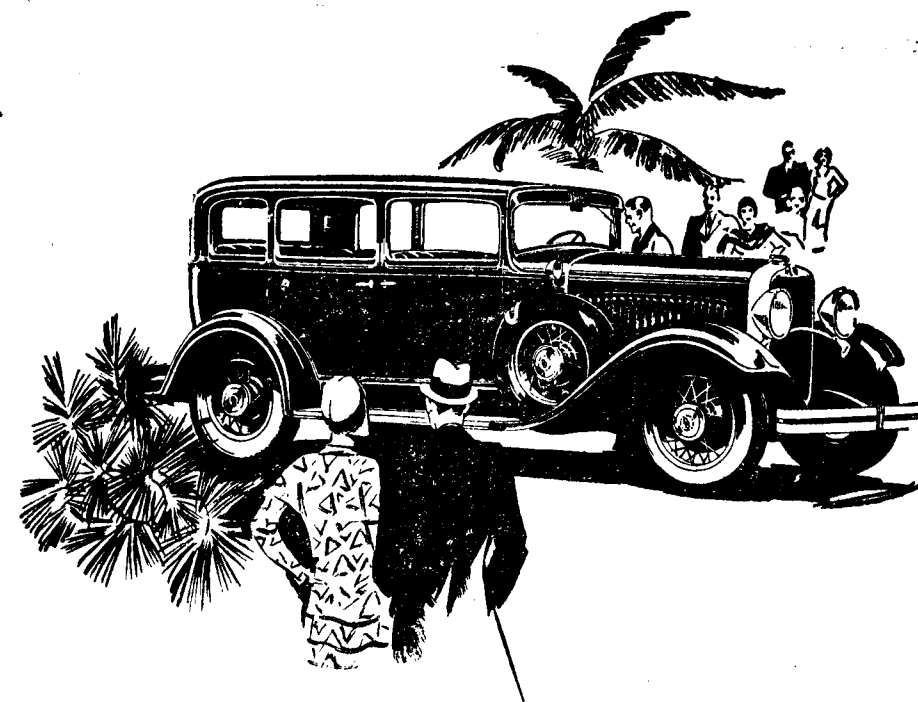
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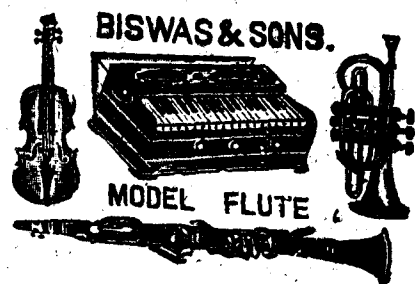
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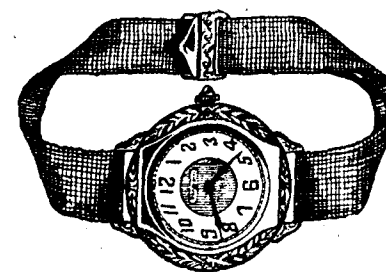
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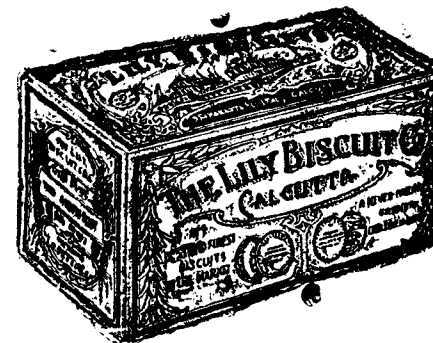
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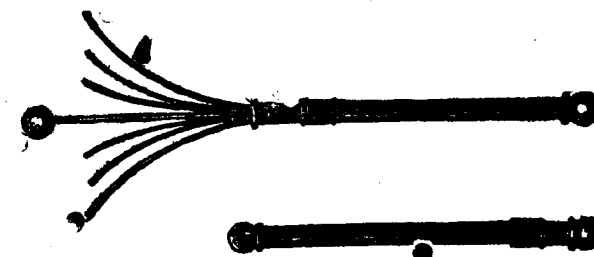
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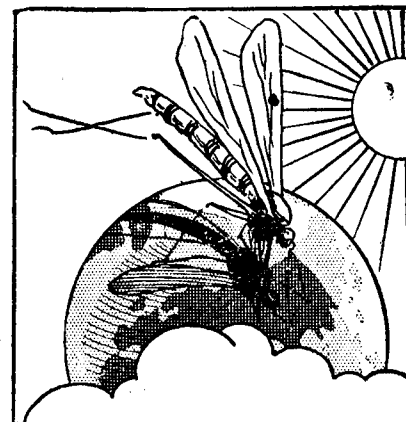
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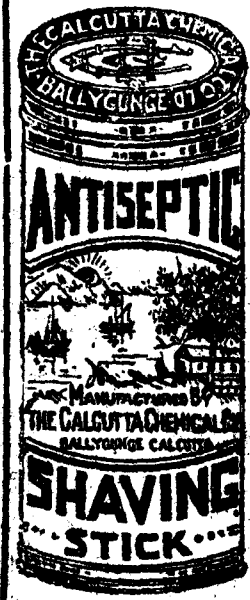
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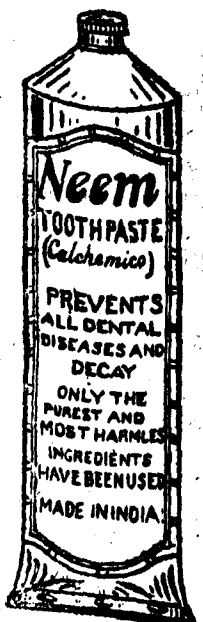
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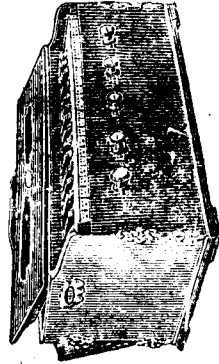


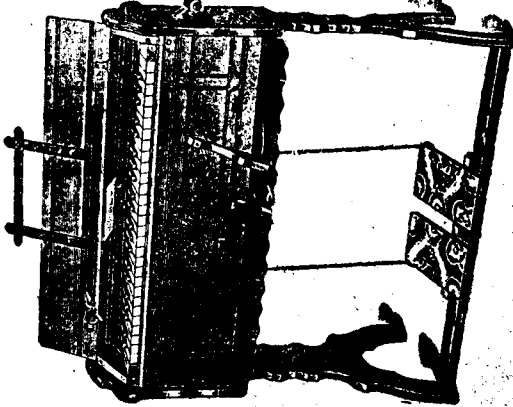


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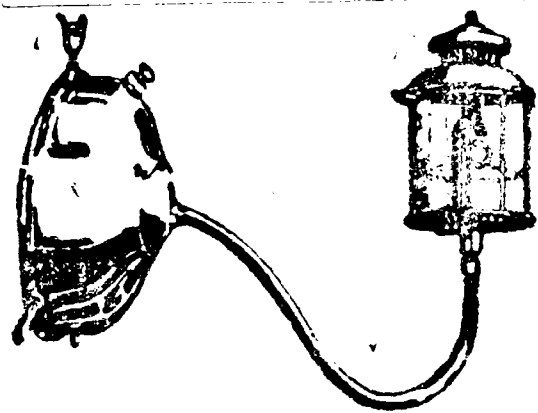


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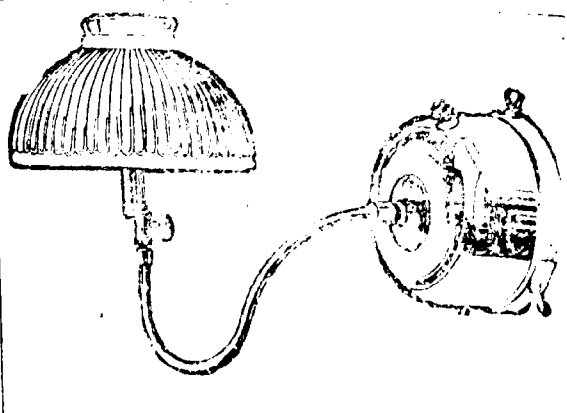


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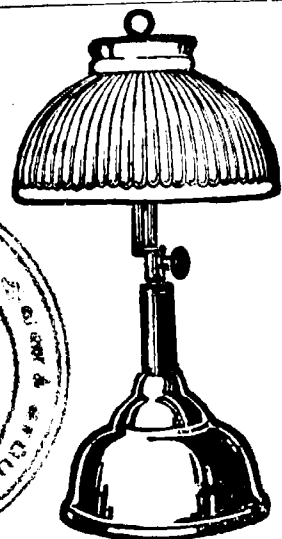


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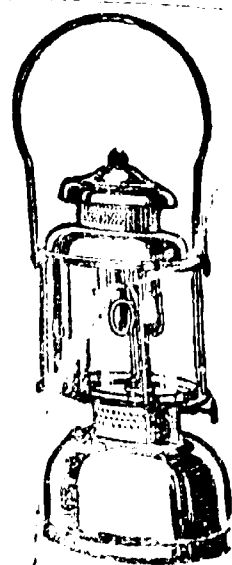
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