

THE
INDIAN REVIEW
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DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.
EDITED BY MR. G. A. NATESAN

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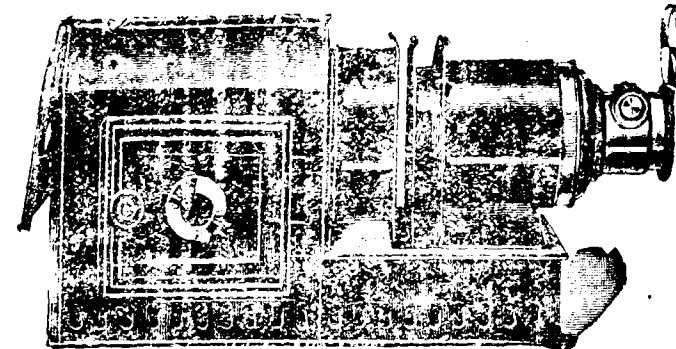
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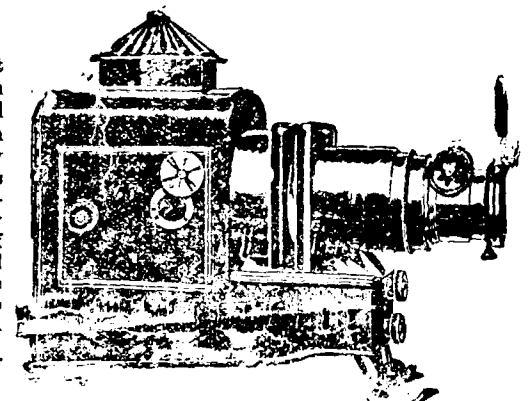
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THE INDIAN REVIEW

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

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The Army and Navy in India*

BY SIR P. S. SIVASWAMY AIYAR, K.C.S.I., C.I.E.

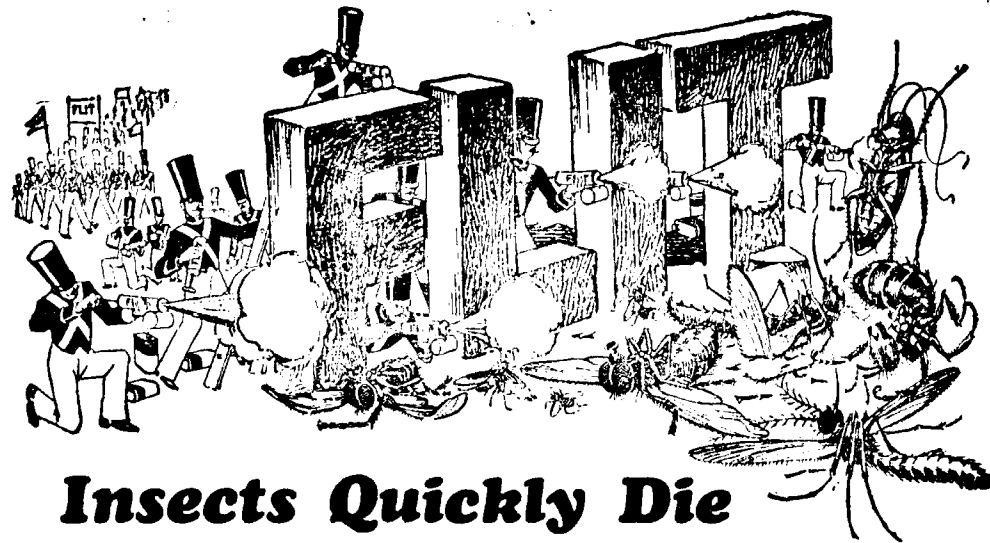
The army of India in the broad sense of the term includes not merely the regular and professional army of British India but the Non-Regular Forces, consisting of an Indian Auxiliary Force, the Indian Territorial Force, the Indian Army Reserve of British India, and also, the Indian State Forces, which are maintained by the various Indian States and placed at the disposal of the Government of India in time of need. The most important portion of the defensive forces in India is that which may be called the Regular Army of British India. This army again consists partly of British troops and partly of Indian troops.

EARLY HISTORY OF THE REGULAR ARMY

The beginnings of the Regular Army of India may be traced back to the year 1662 when a detachment of King's troops was sent to garrison the island of Bombay. When the island was transferred to the East India Company, the control over the garrison also passed to the Company. After the renewal of the charter of the East India Company in 1798, the three presidencies were formed and each had an army of its own. The army then consisted of Europeans recruited from England or locally enlisted, of half-caste Goanese and of Indian sepoys.

* Prepared for the Annals of the American Academy of Political and Social Science.

It was in 1748 that the Company made the first appointment of Commander-in-Chief of its forces in India and it was in the same year that, following the example set by the French, the Company raised a small body of sepoys in Madras for the defence of its settlement here. It is not necessary to refer to the course of events which obliged the Company gradually to expand its army side by side with the growth of its territorial acquisitions; nor is it necessary to refer to the numerous changes in the organisation of the Company's army. Till the year 1757 the Indian troops which were organised in companies were under the command of their own Indian officers. When the introduction of a British element in the Indian units was resolved upon by Clive, he decided to retain the Indian command and a higher proportion of Indians to British officers. When the army was reorganised in 1796, the proportion of British officers assigned to the Indian Infantry Battalions was greatly raised and the number of British officers was fixed at 22 per infantry battalion. The power and status of the Indian officers, which had already been affected by the changes introduced by Clive, were still further reduced by the later re-organisation.



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RE-ORGANISATION

The European troops in British India consisted partly of the King's troops and partly of the Company's troops. After the mutiny of 1857, steps were taken to reorganise the army and in accordance with the recommendations of the majority of the Peel Commission, the distinction between the Royal troops and the Company's European troops was abolished as the result of an amalgamation between the two.

The recommendations of the Peel Commission were of a momentous character and laid down several principles which have to this day continued to influence the organisation of the Indian Army and the military policy of the British Government. Before the Mutiny, the greater part of the artillery in India was manned by Indian soldiers. After the mutiny, the total strength of the European troops was largely increased and that of the Indian army largely diminished. It was decided that the ratio of Indian to British troops should never greatly exceed two to one and that the field and other artillery should be exclusively or almost exclusively manned by Europeans. They considered the military police to be an element of future danger and would not therefore give them a stricter military training than was required for the maintenance of discipline. The Commission further recommended that the Indian section of the army should be composed of different nationalities and castes which should, as a general rule, be mixed promiscuously in each regiment; that Europeans alone should as far as possible, be employed in the scientific branch of the services and that a Corps of Pioneers should be formed for the purpose

of relieving European Sappers from duties entailing exposure to the climate.

In pursuance of the policy of amalgamation of the European troops of the Company with those of the Crown, the system of linked battalions was introduced by the Cardwell scheme of 1872. The problem of providing European troops for British India and the colonies, besides the British Army serving at home, was attempted to be solved by this arrangement. The Infantry Regiments of the line were linked together in pairs. Out of each pair of battalions, one was to serve at home and be responsible for supplying men to the other battalions serving abroad. Prior to the Mutiny, the total strength of the military establishment in India was 277,746 of which 24,363 was the strength of the Royal troops.

Another important commission under the presidency of Sir Ashley Eden was appointed in 1879 for the purpose of exploring the avenues for retrenchment of military expenditure and suggesting measures for improving the efficiency of the army for war. The strength of the three presidency armies in 1879 was 2,00,000 consisting of 65,000 British troops and 1,35,000 Indian troops. The most important recommendations of the commission were the abolition of the presidential system and the placing of all the armies under the direct control of the Commander-in-Chief in India, the linking together of Indian Infantry regiments in groups of two or three battalions, the addition of British officers to Indian Cavalry and Infantry regiments and the reduction of the strength of the Indian section of the army.

PURPOSES FOR MAINTENANCE

The purposes for which the army of India was maintained were defined to be (1) preventing or repelling invasions actual or threatened from foreign countries, (2) the prevention and suppression of rebellion within British India or its feudatory states and (3) watching and overawing the armies of feudatory Indian states. They pointed out also that the duty of preserving order and of protecting property and quelling disturbances was the primary function of the civil police employed by the civil government. They emphasized the importance of keeping the strength of the forces maintained by the Indian feudatory states within the limits prescribed by the treaties and of not allowing them to be equipped with improved modern armament. Arms of precision were not to be supplied to the troops of Indian States and the British Government should take no steps to employ the contingents of different states together.

As regards the position of the Commander-in-Chief, the commission were in favour of removing him from the Executive Council. Apart from the inability of the Commander-in-Chief to maintain continuous personal contact with the whole army and be in his place in the Executive Council at the same time, the commission pointed out that the existing system was unprecedented in the organisation of any European Government or army and that it was contrary to one of the most essential and salutary principles of sound administration and to the common instinct and experience of all administrations whether representative or despotic. The commission accordingly recommended that the relative positions of the Government of India and the

Commander-in-Chief should be the same as those of the Secretary of State for War and the Commander-in-Chief in England. The separate existence of the presidential armies came to an end in 1895 and they were all brought under the direct control of the Commander-in-Chief. The reorganisation of the army with a view to the improvement of its efficiency has been engaging the attention of the Commander-in-Chief and the Government of India almost continuously since the appointment of Lord Kitchener as Commander-in-Chief in 1902.

POST-WAR CHANGES

In 1912, a committee was appointed under the presidency of Lord Nicholson to consider and report on the numbers and constitution of the army required to meet the military obligations of India. Before the recommendations of this committee could be carried out, the Great War broke out and the various defects of organisation which were brought to light by the experience of the war led to the appointment of a committee in 1919 under the presidency of Lord Esher. This committee was asked to report upon the organisation of the army in India, including its relations with the War Office and the India Office and relations of the two offices to one another, upon the position of the Commander-in-Chief in his dual capacity as head of the army and members of the Executive Council, and upon other relevant matters. This committee made many important recommendations and the task of reorganisation was vigorously taken in hand by Lord Rawlinson who was appointed Commander-in-Chief in 1920. Various important changes have since been made in the organisation of the army

The enormous growth of military expenditure involved in the very extensive proposals for reorganisation and re-equipment and the embarrassed condition of Indian finances, led to the appointment of a retrenchment committee, under Lord Inchcape, which recommended considerable reductions in expenditure. At the same time, the committee expressed the opinion that no vital service of the army should be unduly weakened and that it should retain the essential features of the organisation of a modern army and capacity for expansion in war.

The strength of the army at the present time according to the estimates for the year 1928-29, is for India proper and Burma 231,511 of which 68,000 odd may be roughly taken as representing the strength of the British officers and other ranks and 163,000 as representing the strength of the Indian officers with Viceroy's commissions and other ranks. The total strength of the Fighting Units alone, British and Indian, is 197,000 odd, and the remainder is distributed among the staff of the Ancillary Services, including the Training establishments, Educational establishments, Army Service Corps, Army Ordnance Corps, Medical Service, Veterinary Service, Remount Service, various miscellaneous establishments and the Air Force establishment. The strength of the Reserve sanctioned for the new financial year is 35,750. Of the total number of officers holding King's commissions, that is, 6,998 in the Indian army, the number of Indians holding such commissions on the first of April 1928, will be only 84. The budget estimate of the total of the military expenditure for the new year is Rs. 55,10,00,000 which amounts at the official

rate of exchange to £ 41,000,000 sterling while the total estimated revenue for the next financial year is £ 97,000,000 odd. The military expenditure of the country is, therefore, a little over 42 per cent. of the whole of the central revenues of the country.

FUNCTIONS IN WAR

With reference to the functions of the army in war, it has been divided into three classes: the covering troops, the field army and the internal security troops. The covering troops are stationed on the North-West Frontier of India and are intended to bear the brunt of the first attack of a hostile force and to secure sufficient time for mobilisation of the troops behind. The field army is the striking force in any major war and is intended to deal primarily with external danger. The Internal Security Troops are primarily intended to deal with internal disorder and maintain the internal security of the country. While, in time of external peace, the field army may be utilized to assist in the maintenance of internal order, it should be released in time of war to carry out its duties in the field without being disturbed by any calls to assist in the preservation of internal order.

One curious feature of the arrangements for these three purposes is that while in the covering forces the ratio of British to Indian troops is 1 to 6·7 and in the field army the proportion between the British and the Indian soldiers is 1 to 2·7, the ratio is very much higher in the internal security troops, the proportion of the British troops to the Indian troops being 1·24 to one. This feature calls for an explanation. The fact that in the Striking forces the British element bears only a proportion of 1 to 2·7 of the Indian

element is explained by a reference to experience in war as to the most efficient proportion of combination. Making allowance for the fact that the British portion of the Internal Security Troops may have to serve the purpose of making good the wastage in the British section of the Field Army during war before further recruits can arrive from England, there can be no doubt that the proportion of the British element in the Internal Security Troops is excessively high and it can only be ascribed to a policy of distrust of the people.

The control of the army under the Commander-in-Chief has been divided into four commands, the object being to restrict the areas of command for the purpose of securing effective administration. The enormous distances in India and the defects of communications in the interior are among the reasons which have led to the increase in the number of commands to four. Various other considerations are said to be responsible for the arrangement; but it is needless to enter into them.

MILITARY POLICY

It has been already pointed out that the policy of distrust, which inspired the recommendations of the Peel Commission in 1859, has continued to inspire the military policy in India down to the present moment. It is part of this policy that Indians should be carefully excluded from the Artillery and all branches of the military service requiring any scientific knowledge. It is part of this policy that Indians should not receive any training which could develop initiative and capacity for leadership. In pursuance of this policy, Indians have till recently been

practically excluded from the ranks of King's commissioned officers. It is part of this policy that Indians have been practically excluded hitherto from the Air Force, the Tank Corps, the Indian Signal Corps, the Royal Engineers and the Royal Artillery. Indians are now employed as drivers and artificers in the Royal Horse and Field Artillery and in Medium Batteries and as gunners, drivers and artificers in the Pack Artillery. In the Frontier Garrison Artillery, they are employed as gunners and artificers and in the Indian Coast Artillery as gunners only.

In consequence of the services of the Indian Army during the War, a few King's Commissions have been granted to Indians since the year 1918. The number of commissions granted every year is ten and they have been confined only to the Cavalry and the Infantry. There are no Indian officers holding King's Commissions in the Head Quarters, in the staff of Commands or in the Ancillary Services, such as Supply and Transport, Veterinary Services, Ordnance, Remounts, Military training and Educational services. It may be mentioned here that there is an inferior class of commissions known as Viceroy's commissions granted to men in the ranks. The highest office under a Viceroy's commission is that of a Subedar-Major or a Risaldar-Major. But these officers, however long their standing, and however meritorious their services, can take rank only below the latest subaltern holding a King's commission.

It was the same policy of distrust that led to the exclusion of Indians from the Volunteer Corps until the exigencies of war suggested the formation of a Territorial Force. This policy of distrust was not con-

fined to the people but to all classes of the Indian Army and the Police and the States. It rested upon the belief that the British rule in India could only be maintained by the sword and by inculcating in the Indian's mind the idea of his permanent racial inferiority to the British soldier and the invincibility of the white races. Various circumstances have occurred to produce a change in the outlook of the Indian and the Englishman alike. The defeat of Russia by Japan, the achievements of the Indian Army in the Great War, the growth of a national consciousness among Indians, the declaration of the 20th of August 1917 by the British Parliament and the discovery of the value of India as a reservoir of military strength have brought about a slight change in the angle of vision of the British Government. It cannot be said, however, that the change has been considerable or has gone very deep, or that the feeling of distrust of the people has disappeared from the British mind.

EFFORTS FOR INDIANISATION

The disabilities under which Indians labour in the army of their own country and their natural aspiration to make their country self-contained in the matter of defence have found repeated expression in and outside the legislatures. When Indians ask for responsible government, they are told that they cannot expect full responsible government, until they can defend themselves and when they ask that they should be trained for undertaking the defence of the country, they are denied adequate facilities for the purpose. The whole question was dealt with in a series of resolutions in the Indian Legislative Assembly in 1921, the very first year it came into existence,

and though the resolutions were passed with the concurrence of the Government of India, no serious attempt has been made to give effect to any of them.

One of these resolutions pressed for the establishment of a military college in India corresponding to Sandhurst, at which Indians should be trained for all branches of the army. Another resolution recommended that the King Emperor's Indian subjects should be freely admitted to all arms of the military, naval and air forces in India, the Ancillary Services and the Auxiliary Forces and that every encouragement should be given to Indians, including the educated middle classes, subject to prescribed standards of fitness, to enter the commissioned ranks of the army. Another resolution urged the organisation of an adequate Territorial Force on attractive conditions and the abolition of all invidious distinctions between the Territorial Force to which Indians were admitted and the Auxiliary Force to which Europeans and Eurasians alone were admitted. It would take too much space to reproduce all the resolutions which were passed on this occasion and which summed up the demand of Indians for the Indianisation of the army on lines which recommended themselves to the Government of India as then constituted, and to the Commander-in-Chief.

COMMITTEE RECOMMENDATIONS

A committee was subsequently appointed in 1924 under the presidency of the Adjutant-General Sir John Shea, to consider the problems connected with the Indian Territorial Force and Auxiliary Forces, and another committee was appointed under the presidency of the Chief of the General Staff,

Sir Andrew Skeen, to consider the feasibility of establishing a military college like Sandhurst in India. Both these committees submitted unanimous reports. The recommendations of the Territorial Forces Committee have been substantially accepted in theory, but there is little sign of any intention of giving substantial effect to these resolutions.

The most important recommendations made by this committee were that the University Training Corps should be expanded to the fullest possible limits and that Urban Battalions should be created for the purpose of giving military training to educated Indians on the same conditions as those under which it is given in the Auxiliary Force to Europeans and Eurasians. The existing strength of the University Training corps and the Territorial Forces is 19,000 odd. The maximum strength of these two forces for which provision is made in the military budget for 1928—29 is only 20,000 and the margin for increase is less than a thousand. Though there is no room for any doubt that the University Training Corps can be easily doubled and a few complete Urban Battalions can be raised, it is impossible to do so owing to the limitation of the maximum strength to 20,000. On the other hand, the provision made for the Auxiliary Forces contemplates a strength of 36,000 odd of all ranks and an expenditure of Rs. 61,00,000 odd. If there was any bona fide intention of giving effect to the recommendations of the Territorial Forces Committee, provision should have been made for a much larger expenditure than 29 lakhs.

The recommendations of the Sandhurst Committee have been practically rejected by

the Government. The Government declared their intention of raising the number of King's commissions granted every year to 37, including a few commissions in the Royal Artillery, the Engineers and the Air Force. The recommendations for annual increments in the number of commissions have been turned down and the Government have refused to establish a military college in India for the training of Indian cadets for the Indian army.

Another recommendation made by the Skeen Committee was that what has been called the Eight Units' Scheme should be abandoned. For the benefit of American readers, it may be stated that the Eight Units' Scheme was condemned by nearly all the witnesses, official and non-official, military and civil, who appeared before the Skeen Committee, and was condemned by the committee itself. The scheme was devised by the military authorities for the purpose of posting Indian cadets who succeeded in obtaining King's commissions to these specified eight units of Cavalry and Infantry only and not to any other units. The object of the scheme was to prevent the remotest possibility of any European commissioned officer who might be recruited in future years from serving under an Indian officer. That this was the real object of the scheme has been admitted by the Army Secretary in the debate which recently took place in the Indian Legislative Assembly on a vote of censure on the Government.

At the rate at which King's Commissions are proposed to be granted to Indians in the Indian Army, it will probably take a few centuries before the army can be Indianised or

an Indian Officer can rise to a high position of command. It is no wonder that the policy, which has been pursued by the British Government in the matter of the organisation of the army in India, has caused deep discontent and distrust in the minds of the people of India. They are unable to believe that the Government could be sincere in the declarations of their intention to help India to attain responsible government.

INDIAN NAVY

A few words will suffice for the description of the situation with regard to the Indian Navy. It was an oft-repeated demand of the Indian people that they should be eligible for admission to the Naval Force. It was announced by Lord Reading in 1926 that the Royal Indian Marine would be converted into a Royal Indian Navy and that commissions would be granted to suitable Indians by competition.

The necessary measure for the creation of the Royal Indian Navy was passed through parliament a short time ago, but when the bill which was intended to provide for the discipline of the Navy, was introduced in the Indian Legislative Assembly, it was rejected by the Assembly. At first sight, the attitude of the Assembly would seem to require explanation; but the reasons for which the Assembly refused its consent to the measure will satisfy an impartial observer that they are not arbitrary or inconsistent with a due sense of responsibility. The main reasons which influenced the rejection of the measure were that the control of the proposed Navy is intended to be vested not in the Government of India but in the British Government, that the proportion of commissions to which Indians would be eligible is one out of three, that it imposes no statutory obligation for the manning of the ships by Indians and that it enables the Imperial Government to employ the Indian Navy in any part of the world without legally imposing upon it a liability to pay the expenses incurred during the period of such employment. All these objections were pointed

out during the passage of the bill in the House of Commons, but the Conservative Government was obdurate and made no concessions. If the Indian Legislative Assembly felt that it would prefer not to have a Navy at all to having a Navy on these conditions, could it be said that the Indian Legislature acted unreasonably? There was an Indian Navy in existence in India but it was abolished in the year 1863. Like the famous chapter on snakes in Iceland the chapter on the Indian Navy will now have to contain only one word "nil".

ATTAINMENT OF THE IDEAL

The ideal of modern India is to have an army, navy and air force of its own manned and officered by Indians in the same way as the forces of the self-governing Dominions are constituted and under the control of the Government of India. Indians recognise that the attainment of their ideal must take some time, but they contend that an earnest beginning should be made at once and that a definite programme should be framed for Indianising the defensive forces within a reasonable period of time. Of this there is no sign on the part of the British authorities and it is one of the root causes of the distrust of the British Government. Can Indians be blamed, if they feel that they are only hewers of wood and drawers of water in the army of their own country, which is maintained entirely at the cost of the Indian taxpayer, and if they resent the treatment accorded to them as dictated solely by racial considerations and a distrust of their loyalty? How can loyalty be ever promoted by a policy of distrust? Self-government within the British Commonwealth is still the ambition of India. But the narrow-minded Imperialism of the British Government is calculated to instil the belief in the minds of Indians that England is not really prepared to satisfy their legitimate natural aspirations to full responsible government within any reasonable distance of time. This belief has been strengthened by the recommendations of the Simon Commission.

Finance of Urban Industry

THE BRASS AND COPPER VESSEL INDUSTRY OF POONA

BY PROF. D. G. KARVE, M.A.

(Fergusson College, Poona.)

AMONGST the subjects that will attract the attention of the Central Banking Committee, the financial needs of urban industries will take a prominent place. This aspect of the problem of Indian banking has also figured in the reports of the various provincial banking committees. It is intended within the limits of this short article to review the organisation and financial requirements of the brass and copper vessel industry of Poona. As this is a typical urban industry it is expected that the suggestions made with regard to it will be found serviceable over a wider field—that of the general finance of urban industries in India.

A striking feature of this industry at present is that about half of the total production is accounted for by a single firm of producers. This firm is a partnership concern and produces by means of power-driven machinery, though it is also engaged in producing with the aid of ordinary manual processes. The organisation of the industry, therefore, may be divided into two parts: (1) the organisation of the big factory, and (2) organisation of the manual industry.

As far as the Metal factory is concerned it has few peculiarities of organisation, except perhaps the one above noted *viz.*, the same firm which runs the factory is also interested in production according to the system followed by the generality of manual producers. The factory imports metal sheets, and recently metal discs, of specified sizes, directly from foreign countries *e.g.*, Japan, United King-

dom, Belgium, Germany, and U. S. A. It is unnecessary to add that so far as the big firm is concerned, the manual part of its production is also supplied by this source of raw material. The material pays the usual 15 per cent. import duty and the freight from Bombay to Poona is a little over annas five per maund. When the stuff enters Poona it has to bear a further burden of annas six per maund, as the town duty levied by the municipality.

Most of the work turned out in the factory and all the work done by manual labour on account of this firm is done by a system of piece-wages. The rates vary according to the nature of the work. It is interesting to notice that responsibility for supervision is obviated by employing Mukadams, or gangmen, who receive piece-wages from the employer, but get the work done through labour paid by the day or by the month. Of course the factory has a small complement of essential workers who are paid by the month.

The factory owners market their own goods, both in the local and mofussil markets. In this case, therefore, ownership, management and marketing are in the same hands. An important feature of the marketing process is that the middlemen, local and mofussil, are required to be given long credit. This adds to the normal functions of the manufacturer that of the financier also. It has been found, however, that in many cases where the middleman fails to repay and legal proceedings against him ensue he successfully claims

the protection of the Deccan Agriculturists' Relief Act. This fact is neither in keeping with the underlying purpose of that Act nor does it work other than as a handicap on the smooth working of the distributing and financing machinery.

The organisation of the rest of the industry is described in outline below :

(a) Raw Material : Copper and brass sheets are purchased from the wholesale dealers in Bombay. These last import them from abroad *i.e.*, from Belgium, U. K. Germany, Japan, U. S. A. etc. Most of the foreign producers have their agencies in Bombay. As, however, the purchases of the average enterprisers in Poona are comparatively small, they do not find it convenient and economical to place orders direct with the agencies. Moreover, in securing their supply from the open market in Bombay, they occasionally get the advantage of the Teji Mandi (Futures) transactions. The purchases of raw material in Bombay entail, as indicated above, the further expenditure of freight and town duty (respectively annas 5 and 6 per maund).

(b) Labour : Raw material is imported by the distributing enterprisers, large and small whose number is, at present, in the neighbourhood of 200. These enterprisers do business on credit with the Bombay dealers. On receipt of the raw material they put it out amongst master workmen. Each one of these master workmen employs on his own responsibility from 10 to 25 men. Cases are frequent where work is done by families as a unit. The enterprisers issue raw material by weight and receive in return 75 per cent. in finished product and 25 per cent. in cuttings and filings. These last are used for producing a number

of cast metal articles. For different articles' wages at so much per maund, varying from annas 12 to Rs. 3 are fixed. The master workmen pay their employees a small wage per maund. In addition to wages for their own and their families' labour this commission constitutes an extra income for the master workmen. At present in all about 3,000 persons are employed in this industry.

(c) Sale : When the finished product is received from the worker it is offered for sale by the enterpriser, or by other petty distributors. It is difficult to distinguish between local and mofussil sales. But in a fair year over Rs. 25 lakhs worth of goods are sold. Local sales are mostly for cash and in small quantities. Mofussil sales are mostly for credit. The most important selling areas are the Khandesh, Berar and Nizam's Dominions. Against a cash payment of, say, one thousand rupees, as much as five thousand worth of stuff is very often sold. Recoveries are always slow. If there is a famine in the selling areas the output is substantially affected.

(d) Finance : There are a few enterprisers who get temporary accommodation from banks like the Imperial Bank of India even to the tune of Rs. 50,000 at a time. But such cases are rare. The average enterpriser relies on the small capital that he has invested in the business and on the credit that he enjoys from the wholesale dealer in Bombay. It is interesting to notice that the enterpriser in Poona, who gets credit from the Bombay dealer say at 6 per cent., grants credit to his own customers at 12 to 15 per cent. The recoveries from the up country retailers are tardy and hence the need for long term finance on the part of the enterpriser is very great. The

banks, either the Imperial or any other, do not serve the purpose of the common enterpriser. What he wants is continuous long term credit and not temporary accommodation. The Imperial Bank, for instance, grants such accommodation to businessmen on comparatively easy terms. But the hard and fast rules regarding re-payment act as a deterrent to the man of average means. The Imperial Bank may normally lend at a reasonable rate of interest, say 7 to 9 per cent. But during the interval when a prior loan of the Imperial Bank is repaid and a new loan has not been received the enterpriser has to go to a money-lender who takes his toll at a very heavy rate, sometimes as high as 25 per cent. To avoid this the enterpriser prefers to deal normally with the money-lender at a flat rate say of 12 per cent. The ordinary money-lender never rigidly presses for repayment, and not always for interest. He can always be bought or bribed off. This is not possible with the Imperial or any other ordinary joint stock bank.

Instead of going directly to the money-lender a large number of enterprisers of limited means have extensive credit dealings with a few wealthy commission agents—the *Adatyas*. If they *i.e.*, the enterprisers require any capital over and above their own for the purchase of raw material or for payment of wages, they would either receive advances from the *adatyas*, on condition to do selling business through him on favourable terms, or they would agree to receive part of raw material from the *adatyas* himself, contenting themselves with a commission in putting it out to the actual workers. These *adatyas* do very extensive business and their solvency

enables them to secure reasonable terms in the general money market. The enterprisers themselves have made, in their turn, advances to the master workmen, some times of two to three thousand rupees each. The master workmen make advances to their employees and thus by offering credit to their respective employees both the enterprisers and master workmen assure themselves of cheap and adequate labour supply. The earnings of the workers of the last grade are hardly over annas eight or so per day. But as wages are mostly piece-wages and as they are different for different articles there is much scope for individual betterment and daily earnings from Re. 1 to Re. 1 As. 8 are not infrequent. The master workmen, of course, earn a little extra.

The present position so far as the productive aspect of this industry is concerned, its position is not very encouraging, not at least in its present form of organisation. As noted above, metal workshops run with power and conducted on a large scale have been established in Bombay and there is one such factory also in Poona. The Bombay producers have the advantage of cheaper raw material, lower cost of production consequent upon the larger scale of operations, of cheap power and of the lower railway freight to take their finished products to the distributing markets. Their special disadvantages are few and mainly consist in heavy overhead charges. Most of the products for which there is a steady and a strong demand are now manufactured much more cheaply by the mechanical workshop than by the manual worker. The difference is oftentimes as much as three or four rupees per maund. Moreover, in

many cases the machine product is more attractive.

The products of machinery then are driving out the products of manual industry in this as in many other fields. Large scale and capitalistic organisation is also replacing the moderate sized establishment. As a matter of fact the productive part of the enterprise in the old fashioned local industry is dwindling and the erstwhile enterprisers are being gradually reduced to the position of distributors and middlemen.

The needs of the industry: The present tendencies in the evolution of productive processes very clearly indicate that no indiscriminate attempt to bolster up the traditional methods of production is at all likely to succeed. There are a limited number of specialised products which are not satisfactorily or economically produced by the machine workshop. This number already limited, is every day getting smaller. In the case of the staple products it seems that production with the aid of mechanical processes and on a substantially large scale will, in the end, be most economical. It is a fit subject, however, for an expert enquiry as to whether a moderate sized establishment using power and improved appliances will not be able to hold its own against the big factory, particularly if the former is run on a co-operative basis and specialises in respect of the varieties produced. The experience in the wider industrial world is not altogether discouraging on this point. The growing unemployment amongst the copper and brass workers and their traditionally acquired skill of the trade justify the suggestion that a special enquiry should be undertaken with a view to decide what chances exist of

rehabilitating this old industry on a new and improved basis.

The peculiarity regarding financial responsibility in marketing their own produce both in the case of the factory and a large number of individual enterprisers has been noted above. In this connection it is difficult to avoid the mention of a peculiarly Indian trait about the nature of financial accommodation needed. Interested observers of agricultural finance have already noticed that the needs for capital of the Indian agriculturists are very varied and there are a number of circumstances in which they want to be taken care of by the creditor and not to be exposed to the rigours of rules, bye-laws and contractual obligations. In this respect the Sowkar scores over the co-operative society and the joint stock bank. The same, in a measure, is true of our urban industries, as the case of the industry under review would illustrate. As indicated above the rigid rules of recovery and regular payments enforced by banks do not fit in either with the needs or the habits of our dealers. If, therefore, it is intended to facilitate the finance of urban trade and industry arrangements for granting continuous and elastic credit must be devised. It is doubtful whether the Imperial Bank or any other joint stock bank will ever be able to meet this want. Nor is it likely that co-operative bodies will be of much avail, except perhaps as an agency through which some central financial institution is to offer credit facilities.

It is, therefore, worth while considering the possibility of the establishment of a provincial Industrial and Commercial Bank, with state guarantee and patronage. The capital of

this bank should be raised by guaranteed debentures, which should be issued from time to time to meet requirements. The bank should work under some form of state regulation which will ensure a business-like control of its affairs. It should also maintain an efficient and adequate staff of inspecting and supervising officials. It would be their function, in a confidential capacity, to acquaint themselves with the real financial position of clients and to recommend them for the grant of suitable credit facilities. It may be suggested that such credit on the general security of the client to an average maximum figure should be granted as a standing assistance and special requests for further accommodation should be considered on their merits without too many formalities. A special law authorising the functioning of such banks will have to be enacted.

Two more suggestions: The financial difficulties at present encountered in the course of marketing suggest a couple of improvements which may be noted. It is now commonly agreed that the Deccan Agriculturists' Relief Act has resulted in demoralising both the money-lender and his clients, the peasants, and that it has had a very disastrous effect even on the legitimate and useful activities of the sowkars. That the Co-operative societies, which attempt to meet the financial needs of the cultivators and which are not subject to the provisions of this Act, but are on the contrary empowered to effect collection of dues by summary executive methods, have not successfully or adequately filled the void created by the gradual disappearance of the sowkar is also but too apparent. But when the purely

non-agricultural and business-like obligations contracted by persons in the course of their transactions either as middlemen or industrial workers are repudiated by them on the ground of their being agriculturists, in the sense that more than half of their income is earned in agriculture, the limit of the absurdity and injustice of that law has been reached. If it is not intended in the near future either to repeal or to replace the D. A. R. Act immediate steps should be taken to amend the Act so as to provide that debts contracted by persons in the course of their non-agricultural business pursuits shall not be subject to the provisions of that Act.

The lack of efficient and adequate marketing facilities also acts as a financial burden on industry. This drawback can be partially removed by providing easier facilities for discounting trade bills for relatively long periods drawn by the producers on their selling agents. The difficulties of these latter must, of course, be taken into account while settling the mode of collecting the bills. In any case, if the responsibility for supplying this credit is taken up by a banking organisation, such as the one above suggested, indigenous industry and commerce will be appreciably stimulated.



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E. Oct. '31.

Adult Education—A Challenge of To-day

By MR. H. A. POPLEY

IN this new period of India's progress, the problem of adult education is one of the most challenging and urgent problems of the day. India is facing an experiment in democracy unlike that of any other country, with its 326 millions of people, its manifold communalisms, its aggressive religious differences and its immense weight of illiteracy. A writer in the Cambridge Essays on Adult Education says 'Democracy can only survive in an educated nation'; and again 'If this great experiment of democracy is to prove a success it must rest on the twin foundations of a high moral idealism and an alert political intelligence.'

The reconstruction of rural life which presses so heavily upon India to-day is impossible apart from a greatly widened education of the rural masses. A writer on Rural Reconstruction says,

In holding that in the labours to be engaged in for ensuring healthy rural reconstruction education is out and out the most important and in truth the determining factor I am glad not to find myself standing alone.

The Canadian Minister of Agriculture :

We have come to the conclusion that we can best help on the great work of rural civilisation by freely and generously assisting the cause of education.

The statistics of the Madras Presidency which are certainly no worse than those of other provinces give point to these statements of responsible men. Out of a total of 427 lakhs of people only 36 lakhs are literate, including 10 lakhs of students in schools and colleges. That is to say that among 231 lakhs of adults of both sexes (above 16) only 26 lakhs are literate. The number of illiterates is actually increasing, because the population is increasing faster than the number of the educated. In 1901 there

were 36 million illiterates while in 1921 there were 39 million, an increase of three lakhs of illiterates in 20 years. Literacy is, of course, not the only test of education but it is one of the most important and there is not much chance of broadening education without literacy.

Adult education is not solely concerned with literacy. It is concerned with an education which relates a man vitally with his environment and with the world of which he is a real part, and gives him a chance to play his rightful part in life, to the benefit of the whole community. Says Bishop Gore,

To be educated is to feel that the world is a place of promise and has in it an intention of better things. When a man's mind co-operates with that intention of better things, when he uses his brain and faculties to improve the condition of the world around him, to co-operate with the law of progress in the world, then he is educated.

The Report of the Adult Education Commission of Great Britain (1919) thus describes the purpose of the movement :

The Adult Education movement is inextricably interwoven with the whole of the organised life of the community. Whilst on the one hand it originates in a desire amongst individuals for adequate opportunity for self-expression and the cultivation of their personal powers and interests, it is on the other hand, vested in the social aspirations of the democratic movements of the country. In other words it rests upon the two principles of personal development and social service. It aims at satisfying the needs of the individual and the attainment of new standards of citizenship and a better social order. In some cases the personal motive predominates. In perhaps the majority of cases the dynamic character of adult education is due to its social motive.

And again,

The object of adult education is not merely to heighten the educational powers of the individual students but to lay the foundations of a more intelligent citizenship and of a better social order.

The recently issued Handbook of Adult Education puts the idea clearly and succinctly in the following :—

It has come to mean the pursuit by men and women in their leisure hours of those liberal and non-vocational studies by means of which a man may understand himself and his world, determine the personal and social values that shall govern his thought and action, and learn to serve his generation in whatever may seem to him most vital.

Among the special reasons for stressing adult education in India to-day are :—

(1) INTELLIGENT CITIZENSHIP

'Good citizenship is developed not only by knowledge but also by the creation of a certain tone and temper that is furthered by a wider education.'

After the Moplah rebellion in discussing the matter with Moplahs in one of the important centres they said to the writer : 'What we need is a better education so that we can understand things and prevent this kind of thing happening again.' They had seized upon one of the vital needs of their life.

India especially needs to-day a conception of citizenship which will throw the weight of the man into the work of uplifting the community and developing the resources of the country.

(2) INTELLIGENT ELECTORATE

Though the number of the electorate in the whole of India only totals five million yet already the need of educating these people to a true conception of political responsibility is apparent. A large proportion of the voters go to the poll without any idea of the principles of the parties and candidates and without any conception of the needs of the country. A certain candidate received the votes of some electors simply because he had got a toll gate moved to a place where it did not worry them. As the Governor of the United Provinces declared 'We have got to educate our masters' i.e., the rural electorate.

(3) SOCIAL REFORM

Die-hardism in social matters is usually associated with lack of education. Conservatism has a useful part to play in the development of every nation, but the pig-headed orthodoxy which refuses to recognise the need of any reform however urgent, or the reform of any social practice however injurious, is a positive danger to the whole community.

The removal of untouchability, the raising of the marriage age and the age of consent, the abolition of caste barriers, and all other social reforms can never be attained except in an educated people.

(4) SANITARY AND HEALTH WORK

Ignorance of the ordinary principles of sanitation and public health is one of the strongest foes to all remedial measures. Again and again important measures of public health have to be postponed because the people are too ignorant to welcome or appreciate them. Every measure of sanitary reform has to fight against this large mass of ignorance. In the West the people are active supporters of all sanitary and health measures, because they are educated, while in India all such measures have to make their way against an ignorant mass of prejudice.

The Adult Education Movement in India has to proceed along three main lines. These are first, the practical education of adult illiterates with a view to removing illiteracy and to the creation of a new sense of values; secondly, the specialised as well as general education of those who have already had some elementary education; and thirdly, a university extension movement which will bring the culture of the university to the doors of all who are capable of appreciating it. In all

these directions India has got to break new ground and to find out new methods. The adult education movement must never be restricted to the teaching of the three R's. It must vitalise the whole of life and help to give men and women a new vision of society and a new wealth of citizenship as it has done in so many other countries.

The mere effort to break down illiteracy can never succeed until the illiterate has come to realise some of the values that he has missed and has caught a glimpse of a world which has been closed to him because of his illiteracy. Night schools must be something much more than night schools; they must be centres of a new fellowship in the search for knowledge. Every night school should have attached to it a small library which the people will be encouraged to use as soon as they have learnt to read, so as to create a taste of reading. I have seen this happen in a Moplah village where ninety-five per cent of the people were illiterate. The magic lantern and the cinema must be brought into a larger educational use. By means of the magic lantern people can be taught to read in an interesting way, in large groups. They can learn something of the world from different pictures illustrating various words as they learn them. Life and literacy can join hands. In the Pudukottah State by means of the special slides prepared by the Y.M.C.A. in Tamil for teaching literacy both men and women have learnt to read and write in 40 hours of teaching.

Every district should organise a group of lecturers to go into the villages and open out before the people some of the wonders of the world around them and at the same time show

them how to make living itself more worthy and more serviceable. The university also must send out its professors to the smaller towns so that the learning of the college becomes part of the daily life of the people and the vast army of clerks and teachers and many others can get to know something of the larger meaning of citizenship. The movement may take the form that it has already taken in the West such as university extension courses, tutorial classes, educational settlements in the larger towns and so on.

All this means organisation and funds. For organisation the movement should be a people's rather than a government movement. Every district should have its adult education council with one for the whole Presidency and in this council all the existing agencies should have a place. Government should also be prepared to liberally help with grants-in-aid all forms of adult education. The time is ripe for starting such a Presidency movement, and the need is urgent.

There are many agencies which can now be drawn into the work. The Co-operative Societies with their wide organisation, the district Educational Councils, the Servants of India Society, the Y. M. C. A. and teachers' associations all have their part to play in this awakening of the people. Politics has stirred the masses to interest, but this movement will be non-political. Communalism has stimulated interest in the development and progress of particular communities but this movement will be inter-communal and national. It will overleap communal and political barriers. Here is a challenge which the new day has flung down in the face of educated India. Will those who have tasted the benefits of a wider education have courage and vision to take it up and carry forward the fight against ignorance and reactionism?

Political Condition of Ancient India

INDIA IN THE 6TH CENTURY B. C.

BY DR. BIMALA CHARAN LAW, PH. D.

(From Buddhist Sources)

OUR object here is to give an account of the political condition and administrative system in Ancient India from the Buddhist literature.

There was no paramount sovereign power in Ancient India. There were several small principalities. Each had a ruler of its own. The rulers were engaged in constant strifes and strove hard to extend their kingdoms at the expense of the neighbouring ones. It happened that a certain ruler grew powerful and added the neighbouring kingdoms to his own. But the new kingdom, which had grown big by the absorption of the neighbouring ones, did not last long. This was for two reasons. The successors generally proved weak and they could not keep together the vast kingdom left to them by their predecessors. Secondly, the rulers of the neighbouring kingdoms were always eager to bring about the fall of that kingdom. Thus, in the Mahaparinibbana Sutta we find Ajatasattu, the King of Magadha, planning the conquest of Vesali. He succeeded in sowing dissensions among the leading families of Vesali and defeated the Licchavis, a powerful republican clan.

In the 6th century B. C. there were four kingdoms of considerable extent and power: Magadha, Kosala, Vaccha and Avanti. The growth of these kingdoms was no doubt due to the absorption of the neighbouring kingdoms which were less powerful.

The Kingdom of Magadha with its capital Rajagaha in the 6th century B. C. was ruled

over by Bimbisara who was a contemporary of the Buddha and an ardent follower of the Master's faith. He was succeeded by his son Ajatasutta who slew his father by starving him to death (Samannaphala Sutta Digha, Vol. I.) Ajatasattu was the son of the Videha princess from Mithila (Samannaphala Sutta). There are several references to Ajatasattu's war with the King Pasenadi of Kosala, who was the son of Maha Kosala (Lohicca-sutta-Digha, Vol. I; Dharma-Padatthakatha, Vol. III, pp. 259-260, 264-267; Kosala Samyutta, Samyutta, Vol. I.) Pasenadi's sister Kosaladevi was the wife of Bimbisara. When Ajatasattu put his father to death, Kosaladevi died of grief. Pasenadi confiscated the township of Kasi which had been given to Kosaladevi as pin money. Ajatasattu made war upon Pasenadi. He was at first victorious. But some time after he was worsted in the battle and taken prisoner by Pasenadi. A treaty was concluded by which Ajatasattu married Pasenadi's daughter Vajira and got back the township of Kasi as a wedding gift.

In the Gopaka Moggallana Sutta (Majjhima, Vol. III) we are told that Ajatasattu apprehended an outbreak of hostility with the King Pajjota of Ujjeni. He took precautionary measure. Rajagaha, the capital city of Magadha, was fortified. But we do not find any reference in the Buddhist literature to the fact that there was actually any war between Ajatasattu and Pajjota.

The Mahaparinibbana Sutta (Digha, Vol. II.) and the Paramattha jotika (pp. 158-164,

Khuddakapatha-Ratanasutta) give us to know that Ajatasattu was at war with the Vajjian Confederacy. The Paramatthajotika testifies to the fact that this republican country of the Licchavis could rival in extent, power and prosperity, the kingdom of Magadha. It is also stated that during the lifetime of Bimbisara these two countries were on friendly terms. After the death of Bimbisara we, however, find Ajatasattu planning the over-throw of the Licchavis. Though he defeated the Licchavis, he could not break up the Republican Institution.

The kingdom of Kosala with its capital Savatthi was ruled over by Pasenadi. The Kosala-samyutta (Samyutta, Vol. I) is entirely devoted to him. He was a great admirer of the Buddha. But he was not originally a follower of the Buddha. It is stated in the Kosala-samyutta that a great sacrifice was arranged to be held for the king. From the Dhammapadatthakatha we know he desired to associate himself by marriage with the Buddha's family. He asked for a girl of the Sakya family as his bride. The Sakyas, however, sent him a girl named Vasabhakhattiya, the daughter of one of the leading chiefs by a slave girl. The issue of this marriage was Vidudabha who coming to know the trick played by the Sakyas avenged himself by putting them to death.

The Kingdom of Avanti was ruled over by Pajjota, and Udena reigned over the kingdom of the Vamsa (Samyutta, Vol. IV. Satayatana Samyutta-Gahapati Vagga). The royal families of Kosambi, the capital of the Vamsas, and Avanti the capital city of which was Ujjeni, were also united by marriage.

The Dhammapada—*atthakatta* (Vol. I. p. 192) gives a long and romantic story of the marriage of Udena and Vasuladatta, the daughter of Pajjota. In the *Salayatana Samyutta* (Samyutta Vol. IV) we find how Udena turned to be a follower of the Buddha. It was through Pindola, a famous member of the Buddhist order, that Udena became a follower of the Buddha.

In the *Anguttara Nikaya* (Vol. I-Mahavagga-p. 213) we find a list of 'the sixteen great countries', or 'the sixteen great powers'. The list is as follows: Anga, Magadha, Kasi, Kosala, Vajji, Malla, Ceti, Vamsa, Kuru, Pancala, Maccha, Surasena, Assaka, Avanti, Gandhara, and Kamboja. It is interesting to note that the names are names, not of countries, but of peoples. This shows that the main idea in the minds of those who drew up, or used this old list was still tribal and not geographical (Rhys Davids, *Buddhist India* p. 23).

In the *Campeyya-jataka* (Jataka Vol. IV) we find that betwixt the realms of Anga and Magadha was the river Campa and that these two kingdoms did not enjoy undisturbed political supremacy. Sometimes Anga acknowledged the suzerainty of Magadha and sometimes Magadha was incorporated in the Anga kingdom.

In the *Bhojajaniya-jataka* (Jataka, Vol. I) we find that the kingdom of Benares was once the most powerful one. It is also said that a war broke out between the king of Benares and seven other kings ruling over separate small principalities. But the latter were defeated and acknowledged the sovereignty of Kasi. In the *Sona-nanda-jataka* (Jataka, Vol. V) we find a reference to the fact that the

king of Kasi once ruled over the kingdoms of Magadha, Kosala, and Anga. But in the 6th century B.C. the kingdom of Kasi lost its former glory. It was the bone of contention between the kings of Magadha and Kosala. Sometimes it acknowledged the suzerainty of Magadha and sometimes that of Kosala.

The Vajjians were a republican clan. The Videhas of Mithila and the Licchavis of Vesali were collectively called the Vajjians. From the *Dhammapadatthakatha* (Vol. II, p. 436) we know that the Licchavis had seven thousand and seven hundred and seven princes of the Khattiyas, who reigned by turns. The *Mahaparinibbana Sutta* tells us that Ajatasattu, the king of Magadha, defeated the Licchavis. But he could not succeed in destroying the Vajjian confederacy. In the *Culasaccaka Sutta* (Majjhima, Vol. I, the Vajjis and the Mallas are referred to as two confederacies. They are actually designated as *sangha* and *gana* in this Sutta. The Mallas had two settlements, one at Kusinara, and the other at Pava (*Mahaparinibbana Sutta*, *Digha* Vol. II).

The Cetis, the Kurus, the Pancalas, the Macchas, the Surasenas, the Assakas, the Gandharas, and the Kambojas had very little political importance in the Buddha's time. In the *Culakalinga Jataka* (Jataka, Vol. III) we find a reference to a war that broke out between the king of Kalinga and the king of Assaka. In the *Patayi Jataka* (Jataka Vol. II) there is a reference to a war between the king of Taxila (Taksasila the capital of Gandhara) and the king of Kasi.

We also find references to some republican clans in the Buddhist literature. The Maha-

parinibbana Sutta mentions the Licchavis of Vesali, the Sakiyas of Kapilavatthu, the Bulis of Allakappa, the Koliyas of Ramagama, the Mallas of Pava, the Mallas of Kusinara, and the Moriyas of Pippalivana. This Sutta further tells us that the republican clans took the relics of the Buddha and erected stupas over these. But the list in this Sutta is not exhaustive. There were also other republican clans, e.g., the Bhaggas of Simsumara Hill, the Kalamas of Kesaputta, and the Videhas of Mithila. In the *Dhammapadatthakatha* (Vol. III, pp. 254-257) we are told that the Sakiyas and the Koliyas were on the verge of declaring war, one upon the other during the life time of the Buddha. But it was through the timely mediation of the Master that the war did not actually break out. (For a complete account of the sixteen powers and the republican clans, readers are referred to Dr. B. C. Law's books: *Some Kshatriya Tribes of Ancient India*, *Ancient Mid-Indian Kshatriya Tribes* and *Ancient Indian Tribes*.)

We shall now deal with the administrative systems of Ancient India. In the *Talapatta-jataka* (Jataka Vol. I) there is a passage which helps us to form some idea of the ancient Indian conception of monarchy. The passage runs thus: ".....Mayham sakalaratthavasino na kincihonti. naham etesam samiko, ye pana rajanam kopetva akattabbam Karonti tesannevham samiko' ti". The passage may be rendered into English thus—'I have no power over those that dwell throughout my kingdom. I am not their lord and Master. I have only jurisdiction over those who revolt or do iniquity.'

Thus the rule of a despotic king ignoring the rights and privileges of the people, is

incompatible with the ancient Indian conception of monarchy.

In the Katthaharijataka (Jataka, Vol. I.) we find that the office of a viceroy (Oparajjam) was generally held by the king's eldest son born of the chief queen (Aggamahesi). He is also found succeeding to the throne after the king's death.

In the Nigrodhamiga jataka (Jataka, Vol. I) we find that hunting was one of the pastimes which the king enjoyed. We find in this Jataka story that the king of Benares was passionately fond of hunting. He used to muster the whole of his subjects, townsfolk and country folk alike and went to hunting. In the Kukkura Jataka (Jataka, Vol. I) we are told of a king seeking recreations after attending the court. He sets out for pleasure in a chariot of state drawn by milk-white horses, and after amusing himself all day long in the royal Park comes back to the city after sunset.

From the Abhinha jataka (Jataka, Vol. I) we know that in ancient India royal proclamations were made by beat of drums. The king was assisted in the work of the administration by two sets of officials. In the first set the officials included are: Amacca (minister); Mahitamukha jataka (Jataka, Vol. I); Vinicchayamacco (Lord Justice) — Kuta—Vanija jataka (Jataka, Vol. II); Senapati (Commander of armies)—Dhammaddhaja jataka (Jataka, Vol. II); Nagara guttika (Lord Protector over the city)—Chavaka jataka (Jataka, Vol. III); Coraghataka (executioner)—Khantivadi jataka (Jataka, Vol. III); Gama-Ayuttaka (Superintendent of villages)—Dhammapadattakatha (Vol. I, p. 180); Chata-Calatthadovarika—anikattha—Parisajja (soldiers, royal messengers, sentries, bodyguards and courtiers)—The

Milinda Panho (p. 240); and Purohita (Chaplain) —the Milinda Panho (p. 241). In the second set of officials are included the spies. The Kosala Samyutta (Samyutta Vol. I) tells us that the king Pasenadi of Kosala was helped in the government of his kingdom by spies or informants employed by him. These people investigated districts, distinguished as Jatilas, Niganthas, Acelaks and Ekasatakas, and reported to the king.

In ancient India 'Vinicchaya —tthanas' or the courts of law, where administration of justice was carried on, were in the royal palace. The king was helped by the ministers in administering justice (Rajovada jataka—Jataka Vol. II). There were many instances of miscarriage of justice. In the Kimchanda jataka (Jataka, Vol. V) we find a reference to a purohit taking bribe and giving false judgments. In the Kosala Samyutta (Samyutta, Vol. I) we find that the king Pasenadi, disgusted with the corruption in the law courts, handed over the management of the courts to a certain official.

We shall now say something of the administrative system prevalent among the various republican clans. In the Ambattha Sutta we are told of the Mote Hall of the Sakiyas or Sakyas. It was the place where the Sakyas, old and young, assembled together (Cf. sambahuta Sakya Ceva Sakya-Kumara ca Santhagara.....nisinna honti). In the Mahaparinibbana Sutta we find a reference to the Mote Hall of the Mallas. The Sutta further tells us that when Ananda went to the Malla country to give the news of Buddha's Mahaparinibbana he found that the Mallas were then assembled in their common Mote Hall to discuss that very matter.

It appears that the government of the country was probably carried on in the Mote Hall or Santhagara in which sat old and young alike. Everything was no doubt done with the consent of the majority. It is worthy of notice that Suddhodana has been called the raja of the Sakyas and that there is a reference to a Raja of Allakappa (Dhammapadattakatha Vol. I, p. 161). But the idea of kingship is incompatible with the principles of government of a republican country. So we may infer that "a single chief was elected as office-holder and

that he bore the title of raja." What applies to the Sakyas, the Mallas and the Bulis also applies to the other republican clans.

In the Samyutta Nikaya (Vol. IV, p. 341) we are told that the Koliyan central authorities were served by a special body of peons or police who had a bad reputation for extortion and violence. The Mallas had similar officials (Digha II, 159, 161), and it is not improbable, says Dr. Rhys Davids that each of the clans had a somewhat similar set of subordinate servants. (Rhys Davids' "Buddhist India," p. 21).

The Present Political Movement

SOME ECONOMIC AND SOCIAL ASPECTS

BY MR. A. KERALA VARMA, B. A.

THE sciences of economics and politics are so clearly allied to each other that the economic and political destinies of a country are always intertwined and any violent upheaval in one sphere cannot fail to leave corresponding effects on the other. Just as safety and security at home encourage people to higher economic pursuits, so political stagnation inevitably brings in its wake economic paralysis. In India also, it is observed that the prosperity of the people has always been guided by the nature of their public life. The eyes of the whole world to-day are reveted on the fortunes of the civil disobedience movement recently inaugurated by Mahatma Gandhi. No one can seriously deny that the year 1930 is one of the most critical periods India has ever witnessed. And even a superficial examination of the affairs of present day India will show how

every disaster in the political field has had its counterpart in the economic sphere.

Perhaps the strongest reason why Mahatma Gandhi denounces British domination as a curse to India is that it has accelerated the economic ruin of the country. It is, however, needless at present to discuss the ways, fair or foul, by which the early English settlers of India successfully crushed the native industries of the 17th and 18th centuries. The glorious India of old, over which poets of all places used to go into ecstasies, is today hardly able to support her own teeming millions though it is regrettable that many foreigners still look upon her as their milch-cow. It has rightly been reckoned that today the average income of an Indian is far below that of an Englishman and that no less than 20 per cent of the wealth of the United Kingdom has gone out of our country.

It is now some months since Mahatma Gandhi launched what is called the civil disobedience movement and in the various activities of the Congress Volunteers, the boycott of foreign goods, especially of foreign cloth, holds no small place. Boycott of foreign cloth is an indirect way of encouraging the production of Native cloth. No doubt, Khaddar has now assumed almost a political complexion, in spite of weighty statements to the contrary from the Government authorities. And for political reasons, many of the Congress Volunteers who were excellent producers of Khadi, are now shut up behind prison-bars. But in spite of this, it is encouraging to find that Khaddar produced and supplied from individual quarters has undergone a phenomenal increase in the last two or three months. In the country at large the propaganda of the Congress has been so vigorous and so effective that many people seem to have suddenly become enamoured of the idea of economic independence so much so that foreign goods have considerably lost their market in India and the demand for Khaddar is out of all proportion to its supply. Whenever a fresh stock arrives, it is a pleasing sight to see it being shared by hundreds of anxious customers. The takli and the charka have penetrated into the remotest villages of India, and in Tiruppur and many other places the chief occupation of whole villages has become the production of indigenous yarn to be later made into Khadi.

But there is a less attractive side of the picture. The Congress in its excessive zeal to promote the manufacture and use of Khadi seems to have deprecated all mill-made cloth. But there are many mills in India which are

manned by Indian hands and in which much of the labour and capital are Indian. Due to the unconciliatory policy of the Congress, many mills in Bombay, Ahmedabad and other places are closed down for sheer want of business. This, besides causing considerable distress to the so-called capitalists of India, has the undoubtedly undesirable result of throwing thousands of poor Indians out of employment. Everyone cannot be so self-sacrificing as Mahatma Gandhi or so economic in the use of cloth as Mr. V. J. Patel, in an important speech, advised his listeners to be. So many people who may not like to put up with the coarseness of ordinary Khaddar may go in for foreign cloth when they find that even Indian-made mill-cloths are not easily available. It is hoped that the A.I.S.A. will earnestly consider this question and while increasing the output of Khadi, give some recognition to other kinds of Indian cloth as well.

In other ways also, the civil disobedience movement has caused much economic distress. Frequent hartals in towns and cities, though they proclaim aloud the patriotism of the mercantile classes, are disastrous, when viewed from an economic standpoint. Even picketting as it is carried on to-day, does much harm, unwittingly though. It has led to heavy loss on the part of the merchants and to breaches of contract with foreign nations. All these, besides considerably affecting the prosperity of the Indian commercial community, are likely to aggravate the already serious problem of unemployment.

Socially also, the effects of the civil disobedience movement have been considerable. By vigorous propaganda, the Congress has

succeeded in disseminating its ideals throughout the country. The saintly personality of Mahatma Gandhi has made a profound impression in the remotest corners of India. National songs, the takli and the charka have today found a place in almost every Indian home. The humblest of Indian villages have their own Volunteer corps to serve the motherland and whenever great leaders are arrested, they, in their own way, observe hartals and show other signs of protest. This bringing of a political consciousness to the half-awakened masses of our country is undoubtedly one of the best results of the present campaign of civil disobedience.

Even a more desirable result has come out of anti-drink campaign so stoutly carried on at the present day. What no constitutional legislation or the will of a despot could easily bring about has been achieved by the noble efforts of the Congress party. To change for good the mentality of perpetual toppers is really no mean achievement on the part of the Congress workers. The picketting of liquor shops has led to the closing down of many, and thousands of drunkards have lately been reformed. Though this will mean a great fall in the Government revenue, it is an undisguised blessing to society at large.

Finally the civil disobedience movement has displayed to the world the best characteristics of Indian womanhood. Before Mahatma Gandhi launched the present campaign, there were very few women in India who had come to the forefront in the political arena. But once they saw their down-trodden country up and struggling for her rights, that heroism which had never forsaken Indian women in the best day of Rajput glory,

asserted itself. History furnishes very few examples of women taking such dangerous part in politics. Englishmen are never tired of boasting that in the Great War, their women did great service to their country by nursing the wounded soldiers and doing very useful work behind the scenes of battle. But today, in the greater war of Indian independence, the heroines of India go out to the thickest of the struggle, daring the lathi and the prison and fight for liberty or for death. If at a future time, a history of India is to be produced, the meritorious service rendered to the motherland by Mrs. Sarojini Naidu, Mrs. Kamaladevi Chathopadhyaya and Mrs. Lilavathi Munshi, to mention only a few of the illustrious daughters of India, will be written in letters all of gold. Whatever be the merits and probable issues of the civil disobedience movement, it must be admitted that in more ways than one, it has contributed much to the eternal glory of Indian society.

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KANT'S CONCEPTION OF GOD

By MR. S. PARTHASARATHY, M.A.

STARTING as Dr. England does from the pre-critical philosophy of Kant*, he traces Kant's "voyage of discovery" to critical philosophy with a skill that is entirely his own. In tracing the metaphysical implications of Kant, the author endeavours to show how Kant's writings contain innumerable attacks on the Wolfian Philosophy, all the while depending here and there upon Crusius' the Leipzig theologian who was a confirmed opponent of Wolff in the German Universities. Kant in the first period of his writings had a leaning towards rationalism and was for sometime under the spell of the Leibnitzian philosophy, conceiving the universe as consisting of substances. This question afforded a strong basis for the belief in the existence of God. The *commercium substantiarum* reveals to us their unity in one Being in an archetypal manner of whose essence these substances are constituted.

In the next section the author treats at length about Kant's idea of analytic and synthetic judgments along with the function and use of the categories. It is explained here how Kant was inconsistently led to construct a "transcendental" logic in similarity to the formal logic of concepts. Categories are not for the purpose of relating and synthesizing, discreet data of sense but are ways of estimating the objects presented. The categories "will not be constitutive factors in the object, but notions employed in the act of apprehension."

Again Kant's solution of causality was that the concept was not derived empirically but

one which stood at the very root of experience. The writer under review inveighs strongly against these notions and says that the categories neither determine things nor stand as preconditions of things. It is only our reflective thinking that makes us think they are logically implied in experience.

In the exposition of the critical philosophy of Kant, the author brings to the fore some metaphysical implications contained therein. That there must be a world-ground for the world of experience, an idea of the unconditioned for the conditioned existence were all those implied in his critical philosophy. Since conditioned existence contains no ground in itself it points to an unconditioned existence or rather it presupposes such an idea which has a transcendental justification.

The futility of explaining everything by mechanical causes leads inevitably to the theory of purposiveness displayed in organic life and nature. Not alone this physical teleology but also the idea of a final purpose, the end towards which the whole creation moves, which warrants us in positing a moral world cause, a moral personality—a God. God certainly could not be known in the usual sense, as an object of experience. We are driven to such a conception, nay we are compelled to portray before us an object corresponding to our idea though that idea may not be entirely divorced of anthropomorphism.

In fine the whole book is replete with information on Kant's metaphysical development of thought. This work is particularly noteworthy in that the philosophy of Kant is revealed to us with that undercurrent of thought, namely, his (Kant's) idea of God as forming the main thesis. This valuable book contains in addition a beautifully written translation of "Nova Dilucidatio" a work which would help in determining the growth of Kant's metaphysics.

RATNAVALI

By DR. P. S. SUBRAMANIA SASTRI

HUNDREDS of years ago there ruled over the country of the Vatsas a King named Udayana. He married Vasavadatta, the daughter of the King of Ujjain, a princess of such extraordinary beauty that struck pale even the moon in the eastern sky. Being a cultured lady well acquainted with kingly duties, she proved a real helpmate to her husband, and as time rolled on, became his friend and guide.

The King was also assisted by a body of ministers headed by Yaugandharayana, who was eminently fitted for the place by his learning, character and devotion to God, Crown and Country. Under their guidance the king vanquished his enemies and did everything conducive to the welfare of his subjects. During his reign the people enjoyed all the fruits of a good government such as peace, plenty, security of person and property, and immunity from ills of all kinds.

One day news reached the ears of the Chief Minister that a sage had predicted that he who married Ratnavali, the daughter of Vikramabahu, the King of Ceylon, would become an emperor. Naturally, therefore, his desire to win increasing glory for the king impelled him to secure the princess for the king. Without the king's knowledge he sent messengers to Vikramabahu requesting his daughter's hand for king Udayana. They reached the island safely and on their arrival were warmly received and hospitably treated. In due course they informed the king of their mission. The king told them that, much as he might wish for a direct alliance with King Udayana for whose qualities of head and heart he had nothing but the greatest admiration, he did not like to give his daughter as a second wife and thereby incur the displeasure of the chief queen who was none other than his own sister's daughter.

The King's reply was duly conveyed to the Chief Minister, but he was not in the least dismayed, though it would have sorely disappointed one with less ingenuity. He soon hit upon a plan to achieve his cherished object.

After the lapse of a few months, he sent a responsible officer of the court named Babhravya with the message that, while Udayana had gone a hunting, his tent set up near the village of Lavanaka caught fire, that Vasavadatta was there unfortunately burnt to ashes, and that he might therefore freely consent to his daughter's marriage with the king. Vikramabahu was shocked to hear of the death of his niece. However, when time had blunted the edge of his grief, the king gladly agreed to the proposed marriage, that he might keep up the old relation with the king impaired by the death of his niece. So he arranged to send the princess Ratnavali and his own minister Vasubhuti with Babhravya. On an auspicious day they set sail for Kausambi, the capital city of the Vatsas. At the time of her departure the king presented her with a fine necklace of sparkling gems befitting her name.

Many months passed and yet the chief minister had no news of Babhravya.

One day, a leading merchant of Kausambi sought an interview with the Prime Minister and told him how during his return voyage from Ceylon he had rescued a girl found clinging to a spar. She was then almost exhausted, and, but for his help, she would have been drowned and gobbled up by some sea-monster. The girl was then brought and left in his charge. The minister could scarce believe her to be human; so angelic were her looks and so refined her manners. So lustrous also was her beauty that her necklace served only as a foil for it. The minister named her Sagarika and entrusted her to the kind care of Vasavadatta, hoping that the king would chance to cast a glance at this young lady (born of a king, perhaps as he thought) during his frequent visit to the harem. But the jealous queen who knew well the ways of her royal husband, kept her out completely from his sight.

Then came the smiling spring, when animals and plants began to glow with new life. The cool gentle breeze from the south gladdened the hearts of people, and made trees put forth

Kant's Conception of God. By F. E. England M.A. Ph. D. With a foreword by Professor Dawes Hicks. Published by George Allen and Unwin Ltd., London.

fresh and tender leaves. The jasmine creeper wound itself round the trunk of the mango tree and cheered lovers by its abundant output of flowers. A hearty welcome was accorded to this returning spring and the festival of the Indian Cupid was celebrated all over the country.

At Kausambi also, arrangements were made on a grand scale for its celebration. Men and women of all ranks participated in the function, which provided an occasion for the lower orders of the society for excessive drinking, ribaldry and tumultuous merry-making. The people roamed about showing off their fineries. Of singing, dancing and playing upon the several musical instruments there was plenty, besides the usual blowing of pipes and the beating of drums. * * *

The queen for her part arranged to conduct the merry festivities in the Makaranda Grove. She sent words to her Lord to be present there on the occasion and moved to the grove with her maid and Sagarika. On reaching the place of worship, she regretted that she had allowed her new charge to come out of her seclusion. Scolding her for having left Sarika, a favourite bird of hers uncared for at that time of wanton drunkenness and grievous disorder, she ordered her back to the palace.

Sagarika who had seen the worship of Madana in her father's palace came to the garden to observe how it was conducted by the queen. Disappointed in that hope, but happily recollecting that the bird was under the safe custody of her dear friend Susangata, she resolved to gratify her curiosity remaining unnoticed. Finding, however, that it would take sometime for the *pūja* to begin, she thought that she might meanwhile fetch some flowers to worship Him. But she got too absorbed in the pleasant task to note the quick lapse of time. So on her return she found to her disappointment that the *pūja* was half done. But there was a pleasant surprise for her. She found Cupid himself in flesh and blood worshipped by the queen in the place of a mere picture used in her own native land! All unconscious that this Cupid was none other than the king, she offered him the flowers and prayed

for his blessings. For a long time she stood rooted to the spot feasting her eyes on his beauty.

The day was far advanced and then was heard the sound of the town-crier that many kings were waiting at the palace to take leave of King Udayana. When Sagarika heard the name Udayana, she was taken by surprise and exclaimed within herself: "Is this Cupid Udayana himself to whom my father consented to offer me? Oh, how I swell at the sight of the king!"

Hearing the cry, the king and the queen started for the palace, while Sagarika stood weeping over the cruel fate that so soon robbed her of the sight of the king.

She returned to the palace, but she could not attend to her duties; the form of the king as she saw him in the Makaranda Grove stood constantly before her eyes. She had no taste for food. She did not like to talk even to her fellow-maids. Not a wink of sleep could she get, but simply lay tossing restlessly in her bed of pain. She got up at the first streak of dawn, and once again leaving the bird to the care of her friend Susangata, stole to the plantain grove with a board, pencil, brush and paints. On her way, she passed by a servant of the queen named Nipunika who was sent by her to see if the creeper planted by the king had yielded the expected profusion of flowers. Taking her seat in a convenient place in the grove, Sagarika said to herself: "Oh, my heart, be still. Why yearn after what is beyond your reach? Why so much longing to see him, when it only aggravates your pain? Why desert me now? Having been wholly mine from my birth, you now run after the king, whom you saw only yesterday. Oh, Cupid! Is it not enough glory to have vanquished the Gods in the celestial regions? Is it manly on your part to afflict me, a poor innocent weakling? That is why, perhaps, you have lost your body. Anyway I see no reason to continue my existence. This place is not frequented by people. This much will I do. Let me sit here and draw a portrait of the king. Let me have a full taste of its sweets before I kill myself." Quickly did she set to work and in a few hours she completed the picture.

Susangata who was expecting in vain the return of Sagarika set out in search of her with the cage in her hand. She met Nipunika on the way and learning from her the whereabouts of her friend, directed her steps to the grove. There she found her absorbed in drawing a portrait. She looked at it from behind her and started on seeing the king himself painted. Then she exclaimed, "Well done, Sagarika. Truly a celestial swan will choose only a lotus tank to live in." Sagarika was surprised and turning round she saw only her friend whom she entreated to sit by her side.

Susangata: "Whom have you drawn here?"

Sagarika: "Only Madana, who is being worshipped in this festival."

Susangata: "Well done indeed. Only let me paint Rati by his side."

Forthwith she drew the picture of Sagarika by the side of king.

Sagarika: (angrily) "Whom have you painted here?"

Susangata: "Prithee, be not angry. I have only drawn a Rati for your Madana. Why do you hide the truth from me? Confess freely."

Now Sagarika felt sure that her love for the king had been discovered. So she unburdened herself to Susangata, but earnestly besought her to keep it confidential. She replied, "Don't be nervous. It is but proper that such a gem of a woman should fall in love with such a king. I will keep your love a secret, but I fear that this silly bird which is very proud of its skill to repeat the words uttered by others will betray you."

Sagarika: "I am all the more anxious."

Susangata: "It cannot be helped, but, console yourself. Let me bring lotus-stalk and leaves."

Sagarika: "Fetch them soon."

When she returned with them, Sagarika said, "Why should I worry myself thus? What a fool I am to love the king, being in the service, of the queen? Does it not spell disgrace to me? Why not free myself from this predicament by death?" Before Susangata could reply, their attention was distracted by a cry that a monkey breaking loose from the

king's stable was running about in the palace pursued by the grooms. The two ladies became thoroughly frightened when the monkey came scampering towards them. So they took to flight leaving behind them the board and the cage, and hid themselves in a bower. Thus safely ensconced their only anxiety was for the safety of the bird. But they were somewhat relieved when they found that the bird had escaped and the monkey was feasting on the delicious viands in the cage. They had but to recapture it. So they sped after the bird.

Now appeared in the garden the king himself listening to Vasantaka's description of the plenteous bloom that the horticulturist had coaxed out of the creeper by his expert methods. He was proceeding to see for himself the much extolled yield, when his attention was arrested by the voice of Sarika repeating, word for word, the conversation between Sagarika and Susangata.

Intently listening to it, he learnt that a certain beautiful lady had lost her heart to one and that despairing of gaining his love was about to commit suicide. Vasantaka now plied the king with good raillery to confess that he was himself the fortunate Madana sought for by the love-sick lady of Sarika's narration. As he said this, he was so highly diverted at the notion that he had caught at the truth that he burst into such an uncontrollable fit of laughter that the truant bird got thoroughly frightened, and flew off as fast as wings could carry. The monarch calling Vasantaka to follow, panted after the bird to hear what more it had to say. Their eager quest brought them to the plantain grove in whose cool shade they planned for themselves a short respite to get back their breath.

When Vasantaka had sufficiently rested himself, he began to wander about the garden. He came across the open cage of Sarika and a board whereon were painted his friend the King and a charming damsel. Delighted that his surmise had proved correct, he snatched the board and danced into the king's presence saying: "Who is this Madana but yourself?" Looking at the portrait, the

monarch got lost in the charms of the lady whose loveliness, he thought, outshone that of the full moon.

Just then, Sagarika and Susangata, after a fruitless pursuit of Sarika returned to secure at least the drawing board, lest it should fall into the hands of some one else. As they approached their seats in the grove, they heard human voices. So they stayed and hiding themselves behind the trees, listened to the conversation between the king and his friend. Vasantaka was asking the king if he was pleased with the lady in the picture, to which the king truthfully replied and unconsciously made Sagarika thrill with pleasure to hear that her beauties had engrossed his whole being.

Thereupon Vasantaka showed the king the bed of lotus leaves and the rings of lotus stalk used by the lady to soothe the agony of her burning love for him. The king was fondly handling the lotus stalk, when Susangata revealed herself to the king. In great surprise the monarch asked her how she came to be there in reply to which she averred that she knew not only his whereabouts but also the drawing board affair.

Becoming greatly concerned at the possibility of this impudent lady betraying him to his queen, he earnestly importuned her to keep his love affair a secret, and he gratified with the rich presents he offered her on the spot. But the saucy maid would have none of it. She preferred first to pacify her dear friend Sagarika, who was near by and who was wild with anger at her having been painted as Rati by the Madana of her heart. The King felt that it was the proper time for him to plead his cause, which was hers too, before her.

But the timid maid pretended to take alarm and stood frigid before his advance. Knowing well that women like to be wooed before being won, he began pouring forth his praises of her, described her beauty as angelic, fondly protested that such rare gem had never before been seen on earth, declared that even the Creator should have been astounded at His own handiwork and wound up by saying that her apparent forbidding looks were only indicative of the great tumult of love within.

"If so, why not gather up the treasure in your arm?" was the bright suggestion of Susangata. It came timely for him and happy Udayana threw his arms round her neck. As Sagarika struggled hard to slip out of his embrace, Vasantaka cried out, "What, here is another Vasavadatta." On hearing the terrific name of the Queen, the King released her whereupon Sagarika and Susangata walked away from the spot.

The king looked about, but finding no Vasavadatta, he enquired of Vasantaka where she was. He replied that he did not mention anything of the queen being thereabout, but only suggested that Sagarika was as ill-tempered as the queen. The king of course, was in the greatest grief at thus having mistakenly allowed Sagarika to go away and keenly regretted why there should always be many a slip between the cup and the lip.

But Vasantaka's words proved true, for by chance at that moment there arrived Vasavadatta herself to see how the new horticultural methods had affected the king's creeper. Happy to see her royal lord there, she asked him if he had seen it. The king said, "No, I have not. How could I think of enjoying the welcome sight except in your happy company?" Such a skilful reply so delighted Vasantaka that in pure joy he leaped high into the air. Down fell the board hidden in his garments, which sadly spoiled the game. The queen found Sagarika portrayed by the side of her lord and asked him how it came about. The evasive reply of Vasantaka that the king's picture was but his own fruitless attempt bettered by the king provoked the pertinent question as to who painted the lady. The prevaricating reply of the king that it was simply drawn from imagination and her maid's attempt to explain it away as a case of chance correspondence, only nettled her the more and she turned for the palace in high dudgeon, complaining, however, of headache.

Soon the king returned to his chamber and was confined to his bed. The news spread that the king had an attack of fever, but no one, not even the queen, could guess the cause of this sudden rise in temperature.

Vasantaka knew that his love for Sagarika was the only cause of his affliction. So he approached Susangata to whom the queen had lately entrusted Sagarika and arranged with her that she and Sagarika should meet the king in a particular grove after sunset disguised as Kanchanamala and Queen Vasavadatta. But as fate would have it, this conversation was overheard by one of the maid-servants of the queen, who duly reported the matter to her beloved mistress.

In the evening the king who was apprised by his friend of the arrangements made by him secretly left his apartments and made off to the grove where the meeting had been arranged for. Impatiently he waited and at last the appointed hour came. But no Sagarika turned up. So Vasantaka left the king alone and marched in search of her. At this time the king cursed himself for his folly in running after another lady while he had his queen beautiful as the moon, doting on him, serving him as a slave and daily proving her worth as his friend and partner.

Not long after there came the queen and Kanchanamala to observe how the affair was progressing. The latter saw Vasantaka and beckoned him to her. He mistook her for Susangata whom he was expecting all the time, congratulated her on her most successful disguise as Kanchanamala and enquired after Sagarika. On her pointing to the woman by her side, he exclaimed that she really looked like the queen and asked her quickly to follow him, as the moon was threatening to pry into their secrets. To see how far their madness would carry them, the queen prayed to the moon to stay her course for a while, lest the traitors should learn earlier their error in mistaking her for Sagarika. She approached the bower and the king who was informed of her arrival by his friend came rushing to welcome her and begged her to cool his burning love by her balmy embrace. Vasantaka also entreated her to gladden, by her gentle words, his friend whose ears had been recently bored through, as it were, by the harsh words of the queen. The moon rising far above the

sky, the king remarked, "What need is there for the moon to show her face, now that you are here? Does not your face make the lotus close its bloom? Does it not cheer up the hearts of those who look at it? Does it not make lovers go mad? Well, if the moon has the heavenly nectar in her, you too have it in your lips." On hearing this speech the queen ironically remarked, "Surely, I am Sagarika, O King. Having fallen deeply in love with her, you take every woman you come across to be Sagarika." The King's face fell, and he did not know what to say. Vasantaka feared that his plot had been found out and that he would certainly be put to death. The king begged her to pardon him. The queen shed tears and with bowed head begged the king not to talk so. Vasantaka implored her to forgive, in her magnanimity, his friend's folly. The loving Hindu wife in her said that, as she stood in the way of the king's enjoyment, she was the real criminal and that it was the king who should excuse her. Much moved at this speech he fell flat before her. She asked him to get up, but finding that he continued prostrate she walked away to avoid putting him to such humiliation. Not knowing that she was gone, he again repeated his prayer for pardon, when his friend admonished him not to cry in the wilderness, as the queen had gone. The king felt very sorry for not having secured the queen's pardon and both became anxious about the safety of Sagarika who, they feared, would be dealt with severely for her insolence.

Ere long there came Sagarika disguised as the queen. She said aloud to herself that as the queen had found out the plot and punished Susangata, the best course open to her was to hang herself. Hearing the soft musical voice of a woman, Vasantaka told the king that perhaps the queen being a noble-minded lady had returned. Presently they heard the words, "Oh, father, Oh mother, why have you left me—unfortunate that I am—helpless?" Taking the voice to be that of Vasavadatta and fearing that she was probably about to commit suicide, they advanced rapidly in the direction of the voice.

The king saw a lady with her noose made of a creeper in her hand and taking her to be the queen begged of her not to hang herself but to throw it round his neck as he deserved much less to live. Sagarika, though anxious to part with her life in the beginning, now felt happy at the approach of her lover and longed to live for ever revelling in his sweet company. Yet mildly requesting him not to obstruct her in his fixed purpose, she begged of him not to fall a victim to the queen's wrath. Thereupon, knowing that she was Sagarika, the king tore off the noose from her hands and coming into a momentary contact with her fingers felt a sudden rush of joy coursing through him.

At that time, the queen was coming there accompanied by her attendant to soothe the king's wounded feelings. When at a distance they heard the king say, "Foolish lady, why do you stand aloof and thwart my heart's desire?" Thinking that the speech was addressed to the queen, the maid asked her to go forward. The queen had no sooner finished saying that she would go unseen behind their backs and surprise the king by clinging to his neck they heard Vasantaka say, "Don't be nervous. Be amenable. Yield to his wish." The queen then recognised Sagarika standing beside the king and his friend. She told her maid that it was better to overhear the conversation unobserved. They heard Sagarika begging the king not to offend the queen by that display of excessive love for her, to which he replied that the queen was nothing when compared to her. This was more than what the queen could bear; and she exclaimed, "Well said, Oh king, your speech quite befits you!"

The king turned round and saw in his faithful wife a jealous fury and said submissively that he was not to blame and that he and his friend came there thinking that the lady whom they saw was her own self. He then fell down at her feet. She asked him to rise and not to subject himself to such humiliation. Vasantaka showed her the noose and said that they were attracted by the voice of a lady in despair whom, on their arrival, they mistook for the queen owing to the close

resemblance she bore to her majesty. This answer might account for their presence there; but would it heal the wound caused by her husband's passionate declaration to a scheming rival that she, his lawfully wedded wife, was nothing to him? She pointed this out to Vasantaka and seeing in him her husband's abettor had him bound with that very creeper. Then the queen left the place with her maid leading Vasantaka and Sagarika as prisoners. The former marched forward asking his friend to discover means for his release, while the latter cursed herself on her misfortune in not having been able to put an end to her life as she proposed.

They were taken to the palace and were imprisoned. On the way, Sagarika saw her friend Susangata and as she thought that her end was drawing near gave her the necklace to be presented to some worthy recipient. Susangata often visited her in the cell and consoled her as best she could. One day Susangata missed her friend in the prison and the rumour reached her that Sagarika had been taken away somewhere perhaps to Ujjain, the birthplace of the queen.

Susangata was lamenting over the absence of Sagarika, when she happened to see Vasantaka who had been set free by the caprice of the queen. She offered the necklace to him. He reluctantly accepted it that he might console the king at least with the jewel worn by his love. He soon saw him and narrated to him all that he heard from Susangata about her friend.

Now was announced to the king the arrival of Vijayavarma who had come to inform him of the splendid success of his uncle Rumanvan, who had led an expedition against the king of Kosala. When he was introduced, he congratulated the king on the success gained by his minister for war and at the king's request he described in detail the exploits of the army and of its leader. He said, "At your Majesty's command a large army of soldiers riding on elephants, cavalry and infantry was collected and made to attack the king of Kosala who was then stationed near the Vindhya mountains. Scarcely had the news of the march of our armies reached his

ears, when he gathered at a short notice a huge army composed mostly of soldiers on elephants. A close fight ensued which resulted in the death of many of our men; but in the end our leader Rumanvan fought single-handedly and killed the king of Kosala. He has now placed my elder brother Jayavarman in charge of the country and is returning leisurely." The happy news of victory roused the king's drooping spirit and he sent word to his Chief Minister to reward the soldiers adequately.

Shortly after the arrival of Vijayavarman there came with a regiment of the king's troops Vasubhuti, the minister of Vikramabahu, and Babhravya. They told the chief minister how they set sail from Ceylon on an auspicious day with the daughter of the king Vikramabahu, how their ship was blown to pieces, how by the dispensation of a wise and overruling Providence, they were miraculously saved and how they joined the army under the command of Rumanvan. The chief minister Yaugandharayana who had already heard the story of Sagarika was wise enough to conclude in his own mind that Sagarika was none but the princess of Ceylon. He was glad that the king and the princess had already fallen in love with each other and to fulfil his long cherished object he wanted to celebrate the marriage between them both as early as possible. But the queen had imprisoned the princess and he knew that it was no easy affair to persuade the queen to release her. However, his fertile brain whetted by the keen desire to see the marriage accomplished soon, hit on a cunning plan to secure the release of Sagarika.

He sent for a skilful magician and introduced him to the queen as having come from her father's capital. She naturally welcomed him with great cordiality and consented to witness with the king a performance of his. He asked her maid to take him to his majesty. After introduction, the magician said that by his skill and with the blessings of his preceptor he could show the moon on earth, the mountain in air, fire on water, and sunset at midday. He begged of the king to choose the particular performance he desired to see.

The king at once ordered the maid to convey his request to the queen to be present there with him on the occasion. Accordingly she arrived and soon afterwards the performance began. The magician showed them the heaven where they could see the creator Brahma seated on the lotus, Sankara with the crescent moon on his head and Vishnu the Destroyer of the Daityas with his bow, sword, mace and disc as well as the several gods and goddesses singing and dancing. Thereupon Vasantaka exclaimed that his show was nothing if he could not present Sagarika.

At that time, a servant announced the arrival of Vasubhuti whom, the chief minister desired, the king should see immediately. The queen was eager to meet the minister from her uncle's palace and so the magician was asked to stop his show for a while. As he left the hall he begged of their majesties to be gracious enough to witness at least one more show, to which they consented.

Vasubhuti entered accompanied by Babhravya. The former was so struck with the beauty of the palace and the music of the minstrels that he was beside himself with wonder, while the latter could not find words to express his thankfulness to God for their miraculous escape. When they entered the audience hall, they saw the necklace worn by Vasantaka, and asked each other whether it did not resemble the one worn by Ratnavali. Babhravya wanted to question Vasantaka about it, but the other stopped him saying that it was possible for a king to have a large store of such precious jewels. As they approached the throne, the king and the queen welcomed them and enquired after the health of all near and dear to Vikramabahu. Vasubhuti remained silent unwilling to communicate the sad news of the loss of Ratnavali, the king's daughter. The queen could not surmise the cause of his silence. Being very much pressed, the minister explained everything from the time of Babhravya's arrival at Ceylon till the wrecking of the ship. The queen unable to suppress her sorrow cried, "Oh, Ratnavali, my dear cousin, whither hast thou gone? Why don't you reply me?" The king consoled her with the words that the

WORLD EVENTS

BY DR. A. J. SAUNDERS, M.A.

ways of God are mysterious and that Ratnavali might have been saved as the minister and Babhravya had been.

The king asked Babhravya to explain in detail what had taken place as he could not clearly follow the minister's speech. When he began to speak, there was an uproar outside that the harem had caught fire. The king in his hurry cried out "Vasavadatta," "Vasavadatta," when the queen reminded him of her existence by her side, expressed with great feeling her anxiety about the safety of Sagarika, whom she had mercilessly imprisoned in the palace, and begged of him to rescue her. Immediately in spite of the advice of the minister Vasubhuti and others not to risk his life, the king rushed forward to save Sagarika. The queen too realised this danger to which her appeal had brought the king and proceeded to the scene of fire, with Vasantaka, Vasubhuti and Babhravya.

The king saw Sagarika surrounded by the flames on all sides. She stood aloof and did not approach him, though her desire to die vanished the moment she saw the king. Lifting her up bodily he carried her in his arms and safely brought her outside. The queen was wonderstruck to find that the king had returned unhurt. Then it was evident to all that really there was no fire but it was merely the work of the magician.

When Vasubhuti saw Sagarika, he observed that she looked exactly like Ratnavali and asked the king who she was. The king said that the queen alone knew it. She answered that Sagarika was left in her charge by Yaugandharayana, who said that she was saved from the sea. On hearing this Vasubhuti concluded that she was his King's daughter and exclaimed, "Oh Ratnavali, what a sad plight you have been brought to!" Sagarika thereupon recognised the chief minister of her father's court and cried out, "Oh Father, Oh mother, where are you? Please reply." The queen was startled to discover her cousin Ratnavali in the person of Sagarika and spoke soothingly to her.

Vasubhuti then asked her to embrace the queen, her cousin. But she replied that she had sinned against her and dared not look her in the face, whereupon Vasavadatta assured her that she was only her affectionate cousin and requested the king to remove her chains which the king gladly did. Then the queen exclaimed that she had wronged her on account of the chief minister, who had kept everything concealed.

At this stage, Yaugandharayana came upon the scene. He tendered his apologies to the king and the queen and craved their pardon for having concealed his plans till then. He narrated to them the whole story beginning with the Astrologer's prophecy and concluded that though the ways adopted to secure Ratnavali were somewhat objectionable, he was actuated only by the best of motives and by his loyalty to the throne. The king then asked him if the magician's latest display of his skill was at his suggestion. The minister confessed that it was so.

The queen now showed herself as ready to celebrate the marriage of Ratnavali with the king as she had been to thwart the love intrigues of Sagarika. Craving her pardon in touching words for all the hardships to which she had subjected Ratnavali, the noble Vasavadatta herself bestowed the hand of her cousin on the king and begged of him to accord such a treatment to her as would make her forget her home, a needless request indeed, but one which showed how anxious she now was for the happiness of her much wronged cousin. The king promised to do so. Ratnavali bowed to the chief queen. The king felt happy that Vasavadatta had softened and that Sagarika had become his own. He sat on the throne like Vishnu with Goddess Lakshmi on one side and the Goddess of Earth on the other. Yaugandharayana, Vasubhuti, Babhravya, Vasantaka and Susangata, all forgot their trials and difficulties in the accomplishment of their purposes and exclaimed to one another, "All is well that ends well."

THE IMPERIAL CONFERENCE

THE 1930 British Imperial Conference has opened under general good feeling and happy auspices. As the Prime Minister has announced the Conference is to consider three main series of questions: Inter-Imperial relations, Foreign policy and defence, and Economic questions; important as the first two subjects are, it is generally held that the third series are by far the most urgent; the London OBSERVER speaks of the gathering as "An Economic Conference," dealing with the economic relations between the various units of the British Commonwealth of Nations. The question is—Can an Inter-Imperial trade agreement along the lines of a general system of tariff preference be arranged? A mass of suggestive material has just been published which no doubt the delegates will freely use in the reports of the Research Committee of the Empire Economic Union and the Imperial Economic Committee.

At the opening session of the Conference Co-operation was emphasised, and each delegate stated strongly the need of developing Inter-Empire trade relationships. At the Guildhall dinner to the Dominion Premiers several visiting Chief Ministers made important speeches.

The Canadian Premier, Mr. Bennett, declared the economic solidarity of the Empire to be as capable of achievement as the development of constitutional liberties had been.

The Australian Premier, Mr. Scullin, said that they hoped in this time of world trade-depression to unite their great Commonwealth, not only in bonds of sympathy but in bonds of trade and economic co-operation.

The New Zealand Premier, Mr. Forbes, pointed out that they had within the Empire the elements of self-help and in the study of this, the most important work of the Conference would lie. The

markets of the world were often closed to them by barriers and they must look more within their own family of nations than they hitherto had done for mutual help.

One means suggested of improving trade is by Imperial rationalisation; that is by limiting supply of goods to the market demand, a regulated production. This idea which is a good one is put forth by the Research Committee of the Empire Economic Union.

The report sets out its case for special stimulation of inter-Imperial trade and gives, in appendices, the draft heads of suggested trade agreements between the United Kingdom and the Dominions and India.

A general system of tariff preferences is recommended as a means of achieving the purpose it has in view. The report declares that this involves a minimum of international complication, because every nation accepts, without challenge, the principle that every other nation is entitled to impose customs duties and treat preferentially their own colonies and dependencies.

GERMAN ELECTION RESULTS

Political matters in Germany are moving rapidly; "The old order changeth, giving place to new", and the talk now is of revolution. So great was the interest in the election that some 35 millions of people are believed to have recorded their votes. The candidates numbered over 7,000, of whom 673 were women, and yet there were only 510 seats to fill. The issue was between moderation, upholding the present order, and extremism, including Fascists and Communists. For a number of years two items of foreign complications were all-important in Germany; namely, the reparations question, and the occupation of the Rhineland. Within the last year both of these questions have been definitely settled;

the way was now open to give time and thought to German internal politics; the result has been a phenomenal growth of the Fascist movement.

The election results reveal a sensational success of the Fascists (National Socialists) and the Communists. The last election returned 152 Socialists, 54 Communists, and 61 Centre Party with no National Socialist party. The distribution of seats in the new Reichstag amongst the leading parties is as follows:

Socialists	... 143
Fascists (National Socialists)	... 107
German National Party	... 47
Centre Party	... 68
Communists	... 76
German People's Party	... 29

Reuter reports the results as utter confusion to political life in Germany:

The general election has brought complete confusion to Germany's political life. The sweeping victories of the National Socialist Party (Fascists) will create an unprecedented situation in the new Reichstag, which will have over 200 Deputies of the National Socialist, German National and Communist Parties. Their opponents will be the Middle Parties, who will have to form a coalition against the extremists if Germany is to be saved from both the Fascists and the Communists.

They proclaimed contempt of Parliamentarism and the new Reichstag is likely to result in stalemate and violence. An amazing thing about the rise of the Fascists is that it has been achieved in the teeth of hostility of practically the entire Press of the country, for the Fascists possess only a few papers of their own, but the Party's active propaganda among the masses and its slogan of "Down with everything Republican," galvanised the working classes and middle classes.

The Fascists do not favour a Monarchy but a Dictatorship on the Mussolini lines.

The recent trial by the Supreme Court of three young Reichswehr officers charged with high treason gave Herr Hitler, the Fascist leader, the opportunity which he was not slow to utilise to declare in a sensational speech the policy of the new political party. He said:

"Two or three more Reichstag Elections," "and we will have a National Socialist uprising. We will then no longer have a Treaty which was compulsorily forced on us. We will take up our position and by complete evasion we shall by all means break the Treaty. We will then have a revolution.

Evidently Hitler and his party want to establish in Germany a dictatorship like Italy; they want to revive military Prussianism; part of their programme is to repudiate the Versailles Treaty and the reparations agreement, and they are heading straight for revolution.

AUSTRALIA FACING THE FACTS

That Australian finances are in a bad way is now generally recognised; even Australians and especially the extreme labour members are realising that economic conditions are serious. There is a trade depression throughout the world, but in addition to that Australia is suffering from follies peculiar to herself. She has been living in a fool's paradise on borrowed capital; she has been maintaining a standard of living unwarranted by her productivity; her cost of production, especially wages, has been too high to enable her products to be demanded in the world market. And now that the English banks have said that no more money is available under the existing system Australia's fine house of cards erected by labour idealists has come tumbling to the ground.

Sir Otto Niemeyer of the Bank of England was sent by the English creditors to advise the Federal Government in reference to the financial situation; his report has recently been published, and it is a document of considerable importance. The advice offered is

an immediate balancing of State and Federal Budgets by a drastic cutting down of expenditure, a sharp curtailment of the development programme, and a postponement of all further external borrowing until the existing short-term indebtedness has been dealt with. A Financial Advisory Committee has been appointed consisting of the Commonwealth Treasurer and the Treasurers of New South Wales, Victoria, and South Australia, to watch the operation of the Conference's plan, and to act when and where necessary to ensure its fulfilment.

Sir Otto lays emphasis upon the necessity for reducing costs of production.

Australia could not remain for ever under a regime of emergency tariffs and rationed exchange. There seemed little escape from the conclusion that in recent years Australian standards had been pushed too high relatively to Australian productivity and to general world conditions and tendencies. If Australia did not face that issue

she would not be able to keep even those standards which she might hope to carry by taking timely action.

Though Australian finances at present are a failure she has won a great victory at cricket. The 1930 Australian Test Cricket Team was one of the most successful ever sent to the Old Country. The two outstanding players were Don Bradman, the run-getter, who closed his English season with the wonderful record of an average of 98 runs per innings; and Grimmett, the bowler, who took 144 wickets for an average of only 16 runs per wicket. Bradman when leaving London said to a group of English admirers who had come to see some members of the visiting team off on their homeward trip: "Not good-bye, only *au revoir*, for I expect to be back again in 1934".

His Majesty, King George, was much interested in the Test Matches, and sent the following message through his Secretary to the Australian team:

I am desired by the King to convey to Mr. Woodfull and his team his Majesty's hearty congratulations on their success, and on the remarkable exhibition of cricket they have given in the Test Matches.

It was a great pleasure to his Majesty to meet them, to see them play, and to have the opportunity of watching Mr. Bradman bat.

The King hopes that they enjoyed the tour, and will carry back to their homes the happiest recollections of their visit to this country.—CLIVE WIGRAM.

CONDITIONS IN RUSSIA

If we can take the statement—"By their fruits ye shall know them"—as a criterion of the success of a movement we shall have decidedly mixed feelings about the socialist experiment in Russia. I have been impressed by two reports, wholly independent and from different countries, which I have recently read about conditions in Russia. Mr. Joseph Toole, English Labour M.P., a friend of Russia, has been sadly disillusioned as the result of a visit recently to Soviet Russia.

"I have never, says Mr. Toole, "seen so much abject poverty anywhere in the world, so many beggars or so many drunkards in any European

or American city I have visited as I saw in these Russian cities, Leningrad and Moscow." The cost of living is described as appallingly high. Clothing, shoes, meat, soap and the general necessities of life are all rationed out. One pair of shoes and one mended pair are permitted yearly to the Russian citizen in his rigorous climate.

The German Socialist ABEND has published an account of the experiences of two German miners who were among those recruited by the Soviet agents in the Ruhr for service in the new coalmines in the Donetz Basin. After seeing conditions and having some bitter experiences they would not stay; the German emigration office has since warned Ruhr miners against enlistment for such service. The miners described Kharkoff as

being filled with beggars, invalids, and homeless children. Hundreds of people slept in the streets near the station. The conditions of Russian workers they describe as miserable in the extreme. A German woman became ill with cholera and went to a Soviet hospital, where, she said, a similar state of things existed.

Such reports are not encouraging for the success of Mr. James Maxton, British M. P. programme for "Socialism in 25 years." In the meantime the Trades Union Congress is putting forth impracticable demands which even the British Labour Government cannot sanction. At a time of economic and financial stress such a programme as the following is altogether out of place; some would-be labour leaders need a college course in—The psychology of the opportune time:

- (1) A reduction of hours of work so as to limit the number of displacements;
- (2) Compensation for those who would be displaced; and
- (3) Adequate State pensions for persons of 60 years of age and over.

OUR COUNTRYMEN ABROAD

TRANSVAAL ASIATIC TENURE BILL

In our last number we published the criticisms of the South Africa Indian Congress on the New Asiatic Bill in Transvaal. It is rightly feared that segregation, confiscation and ruination to the Indians in Transvaal will be brought about by this Bill. Fortunately, the proposed legislation has been postponed until the next session of Parliament. The principle criticisms of the Congress executive respecting the first six sections of the Bill reveal the serious nature of the difficulties that are sought to be placed on the Transvaal Indians.

S. A. CONGRESS AND THE BILL

On Clause 1 of the Bill, the executive points out that the amendment proposed not only makes occupation of proclaimed areas by a coloured person illegal but a punishable offence.

On Clause 2 of the Bill, it is pointed out that sub-section 2 (b) creates a new position by bringing within the provisions of the Gold Law—Precious and Base Metals Act, 1908 (Transvaal)—townships such as Springs, where Asiatics possessed incontestable rights to reside and occupy.

In point of fact, the Gold Law had no application whatsoever to townships such as Springs. . . . Although the amendment safeguards the existing interests of Asiatics, it totally excludes any fresh rights, which were open to them, being acquired. This is yet another example of vigorous action proposed to be adopted to deprive Indians of rights, though very limited, open to them.

On Clause 1, Sub-section 2, the criticism is :

This sub-section enacts that even before or after May 1, 1930, a proclaimed area, although it ceases to be a public digging, shall continue to remain a proclaimed area so long as it is situate within the jurisdiction of any municipal council, village council or health committee. The effects of these two sub-sections is to eternally exclude coloured persons from exercising their rights to occupy and reside on deproclaimed land, which they would be entitled to do were the land deproclaimed after the mining is worked out or closed. This will undoubtedly

create disabilities on coloured persons, and will exclude them from rights which they hitherto possessed. As for instance, if all the mines in the city of Johannesburg are worked out at some distant date, it will have to be deproclaimed, in which case coloured persons would have the right to reside and occupy deproclaimed area. In order to prevent this, these sub-sections have been introduced.

Section 5 contains five sub-clauses, all of which, it is submitted, introduce new principles vitally affecting the Indian community throughout the Transvaal Province.

Sub-section (1) casts a duty on every municipal council or village board to define area or areas within its jurisdiction for Asiatic occupation or residence, or for both and for trading purposes, within one year of the passing of the Bill. Sub-section (2) lays down that the Minister should be satisfied as to the suitability and extent of such exempted areas, wherein Asiatics may reside, but may not carry on business, or may carry on business, but may reside, or may do both. Sub-section (3) empowers Asiatics to acquire ownership of fixed property in such defined areas. Sub-section (4) lays down that if any Council or Board fails to define such areas in terms of sub-section (1) then the Minister shall define such areas. Sub-section (5) lays down that no land, the title deeds of which contain a clause prohibiting Asiatic occupation may be included in an exempted area unless the owner consents in writing.

The executive continues, that Section 5 deals a death blow to the existence of the Indian community in the Transvaal.

It introduces the principle of compulsory segregation against which even the Lange Commission of 1919 registered its disapproval. It is a revival of the principle contained in the Class Areas Bill, which was dropped as a result of the Round Table Conference between the Union Government and the Government of India. The provisions of this clause spell ruination to the thousands of Indians who will be virtually driven out of the Province. Even if the Bill as it stands became law, as the powers of defining areas are in the first instance given to the municipalities and village councils, failing which, to the Minister, Indians, besides having no say in the matter, will be left to the mercy of the municipalities and the Minister, and there is no means of redress in the event of harsh administration of this provision of the Bill.

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Moreover Mr. D. J. Stewart, Registrar of Mining Titles and Rand Township Registrar, in a striking passage in his evidence before the Select Committee, made it abundantly clear as to the impracticability of making the section a workable one. He states :—

There are no townships in the proclaimed areas where Asiatics are free from impediments as to occupation and ownership, because there is always a restriction in the title. . . . I know of no case of a township on a public digging with no restriction in the title. It is a direct violation of the Capetown Agreement, both in letter and in spirit.

On Section 6, sub-section (3) it is pointed out :

Sub-section (3) declares that persons who have entered upon or occupation or residence in contravention of the Gold Law after May 1, 1919, will be given five years' grace from May 1, 1930, to vacate their stands, provided notice has been given in a prescribed form. But persons failing to give notice will lose the grace given them. The effect of this section is to impose further restrictions upon Indians. . . . What is allowed by the Act of 1919 is not only snatched away, but no protection is given to vested interests acquired under that law. This will affect not only the Indian traders, but also others, such as artisans, hawkers, waiters, book-keepers, who will be forced to give up their residence or occupation of stands, and go into locations, which are intended to be created under the provisions of the Bill.

MR. ANDREWS'S GUIDANCE

It is gratifying to learn that South African Indians will have the benefit of wise counsel and friendly guidance from one who, next only to Mr. Gandhi, is best fitted for the task. For we learn that as the result of a resolution adopted at the meeting of the Transvaal Indians at Pietermaritzburg on September 24, Mr. C. F. Andrews will be invited to South Africa by the Transvaal Indian Congress to assist the community in its efforts against the Transvaal Asiatic Land Tenure Bill.

THE EMERGENCY CONFERENCE

As the foregoing paragraphs were in the press the the South African Indian Congress which

met in an emergency conference at Johannesburg on October 6 to consider the Bill, unanimously adopted a resolution, requesting the Indian Government in the event of the Union Government's failure to withdraw the bill, to press for a Round Table Conference.

A resolution also advocated the termination of diplomatic relations and withdrawal of Indian Government's Agency from South Africa if the Union Government declines to accede to this request.

UNION PRESS OPINIONS

The situation that has thus developed in South Africa is indeed serious and calls for prompt attention of the Government of India. Reports from South Africa show that some among the Union newspapers are in accord with Indian opinion. For example the *Star* in an editorial comment on the proceedings of the Emergency Conference remarks that "the protest is abundantly justified." It observes further "that some desperation is inevitable as the Bill, by its nature, is a matter of life and death for Indian traders in the Transvaal."

Persistence in new anti-Indian legislation in South Africa will seriously complicate the already enormously difficult task of the Indian Government and the Secretary of State for India. If Empire solidarity means anything at all, it means that one part of the King's Dominions ought to be able to rely on exemption from gratuitous embarrassments of this kind at the hands of other parts especially at moments of crises.

The *Natal Witness* says that there can be no doubt that the Bill disregards the spirit of the Capetown Agreement but expresses the hope

that the drastic measures proposed in the conference will not be given effect to until Sir Kurma Reddi places the view of the Indian Government before a responsible Union Minister. Perhaps the emphatic declaration of the conference will have the effect of centering public opinion upon a problem which threatens to be productive operation between the two Governments.

INDIAN EMIGRANTS TO PANAMA

Emigration to Panama is regulated by the Immigration laws of the Republic of Panama, Nos. 6 and 13 of 1926, Nos. 15 and 16 of 1927 and 6 of 1928. According to Immigration law 6 of 1928, East Indians, whose immigration was previously prohibited, do not come under the category of persons whose immigration is restricted. They are treated in all respects as ordinary aliens.

Every person wishing to emigrate is required to prove before the Panamanian Consul at the port of embarkation or the Consul of a friendly nation, should there be no Panamanian Consul at the port of embarkation, his identity, morality and fitness and also that he is in possession of not less than \$200. This requirement of possessing \$200 may be waived if he is able to prove that he can count on obtaining occupation of a permanent nature.

Subject to the permission of the Department of Foreign Affairs, aliens of this class, who are domiciled in the Republic, are permitted to take their parents, wives and children, provided they can prove their relationship and that they are able to maintain them.

"Emigration", as defined in the Indian Emigration Act, 1922, to Panama for the purpose of unskilled work, which includes agriculture, vide section 2 (1) (g), is not lawful and emigration for the purpose of skilled work is regulated by Chapter IV of the Act.

INDIANS IN EAST AFRICA

The Standing Committee of the Indian Congress has unanimously elected Pandit Hridaynath Kunzru, Mr. A. B. Patel and Mr. B. S. Varma to form the Indian delegation to London to counteract anti-Indian propaganda, put the Indian case before the Colonial Office and give evidence before the Joint Parliamentary Committee. Pandit Kunzru will lead the deputation. The selection of Pandit Kunzru and Mr. Patel has been received throughout East Africa with gratification.

INDIAN LABOUR IN CEYLON

The Government of India is understood to have intervened in the question whether the minimum wage of the estate labourers should be reduced. In view of the serious position of rubber, the Government recently appointed a committee to investigate and report on the case for reduction. The Government of India have now informed the Ceylon Government that before any reduction is effected in the minimum wage for Indian labour on Ceylon estates, the Government of India should be provided with a full statement showing the reasons for such a reduction and explaining how it is proposed to distribute, between the employers and the employed, the sacrifices which the situation may demand.

INDIAN TRADE AND HAMBURG

In pursuance of a recently sanctioned scheme for the appointment of Indian Trade Commissioners in certain countries, in addition to the existing appointment of an Indian Trade Commissioner in London, the Government of India has selected Mr. S. N. Gupta, I. C. S., at present Deputy Trade Commissioner in London to be Indian Commissioner at Hamburg. Mr. Gupta is expected to assume charge of his new office early next year.

Steps are also being taken to make a selection for the post of Indian Trade Commissioner at Milan through the Public Service Commission. The selection for this post will be made from persons who are not in Government service. The selection for a third post of an Indian Trade Commissioner at Alexandria is under consideration.

INDIA IN AMERICA

Mr. Sailendranath Ghose, President of Indian Nationalist Congress in America, in a speech opening the propaganda campaign declared that the people of India were determined to "obtain liberty at any cost and at any sacrifice."

Christ and Christianity

BY

PROF. D. S. SARMA, M.A.

MR. PAUL RICHARD is known to us in this country as the joint editor of the ARYA which ceased publication some years ago. His 'Scourge of Christ' * was originally written in French. It has now been translated into English by his wife, who is an American lady. Rabindranath Tagore says of this book :

The Scourge of Christ is a delightful book, full of suggestions and surprises. I keep it on my table and open it at any page at any time that I can spare and I am always rewarded.

The Poet must be a man who is easily pleased. He is generous to his friend, pays him a fine compliment and goes his way. But a critic has a more onerous duty. He has to take the book as a whole and not simply a few suggestive passages here and there. And he has to judge by standards of criticism applicable to the class of writings represented by it.

The book consists of a series of epigrams arranged into groups roughly corresponding to the various periods in the career of Christ. The aim of the writer is to point out the great gulf that yawns between Christ and Christianity. In fact one of his characteristic epigrams is, "The Cross of Christ is—Christianity." And in another place he cries, "O Christ, come down at last from thy Cross and save us—from Christianity." And of a piece with this are the following utterances :—

"Bible"—a paper Pope.

'St. Peter's Church—the "petrification" of the Spirit of Christ.'

'Jesus once sent a disciple to fetch him an ass! Now asses are sent to find disciples for Jesus.'

* THE SCOURGE OF CHRIST. By Paul Richard. Alfred A. Knopf, London and New York.

All this is somewhat crude, pessimistic and cynical. Some of us may be pleased to read the author's stinging remarks on the exploitation, militarism, greed, blood-thirstiness and the carnivorous habits of the Christian nations of the West. But similar charges might be brought against the adherents of any religion. The ideal and the actual are often poles asunder in all religions. What about *Tattvamasi* and untouchability in Hinduism? What about the meaning of the word Islam and religious massacres or forcible conversions? We are all tarred with the same brush. It will not do for us to judge one another in anger. A wiser thing to do is to judge all mankind in sorrow, sympathy and love. The wisest thing, of course, is not to judge at all, but to love and serve. Mr. Paul Richard is not unaware of this. He wisely says :—

The more judgment, the less judging.

To judge is to cease learning.

To judge is always to be unjust.

Whatever is the sin, to condemn it is to fall into greater sin.

And yet what does he do throughout his book but sit in judgment over the Christian Church, as if it were responsible for all the sins of European humanity? The procedure is not only unfair, but also ungrateful. It is like kicking the ladder by which one has climbed. Christ never treated his Judaism in that way.

A similar want of balance is betrayed in another class of epigrams where truth is sacrificed to effect and point. The worst

fault in a religious writer is pose. It betrays a lack of seriousness and of true humility. It makes the reader wonder whether the writer is anxious to reveal an aspect of truth or to show how clever he really is. Tolstoy pointed out that this was the great defect in the writings of Bernard Shaw. But then G. B. S. is no religious thinker or mystic. If cleverness and brilliance are serious faults even in a popular dramatist or a social critic, they are doubly so in a mystic. A true mystic is a solitary worshipper at the shrine of Truth. He does not play to the gallery. He does not exaggerate for the sake of effect. He does not indulge in half-truths. He does not want to shine. And he is not moved by mere indignation. Let us take, for instance, the sayings of Ramakrishna Paramahansa. What a wealth of spiritual experience do we find there, and yet how simple and unostentatious! There is no attempt at cleverness or brilliance. The sayings are set forth with the sheer penetrating power of truth. They are the utterances of a wise, well-poised and gracious spirit. They shed a clear and steady light without heat or smoke. When we judge the "Scourge of Christ" by that standard, we have to confess that it is more or less in the nature not even of a smoky fire, but simply of fireworks. Let us take a few examples:—

"Take no thoughts for the morrow!" That is why the good Christian makes sure of a regular income.

'Prayer is a form of doubt.'

'It is not the earth that separates man from heaven, it is man who separates heaven from earth.'

'Heaven helps those who help the Church—so the Church preaches.'

'In spite of their religions men progress.'

'Man shall not live by bread alone, saith the Christian, but by every creature that can enter into the mouth of man.'

"Our Father"—the old name for the ancient masculine God.

"Marriage license"—admission to the license of marriage.

"Civilization"—the privilege of a few peoples estimated by the number of their fire arms.

Take especially the: "Lord's Prayer."

'O Father of our heaven within,
May thy names hallow men—not divide them,
Thy Kingdom come—Kingdom of Infinite consciousness.

Thy will be done—making earth even as Heaven.
Give us our daily bread free from any bloodshed.
Keep us from trespass against others—and forgive our feeling that others have trespassed against us.

Lead us not into the temptation of Paradise, but deliver us from the evil of self.

For in Thee is all Truth, Love and Bliss,
For ever and ever,
Amen.'

The reader will see from these extracts that the gospel according to Paul Richard, which is supposed to be an improvement on that of Christ, is a trifle too clever and egotistical for ordinary folks, who are content to move in the paths of established religions and refuse to be led away by any will o' the wisp.

India and the Simon Report

By C. F. ANDREWS

In this timely English publication Mr. Andrews explains to the British, American and Continental readers the vital necessity of approaching the Indian problem from the new national standpoint in India. The work considers the causes of the resentment in India to-day against Great Britain which have led up to the present deadlock. Mr. Andrews also blames the Simon Commissioners for not having approached the Indian question in this spirit. The book is constructive in its appeal.

Price Rs. 2-4-0. net.

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

Education for the Unemployed

By MR. M. K. MUNISWAMI, M.A., B.L.

VARIOUS have been the measures undertaken by the modern state to "conquer unemployment." We may notice, in these various schemes, characteristic of the post-War period, that the aim of the state has been to employ the unemployed as such (*e.g.*, through relief-works). Even in the latest scheme, inaugurated by the Labour Government in England, withdrawing from the labour market all persons of more than 65 years of age, we can detect that the aim of the state, is to give employment, at least to some under 65 years of age.

The quality of imparting employability before giving employment to many, has unfortunately not been kept continuously as the objective in view by Governmental authorities. It is only of late, that the necessity of treating unemployment in a scientific fashion, has been realized. For sometime, the policy of any port in a storm was prevalent in West European countries, and even the educated had sometimes to resort to all sorts of occupations (sometimes called blind-alley occupations.)

For a long time, active steps have not been taken to combat the moral and spiritual effects of unemployment on its victim,—the unemployed man becoming unemployable.

Of late, however, the close relation between Education and unemployment has been perceived and educational training in particular trades, accompanied by their transference to those centres, where there is demand for their services, has become one of the methods for combating unemployment in England. It is realized, that there is no use, in trumpeting that certain occupations are more or less deserted, while other occupations are over-crowded; and that people must resort to less over-crowded walks of life. This advice has in many cases come too late and hence the necessity has risen for giving employ-

ment value to many of these men, and at the same time, preventing them from relapsing into indolent ways of life.

Under the scheme launched by the Ministry of Labour in England, there are now two kinds of training:

(1) for the purpose of enabling selected men to migrate overseas and settle in Canada or Australia;

(2) For creating in the young an employment value, which they have lost or never possessed. Courses are now given in electric welding, metal-working, hair-dressing and other occupations, in which there is a demand for semi-skilled men. There are also training courses for women and according to a recent report of the Ministry of labour, there are about 2,000 girls a year, trained in the rudiments of house-hold cookery, laundry and personal hygiene, some of these girls having already undergone a literary course in secondary schools. A small maintenance grant is also paid to them, during their course.

In India, with the exception of the Bengal Government, no Provincial Government seems to have appreciated the importance and necessity of giving an employment value, to very many of the graduates, who are manufactured by our Universities. It is futile to ask our graduates to take to agriculture, or any domestic or cottage industry, without giving them the necessary training and creating in them an employment value for those occupations. Mere training may not be enough. Adequate financial resources would seem to be necessary in many cases.

The more or less unsatisfactory atmosphere, which our University education produces in the case of many, must disappear. The Indian educational system seems to be evolving in some places, people to whom, excitement has become a necessary part of their life. The result is the youth

of overstrung nerves, restless and aimless, now taking up a book, now a plaything, now roaming round the streets. Silence, solitude, open spaces under a wide sky, are intolerable to them, and they are never content but in the cinema, the head lights of cars, and the roar of their wheels.

More important than this factor, there are two features of Hindu social economy, which would militate against the success of any training course, for any particular occupation, in the case of our many unemployed.

In the first place, work of various kinds, is tabooed in social estimation. Again, what they think as self-respect, compels many of our middle classes, to maintain at whatever cost to themselves, an appearance of respectability, avoiding certain occupations. The rigidity of this economic tradition, is however happily giving way, beneath the weight of economic pressure.

Where the Hindu joint family persists, the duty of the managing member of the family, to maintain the dependent members of his family is considered a paramount obligation. With the gradual break up of this institution, the necessity has risen for employment courses to our young men. The problem of middle-class unemployment is not insoluble; only a new orientation should be given to our educational system. The sooner, the better. Culture bakes 'no bread. To a certain extent, our insistence on intellectual culture, would seem to explain our backward material condition.

Starting of new industries in which the unemployed may be absorbed, is not enough. Development of foreign markets for the commodities produced at home, should proceed hand in hand with training courses for the unemployed and starting of industries for absorbing them. An expansion of India's coastal and overseas trade, should also ultimately take place, if all our un-employed are to be absorbed in various industries.

BOOKS RECEIVED

THE CONCLUSIONS OF MODERN SCIENCE. By Walter Grierson. George Newnes, Ltd., London.

BEYOND PHYSICS. By Sir Oliver Lodge. George Allen and Unwin Ltd., London.

MENTAL RADIO. By Upton Sinclair. T. Werner Laurie Ltd., London.

TASTTIVIIYA-PRATISAKHYA. By Mahamahopadhyaya Pundit V. Venkatarama Sharma Vidhyabhushana, University of Madras.

MORAL SENSE. By James Bonar, LL.D. George Allen & Unwin Ltd., London.

EUGENICS, ETHICS AND METAPHYSICS. By Shri Bhagawan Das. (Adyar Pamphlet No. 140) T.P.H. Adyar, Madras.

GOD WITHOUT AND THE GOD WITHIN. By C. Jinarajadesa, (Adyar Pamphlet No. 139), T. P. H. Adyar, Madras.

INDIAN IDEALS. By Dr. Annie Besant. Being the Kamala Lectures for 1924-25 on Education, Religion and Art. T. P. H. Adyar, Madras.

KOWTON. By Princess Darling. Chapman and Hall, London.

AT THE BACK O'BEYOND. By Richard Remnant. W. & R. Chambers, Ltd., London.

HIGHWAYS HANDBOOK 1929. Highway Education Board, Washington.

BLENHEIM. By George Macaulay Trevelyan. Longmans Green & Co., London.

A TEXT-BOOK OF ALGEBRA PART II. By P. A. Subramania Aiyar. Macmillan & Co.

ONE HUNDRED POEMS OF TAYUMANAVAR. By N. R. Subramania Pillai. Desabandu Press, Coimbatore.

PERSONALITIES AND POWERS. By Knut Hagerberg. John Lane, the Bodley Head, Ltd., London.

WILLIAM THE THIRD AND THE DEFENCE OF HOLLAND. By Mary C. Trevelyan. Longmans Green & Co., London.

Tales from Sanskrit Dramatists

BY

SIR C. V. KUMARASWAMI SASTRI,

Retd. Judge, Madras High Court.

It is a healthy sign of the times that alongside of the political ferment that is stirring the country there is also a healthy literary renaissance with a desire to know more about our glorious Sanskrit literature and to use that knowledge for the purpose of enriching our Vernaculars in the various forms of literary compositions chiefly dramatic, that are still undeveloped. To those that are acquainted with Sanskrit there are the original works, but Sanskrit scholars are unfortunately not many. The great majority have to resort to translations and abridgements either in English or the Vernaculars. It was a happy idea of Mr. Natesan to publish the present book "TALES FROM SANSKRIT DRAMATISTS" which present in readable form the story of some well-known dramas.

Of the lives of these authors little is known and it is a fruitless task to attempt to construct their lives out of the meagre and often conflicting data. They were content to leave posterity to gauge them by their works and many of us may leave it at that. What mattered the sordid anxieties and details of their daily life when they trusted to time to preserve the glory of their work? The hand of time has, while preserving some of their glorious compositions in the various spheres of literary art, consigned to oblivion several works of great literary merit, and as early as the eighth century Bhattanarayana at the close of his *Verisamhara* deplored the absence of royal patrons and learned critics. The Mahomedan invasions completed the literary decadence and centuries of blood and tears left little room for the exercise of literary fancy. Let us hope that as in the period of the Great Gupta Empire there will be a second revival and that enriched with knowledge of Western literature the new dawn will be resplendent with added lustre, and not merely the reflex

of the setting sun which for a brief period tinges the eastern sky.

From Bhasa's *Swapnavasavadatta* to Visakhadatta's *Mudrarakshasa* there is a gulf of some centuries and in the interval technical rules of art imposed restraints which while restricting the scope of dramatic fancy added little to the beauty of diction. The selection of the dramas which typify the various periods in the history of the Sanskrit drama is no easy task, and Mr. Natesan must be congratulated on the judicious selection he has made. Bhasa's *Swapnavasavadatta*, Sudraka's *Mricchakatika*, Kalidasa's *Sakuntala*, Malavikagnimitra and Vikramorvasiya, Bhavabhuti's *Malati-Madhava*, Sri Harsha's *Nagananda* and Ratnavali are dramas of which any literature may be proud and show the wide range of dramatic art and fancy of the Sanskrit Drama.

Lamb's *Tales from Shakespeare* is a happy model to choose for a book like the present and the plot of the drama selected is closely followed and the rich fancy of the original is brought out well.

TALES FROM SANSKRIT DRAMATISTS

THESE tales which range over the vast field of Sanskrit Drama from Bhasa down to Visakhadatta, written on the lines of Lamb's *Tales from Shakespeare*, are intended to bring the treasures of the classics within reach of the lay reader. To the scholar the English garb in which they are presented will renew old acquaintances redolent with the rich similes of the original and to the ordinary reader unacquainted with Sanskrit they are a welcome diversion. They are so written as to present the original in a fresh and vigorous style.

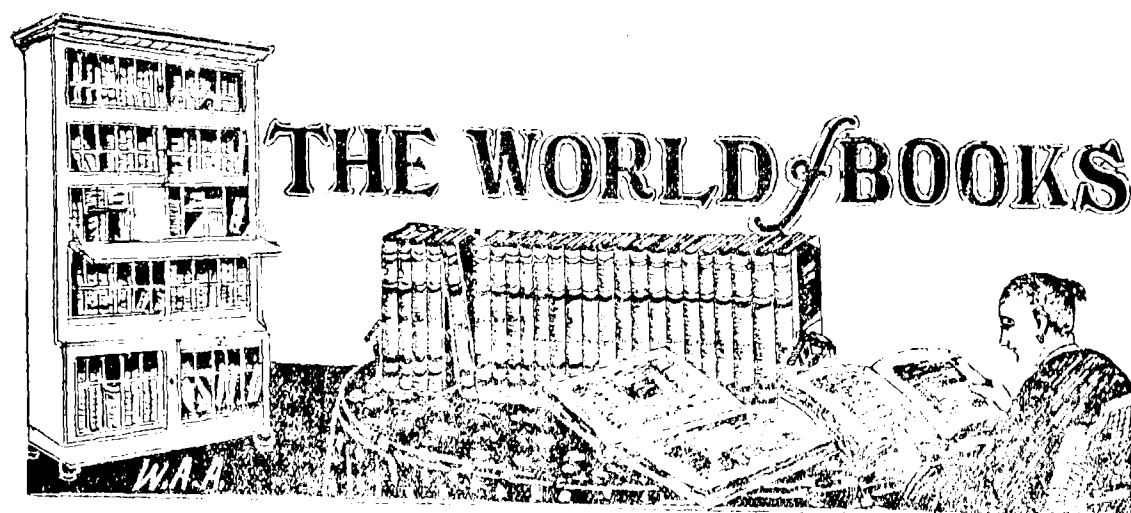
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VIKRAMORVASIYA	MUDRARAKSHASA

Price Rs. Two.

To Subscribers of the "Indian Review," Re. 1-8.

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



THE UNCONSCIOUS SINNER. By Victoria Cross.
T. Werner Laurie Ltd. Price 7sh. 6d.

Rosa Deane, in the bloom of youth, vigour, and beauty, adored and adoring by a millionaire fiancé absent on a hunting expedition, meets Basil Hope. It is the primitive call of sex to sex between the first stirrings of budding womanhood and the tempestuous virility of a man who has tasted much but loved little and never till then found his ideal. Rosa is loyal but a somnambulist. In the two crises of her life, therefore, when reason is dormant, her instincts prevail. Certain of her virginity, she is yet confronted with the fact of her motherhood, and when revelation comes, it is followed by a deliberate outrage by Hope. Once more she acts in her sleep. But now it is not as the unconscious mistress of a few months ago, but as the irresponsible instrument of merited punishment.

The story is well told, both in technique and in language. The heroine with her vivacity, passions, and inhibitions is intensely human. The struggles between conscience and desire; between the sense of injury and the sense of duty are portrayed with the novelist's accustomed insight and lucidity. The reader lives through the poignancy of sacrifice and the bitterness of suffering which the characters themselves feel and display. The plot is daring, but it succeeds.

CHITOR AND OTHER POEMS. By Shyam Sundar Lal Chordia. D. B. Taraporevala Sons & Co., Bombay. Price Rs. 4.

Mr. Chordia's mastery over the sonnet form has already been noticed in these pages. In the book before us we have further evidence of his excellent craftsmanship. His flowing language and rich imagery are yoked to a species of composition which demands considerable taste and judgment. For the sonnet is a pretty vehicle for expressing a single passion or mood in its intense form but the demands of rhyme and metre and the economy of words make it a jewel of compressed beauty. Mr. Chordia is happy in his subject. For he deals with the world-familiar stories of beauty and heroism enshrined in the pages of Todd's "Rajasthan." The result (as Mr. Speight aptly remarks in his judicious introduction) is a sequence of poems which reflect the splendour, bravery, chivalry and tragedy of the great times of the past. Mr. Speight claims for these poems a place "among the best sonnets written in English by Indian writers".

INDIAN WOMANHOOD. By L. A. Underhill. C. M. S. London.

This is a plain-spoken, sympathetic survey from the view point of a Christian woman who speaks from nearly twenty years of personal contact with Indian women of all grades and castes.

OCTOBER 1930]

THE WORLD OF BOOKS

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PROCESSION OF LOVERS. By Lloyd Morris. Chapman and Hall. Price 15 shillings.

This is a splendid book presenting almost dramatically some of the greatest love stories of the world. The author has brought vividly before the reader's mind the tale of Sappho, filling in the details with a marvellous imagination, the story of the courtesan Theodora whom the Emperor Justinian married, that of the unselfish Heloise who bore a child to Abelard but did not want to impede the lover's promotion in office by marrying him, and that of "La Erand Made-moiselle". Though told in prose, these narratives have an intense poetic charm and readers will feel grateful for the perfect reality in which each tale is clothed. The stories have each a different significance as a love story. There is not the least monotony and much that is truly edifying is suggested in the telling of these stories.

PROCEEDINGS OF THE INDIAN HISTORICAL RECORDS COMMISSION—IX (NAGPUR) SESSION.

This volume, which has become a welcome annual feature of the activities of the Commission shows how workers, both professional and amateur, can be useful in sifting and garnering records and other raw materials of history and how government activity can be supplemented and even enlarged in this direction by private effort. The papers read at the public session show a useful range and variety of topics; and several of them deal of course with the history of Nagpur and its Goud rulers, and the history of Berar under Muhammadan and Maratha rule. Other topics that may be mentioned among the other papers are the lives of the ill-fated Raja Chait Singh of Benares, Prince Shuja, the second son of Emperor Shah Jahan, John Strange, a Madras Civilian who conducted an expedition to the Pacific coast of America, and the Poligar system.

PRESENT DAY ASTRONOMY. By J. W. N. Sullivan, 2s. 6d. George Newnes Ltd.

The book attempts to give a broad outline view of the present state of astronomical knowledge with a brief history of a few important discoveries. The scale of the universe, both in space and time, as known to astronomers forms the subject matter of the opening chapter. Then follows the description of the constitution of the Solar System consisting of the Sun and eight planets that circulate round it. After short references to Mercury and Venus, the interesting question of habitability in Mars is raised and an account of Lowell's fascinating theory is given. The remaining planets are briefly described and an entire chapter is devoted to the important satellite, the Moon. Comets and meteors come next for consideration and the mysterious nature of the comets—the forerunner of catastrophe as the author humourously calls them—is brought into prominence. An entire chapter is devoted to the chief features of the Sun and an account of the various interesting theories regarding the source of the Sun's energy are given. Prominence is rightly given to the 'Corona' as its illustration forms the frontispiece, though no reference is made to the theory of the Corona in the light of recent researches.

Much of the remaining book is devoted to a study of the stars. Sir J. A. Jean's theory of the evolution of the spiral nebulae is described at some length. One sees how the New Physics has profoundly altered the once accepted theory of the evolution of the stars. Moreover, the application of the new knowledge of the constitution of the atom to the stars has produced 'a crop of scientific discoveries.'

TALES OF INDIA. C. M. S. London.

These are stories from real life gleaned from the N. W. Frontier, S. India, Central India, Sindh, and the Mahratta country. They are fine pen pictures of men and women.

INDIAN STATES AND BRITISH INDIA. By Gurmukh Nihal Singh. Nand Kishore and Bros., Benares.

Owing to the impending constitutional changes in British India, the relations between the Indian States and British India have come to occupy an important place in the political discussions of the last few years. Mr. Gurmukh Nihal Singh is one of the latest who have entered this field. Notwithstanding the fact that he has been preceded by other writers and publicists, he apparently considers that his book is the first serious and systematic effort to grapple with the problem of the adjustment of the relations between the Indian States and British India. The book claims to be a study both brief and comprehensive, scientific and practical. The author deals with the federal ideal, the theory of direct relations of the Princes with the Crown, their position under the Treaties, the theory of paramountcy and State sovereignty, the economic relations of the States and British India and the machinery for co-operation. The conclusions of the author upon these various topics are summed up in the concluding chapter. His view that the Indian States are not sovereign in any true sense of the term has been referred to and justly criticised by Sir Tej Bahadur Sapru in his interesting foreword to the book. The term 'sovereignty' does not necessarily and always mean 'full Sovereignty.' Sovereignty is not now held to be indivisible and the fact that the internal sovereignty of the Indian States has been for certain purposes recognised by the Judicial Committee of the Privy Council might well have led the author to hesitate before committing himself to a statement to the contrary. His view that a true federation between British India and the Indian States is impracticable in the near future may be accepted as correct. He regards the theory of direct relationship with the Crown and the claim of the States to a share of the customs revenue of British India as legally untenable. His conclusion

upon these points are in accord with those of previous writers and his arguments in support of his views are practically a re-hash of what has been already put forward by them. Nor is there anything striking in his suggestions with regard to the new machinery for co-operation between the States and British India. One of his suggestions is the creation of a Parliamentary Secretary with administrative experience of a State to help the member in charge of Political Department in his work. This Parliamentary Secretary is to have a seat in the Chamber of States and to be a link between the Chamber of States and the Government of India and the Indian Legislature. The Parliamentary Secretary is ordinarily a politician and public man and not an administrative officer. Administrative experience is generally supplied by a member of the Civil Service or of the administrative department. The business of a Parliamentary Secretary is the exposition in the legislature of the case in favour of the policy adopted by Government. This is best entrusted to a politician who knows how to appeal to the members of the legislature. For the functions which the author would assign to him, the need is not for a Parliamentary Secretary, but for an administrative Secretary.

The book bears proof of the author's industry and the advantage he has derived from the study of previous works on the subject.

BOOKS RECEIVED

- A SOVIET MARRIAGE. By Paul Trent. Werner Laurie, London.
 THE QUEENS OF KING OHALLA. By Selma Lagerlof. Werner Laurie, Ltd., London.
 THE INDIAN CRISIS. By A. Fenner Brockway, M.P. Victor Gollancz, London.
 THE WRENS. By Kate Sexty. W. & R. Chambers, Ltd., London.

THE GITA IDEA OF GOD. By Brahmachari Gitanand. B. G. Paul & Co., Madras. (Available of G. A. Natesan & Co. Price Rs. 5.)

In the very substantial volume before us, the author, who is an ardent lover of the Gita and its divine teacher, seeks to show that the core of its message is dynamic and not static, active and not passive, cheerful and not gloomy, and that the harmony it teaches is of the variety that does not rule out, but over-rules conflict. The ideas are not new philosophically, and in so far as he takes the Advaita to propound the views which he criticises, one is not sure he is not tilting against wind-mills. It must be confessed though that it is not merely the hostile critics of Advaita, but its adherents as well, who sin against that system. The current expositors thereof (whether ochre-clad or otherwise) deserve eminently the strictures of our author when he characterises them as "the seemingly hornless, clawless, grovelling cowards" who yet carry within their "Scripture spouting mouths, the dreadful fang of fatal poison", *viz.*, "unctuously professed disgust of life's pleasures". While sympathising so far with the author's attitude, one cannot but feel that he has failed to realise the need for or value of a rational pessimism. A man may be a pessimist and yet not necessarily a grovelling coward; he may fight the fight bravely though he may not hope for success, or count that success but as little in the achievement of life's goal.

Nor indeed is the Brahmachari fully aware of the Advaita implications of his doctrine. He is abundantly justified in the view that the rhythm which rises above discord is more valuable than plain rhythm. But if rhythm and discord were equally real, how could the former rise above the latter, and remain superior to it, as the rhythm of the discord. Do we not imply two aspects, a higher and a lower, the latter being not merely less valuable but to that extent less

real than the former? Again our author speaks of the sovereignty of fact over fact-phases. But a phase is also a fact, and there cannot be any intelligible sovereignty of one fact over others, unless a distinction be admitted in the degrees of their reality. But with this admission we have our feet firmly planted on the road to Advaita.

The author's style is very vigorous, but often far from clear. Where he develops some new ideas, especially in the psychology of ethics, he is very difficult to follow. The book, which as a whole, is more a confession of the author's faith than exposition of the Gita is none the less, a valuable contribution to the literature on the subject.

THE MAGIC OF THE STARS. By Maurice Maeterlinck. Translated by Alfred Sutro. George Allen and Union, Ltd., London.

It is a pleasure to see the mind of Maeterlinck exercised on the significance of the latest truths discovered in astronomy. The science of astronomy has advanced more within the past few years than in all the past centuries. First there is the immensity of the universe. Time is infinite duration enfolding infinite space. Finite as the earth is in the infinite universe, it is always liable to be affected by influences from the infinite. So we really know nothing even about the earth. Maeterlinck pays here a tribute to ancient Hindu wisdom which was alone in the realisation of the vast unsolvable problems. He says humanity has not progressed in the idea of God beyond the hymns of the Rigveda. Dr. Whitehead, one of the most advanced philosophers, has described religion as something real and yet waiting to be realised, something that gives meaning to all that passes and yet eludes apprehension and Maeterlinck remarks that this crowning result of all of our learning merely paraphrases the ignorance confessed by the Sama-Veda.

THE NIGHANTU AND THE NIRUKTA. Edited by L. Sarup, M.A., D.Phil. (Oxon.) Published by the University of the Panjab.

FRAGMENTS OF THE COMMENTARIES OF SKANDASVAMIN AND MAHESVARA ON THE NIRUKTA. Edited by the same author and published by the University of the Panjab.

The first of these two publications is one of the most important and at the same time one of the most difficult works in Sanskrit dealing with the interpretation of the Vedas. The work was for the first time published by Rudolf Roth of Tübingen in 1852. After that there had been many editions of the work with a commentary, in India. None of them can be called a scholarly edition. The correct text has not been fixed as yet. Many passages are still obscure and many readings doubtful. The method followed in the present edition is really scholarly. Various readings collected from a large number of manuscripts are given as footnotes; parallel passages, references and allusions are also noted. Much useful information is given in the form of an appendix. Although the edition is a very valuable contribution to Vedic scholarship, there is still much scope for further improvement. The readings selected and the punctuations followed are not always the happiest. There is a long introduction covering about 35 pages, which savours more of pedantry than scholarship. Some theories in chronology are really fantastic. As a collection of material for future workers the work is very useful, but the use made of the material and the inferences made from some of the facts are such that the book cannot be safely placed in the hands of beginners in the field.

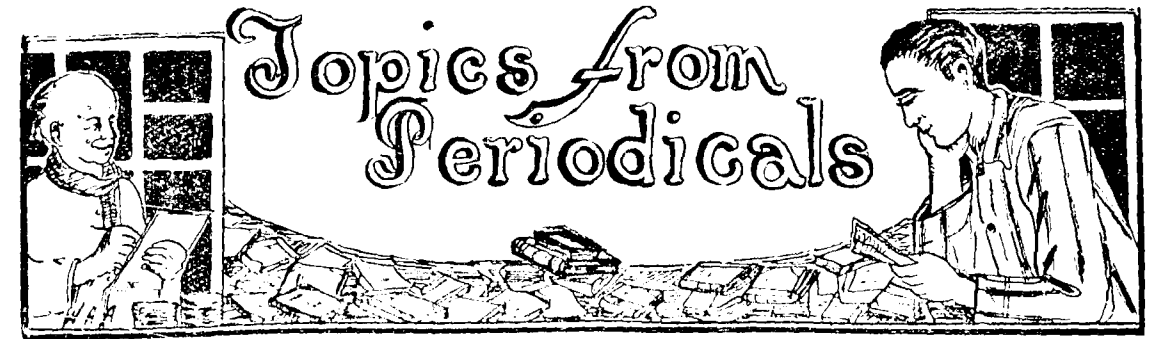
The second of the two publications is a commentary on the first by a seventh century author. The title suggests that the book contains fragments of two commentaries. In reality it is neither a fragment, nor does the book contain two commentaries. The work contains twelve chapters and all the twelve chapters are available in

manuscript form. The book contains only the first chapter. The commentary is by Maheswara who is a disciple of Skandasvamin, but Skandasvamin being the head of a great school of Vedic study which flourished under the Valabhi Kings in the seventh century, the commentary has come down to us under his name. It is very unfortunate that the publication was rushed through the press. It is full of mistakes and there is enough material available for bringing out a much better edition, free from mistakes. From the Introduction it is quite plain that the editor is not equipped with all the literature that will help one to bring out a scholarly edition. It is to be hoped that at least when he issues the remaining parts, he will utilise the extensive literature relating to this commentary. Dr. Sarup can claim the credit of being the first to edit this commentary, of whose existence European scholars have no knowledge, but his consolation must end there.

CELEBRATED MUSICIANS: PAST AND PRESENT.

By Hubert Whelbourn. T. Werner Laurie Ltd.

"To-day with the invention of wireless and the development of the gramophone, the ordinary people who love music are hearing and enjoying the works of the old music masters, a pleasure which hitherto was only the privilege of the wealthier classes and the students of art." When one hears the music, he will be interested to know something about the musician who composed it. The present work is an attempt to satisfy the curiosity of such people. It contains short biographical sketches of about two hundred celebrated musicians of Europe. No detailed biography is given. Each sketch covers an average of a page. The year and the place of birth, chief events in the life and their principal contribution to the art—this is all that is given. It will be a very useful and interesting volume to all lovers of Western music.



ARCHITECTURE IN INDIA

The latest number of TRIVENT contains an article on the above subject by Dr. Sir C. V. Raman. Dr. Raman is of opinion that any one who does not seek to make his dwelling worthy of himself and express in its design an appreciation of beauty and sense of the fitness of things is untrue to himself and to Nature. The spirit of the builder should exhibit itself also in dwellings intended as a home or for the daily task of life. Only then can the subtle influence of the environment make itself felt in the spirit in which the daily life is lived or the daily task is done. Dr. Raman says that India, if she is to be true to herself, must seek to find her own soul in Architecture. He continues:—

"Scattered over her length and breadth, we find priceless vestiges of her ancient glory in *viharas* and temples built by her pious monarchs and the magnificent relics of more recent Mahomedan rule. India can proudly claim these as her own, built by men who claimed India as their home and who sought to express in brick or stone or marble the spirit of her age-long culture. If history teaches us anything, it teaches us the immense strength of the civilization of India which has conquered and made vassal even those who sought to destroy or enslave her. The waves of invasion which passed over India left the essential continuity of Indian culture and the solidarity of the sub-continent unbroken. * * * It is in these remains of the past, that we must seek, find the inspiration which will maintain and enlarge our architectural heritage."

FAMILY CRESTS

Formerly, crests were used by courtiers for ornamental purposes on their coaches, and by warriors as marks or their standards or curtains. The current number of the JAPAN MAGAZINE contains an interesting article in which the origin of the crests is traced to the Heian Dynasty. Crests are now used in Japan by every family. Indeed in Japan each family has its own crest and is used much as a name.

"There is much difference between the family crests of the courts and the warriors, for their original purposes were different. The former was chosen from beautiful flowers, etc., as the original object was to ornament carriages, but the latter was originally used as marks on standards, curtains, etc. on the battlefield, and therefore was simple and easily distinguishable from the crests of others. Even those of the same origin as the courts' were chiefly of rectilinear figures for the sake of simplicity, and also as a result of an effect received from the fashion of the war age. This fashion was influenced by religion. From the Kamakura period religion was reformed, and the previous complicated forms of religion were given up for simpler ones such as the Zen, Jodo, Hokke and Ji sects. This resulted in the adoption of family crests of a simpler form. It is but natural that in that age the *Samurai* class should choose crests of rectilinear rather than curvilinear figures. The subsequent peaceful period made standards and war curtains less useful, and the family crests of the *Samurai* class were used for ornamental purposes than as military marks."

THE ROUND TABLE CONFERENCE

THE ROUND TABLE, the quarterly published by Macmillans, has a lengthy article on India, in which the writer hopes for big things from the ensuing Round Table Conference. It will always be a moot question whether Mahatma Gandhi was well advised in rejecting the Conference and reactionaries in England will be asking endlessly if Lord Irwin was right in making the announcement which has made "Dominion Status" a live issue in Indian politics. They forget that Lord Irwin himself was forced to it by the irresistible logic of events and any attempt to go against the time spirit will be foredoomed to failure.

One important result of the ensuing Conference will be to bring Britain and India face to face with each other and Lord Irwin hopes to produce that co-operation between the two countries "which is the only peaceful road to Swaraj."

"Already, however, the discussions of the last few weeks have resulted in a noticeable increase of understanding, and a properly conducted Round Table Conference ought to narrow very considerably the field both of suspicion and of disagreement."

From this point of view, the writer thinks there is much to be said for enlarging the British delegation so as to include not only all parties but representative elements of all parties. Since these words were written the British personnel to the R. T. C. has been announced and the selection is as wide and liberal as can be desired by the writer.

If Britain and India are to co-operate during the next stage of India's progress towards Swaraj and to avoid the tribulation of Russia and China, it will not be because of a few experts meeting together in secret conclave, but because some understanding of problem and of each others' attitude to the problem has become widespread both in India and in Britain. There is much, indeed, to be said for opening the proceedings with a public second-reading debate, in which all shades of opinion can find expression, before going into private committee for negotiation.

Whatever the outcome of the Conference, the writer is convinced that the only remedy for the

present misunderstandings is the assumption of responsibility by Indians themselves." That is just the element that is missing to-day.

Neither conferences, nor conciliatory and sympathetic speeches, nor phrases about equality and status will avail to remedy that defect. The remedy, the only remedy, is responsibility, for only through experience will Indians begin to understand what self-government really implies.

Wherever the line be drawn, it must define beyond all possibility of dispute, where the lines of British and Indian responsibility respectively begin and end, and must ensure that each element has the power and the means to make its responsibility effective in its own sphere. It is the first principle of government that both rulers and ruled should know exactly where responsibility lies.

Nothing would be more fatal than that Indians should not be made to carry full responsibility in their allotted sphere or that Great Britain should be unable to do her work effectively in her allotted sphere.

AVIATION

Aviation which started a quarter of a century ago as the "hobby of a group of cranks and eccentrics" is now an important adjunct of modern civilization. Its value has been established in the late war; since then it has played considerable part alike in commerce and in Military Manœuvres. Great progress has been made in speed and in safety, though it is very regrettable to record the disaster that has befallen the world's greatest airship R. 101. But this tragic disaster will not deter aviators from attempting further efforts in advancing aviation.

For, in the near future aviation is going to play an even more important part than in the past.

The Rt. Hon. Sir Philip Sassoon writing on "Aviation to-day and to-morrow" in the September issue of the EMPIRE REVIEW traces the progress of aviation during the last twenty-five years.

The check which the War gave to the exploitation of flying for commercial purposes was a severe one and its effect was felt for many years after hostilities had terminated. During the War the search for greater speed and power necessarily took precedence over that development of the pure science of aeronautics which is essential if commercial air services are to be run upon an economic basis; if, that is to say, commercial aviation is to fly by itself and pay dividends to its shareholders without the aid of Government subsidies.

It is only during the last few years that commercial aviation has really shaken itself free from war trammels and begun to shape itself along lines which will enable commercial air service to run, without subsidies, upon a paying basis. A beginning has now been made. The principles upon which aircraft intended for purely commercial purposes ought to be designed, constructed and run are beginning to be better understood. In the course of the next few years a great improvement can confidently be expected.

There is no denying the fact that rapid progress has since been made, and important developments are near at hand.

In commercial and civilian flying the advance made is more easily marked. Our chief British commercial flying service, Imperial Airways, was formed in April 1924. Since that date, it has flown some six million miles; it has carried nearly 150,000 passengers and over 5,000 tons of goods and mails. The business done would no doubt have been greater were it not that the service is still dependent upon a public which, in the main, was brought up in the belief that mechanical flying was impossible and has had difficulty in readjusting its instinctive ideas. When, in the course of a few more years, the reigns of the world are held in new hands, and public opinion reflects the ideas of men and women who have grown up from childhood to regard an aeroplane as commonplace, the statistics of commercial flying will go up by leaps and bounds.

Sir Philip finally concludes :

Those who are still young enough to look forward for a generation may reasonably hope to see the great air lines of the Empire operated by airships, flying-boats, and aeroplanes in co-operation, and served by a network of internal air lines which will carry urgent goods and passengers to the inter-Empire air ports. Across land express mails will be carried by special air mails, built for speed and flying day and night along well-marked and well-lighted routes. Along the same routes passenger traffic will travel by big machines, not so speedy as the air mails, but more comfortable, with the passenger accommodation well away from the noise and vibration of the engines.

INDIA IN PERIODICALS

POSITION OF WOMEN IN BENGAL IN THE MID-EIGHTEENTH CENTURY. By Kali Kinkar Datta, M.A. ["Calcutta Review," Oct. 1930.]

VIGNETTES OF INDIA. By Nicholas Roerich. ["Prabuddha Bharata," Oct. 1930.]

THE SIMON COMMISSION AND THE DEFENCE ON INDIA. By Sir P. S. Sivaswamy Aiyer, ["Triveni," May June, 1930.]

FEDERATION

Sir P. S. Sivaswamy Aiyer, writing in the SPECTATOR, says that Federalism, would necessitate the establishment of a strong Central Government in the conditions obtaining in India. According to him :

Federalism implies the derivation and limitation of the Central authority by the constituent States or Provinces, the vesting of residuary powers in the constituent members, the comparative weakness of the Central Government, the potentiality of friction between the Central Government and the Provincial or State Governments, and the encouragement of particularism, communalism and Provincial patriotism, as opposed to a sense of Indian Nationalism and broadminded citizenship. The strong communal tendencies and other centrifugal forces of India can be checked and the National consolidation promoted, only by a strong Central Government with powers of intervention when necessary. This can be secured only by the adoption of a unitary form of Government as the future ideal.

Criticising the recommendations of the Simon Commission, under this head, he points out that the diversities in India, of which so much is made by the Commissioners, must necessarily lead to just the opposite of the conclusion which the Simon Commissioners have propounded :

It is argued by the Simon Commission that a federal structure can alone provide a framework for the union of elements of diverse internal constitutions and of communities in different stages of development and of special and backward areas. One would have thought that this was a strong argument for the unitary type of Government. The federal type of Government implies the union of Provincial Governments with complete internal autonomy. Whatever may be the form of internal Government, Federalism implies the non-interference of the Central Government in matters of internal administration and the absence of all control or guidance. When it is said that the federal structure alone will enable the inclusion of special and backward areas, do the Commission mean that they are fit for internal autonomy and that no control from the Centre is necessary? It is hardly credible that they do. But if they do not, the facts indicate the need for a unitary structure. The diversity of conditions and needs can be provided for by decentralization by a unitary Government as much as by a federal type. But the existence of a supreme Central Government will serve the essential purpose of preventing serious aberrations of the Provinces from their proper orbits.

Sir Sivaswamy Aiyer is, however, in favour of a large measure of decentralization "even by statute."

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NIKOLAI LENIN

A writer in the HARPER'S MAGAZINE, for July has an illuminating study of the life and character of Lenin—the genius of the Russian revolution. Lenin in his time shook the world from pole to pole by the magnitude of his schemes and the vigour of his execution. He exercised an authority over millions, more autocratic than any Cæsar or Napoleon. And yet he rose sphinx-like into power his earlier life giving no indication of the vital energy of his later years.

Indeed "the first forty years of Lenin's life were simply years of preparation for the marvellous six years, from 1918 until his death, when he was master of Russia." During those forty years he was merely scheming, dreaming, reading, laying vast plans for all possible contingencies. It was the entire concentration and supreme erection of a life upon one devouring purpose and hope."

Lenin seized upon "Revolution," the watchword of his master, Marx and made it the guiding principle of his life. Paine, a hundred years earlier drank a toast to the ideal revolution. Lenin strove to make the ideal a reality. Destruction was a primitive instinct in Lenin's disposition; and after overturning Russia he schemed to overturn all Europe, America and Asia. So colossal were his schemes:

"Some writers express amazement at the sudden change, at the difference between the dreaming Lenin of earlier years and the doer of later. But it is probable, is manifest, that the doer was the real man, and was simply waiting his chance. At any rate, when the door of opportunity was flung open the great executive swept through it with magnificent éclat. All the qualities of a statesman shone out in him. He loved to manipulate men's souls and sorted and sifted and shifted them till they all fitted together for his purposes."

And how did he accomplish it? We should say by sheer daring and audacity. "The art of

government cannot be got out of books" he cried, "try, make mistakes, learn how to govern." And he was constantly reiterating the imperative necessity of keeping close to life. "Such questions are answered only by life itself."

"In this respect he might perhaps be called an opportunist, but it would be cruel to call him so, since some of the harshest epithets in his rich vocabulary of abuse are attached to this very word, opportunist, in the sense of the man who always keeps his ear to the ground, who is trying to carry popular favor and to catch the slightest veering wind of temporary prejudice so that he may trim his sails to it. In contrast to this cheap and shallow opportunism, I would rather call Lenin's disposition "vitalism" the profound vitalism of a Cæsar, a Napoleon, or a Lincoln, which moves with far-reaching insight and dominating prevailing purpose, yet constantly adapts and adjusts that purpose to the living, vital movement of human circumstance, always with the fixed determination of arriving at a long predestined goal."

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E. April '31

MISSIONARIES & NATIONALISM

What is to be the attitude of Missionaries and Christian Indians to the struggle for freedom that is going on in India? A missionary, writing in the INDIAN SOCIAL REFORMER, quotes some pertinent statements of principles. "In this dark day" he says "they seem to be bright beacon towers, flashing light on the paths we are to tread." And what are they?

National aspirations must be respected. Peoples may be dominated and governed only by their own consent. Self-determination is not a mere phrase. It is an imperative principle of action which statesmen will henceforth ignore at their peril. — *Woodrow Wilson*.

"We hold these truths to be self-evident, that all men endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever, any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government.—*The Declaration of Independence*.

The question for us as religious people is not merely whether or not the government of our country conforms to these just and righteous declarations of principle, but these just and righteous declarations of principle, but whether, when our rulers have plainly fallen from grace, we too shall consent to their abandonment, and resign our function as upholders of political and international morality. Our preachings of human brotherhood shall surely amount to more than humdrum peace platitudes in time of peace; they shall be echoes of God's thunder against our country's transgression.—*Dr. Walter Walsh*.

It proved impossible to identify myself completely with Indian aspirations because I represented foreign powers which threatened economic and other reprisals unless certain policies determined by some supporting foreign society were carried out to the letter on Indian soil. If missions need anything in this new day it is complete spiritual emancipation from a ubiquitous imperialism that is racial, political and economic.—*Bishop F. B. Fisher*.

The writer urges that "we be true to these high principles and sensitive to these "criticisms." Let us err, he adds, if need be "on the side of the oppressed and the weak. Let us not allow our loyalty to the state to bind us to these principles and powers high above any state."

We owe allegiance to the State but truer, deeper, more,
To the sympathies that God hath set within our
Spirit's core:
Our Country claims our fealty, we grant it so, but
then
Before Man made us citizens, great Nature made us
men.—*Ruskin*.

THE LAMBETH RESOLUTIONS

The Lambeth Conference just closed furnishes material for two important articles contributed by the Bishop of Salisbury and the Archbishop of Melbourne respectively in the October issue of the CHURCH OVERSEAS. The "future of the Anglican Church" is the subject of the article by Bishop Donaldson who stresses the great part his Church will undoubtedly play in the sphere of Christian Reunion. "Grounded in catholic principle," the Anglican communion presents a framework which readily lends itself to such readjustments. "The Anglican Church stands for the true catholic principle. The Head of the Church is in Heaven and there is no centre of authority or jurisdiction on earth." The band that binds Christians is that of "mutual loyalty sustained through the common counsel of the Bishops in Conference." This ideal, says Bishop Donaldson, tends towards the creation of ecclesiastical provinces (dioceses) particularly on Missionfields. The text is the need for common counsel, which alone can be achieved by means of the Lambeth Conference. In other words, the Anglican Church is a true "Breage Church" as regards Reunion and on the Missionfield.

Archbishop Head summarises the recommendations of the Lambeth Conference. The most important subject was the re-affirmation of the essential doctrinal position of the Christian Church. This, says Archbishop Head, is truly in view of the advance in work among Moslems. The subject of marriage and sex concerns the various Christian communities not only in Europe and America but even on the Missionfield. The Emancipation of womanhood goes hand in hand with the implications in Christian marriage. The Race Problem again is handled afresh by the Lambeth Conference in the light of current problems.

THE ETHICAL GOAL OF THE HINDUS

Dr. R. Shama Sastri, to whose researches we owe the celebrated Arthashastra, traces the varying phases of the ethical ideas of the Hindus in the pages of the VEDANTA KESARI for August. The ethical ideas of the Hindus are embodied in what is known as the Dharma which every one has to carry out as of a command. And there are social and religious duties obligatory on every one.

For secular acts it is social sanction that is necessary and for religious acts it is the Vedic sanction. This theory of ethics is in full agreement with that propounded by modern evolutionists. It is also in agreement with Kant's theory of Categorical Imperative. Kant's absolute and conditional imperatives are exactly like the obligatory and optional duties (Nitya and Kamya Karmas) of the Mimamsakas. The various ethical theories expounded by Western moralists are more or less of the same purport and give full freedom to man to act as he pleases under social approval. Except social disapproval he has no other kind of restriction to his activity. With regard to physical, intellectual, economical, and political and other activities the modern European world stands where the ancient Hindus stood with the guidance of Vedic or Mimamsa ethics.

Thus it would appear that Hindus in ancient times had to pass through the same experiences as modern Europeans and had to adjust themselves to the varying economic conditions of the country. Hence the rise of what are known as Dvaitins and Visishtadvaitins or the realists of India.

Now the ethical theory of the realists of India is explained in the Bhagavad Gita and other philosophical works. The essence of that teaching is that whatever may be the work which one undertakes with social or religious sanction it is one's duty to do the work without aspiring for its results. It is in other words the observance of duty for duty's sake.

Though such a life was restricted with certain religious obligations like the performance of sacrificial or charitable works it had no power over self-indulgence.

If man is not allowed to lay by more than a fixed minimum, he will spend the surplus on his own voluptuous proceedings. This is the worst feature of the ethical theory of the Dvaitins and Visishtadvaitins, or realists, as they are called here. In order to get rid of this evil the

idealists or Advaitins have expounded a new theory of ethics consistent with their principle of non-dualism.

It is Naishkarmya Siddhi or the attainment of the State of inaction. When once a man understands that pleasure is in its full in himself, he will desist from all activity and turn his attention inwards towards himself. Accordingly no action is called for and no possession is of any value. Hence Sannyasa or renunciation of the world is the highest virtue that man can observe.

The Jainas and the Buddhists also have accepted renunciation as the highest ethical principle. With renunciation there will be peace in the world. There will be no war either in the economical sphere or in the political sphere. Those who are incapable of realising the above spiritual and ethical truths will peacefully work in the objective world with no hindrance from men of mighty intellect; for the latter being in a position to understand the nature of Reality will not fail to renounce the world. Besides, under the guidance of the Sannyasins the mass of people will scarcely go astray. If on the other hand men possessed of intellectual advantages act like the uneducated and uninformed mass, then it is more than certain that the world will prove a miserable place for living. Will the world hear this truth preached by the Brahmins, the Jainas, and the Buddhists alike and modifying their untenable views on economics and politics in the light of the ethical theory of the Hindus, render the world habitable for mankind?

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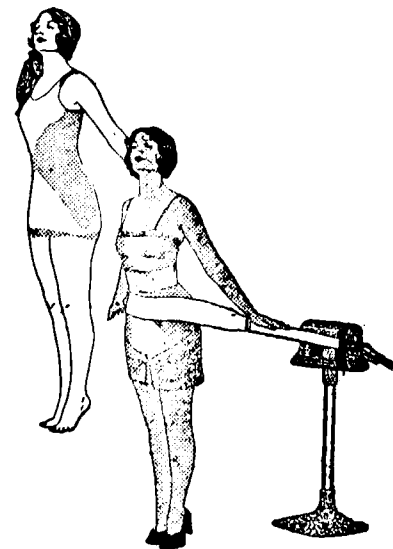
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Full particulars on page 9 Advt. Section.

E. Nov. '30.



THE CASTE SYSTEM

The institution of caste is peculiarly Indian and Hindu. While isolated features of caste as it has existed in Hindu India, have existed and do still exist here and there in China and Japan, this astounding social classification is, and may always remain unique. This is an institution which divides the Hindu society in hereditary groups. Criticizing this hereditary institution Mr. Ramchand Manchanda writes in the KUALSA REVIEW for September that :

The mere incidence of birth determines the social position of a man, his rights and privileges irrespective of personal worth or merit for that position. It is a hereditary grouping, though to start with it should have been arbitrary. In primitive simple society the needs of the group may have necessitated a sort of division of labour according to personal temperament, abilities and fitness for certain functions; later the desire to transmit the acquired skill or accumulated knowledge to descendants might have tended to make it hereditary."

But attempts have been made from time to time to reform the institution. All the religious teachers of medieval and modern India spent their energies in removing the disabilities of caste. Saints like Ramanand, Kabir, Nanak and others tried their best to reform the people. The result was that each reformer founded a new sect of his own which in turn became as rigid as the parent Hindu system.

"It may safely be generalised that in the past all attempts to break the caste system have not only ignominiously failed but have added to the complications and implications of the caste system of the Hindus. It appears that there is a hidden charm in the caste or that the Hindu mind has a natural aptitude for it and the habit, the fruit of thousands of years and so cannot live without caste."

Finally the writer criticizes caste as a hindrance to India's aspirations for Swaraj :

"It may be opined safely that it is an enemy of Free Institutions which aim at the equality of man and thus hampers the evolution of a larger social or political unity by standing in the way of political development of that polity which in a word is signified by the expression "Purna Swarajya."

DOMINION STATUS

Writing in the September number of the FORT-NIGHTLY REVIEW Mr. C. H. S. Fifoot discusses the implications of "Dominion Status" in the light of the discussion and resolutions of the Imperial Conference of 1926. In external affairs, he says, "the marks of inferiority are clearly branded upon Dominion Status, in domestic policy, though less distinct, they may still be traced."

Discussing the question of secession, Mr. Fifoot is of opinion that the attempt by Dominion legislatures would be "void and inoperative." He illustrates this in the case of South Africa and Ireland.

"The sole legislative authority possessed by the Union of South Africa is derived from the South Africa Act, 1909, which was passed, in its own words, to "unite the British Colonies in South Africa under one Government in a legislative union under the Crown of Great Britain and Ireland." In the same way the legal existence and powers of the Irish Free State depend upon a treaty incorporated in an Imperial Act of Parliament which contains, *inter alia*, an oath of allegiance to be required from each Irish member that he will be "faithful to H.M. King George V. his heirs and successors by law, in virtue of the common citizenship of Ireland with Great Britain and her adherence to and membership of the group of nations forming the British Commonwealth of Nations." It is clear that any legislative proposal of the Union of South Africa or of the Irish Free State by which those Dominions purported to secede from the Empire, would be "void and inoperative" under the Colonial Laws Validity Act, as being repugnant to an existing Imperial Act which was intended to apply to them."

Indian National Evolution. A brief survey of the origin and progress of the Indian National Congress and the growth of Indian Nationalism. By Ambika Charan Mazumdar. Rs. 3. To Subs. of the "I.R." Rs. 2-8.

The Governance of India. A *vide mecum* for all politicians. By Babu Govinda Das. Rs. 3. To Subs. of the "I.R." Rs. 2-8.

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SELF-GOVERNMENT FOR INDIA

So much has been written about the Simon Report and its recommendations that it would be superfluous to add to the literature on the subject. But the Marquess of Zetland's article which is given the place of honour in the October issue of *FOREIGN AFFAIRS* (the American Quarterly) deserves more than a passing notice. The Marquess (formerly Lord Ronaldshay) was Governor of Bengal and has kept himself in touch with Indian affairs. He is also on the British delegation to the Round Table Conference where questions of Indian policy are expected to be discussed and decided. His views, apart from his appreciation of the Simon recommendations, are therefore of particular interest. Concluding his discussion of the Indian demand for self-Government and the steps which have been taken in the past towards the goal of responsible government, the Marquess observes:

For some years past, spokesmen of the Indian Nationalist Party have demanded a round-table conference for the discussion of a constitution for India. With a gesture of undeniable goodwill, the British Government have recently acceded to this request, and have invited representatives of all shades of opinion in India to a conference this autumn, which will be free to discuss both the proposals put forward in the Report and such alternative suggestions as the delegates may wish to make. It is a melancholy proof of the intransigent attitude of the left wing of the Indian Nationalists that, before even the Report of the Commission had been published, they should have brushed aside the offer and declared their intention of boycotting the promised conference.

But whether the extreme nationalists come to London in October or whether they do not, matters cannot rest where they are. Great Britain is pledged to go forward with an experiment fraught with momentous consequences, and she cannot now withdraw from the furrow which she has set forth to plough.

INDUSTRIAL EFFICIENCY IN INDIA

In the course of an article in the *MODERN REVIEW*, for October, Mr. Rajani Kanta Das appeals for the establishment of a board of Industrial Efficiency in India. He suggests that the organization might be called the National Board of Industrial Efficiency, and that the work of the Board should be financed by Government as that of any other educational and research institutes in the country.

The writer suggests some important methods to ensure the success of the Board. The chief items of research will be the following:

First, a general survey of improvement in industrial technique, including both machinery and organization, in various industrially advanced countries, and of the possibility of their application to India; second, a general study of the industrial organization of the country in the light of modern science and art, including discoveries and inventions, and the formulation of a general programme for achieving efficiency; third, a critical study of the national industries such as agriculture, forestry, fishing, mining, manufacture including arts and crafts, transport, banking and commerce, as compared with similar industries in various advanced countries and of methods of their improvement; fourth a detailed study of a few typical industrial establishments in each industry, such as cotton mills, coal mines, tea gardens and farms, as compared with similar establishments in the most advanced countries and of the methods of their betterment; fifth, a critical analysis of the causes of the present wastage in natural, human and capital resources and of remedial measures; sixth, a study in the improvement of social, political and industrial institutions for the growth of industrial efficiency.

The work of the Board will be guided by an organisation which might be called the National Council of Industrial Efficiency and which should consist of three classes of representatives:

First all industrial interests, such as agriculture, forestry, mining, manufacture, including arts and crafts, transport, banking and commerce; second, national organizations of importance, the scope of which directly or indirectly includes work leading to national industrial efficiency, such as trade unions, welfare organizations, medical associations, scientific associations, and economic associations; third, well-known and distinguished scientists and administrators. The National Council will meet twice a year in an executive capacity to outline and sanction the work of the Board and keep control over the finance.

Concluding, Mr. Rajani Kanta Das adds that the Board must be situated in some great educational and industrial centre, such as Bombay or Calcutta,

Questions of Importance

MR. SASTRI AND THE R. T. C.

Commenting on the Rt. Hon. Sastri's speech at the Manchester Luncheon Club on September 16, the *MANCHESTER GUARDIAN* writes:—

Mr. Sastri and his like believe that the time has now come when India should be given responsible government with certain temporary safe-guards. These concern the army, the rights of the Indian self-governing States, and the rights of the minority communities. They are prepared to admit that, since India has no army of her own, though she pays for one, military affairs must rest outside the control of Indian Ministers until the process of Indianising the army is complete. They are prepared to admit that for the present the Princes and the minority communities are justified in being doubtful as to the impartiality of a Government which must inevitably be predominantly Hindu and based on democratic ideas which, though largely accepted in British India, are far from being so in the States; and that therefore the interests of these Princes and minority communities should be adequately protected by the British Government. That is to say, the Moderates demand responsible government at the centre and in the Provincial Legislatures, the departments of foreign affairs and war being reserved and the rights of the minority communities being specially safe-guarded. It is obvious that an Indian Act along these lines would be acceptable to the Indian delegates at the Round Table Conference, apart, perhaps, from certain of the Princes. And Mr. Sastri most emphatically stated that in his opinion it would receive sufficient support in India to be workable. This is, indeed, more than likely. For there would certainly be large defections from the Congress party in favour of co-operating in putting such an Act into practice. No doubt a number of the hot-heads would bravely carry on civil disobedience on the ground that India was still not completely independent. But the sting would go out

of their appeal with the disappearance of most of their grievances: and the opportunity of office would tend to make even Congress leaders less intransigent, especially as office would mean real power.

* * * * *

If the Round Table Conference fails to evolve a scheme which satisfies Moderate Indian opinion the British Government will be forced either to govern India by force, with no considerable ally in the country, or to leave India to its fate, knowing only too well what that fate will be. We cannot if we would govern India by force against her own will, and our association with her has been too long and too intimate to be lightly broken. We have not in the past lacked courage in our dealings with India, and it is courage that is needed now. We must dare to give way to a demand for independence based on the very principles which we ourselves prize most highly and which India has learnt from us. If we falter and take refuge behind rifles and bayonets we shall have failed in a great enterprise. It is still open to us to have to our credit as an Empire the saving of a continent from the kind of chaos that has lately befallen China. This chance lies in our realising that Indians are no longer a subject people, that they demand real power and must be given it, that Legislatures divorced from responsibility are vain shams. With courage the Round Table Conference may yet make history. If it lacks courage it will be but the indecisive prelude to a long and weary struggle equally injurious to ourselves and to India.

COCHIN'S EUROPEAN DEWAN

Mr. C. G. Herbert, I. C. S., formerly Collector of Mettur District, has just taken over charge as Dewan of Cochin. He is the first European Dewan to be appointed by the Durbar of His Highness the Maharaja of Cochin since the introduction of the new reforms.

Utterances of the Day

VICEROY AND THE R. T. C.

Replying to the toast proposed by Sir Jogenra Singh, at the farewell Banquet, at Simla, on Sept. 29, His Excellency Lord Irwin made important references to the recent peace efforts undertaken by Sir T. B. Saprú and Mr. Jayakar, and the Round Table Conference.

Among the many other reasons for which I count myself indebted to you for inviting me here this evening is the occasion it affords me at a critical time of India's history to review the position of Government in relation to events which now occupy the minds of all those concerned with the welfare of this country. In little more than a month from now representatives from all parts of India will meet his Majesty's Government in a Conference, which I trust, may long be remembered as one of the landmarks of progress in the history of this country.

That the Conference will include no representative of one important political party in India, and, I confess, that the refusal of that party to endeavour to make their contribution to discussions of such far-reaching consequence, seems to me to betray a tragic lack of foresight and a bankruptcy of statesmanship.

But, while deploring that wiser counsels have not prevailed, I do not think there can be much doubt on whose shoulders must rest the blame for the present position of affairs.

It is not necessary for me to trace the course of events which have culminated in the present Civil Disobedience movement, and I need go no further back than the beginning of this year. Throughout that period, though it has been both my duty and my will to affirm the fixed determination of my Government to fulfil their primary duty of maintaining justice and liberty, and to do everything in my power to support the servants and friends of Government.

If those who before many weeks are out are to engage with British statesmen in these moment-

ous deliberations can agree on one broad and well conceived constitutional plan refusing to be distracted to the right or left by claims of party, creed, or unessential differences, I cannot doubt that in the outcome they will succeed in achieving something for India as great as anything that has been done in her whole history.

They can feel content that they have chosen the path of truer patriotism in at least attempting to solve India's problem instead of joining the ranks of those whose contribution is confined to vituperation and denunciation of those with sounder public spirit than themselves.

MR. SASTRI ON INDIAN UNREST

The following is an extract from the Rt. Hon. V. S. Srinivasa Sastri's speech to the Liberal Summer School at Oxford, as reported in a British paper:

The educated classes in India believed that in no arrangement made to-day should the British connection be broken. Even the people who now seemed to be rebels believed in British institutions, and it was British institutions that they wanted. Unfortunately Britain's own history had taught them that unless there was a struggle, even threatening disorder and tumult, no big step forward was taken. The so-called rebels thought that in Indian affairs the intensity of this disorder had to be something of which the British people must take due note. "I wonder how many people would believe it," he said ironically, amid laughter, but "it is possible to write history so as to show that Ireland would have got Home Rule 20 years earlier if she had not been rebellious." "We have to make this trouble. Whether this is the kind of trouble we ought to make is another proposition. I am not responsible for it, and personally I think it has done us great harm." If Britain could provide a Government in which the Indian people could maintain their self-respect and could be equal citizens along with the people of Canada and Australia, it would give them their heart's wish. "In the past," said Mr. Sastri, "your mistake has been to suppose that because the legal authority lay with you; the wisdom also lay entirely with you. There must be a combination between the British and the Indians in order to find a solution of the present problem. British and Indians have got to get together, and the wisdom of the East and of the West must combine to find a solution. If only we act together there is no constitutional difficulty or political problem which will defy our combined wisdom. It has been said that if India were eventually given Dominion Status or Home Rule, in the same way as South Africa she would try to get out of the Empire. With all my heart I believe that India will remain true to the British connection when she knows that connection to be upon an honorable and equitable basis. There is far greater danger in connection arranged on lines like Australia, South Africa,

Indian States

ALWAR MAHARAJA AND THE R. T. C.

H. H. the Maharaja of Alwar referred to the Congress abstention from the Round Table Conference, in his speech on October 1st at the opening of the Raj Reshi College at Alwar and said:

"If I understand it rightly, it is the philosophy of despair due to mistrust in words and promises alleged to have been given and not fulfilled or diplomatically brushed aside. Whether this conclusion of theirs be right or wrong, in fits of despair it has eventually led to movements which are aimed at bringing home to the British Government the intense desire of India to come on an equal level with the sister Dominions of the British Empire. Our methods are the same, but methods vary very widely, whether we belong to Indian States or to British India.

"I do not think any of us are in doubt, and that is why we all unanimously desire, that India should in no way be placed subordinate to other Dominions of the Empire who enjoy internal political independence.

"I know," continued His Highness, "that the bogey of Indian States has been held out on many an occasion both by our countrymen and others as being in the way but I have never been of that view. I believe that those matters are for adjustment with goodwill on all sides. I come back, therefore, to my theme that I wish that the hand held out should have been grasped, that all should have first thrashed the problem out in India, settled our so-called communal differences, worked out a scheme that was essentially Indian and then placed it before His Majesty and his Parliament. If the results had then been unsatisfactory I should have understood the philosophy of despair and I believe, India would have been wholeheartedly united in the legitimate claim of wanting to be placed on an equal category with her sister Dominions."

LEGISLATION IN BHOPAL

The Nawab of Bhopal, speaking at the opening of the Bhopal Legislative Council on Tuesday, September 16, referred to the Indian demand for Dominion Status. His Highness reviewed the work of the new Council and expressed satisfaction at its work. His Highness continued:

"Three Commissions, composed of official and non-official members, were appointed by me. The Commission on Tariff Reform had already finished its work and submitted its report. Its recommendations have received the careful consideration of my Government and necessary orders have been passed thereon. The Public Services Commission was appointed to investigate and report on the ways and means for affording greater facilities to the people of Bhopal, in the matter of recruitment to the public services.

The Commission has lately submitted its report and I have ordered its circulation among the various departments of my Government for the expression of their considered opinion. When I am in possession of their views I shall consider the report in all its aspects and pass necessary orders on its recommendations."

PUDUKOTA COUNCIL

Rao Bahadur E. K. Govindan, Assistant Agent to the Governor-General, Madras States, has been appointed Member of the Council of Administration of Pudukota State to fill the vacancy caused by Dewan Bahadur T. Raghavayya being deputed on special duty in connection with the R. T. C.

HYDERABAD BUDGET

The Budget of the Hyderabad State for 1340 *Fashi* (Oct. 1930-32) shows a surplus of Rs. 58.45 lakhs as against Rs. 80.27 lakhs expected in the current year. The receipts are estimated at Rs. 839.21 lakhs and expenditure at Rs. 780.76 lakhs. The allotments include Rs. 78½ lakhs for Education and Rs. 22½ lakhs for Medical relief. Extraordinary grants amounting to Rs. 39.38 lakhs have also been provided.

INDIANS ABROAD

"It is time that our young men realised the futility of going abroad to places like Ceylon and the Federated Malay States in quest of jobs," says the MODERN WEEKLY. "The prevailing depression in business has hit these places hard, and the result is that every day thousands are being thrown out of employment. A correspondent from Kuala Lumpur writes to us that, during the last two months, no less than 16,000 Indians lost their jobs and had to be repatriated. The price of rubber has gone down to levels not known in recent times, and so several estates and plantations have closed and are closing down. It is true that conditions in India are not very much better, but there is saving of trouble and expenditure, at any rate, by avoiding risky adventures and remaining at home. Nor is Burma today the paradise it used to be some years ago for the Indian unemployed. Besides economic depression, there is an additional factor that has of late come into play in that province. "Burma for the Burmans" is the cry of the hour there, and, apart from that, Indians are looked down upon as so many undesirable interlopers who have gone over to steal the bread from the mouths of the "sons of the soil." The best thing for our young men, therefore, is to seek and secure some job or other in their own country, instead of venturing into strange places in fantastic hopes of amassing fortunes in the twinkling of an eye."

INDIA LEAGUE IN LONDON

Mr. D. S. Erulkar has been elected to the Executive Committee of the Commonwealth of India League, replacing Mr. Polak, who resigned owing to disagreement with the League's policy. Mrs. Brijlal Nehru has also joined the Executive.

INDIAN AGENT IN F. M. S.

Rao Sahib M. Kunhiraman Nair has been appointed as agent to the Government of India, Federated Malay States.

NEW GOVERNOR OF KENYA

Sir Joseph Byrne's appointment as Governor of Kenya is, according to THE DAILY HERALD, one of the most striking colonial appointments in recent years. The paper recalls his startling dismissal from the post of Inspector-General of the Royal Irish Constabulary a decade ago, which was attributed to his refusal to be associated with the Black and Tan reprisals. Sir Joseph Byrne created a second sensation, refusing the post of head of the Special Branch of the Criminal Investigation Department after the appointment had been officially announced.

THE DAILY HERALD says: "A strong man like Sir Joseph Byrne with a clear idea of the Government's native policy, is just what is needed in Kenya."

The paper wonders whether he will be able to harmonise the outlook of the Colonial Office, the white settlers, and the South African Government.

EAST AFRICAN REFORMS

In an editorial on East Africa, the TIMES while pointing out that as far as the substance goes there is really nothing in either of the two papers embodying Government's policy issued last June to justify the present uneasiness, blames the Colonial Office for the "crude handling" of a very difficult and a very delicate problem and says that the immediate problem is to give the European colonists a firm sense of security without parting irrevocably with powers that the Imperial Government ought to keep and exercise. It is a very real problem and constitutes the chief task of the Joint Committee of both the Houses, which will be established when Parliament meets. The Committee will both be able immediately to reaffirm British policy and restate it in such terms as to remove all suspicion that the British Colonists in East Africa are regarded as intruders and not as welcome pioneers.

BOMBAY TEXTILE MILL MERGER

The proposed Bombay textile mill merger will comprise 31 of the largest mills in the city representing more than a third of the total capital investment on the industry in Bombay.

The millowners who control these 31 mills have formed themselves into what is known for the present as the Merger Committee which is now engaged in doing the spade work for the carrying out of the scheme. This Committee consists of:

I. Sir Ness Wadia (Chairman) representing (1) the Spring, (2) the Textile, and (3) the Dye Works;

II. Mr. C. N. Wadia representing (4) the Century and (5) the Zenith mills;

III. Sir Joseph Kay, representing (6) the Jehangir Wadia, (7) the Colaba Land, (8) the New Great, (9) the New City, and (10) the Bombay Industrial mills;

IV. Mr. N. B. Saklatwalla, representing (11) the Swadeshi and (12) the Tata Mills;

V. Mr. F. E. Dinshaw, representing (13), (14), (15), Shapurji Broacha mills and (16) the Madhowji Dharamsi mill;

VI. Sir Dinshaw Petit, representing (17) the Manokji Petit, (18) the Bomanji Petit (19) the Dinshaw Petit, and (20) the Framji Petit mills;

VII. Sir Victor Sassoon, representing (21) the Jacob Sassoon, (22) the Rachael Sassoon, (23) the E. D. Sassoon, (24) the Alexandra, (25) the Manchester, (26) the E. D. Sassoon Turket Red Dye Works, (27) the Edward Sassoon, (28) the Meyer Sassoon, (29) the Apollo, (30) the Elphinstone and (31) the David mills.

COMMERCIAL ENTENTE

Mr. R. J. Udani in an article in INDIAN AFFAIRS, advocating the Indo-British commercial entente, urges the leaders of the industry in Great Britain to invite the leaders of India to meet them in London to discuss commercial questions and draw up plans for binding an arrangement to be submitted to the R. T. C.

PROTECTION FOR INDIAN INSURANCE

One of the resolutions passed at the last annual meeting of the Indian Chambers of Commerce demanded protection of the rights of policy-holders and creditors of Insurance Companies in India, particularly foreign Companies. The resolution asked for a Board of Control, from which foreign Companies should obtain a license for transacting business in this country, and to which they should submit the necessary documents, as also their annual balance-sheets in regard to business in India. It was suggested also that they should make a deposit before commencing business in this country and invest a certain percentage of their premium income as a reserve in India. The resolution was moved by Mr. Lalji Narainji who, in the course of his speech, outlined the difficulties under which the Indian Companies have been laboring and the services they have rendered and are capable of rendering to the country.

THE MANAGING AGENCY SYSTEM

One explanation of the thriving condition of cotton mills in Ahmedabad and the far from satisfactory condition of mills in Bombay was given by Seth Kasturbhai Lalbhai, representative of the Ahmedabad Millowners' Association before the Indian Banking Inquiry Committee.

Seth Lalbhai defended the Managing Agency system, which he considered was in a large measure responsible for the prosperity of the industry in Ahmedabad. The total amount of public deposits with mills amounted to seven crores of rupees.

In Ahmedabad, managing agents completely identified themselves with their concerns. This was not the case in Bombay. When agents did not take minute care of the deposits, the confidence of the public became shaken and deposits were withdrawn.

AGRICULTURAL SCHEMES IN ENGLAND

Two bills dealing with agriculture will be introduced by the Government during the next Parliamentary session. One of these will be designed to place unemployment workers on holdings of five acres or less. The Ministry of Agriculture would take powers to buy seeds and implements for men and to market their produce. The second bill will deal with the organisation of agricultural products. Where the majority of producers desire marketing organisations the Ministry would be empowered under the bill to compel all producers to join the organisation.

THE VICEROY AND AGRICULTURE

Referring to the interest evinced by Lord Irwin on Indian Agriculture, the Hon. Sir Jogendra Singh said in the course of his speech at the farewell banquet got up for the Viceroy in Simla on September 29th:—"There can be no question that the mass of our agricultural population owes Your Excellency a deep debt of gratitude for the whole-hearted support you gave to the recommendations of our Royal Commission on Agriculture, and to the establishment of the Imperial Council of Agricultural Research."

AIDING AGRICULTURE

Dr. Addison, Minister of Agriculture, at the recent Labour Party Conference in England discussing the Government's agricultural policy reaffirmed the pledge to undertake whatever practical steps were necessary to place the agricultural industry on an economic foundation.

FOREST PANCHAYATS

The fifth Madras Forest Panchayats' Conference was held in the City on Oct. 3 and 4; Mr. V. Ramadas Pantulu presided. It demanded, among other things, that the Panchayats should be placed on a statutory basis by constituting the local bodies under an Act; it appointed a small committee to draft a Bill.

RESEARCH WORK IN AGRICULTURE

The report on the initial year's work of the Imperial Agricultural Bureau, established in accordance with the suggestion made by the Imperial Agricultural Research Conference in 1927, states that all the Bureaux have started work and their staffs have been appointed with officers who have either received part of their early training or have served for some time in some part of the Empire.

Arrangements have been made for the collection of research information throughout the world and for summaries to be disseminated to all workers in the Empire.

MECHANICAL AIDS FOR AGRICULTURE

It is understood that the Imperial Council of Agricultural Research has decided to appoint a Committee of agricultural engineers and expert agriculturists, to investigate the subject of mechanical cultivation in India and

(1) To frame a programme of co-operative experiments in mechanical cultivation.

(2) To lay down, generally, the lines on which future experiments should be conducted and

(3) To examine the scope for mechanical cultivation, including the eradication of deep-rooted weeds.

The Committee, however, will probably not begin to function until early in 1931.

ENGLAND'S LAST ACRES

The Ministry of Agriculture gives some startling facts about the changes that have taken place in England and Wales in one year. Since June, 1929, we are told, that forty-nine thousand acres of precious land have been allowed to go out of cultivation and there are now 28,500 fewer farm workers than a year ago. There are over 111,000 less cattle, 60,000 less pigs, but 223,000 more sheep. At the last harvest there were 140,000 more acres of corn crops, including beans and peas than this year. More and more land is going to grass while more and more foreign corn is imported.

THE WAY OF HEALTH

"A man has little need for tonics and treatments, operations at the hands of the surgeon, and days of loss and irritation in a nursing home," writes Lt.-Col. G. S. Hutchison, D.S.O., in the *ENGLISH REVIEW*, "if he will give daily thought to his diet, take daily exercise for the passage of his digestive organs, swallow sufficient water to wash out his interior in the same way as he bathes himself to rid himself of exterior dirt, and give himself a period of annual leisure. Then, serenely he can contemplate the unspoiled beauties of nature and test his physical capacity."

BRITISH MEDICAL COUNCIL

The decision of the General Medical Council withdrawing the recognition of Indian Medical Degrees in no way affects the regulations of the Examining Board of the Royal College of Physicians and Surgeons of Edinburgh and the Royal Faculty of Physicians and Medical Graduates from India who sit for the examination "L.R.C.P. and S. (Edin.) and L.R.F.P. and S. (Glas.)" are accordingly not affected by the decision of the General Medical Council.

A SPECIAL MEDICAL FELLOWSHIP

Dr. Franz Theisfelder, Hon. Secretary, India Institute of Die Deutsche Akademie, Munich, Germany, writes:—

India Institute of Die Deutsche Akademie, through the co-operation of the Ministry of Education of Wurtemberg, recently secured a Research Fellowship for an Indian scholar who will carry on his research in the Medical College of the University of Tubingen. Among various Applicants, the choice fell upon Dr. Khirode C. Chaudhuri, M. B. of Calcutta Medical College who has been carrying on special studies in Vienna. In selecting Dr. Chaudhuri, his proficiency in German language was taken into consideration, while he was very highly recommended by Sir Nil Ratan Sarkar, M. D. of Calcutta, Dr.

Taraknath Das and various professors of the University of Vienna. Dr. Chaudhuri is now carrying on his research in the Children's Clinic and the Institute of Tropical Medicine of the Institute of Tubingen.

We wish to draw the attention of Indian medical men and women, that well-qualified and serious graduates of Indian Medical Colleges will find every opportunity for higher medical education and research work in German universities. They will be welcomed without any discrimination. A medical student in a German University, living modestly, will require *One Hundred and fifty to Two Hundred Pounds* for annual expenses.

India Institute of Die Deutsche Akademie strongly suggests that prospective scholars—medical or otherwise—who wish to study in German Universities or Engineering Colleges, should acquire some knowledge of German before they leave India; and it welcomes co-operation of Indians, interested in promoting Indo-German cultural relations.

ON OPERATIONS

An operation, however simple or slight it may be, is an unnatural proceeding and causes considerable derangement of the system from shock, says a physician in the *TIMES OF INDIA*.

It interferes with the natural functions of the body, and the patient often becomes easily tired, nervy and anæmic.

The best after-treatment for an operation consists of long rest, fresh air, plenty of light and sunshine, careful feeding and removal of worry, especially of the morbid and introspective kind.

In the latter part of the War it was found that wounds exposed to sun light healed in a quarter the time of those hidden in beds in hospital wards. So if there is any skin wound it should be exposed as often as possible to the air.

It is better to choose a holiday resort without too many mechanical and noisy amusements.

R. 101.

R. 101, the biggest airship, which left England for India on October 4 after elaborate preliminary arrangements, was blown up soon after it had passed Paris. Of the 53 persons who flew in it, 46 including Lord Thomson, Secretary of State for Air, were burnt to death. The incident is the most terrible tragedy in the history of aviation in the whole world.

It is recalled that in his last big speech in the House of Lords on 4th June, Lord Thomson had expressed unbounded optimism with regard to the airship programme and declared :—

"This is one of the most scientific experiments man has ever attempted. There is going to be no risk while I am in charge. No lives will be sacrificed through lack of foresight and skill."

He had added that if the almost unthinkable happened and these airships, R-100 and R-101, failed on the final test flights, there might be a strong movement towards scrapping all the programme. That would be heart-breaking.

A NEW SAFETY AIRCRAFT

Experts at Heston aerodrome inspected a new safety device for aircraft, which Captain Barnard tried on his flight to Malta and back.

The inventor, a penniless American mechanic named Arens, discovered by chance a principle by which the wires and pulleys used for operating the flying controls of an aircraft are completely eliminated. There is substituted for them a direct and positive system of control.

"Occasions have occurred more than once," said Captain Barnard, "when fraying cables have snapped in mid-air, leaving the pilot helpless."

"The Arens' safety control renders such a breakage impossible, with the added advantage of keeping the control cables out of view."

The device, it is stated, has been tested and approved for use on British aircraft by the Aeronautical Inspection Department of the Air Ministry.

PROGRESS OF PSYCHOLOGY

Three thousand scientists, including representatives of most universities of the Dominions, the United States and the Continent gathered at Bristol on September 3, at the opening of the hundredth annual meeting of the British Association for the Advancement of Science, presided over by Prof. F. O. Bower.

Besides questions purely scientific, the agenda included many topics of popular interest, such as town-planning and housing schemes.

Not the least notable feature was that thirty women addressed the gathering, appealing mainly to the younger generation.

The psychology section proved most interesting, with lectures on "variations in emotional development in normal adolescence" and "the adolescence of the young wage-earner."

£5,000 FOR SCIENCE

Alexander Yevley, a Russian inventor who won a Soviet Government prize of 50,000 roubles (about Rs. 65,000) for his work on aviation improvement has turned the whole sum over to the Chemical and Aviation Defence Society.

He stipulated that half the money should be used to assist inventors who are struggling for recognition, as he was forced to struggle before he was helped by the Society to which he has given his prize.

MOTOR LIFEBOAT FOR BOMBAY

Bombay will soon have the first motor lifeboat in India. The Boat has been built in England, under the supervision of the National Lifeboat Institution, for the Bombay Port Trust, and is of the standard type used on the coast of England. It has eight watertight compartments and 142 air cases, which make it so buoyant that 20 holes could be knocked in its side, and it could still go on with its work. The boat is to be called "Catherine," after Catherine of Braganza, whose wedding dowry in 1661 included the port of Bombay.

A NEW FUNCTION OF LITERATURE

Prof. Jay Gopal Banerjee, Head of the Department of English in the Calcutta University, delivered an illuminating address at the inaugural ceremony of the Punjab Literary League. He discussed the value of literature in shaping life and described it as a creative force. Prof. Banerjee said in the course of his address :—

"Literature is not merely, the product of life or its inert depository and receptacle; but it is in transitional periods of human history a great active force, a creative agency, a shaping power. In the history of Occident, we have such evidence in the Renaissance, the French Revolution and the recent Great War. In these cases it is the diffusion of ideas, thoughts, ideals, views of life by potent writers that transformed, shaped, moulded and regulated life itself, giving to man and woman a new, if not strange outlook on it. In the Orient, we had shaping of life by literature, when the Vedic Karmakanda was replaced by the Upanishadic Jnanamarga (the quest of the Absolute through illumined intuitive vision), and again at the advent of Buddhism, once more at that of the world-renowned great Shankaracharya, again when the Tantric Sadhan (discipline) changed through the Tantra literature even the Yoga system of Patanjali, and finally, when the age of spiritual democracy was born in the much-misunderstood and stupidly called immobile East, our own dear and glorious Mother India, at the advent of a whole host of popular religious songs will continue amidst all the fret and fury of modernism, industrial and political unrest and upheaval, to lead us to the bed-rock of our spiritual life which alone is life eternal and true; I mean, Sri Gouranga or Chaitanyadeva, Tukaram, Tulsidas, Kabir, Mira Bai, Namdev, but though mentioned last yet not the least but one of the highest, your own Guru Nanak, and Dayanand."

MR. MONTAGU'S 'INDIAN DIARY'

In a signed article to the PIONEER, Sir Tej Bahadur Sapru throws fresh light on the incidents which led to and followed the inauguration of the



THE LATE MR. MONTAGU

Montford Reforms in 1919, as revealed by Mr. Montagu's INDIAN DIARY, published in London.

Sir T. B. Sapru gives prominence to a conversation which Mr. Montagu had with him in the course of which Mr. Montagu told Sir Tej Bahadur that nothing would create an impression on the British mind except the resignation of a Viceroy on an Indian issue. Sir T. B. Sapru says:

"Talking of the resignation of certain Indian Ministers, he (Mr. Montagu) said, (I am almost giving his words): "All your Ministers and Councillors may resign. That will not produce the slightest effect on English opinion. What will create some impression on the English mind will be when I get a Viceroy who will resign on an Indian issue."

CULTURAL IDEALS

PROF. RADHAKRISHNAN'S ADDRESS

H. H. the Maharajah of Mysore presided over the Convocation of the Mysore University on Oct. 16 when 600 new graduates including ladies, were admitted to various faculties. Prof. Radha-



PROF. RADHAKRISHNAN

krishnan addressed the new graduates on the function of the University and the value of culture in the reconstruction of the nation.

What is it to belong to a University? It is said, with truth that the function of a University is to prepare the young to take their place in human society. It must provide its members with the knowledge and skill necessary to make them efficient citizens. But is the whole duty of man exhausted by the acquisition of knowledge and professional training? Is a University only an institution for higher learning, a factory which turns out clerks and technicians able to run the machinery of the State? Mere knowledge which gratifies curiosity is different from culture which refines personality. Culture is not remembering a mass of curious details about the dates of birth of the great heroes of the world or the interesting names of the fastest ships which cross the Atlantic or entertaining odds and ends gathered from the latest Who's Who. A well known institution of this country has for its motto "sa vidya ya vimuktaye" that is knowledge which is designed for salvation for the development of the soul's best. Such an idea is not merely an Indian idiosyncrasy. Plato said long ago that the culture of the soul is "the first and fairest thing that the best of men can ever have." According to Goethe, the object of education is to form tastes and not simply to communi-

cate knowledge. A man's culture is not to be judged by the amount of tabulated information which he has at his command but by the quality of mind which he brings to bear on the facts of life. Education is not cramming the mind with a host of technical details, putting sight as it were into blind eyes. The eye of the soul is never blind: only its gaze may be turned to the false and the fleeting. Too often the vision may be dragged downwards by the "leadens weight" of pride and prejudice, of passion and desire. The function of the teacher is not to add to the "leadens weights" but remove them and liberate the soul from the encumbrances so that it may follow its native impulse to soar upwards. The student at a University does not merely learn something but becomes something by being exposed in the most elastic period of his life, to transforming influences, such as the constant clash of mind with mind, the interchange of ideas, the testing of opinions and the growth of knowledge of human nature. A University is a fellowship of spirits, a society of seekers of truth who believe that there are things in life of vastly greater import than wealth and comfort, necessary as these are. It affirms that the pursuit of ideas and inspirations is greater than the race for power and glory. To belong to a University is to share this way of looking at things and feeling about them, to acquire this largeness of view which can assuage the asperities of life. Culture is born of meditation on the best that has been said and thought on the intimate problems of life in the University which is a retreat from the crowded world, for solitude and study. A man into whose soul there has passed in some small measure the soul of great literature and art, philosophy and religion will find a significance in life that would otherwise be hidden from him. He will develop an inner grace of nature, a tendency of soul which makes him live in constant and confident communion with the unseen, even when tormented by earthly passions.

Culture is the transformation of one's being, the alteration of the psychology of man. It is thinking with one's whole mind and body. It is making one's entire organism, sense and sensibility, mind and understanding, thrill with the idea.

Man is not to be mistaken for a merely intellectual being. The ideas framed by our intellect must sink into the sub-soil of our life and leaven our whole nature, conscious and unconscious. Only then does the word, the thought, become flesh. That we can grow wise without effort, is a soothing dream. Wisdom comes through austere meditation through the inward travail of the spirit. The dreams and the suggestions that flit before us must possess us, dominate us, transform us, recreate us. Light must become life. There is a legend that ghosts do not speak until they drink blood; even so, our noble dreams do not become facts of life except through the blood of our hearts. Culture is what produces the sweetness of temper, sanity of mind and strength of spirit.

SCHOOL OF ORIENTAL STUDIES

Sir Thomas Cato has been appointed and Sir Philip Hartog, Mr. Barriedale Keith, Mr. E. J. Rapson and the Rev. W. V. Soothill reappointed, members of the Governing Body of the School of Oriental Studies, London, for five years.

A DRASTIC ORDINANCE

The Viceroy has promulgated Ordinance No. IX of 1930, called the 'Unlawful Association Ordinance, 1930', to make further provision against what is described as associations dangerous to the public peace. This Ordinance is more drastic than any hitherto enacted, for it authorises the Government to occupy immovable property and forfeit movable property used for the purposes of associations which have been declared unlawful. Thus this Ordinance is aimed at using almost to the extreme the powers of emergency legislation which the Viceroy possesses in order to fight the Congress movement and what is more, to arm the authorities against, what the Government thinks, the possible move of the setting up of parallel institutions. Only such property owners are to get compensation or relief as prove to the satisfaction of the local Government that, though their property was used by unlawful associations, they have neither directly nor indirectly associated themselves with the movement itself.

The Maharashtra Chamber of Commerce protesting against this ordinance observed in their letter to the Government of India, Home Department as follows:—

"The latest ordinance takes away the citizens' right of association and it seriously invades the right of private property. Its enforcement is bound to cause great hardship and injury to even peaceful and law-abiding citizens who may be in no way connected with the civil disobedience movement, particularly in a city like Bombay. There has remained, the Committee of this Chamber would like to state, no safety of either person or property, and trade, which is already depressed, will be further affected.

The Committee are afraid that instead of restoring peace it will only serve to strengthen popular determination to further sacrifices, and it will not kill the longing for freedom. It will thus widen the gulf which separates the Government

and the people to-day, and it will do immense and incalculable harm to the cause of peace which both have at heart.

The people's contentment and goodwill is the real foundation of all Governments and their happiness is and must be their real strength. The Committee of this Chamber would like to suggest that Government would do well to coolly ponder over this universal political truth and change their policy accordingly. The Committee are convinced that the present struggle is a far more determined struggle as compared with any other political struggle the country has so far seen and that the awakening is no longer confined to any one section of the people, but that it is universal and very deep.

In order to appraise all these things at their true value, it is necessary that the Government of this country must change their angle of vision. And so long as this does not come about there are bound to come more ordinances, and with the issue of every fresh ordinance Government are bound to lose more and more of the popular support they may be having to-day. The Committee trust Government will early revise their policy before it is too late and end the present impasse by peace and goodwill."

THE LAHORE CONSPIRACY CASE

Sentence of death for Bhagat Singh, Rajguru and Sukhdev (three accused) and transportation for life for Kishorilal, Mahabir Singh, B. K. Sinha, Shiv Varma, Gaya Prasad, Jaidev and Kanwalnath Tewari (seven accused), seven years' rigorous imprisonment for Kundan Lal and five years' rigorous for Premdutt and acquittal of Desraj, Ajoykumar Ghosh and Sanyal (three accused) was announced on October 7th by the Special Tribunal which tried the Lahore Conspiracy Case.

THE LATE LORD BIRKENHEAD

A romantic and dazzlingly successful career has been brought to a close in the death of Lord Birkenhead. He was 58 years of age at the time of his death and during the past 15 years was one of the leading figures in English public life. He was knighted on becoming Solicitor-General in 1915, was made a baronet three years later, and, in 1919, when he was promoted to the Woolsack, was created Lord Birkenhead. In 1921 a viscounty was conferred upon him and he was raised to an earldom in November 1922.

He was appointed Secretary of State for India in November 1924 and resigned in October 1928 to become director of several companies. Lord Morley wrote of him to Lord Minto in 1909 as 'a very clever Tory lawyer, F. E. Smith, a rising hope of his party, and not at all a bad fellow.'

LORD CHELMSFORD

Exceedingly frank comments on Lord Chelmsford, who was then Viceroy, are contained in the diary kept by Mr. E. S. Montagu, during his visit to India in 1917-1918, prior to the initiation of the Montagu Reforms. First extracts from the diary appeared in the London TIMES Sept. 8. One entry reads: "The sort of man we seem to make Viceroy is wholly wrong. He comes from the wrong class. It is not right to blame Chelmsford, it is only right to remember he is not the right sort to make Viceroys. He never expresses an opinion without consulting his Council. The whole time, charming man though he is, every time I show him a document he has to consult somebody before he expresses any opinion." Mr. Montagu admits in the Diary that he himself is not an easy man to work with, adding that no two men could have quarrelled less which, he says, was due to Lord Chelmsford's patience, self-control and receptiveness. "He is also a gentleman, if ever there was one," concludes the comment.

THE ROUND TABLE CONFERENCE

The supplementary list, which has been officially announced, includes Sir Ibrahim Rahimtoola, Mr. B. V. Jadhav, Mr. N. M. Joshi, Mr. H. P. Modi, Dr. Shafaat Ahmed Khan, Mr. B. Shiva Rao, Mr. K. T. Paul and Rai



SIR B. N. MITRA

Bahadur K. B. Dayal Seth. Sir B. N. Mitra has also been invited. The British personnel includes Messrs. Macdonald, Benn, Thomas, Henderson and Lord Sankey (Labour); Earl Peel, Marquis of Zetland, Sir Samuel Hoare and Mr. Oliver Stanley (Conservatives); and Lord Reading, Marquis of Lothian, Sir Robert Hamilton and Mr. Isaac Foot (Liberals).

LATE MR. LAKSHMI NARAYAN

We regret to record the death of Rao Bahadur D. Lakshmi Narayan of Kamptee, a Liberal in politics who had served for several years in the Legislative Council and was lately elected to the Council of State. Mr. Lakshmi Narayan was a man of philanthropic disposition and has helped many a public institution.

INDIA AND THE LEAGUE

The Maharaja of Bikaner, who led the Indian Delegation to the League Assembly this year, made a speech on September 15 in which he



H. H. THE MAHARAJAH OF BIKANER

dealt with the question of Disarmament and M. Briand's scheme with special reference to the attitude of India to these two matters. On the need for making World Peace impregnable all were convinced, he said, including even the soldiers. For:

"It is not among the ranks of those who have borne the burden of the fight that fire-eaters are usually to be found: for soldiers, after all, are the best judges of the horrors of war, the keenest to descry where its dangers lurk, the most impressive advocates of peace. I myself am a soldier. I have known war and its horrors. And

there is to-day none who more deeply desires to see the whole force of our being dedicated to the service of peace."

If the world is to be saved from wars, he said, there must be a limitation of armaments, "real, universal and substantial," and as for India:

"Though she has special difficulties of her own and special need for vigilant preparedness along her vast frontiers, peopled as they are by warlike tribes against whom the machinery of the League affords no protection, she is ready to collaborate in all schemes of disarmament compatible with her security. For the will to peace inspires and ever will inspire her. Should anyone doubt it, let him read her philosophy, with its embodiment of the most complete and consistent code of pacificism in the world."

FAILURE OF PEACE NEGOTIATIONS

The MAHRATTA, while holding that the major portion of the responsibility for the failure of the peace negotiations rested on the Government, severely criticises the Congress leaders for shifting the basis of negotiations. It points out that in the first letter Mahatma Gandhi did not refer to the right of secession or to the question of the public debt of India. 'It was an after-thought and inserted in his second note.' It writes:—

"In brief, the Congress leaders, by their unpractical extravagance and probably by their lack of the exact perception of the political situation, have, to our mind, lost a golden opportunity of compromise. We do not believe that the country would have suffered by the compromise. On the contrary, it is our conviction that the nation would have been better braced up for any other political movement, if necessity for the same arose later. The movement of the Congress was, indeed, pre-eminently successful. The conduct of the Government had even certified that success. But the fact as it seems to us and as it would be found to be correct in course of time, is that, though the victory was won on the battle-field, it has now at least been lost on the peace-table."

THE AGA KHAN PRIZE

The name of the Indian member of the Bengal Flying Club who will attempt to win the Aga Khan's prize of £500 for a solo flight from Karachi to Cape Town is said to be Mr. A. M. Morad, a Bengal Muhammedan, aged twenty residing in Calcutta. Mr. Morad who has been trained at Dum Dum holds the British Air Ministry's 'A' class pilot's license and a certificate of the Aero Club of India and Burma.

SIR THOMAS LIPTON

Sir Thomas Lipton definitely stated before sailing on board the "Leviathan" that he would challenge again for the America's Cup.

His decision was announced while bidding farewell to Mr. Walker, the Mayor of New York. Sir Thomas said: "I think I can repay the generous spirit in which you have received me here by saying that I shall be back before long for another trial. I would not give the date."

AMERICA TO TAKE UP HOCKEY

A keen sportsman from the United States, who witnessed the dazzling displays of the Indians in England in 1928, went back to his country profoundly impressed with the possibilities of hockey as a field sport for the schools and colleges of America. The result is now seen, writes the London Correspondent of THE STATESMAN, in the recent formation of an association to take charge of and foster the best interests of hockey on behalf of American youth.

AN ALL-WEATHER TENNIS PAVILION

A tennis pavilion to cost £20,000 is being built on the Connecticut estate of Mrs. William G. Rockefeller. It will be available for play in all sorts of weather, winter or summer and it will be one story in height, with two wings. The framework will be of steel and the exterior of stucco. There will be dressing rooms, shower baths, lockers and a kitchenette. Between the wings there will be a lounge.

"MIDGET GOLF"

"Midget Golf," the latest American craze, is catching on so successfully in England that the Herne Bay Council, although receiving 10 per cent. of the takings has been compelled to place a ban on play.

It is stated that £25,000,000 is invested in the game in the United States, where it is played under flood-lights till past midnight and the game is so popular that cinemas and theatres are becoming alarmed.

THE ORIGIN OF CHESS

Many theories are put forward as to the origin of chess. Whether it was invented by the Chinese, the Hindus, the Persians, or the Greeks, it is quite certain that the game is over 1,500 years old, as it has been mentioned in manuscripts written fifteen centuries ago.

A Chinese general of long ago, Hansing by name, has been credited in some quarters with its invention.

This general's armies were invading the country of the Shensi where, during the summer times, his troops were satisfied with their lot, but amidst the heavy snows of winter much discontent arose.

To allay this feeling of unrest, it is said that the general, after much thought, invented a game which he called chong-hi, or the royal game.

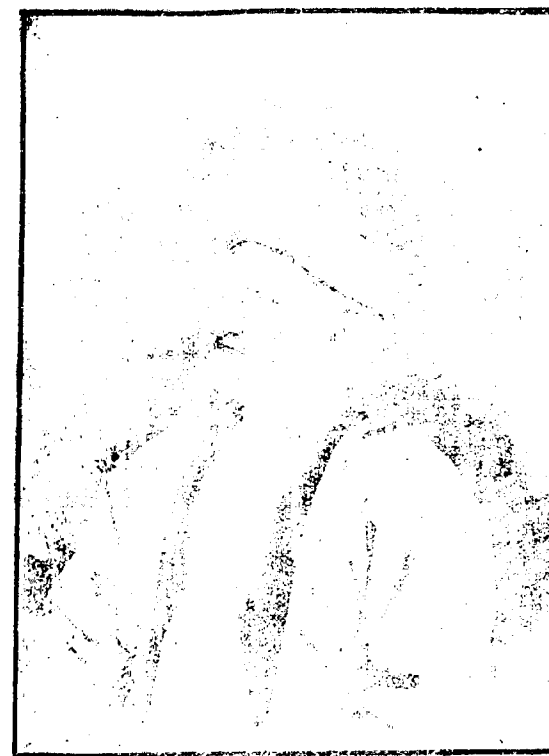


Mrs. URMILA K. PAREKH

who has obtained "A" class pilot's license. She is the first Hindu lady to get it. She is here seen with her instructor Major Vetch.

SIR M. A. N. HYDARI IN LONDON

For the first time since the reign of George III a representative of the Hyderabad State attends



SIR M. A. N. HYDARI

the official conference in England when Sir Akbar Hydari participates in the Round Table Conference. Sir Akbar and the members of the Hyderabad Delegation reached London on Oct. 4 and were met at the Victoria Station by a representative of the Secretary of State. A bouquet of carnations was presented to Lady Hydari by Lord Hedley, and Dr. Khalid Sheldrake, President of the Western Islamic Federation presented Sir Akbar with a basket of fruits. The latter, interviewed, said: "We shall pull our weight on behalf of the Empire as a loyal ally of the Empire in war time."

NEW PRESIDENT OF THE S. I. S.

In June last the Servants of India Society elected the Right Hon. V. S. Srinivasa Sastri as President and Mr. G. K. Devadhar as Vice-President. The Right Hon. Sastri having since declined the Presidentship fresh elections were held as a result of which Mr. G. K. Devadhar has been elected President and Pundit Hirdayanath Kunzru as the Vice-President.

THE NEW TURKEY

Further progress in the policy of Westernisation is being made in Turkey. The forthcoming extraordinary session of the National Assembly will deal with Government Bills conferring the franchise on women and sanctioning the formation of political parties, which will, however, be required to respect republican and democratic principles.

WORLD'S POPULATION

In spite of the millions of lives lost in the War, the world's population is now ten per cent. greater than it was in 1913.

This is revealed in a League of Nation's survey which estimates the growth of the world's population between 1926 and 1928 as 35,000,000. Such an increase is equivalent to 1 per cent. per annum. The highest rate of increase was recorded in South America.

AEROPLANES IN EUROPE AND U.S.A.

Military aviation in the United States is behind European nations, but American commercial flying is on a par with that in Europe, according to Mr. James Doolittle, the former American Air Force officer who won the Schneider Trophy race in 1925.

Mr. Doolittle, who has returned after a three months' survey of flying in Europe, blames the loss of military aviation supremacy in America to the abandonment of air racing.

Diary of the Month

- Sep. 18. Several batches of lady volunteers are arrested in Bombay as a sequel to picketing at polling booths.
- Sep. 19. The letter of Gandhiji to a Labour M. P. during the Peace Negotiations is published.
- Sep. 20. Mrs. Kamdar, "Dictator" of the Bombay "War Council" is arrested and sentenced to 3 months' S. I.
- Sep. 21. Airman Mathews leaves Karachi en route to Australia.
- Sep. 22. An application is made before the Bombay High Court against the Ranpur enquiry ban.
- Sep. 23. More than 40 food experts in Russia are executed without trial for "disorganising the food supply."
- Sep. 24. Mr. S. C. Bose takes the Mayoral chair of Calcutta after his release.
- Sep. 25. Nine of the accused on the Daspur Conspiracy Case are acquitted.
- Sep. 26. Eight persons including Mr. Joshi, First class Magistrate are killed in a police firing in the Bombay Presidency.
- Sep. 27. Only 54 votes out of 27,000 are polled in the council elections at Cawnpore.
- Sep. 28. The accused in the Jhansi Bomb Case is committed to the sessions.
- Sep. 29. Bombay High Court sets aside the conviction of Mrs. Lukmani and orders her release.
- Sep. 30. Lord Birkenhead is dead. —Imperial Conference is opened by His Majesty.
- Oct. 1. Rao Bahadur Lakshminarayan, Member, Council of State, is dead.
- Oct. 2. Miss Kurnshed Ben, grand-daughter of Dadhabai Naoroji is arrested and sentenced in Ahmedabad to one month's S. I.
- Oct. 3. Mr. Henry Ford predicts an industrial revolution in America.
- Oct. 4. Police firing is reported in Roorkee.
- Oct. 5. R. 101 burst in flames and exploded at Beauvais killing 53 including Lord Thompson.
- Oct. 6. The Members of the Bombay "War Council" are arrested.
- Oct. 7. Nine persons are killed in German air liner crash near Dresden.
- Oct. 8. Personnel of the British Delegation to the R. T. C. is announced.
- Oct. 9. Pandit Krishna Kant Malaviya is sentenced to one year's R. I.
- Oct. 10. Mr. Brailsford, the well-known journalist arrives in Bombay.
- Oct. 11. Viceroy issues a new Ordinance empowering the occupation of the immoveable property and the forfeiture of moveable property of associations declared "unlawful."
- Oct. 12. Pandit Jawaharlal is released.
- Oct. 13. The re-appointment of the U. P. Ministers is announced.
- Oct. 14. Lord Amulree is appointed British Air Minister.
- Oct. 15. Several arrests are reported in Cawnpore in connection with the picketing of liquor shops.
- Oct. 16. Mr. Nariman is sentenced to six months' S. I.
- Oct. 17. The Police raid the Delhi "Congress House" and several arrests are made.
- Oct. 18. Lathi charges are reported in Bombay injuring twenty persons.
- Oct. 19. Pandit Jawaharlal is arrested again.
- Oct. 20. Commander Kingsford Smith breaks Bert Hinkler's record for England Australia Flight.
- Oct. 21. Mr. Sen Gupta accepts Acting Presidency of the Congress till Mr. Vallabhai Patel's release.



SIR M. VISVESVARAYA
who has offered his services in an honorary capacity as working director of the Tata Iron and Steel Co.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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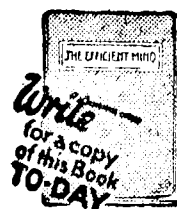
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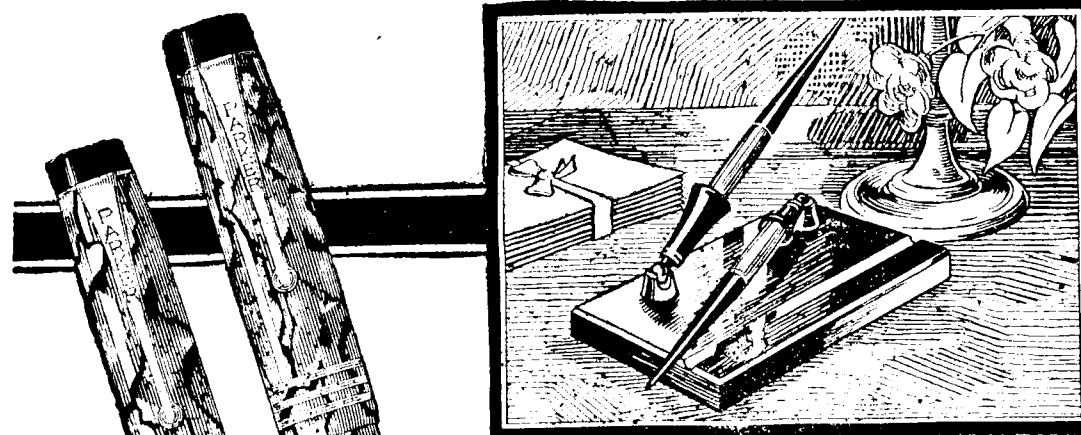
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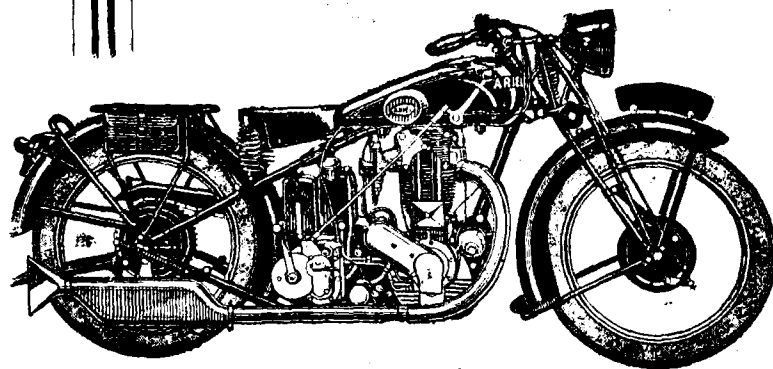
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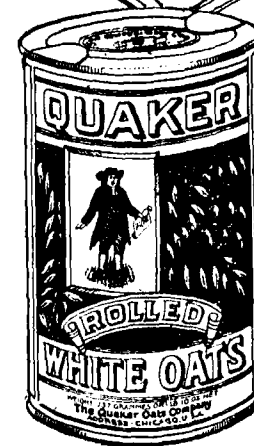


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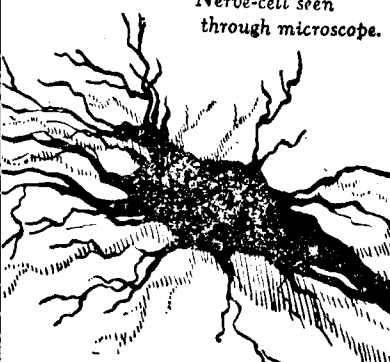
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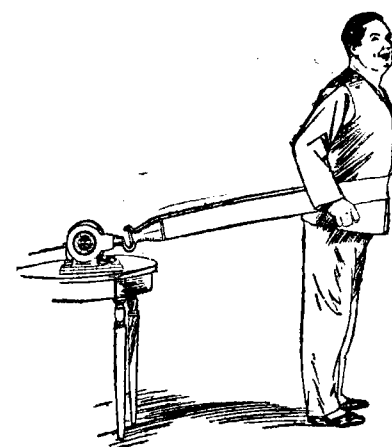
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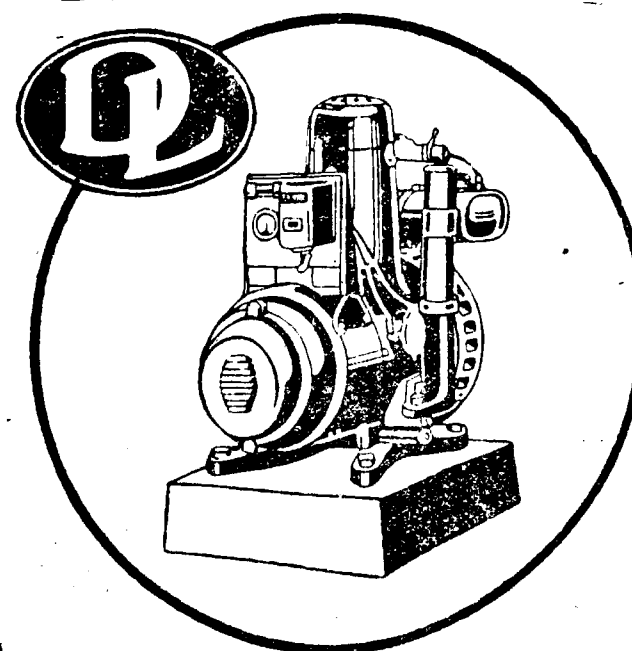
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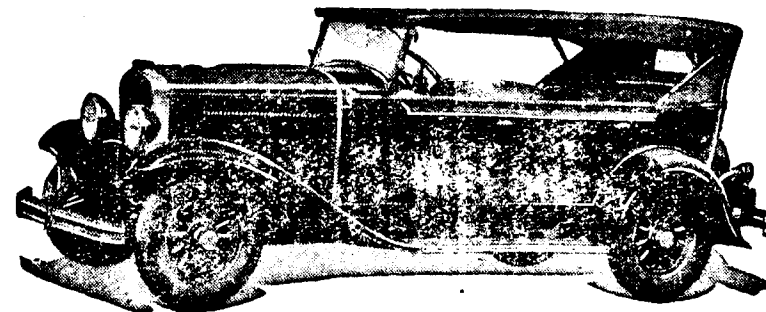
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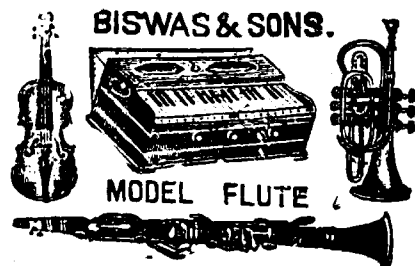
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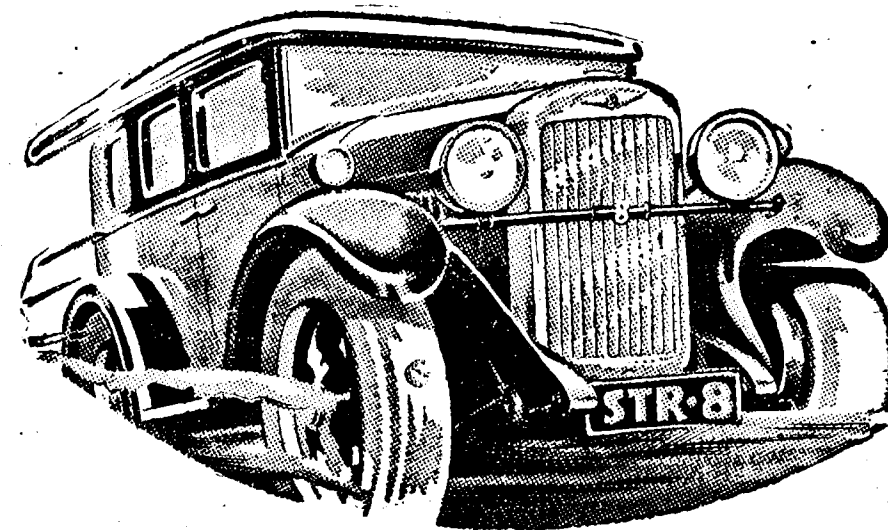


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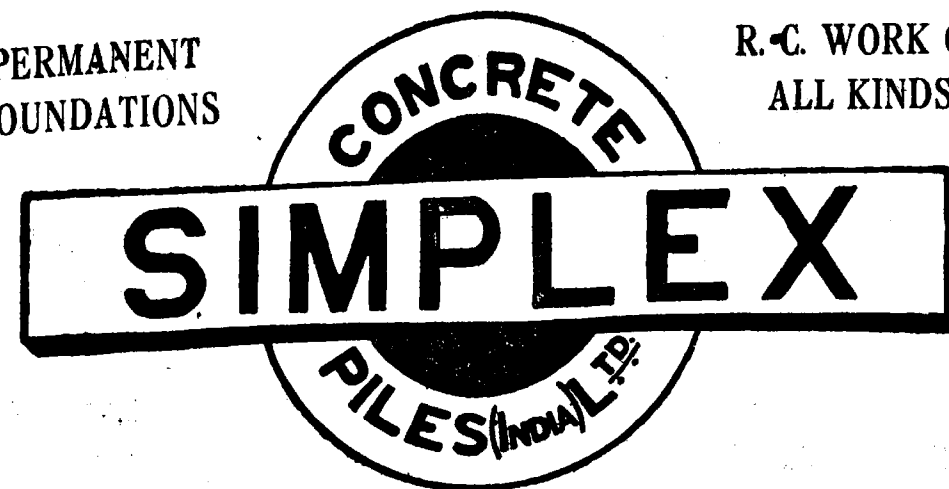
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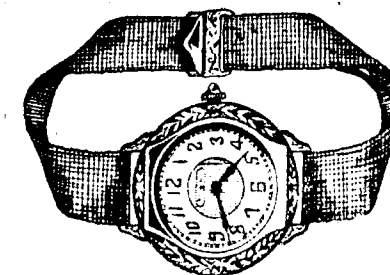
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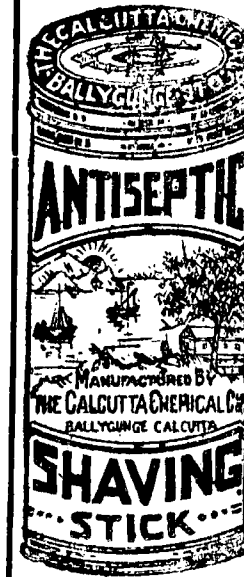
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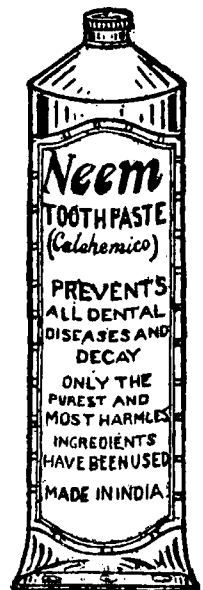
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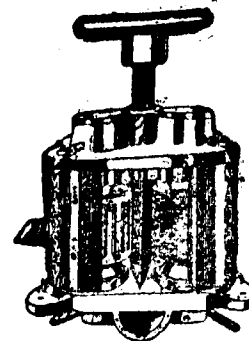
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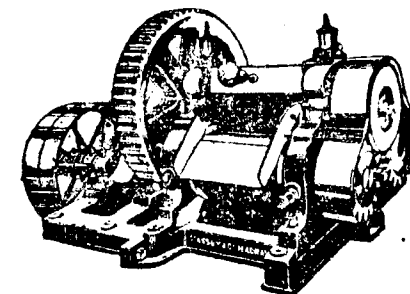
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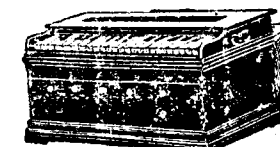
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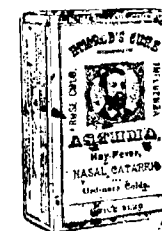
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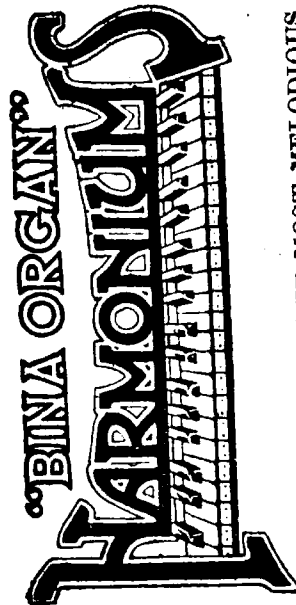
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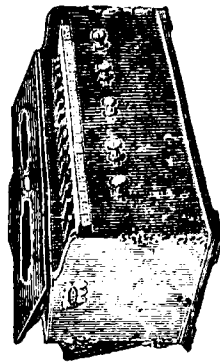
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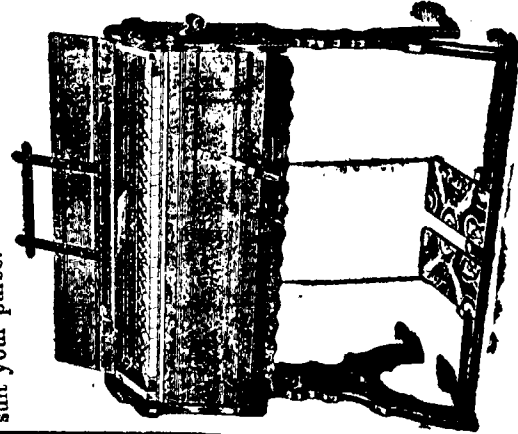


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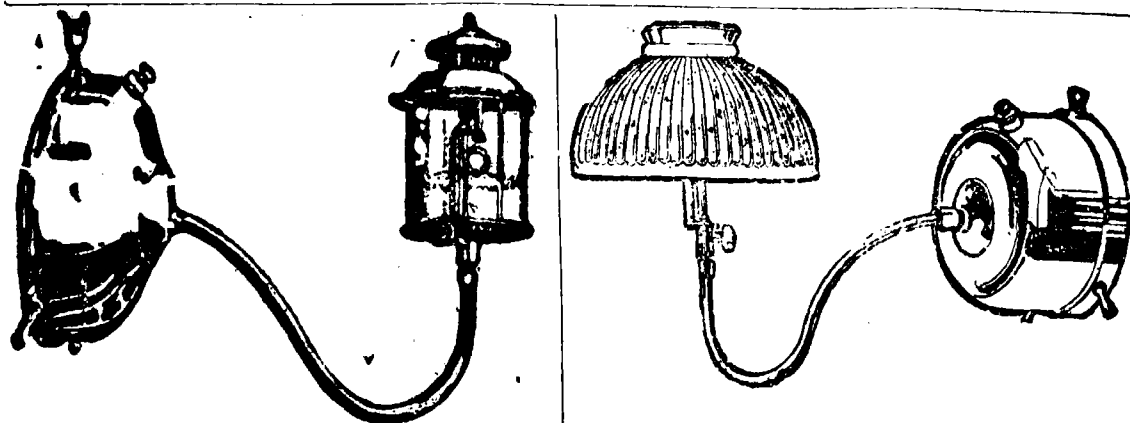
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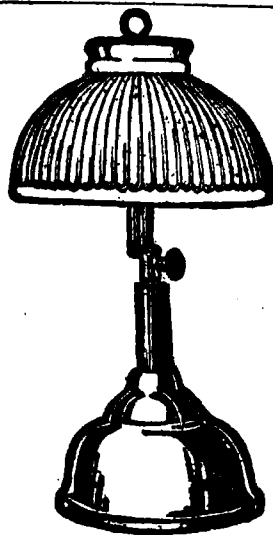
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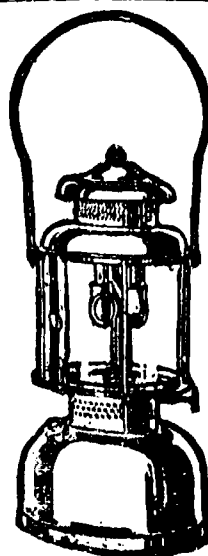
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