

The Behar Herald.

Bankipur, Saturday, Jan. 3, 1925.

THE UNIVERSITY IDEAL

I

At last the question of the site for the buildings of the Patna University appears to be nearing solution. The meeting that was convened by Sir Fakhruddin and which was held at the Patna College on Sunday before last did to a great extent clarify the issues that now await decision. The protagonists of the residential University idea had their case well presented by a skilled advocate, while those who had been opposing all plans for the erection of new and huge buildings in the name of higher education formulated a modest and well-considered scheme which seemed to be accepted on all hands and which appeared to satisfy all immediate demands made by growing numbers seeking collegiate education. There can never be any opposition to—nor is it at all necessary to call together conferences and meetings to consider the question of—the extension of teaching and housing facilities for students joining Patna College. The scheme which was placed before the meeting on the 21st December 1924, by Mr. Baldeva Sahay on behalf of the organising committee of the Educational Conference,—taken together with the other institutions which have already grown up within the city ought to satisfy all the necessary requirements of a good teaching University.

But there are many outside who still think—and that rightly,—that something would still be lacking to create a real living University. They want the creation of that "intellectual atmosphere" which one feels one breathes in many notable Universities elsewhere. They feel that even if Patna were granted a dozen more Colleges like those existing to-day, there would still be absent something which at that meeting of the 21st December 1924, they were unable to express or explain forcibly or to convince the people that met there of its existence in reality. They, therefore, desire the creation of a "University town" in "intellectual atmosphere"—expressions with the meaning of which they seemed to possess as much acquaintance as with the man in the moon. Their imaginations catch hold of the bare superficialities and they ask the people to support the scheme of stately and magnificent buildings, huge halls, with well-trimmed grass lawns, in an area where there is to be "unlimited scope for expansion." They forget with many others in almost every country that great educational funds have often fossilized into mere brick and mortar in the petrifying springs of architecture. A great warrior makes a desert and calls it peace. The protagonists of the Phulwari ideal want to make palaces and call it a University.

The whole error lies in the conception of the University ideal. A University is a corporation of teaching and learning men. It lives to foster a spirit of research. Its motto in all cases is the *advancement* of learning and the *creation* of new learning. It is necessary to understand once for all that this ideal can be attained irrespective of the question of site and without big buildings—and even if the University is housed with in the "bazaars" which the "aristocrats" of our days treat so contemptuously. What is wanted is the promotion of learning, the inculcation in the minds of the students that flock to our Colleges the conviction that learning in this province has its reward, that those who pursue scientific and other research will

find appreciation at the hands of our educational authorities. There must be created in the scholars a love of learning for no other reward than the joy of learning itself, a spirit of research for no other profit than for the delights of research itself. How can a University do this? It is our firm conviction that this ideal can only be attained by our university authorities rewarding substantially by scholarships, chairs and prizes meritorious students. Let the fifty lacs that Sir Fakhruddin has been able to secure for higher education be earmarked for the use of the Patna University. Let it be endowed with this sum and let the interest annually be devoted to the creation of chairs and research studentships on various literary and scientific subjects. Let the students who join colleges in this province be made to feel that our authorities will reward not by bestowing some petty government office but by substantial scholarships recognizing merit, those who attain high standards of learning. Let the youngmen of Bihar feel that it is more profitable always to be a scholar than to be a sneak or a snob. Then and not till then shall we be able to boast that we are living in an intellectual atmosphere in which brilliant intellects and healthy intellectual habits are rewarded by the educational authorities. Then shall the ideal which has remained unexplained and unexpressed at all discussions in connection with the University become attainable.

THE YEAR 1924 HAS BEEN A YEAR OF communal squabbles, of hopes not even half-realised, ambitions unfulfilled, programmes only partially worked out. We shall not here enter on a catalogue of things achieved and unachieved. After all, no year has thoroughly fulfilled its promise and the failures of the closing year ought only to add to the strenuousness of endeavour during the year to be born. In the midst of the disappointments of the year we have reason to congratulate ourselves on one outstanding event of the year. Mr. Gandhi burst open the gates of Yerawada, as Mr. Mohamed Ali put it, and we have the privilege of his leadership restored in a way not foreseen when the year opened. The concluding week witnessed the partial realisation of Maulana Mahomed Ali's dream at Cocanada. That dream was a vision of the 1924 Congress under the presidentship of Mr. Gandhi unfurling the flag of Swaraj. Only the first part of the vision has been realised.

THEIR EXCELLENCIES THE VICEROY AND THE Countess of Reading have received the sum of Rs. 5 lakhs from Captain Sir Victor Sasson, Bart, in memory of his late father, Sir Edward Elias Sassoon Bart. Sir Victor has requested Their Excellencies to devote this sum as they may think fit to charitable objects in India. Their Excellencies have accordingly decided to allocate the donation to various projects connected with women and children and with the improvement of the welfare of the poorer sections of different communities in India.

THE EIGHTH SESSION OF THE INDIAN Economic Conference will be held under the auspices of the Benares Hindu University on January 4th to 7th next. The Hon'ble Mr. Lallubhai Samaldas, C. I. E., will preside. The Indian Taxation Enquiry Committee is expected to attend the Conference.

COMPLAISANCE ILLUMINED BY CONCRET SEEMS to distinguish the performance of Dr. R. P. Pranjyee as the President of the Liberal Federation at Lucknow. Liberal leaders, while claiming to be constructive thinkers, are apt to look down upon the Congress as a rabble of disastrous fire-brands incapable of realising the evolutionary principle of Indian freedom. Surely with such a disdainful pose Liberals owe it to their errant countrymen to furnish

a programme that is feasible and convincing. Dr. Pranjy's pronouncement consists of a meretricious diatribe against the Swaraj Party and the Congress together with a series of pious proposals which "with reasonable good-luck" ought to be embodied in a scheme of Reforms subject to the approval of a Royal Commission. When at a time of dismal crisis which demands forbearance and unity among Indians, we see a pillar of Liberalism exuding sentiments of this kind, the prospect is far from heartening. It is gratifying however to notice that that prominent Liberals have dissociated themselves from the speech and it is interesting further to note that the conference was very poorly attended.

THE NATAL BOROUGHS ORDINANCE HAS, AS expected, received the assent of the Governor-General of South Africa. The Ordinance deprives Indian residents of Natal who do not now possess the municipal franchise of their right to the same. The practical effect will be to destroy the value of the municipal franchise to Indians because in the course of a generation the Natal Indians as a body would be voteless.

PRESIDING OVER THE SPECIAL SESSION OF the Hindu Mahasabha, Pandit Malaviya explained the justification for the creation of the Mahasabha. It was not hostile, he said, either to any national or communal organisation. It would supplement the work of others and promote the aims of the National Congress. The Sabha would primarily concern itself to promote Hindu religion and culture to introduce sound and healthy changes in the social system and to promote Swadeshi.

AN IMPOTANT DECISION HAS BEEN TAKEN by the East African National Congress of Indians who, on the advice of their President, Mr. Abdul Wahid, the wealthiest Indian merchant in Kenya who has been a resident of the colony for twenty-five years, have resolved to enter into full co-operation with Europeans for three years in the hope that permanent co-operation may be insured. The decision embraces participation in Parliamentary and municipal government on a fixed basis, of the abandonment of the policy of non-co-operation and an agreement to pay the poll-tax. The Congress also resolved to advise Indians in Uganda to agree to Parliamentary representation.

Mr. M. N. ROY, THE WELL KNOWN COMMUNIST has again sent a message to the National Congress, suggesting the abandonment of the present policy. He asserts that the programme of the National Party which would stand on the solid foundation of mass energy consciously asserting itself for the realisation of the concerted goal must have for its cardinal points National Independence that is a democratic re-public based on universal suffrage, abolition of Feudalism and Landlordism, nationalisation of land, modernisation of agriculture by State aid, nationalisation of mines, development of modern industries, protection for workers, minimum wage, eight hours day, abolition of child labour, insurance and other advanced social legislation, free and compulsory primary education and rights of minorities.

AT THE SESSION OF THE ALL-INDIA CHRISTIAN Conference Lucknow Dr. Chitambar declared that his community stood for co-operation, for evolution and not for revolution. They were not for communal representation and were prepared to throw in their lot with their non-Christian compatriots. While in favour of encouraging cottage industries and even the *charkha* and the use of *khaddar*, Dr. Chitambar deprecated the idea of boycotting foreign goods.

LOCAL & PROVINCIAL.

THE thirty-first All-India Kayastha Conference commenced its sitting on the 25th December under the presidency of Mr. Kunwar Sen, Chief Justice, Kashmere, at Gaya.

A CONFERENCE of the Zemindars of Bengal, Bihar, Orissa and Assam was held at Calcutta on the 23rd December under the presidentship of Maharajdhiraj of Durbhanga.

MAULAVI Saiyid Muhammad Husain Government Pleader, Patna has been declared to be elected member to represent the East Patna Muhammadan Rural Constituency in the Bihar and Orissa Legislative Council.

WE are sorry to record the death of Akhoury Krishna Nand, Editor of our Gaya contemporary—The "*Behar Advocate*" on the night of the 13th December, at Gaya. Our condolences to the bereaved family.

THE case in which Mr. Z. H. Bilgrami, Deputy Magistrate of Darbhanga has been charged under Sec. 309 I. P. C. has been, it is understood, stayed pending the hearing of a rule issued by the Patna High Court for transfer of the case to another district.

THE gentlemen named below are appointed to be Sub-Deputy Collectors, on probation, and are posted to the headquarters stations of the districts mentioned opposite their names:—1. Babu Bhairab Charan Sinha, B.A., Santal Parganas. 2. Babu Nand Jha, B.A., Patna. 3. Mr. Daniel Lakra, B.A., Ranchi.

THE Sixth-third Birth-day Anniversary of the Swami Vivekananda, will be celebrated by the Sree Ramkrishna Ashram, Patna on the 18th January and 24th and 25th January 1925 at the premises of Sjt. Tripurari Charan Palit, Govinda Mitra Road, Moradpur. Feeding of the *Varidra Narayans* will form the special feature of the occasion.

ON Saturday the 20th December, Sir Fakhruddin presiding at the Prize distribution of the Bankipur Girls' School, delivered a speech urging that the system of education of girls should be different from that of boys. He hoped that the education imparted in the school would set a high value to simplicity, industry and character and bear the impress of Indian traditions and customs.

THE gentlemen below are appointed to be Deputy Collectors, on probation, and are posted to the headquarters stations of the districts mentioned opposite their names:—1. Babu Ram Rudra Prashad Sinha, M.A., B.L., Shahabad. 2. Babu Satish Chandra Mitra, M.A., Cuttack. 3. Maulvi Saiyid Faruq Asam, M.A., Gaya. 4. Maulvi Muhammad Samuel, B.A. Saran. 5. Babu Shyam Narayan Ray, B.A., Shahabad. 6. Babu Bankim Chandra Ghosh, B.A., Saran. 7. Mr. Edwin Hugh Robertson, B.A., Santal Parganas.

A BILL will be introduced at the forthcoming session of the local Legislative Council to fix the salary of the President of the Legislative Council who will after the present session be elected by the members. The present president Khan Bahadur Khwaja Mahommed Nur will, it is understood, enter the Council as an elected member from a North Bihar seat which will be vacated by a friend, and stand as a candidate for the honour. His rival is expected to be another senior member of the Council.

MR. W. H. Akhari, Barrister-at-Law has sent to the press a long letter suggesting a new site for the Patna University buildings. Mr. Akhari desire

the Patna University to be located in the area south of the Patna Junction Railway Station and east of the Patna Gaya Railway line. The reasons he urges in favour of this proposal are:—(1) Absolutely out of town. (2) Close to the Railway Station. (3) Healthy locality. (4) Cheap acquisition, if necessary. (5) Easy approach from New Capital area as well as from Bankipore. (6) Comparatively high level. (7) Plenty of scope for expansion.

THE Bihar Young Men's Institute Inter-Collegiate Debating Union proposes to send two representatives to the 4th All-India Inter-Collegiate Annual Debate on "That in the opinion of this House Communal representation is detrimental to the growth of nationalism in India", to be held under the auspices of the Hindu University Parliament in Benares at the end of this month. The Institute will pay single 3rd class each way plus Rs. 2/- for incidental expenditure to such member of its Union, who are selected at the preliminary competition in the Institute hall. Only bona-fide students of the Colleges, who are members of the Institute, are eligible for selection. Those who wish to take part in the preliminary debate are requested to apply at once to the Secretary of the Institute.

WE have not yet received a copy of the official business to be presented before the forthcoming January session of the Council but we do hope that Sir Muhammad Fakhruddin will consider the desirability of removing the long-felt grievances of the lecturers in the various colleges of this province. Sir Fakhruddin acceded to the demand for removal of their grievances by the modern parliamentary system of appointing an "expert" (?) Committee. The report of the Committee, was well received to the extent that it recognized the grievances and the genuineness of the demands of the lecturers of both aided and government colleges. But with its proposals to remove these grievances very few have agreed. Popular opinion has expressed itself on the matter and we have no doubt that Sir Fakhruddin will not countenance any scheme that would lower the efficiency of our teachers. Sir Fakhruddin should, it is generally expected, give immediate effect to the recommendations, modified in the light of public criticisms.

THE meeting convened by the Minister of Education on the 21st. of December 1924 in the Patna College Hall, was very largely attended. The meeting commenced at 12 noon when Sir Fakhruddin presented his new scheme, printed in our last issue dwelling at great length on the history of the Patna University Scheme. In conclusion he strongly appealed for cooperation. He asked the public to decide finally whether they wanted that nothing should be done for the University during his tenure of office. If that was their intention he would resign immediately. He invited discussion and a very interesting debate ensued. Sir Ali Imam and several other suggested the building of a university town "outside the bazars" in order that the students might live in "an intellectual atmosphere." Rai Bahadur Ramgopal Singh Chowdhury, Mr. Ajodhyaprasad, Mr. Yunus, Mr. Nirsu Narain Sinha, Mr. Bishun Prasad, Mr. Bhawani Sahay, Mr. Baldeva Sahay took part in the debate. The sense of the meeting was decidedly against any reversion to the Phulwari site. The meeting, however, seemed to accept a scheme of a teaching University within the town which was put forward by Mr. Baldeva Sahay. Mr. Sahay suggested the acquisition of the area lying between the Patna College and the Law College. His scheme makes provision for exactly the same number of students and professors, as contemplated by the latest scheme of Mr. Fawcus.

THE following is the list of New Year Honours for Bihar and Orissa:—

C. S. I.—Mr. E. L. L. Hammond, Chief Secretary. C. I. E.—Lt. Col. J. Vaughan, Radium Institute, Ranchi. *Kaisar-i-Hind Medal*: Maharani Parbati Debi of Sonpur. *Bar to Kaisar-i-Hind Medal*: Captain L. G. Miller, Dinapur. *Khan Bahadur*: Mr. Shah Mahammad Yahya Barrister-at-Law Monghyr; Saiyid Shah Zafirul Hassan Zemindar and Honorary Magistrate, Bihar Patna; Khan Sahib Wahiduddin Sub-Registrar Saran. *Rai Bahadur*: Babu Manmatha Nath Sen Deputy Magistrate and Deputy Collector; Babu Chandra Ketu Narayan Singh Member Legislative Council; Rai Sahib Rajkishor Tripathi Supt. District State Babu Kalipada Sarkar Pleader Hazaribagh; Dr. Jayanta Rao Civil Asst Surgeon Cuttack. *Khan Sahib*: Maulavi Shah Wahiduddin Ahmad Military Sub-Assistant Surgeon (retired) Honorary Magistrate Sasaram; Maulvi Muhammad Abdus Samad Khan Inspector of Police; Maulvi Shaikh Alalul Hakim, Sub Deputy Collector. *Rai Sahib*: Babu Loknath Misra Chairman Puri Municipality, Babu Madhab Chandra Misra Deputy Magistrate and Deputy Collector, Babu Parameshwar Dayal Muktear Sitamarhi, Babu Phanindra Nath Gupta Deputy Collector, Babu Rajendra Nath Mukharji Chairman, Colgong Municipality Bhagalpur, Babu Ganga Prasad Singh, Inspector of Police, Babu Madan Mohan Subudhi merchant and Mahajan Brahmab State, Babu Raghbir Prasad Head Master of Patna Training School, Dr. Prabhas Chandra Roy in charge Gulzarbagh Loper Dispensary Patna; Babu Upendra Nath Sen Sub-Divisional Officer Public Works Department Central Division Patna. Babu Sanatan Ram, Superintendent Deputy Commission's office, Singhbhum, *King's Police Medal*: Harry Rivett Cecil Gyise M. C. Offg. Supdt of Police, James Elgar Pearman, Asst Supdt of Police, Habib Khan Sowar, Bihar and Orissa Military Police, Rai Balam Tewari, Constable, Bihar and Oriss Police.

SUSPENSION OF NON-CO-OPERATION.

The following extract from the presidential address delivered by Mr. Gandhi at the 39th Indian National Congress, Belgaum, deals with the suspension of the Non-co-operation movement:—

Escape from Pain.

Has a lingering maddening life of pain discouraged you and made you sick at heart? Perhaps a cruel earache, a grasping pain in the back, or the fiery anguish of Rheumatism has robbed you of joy and made the whole world seem full of black gloom. Then you should now—and know now—that Little's Oriental Balm will relieve your suffering at once. No external ache or pain can withstand its almost magical influence. You rub it into the part that aches and almost instantly all pain disappears. After further use your ailment is cured for ever.

You need not take our word for this. Take the word of thousands of former sufferers who write to us every day, in glad grateful terms and tell us of the remarkable results from using Little's Oriental Balm. Buy a bottle to-day.

Sold at Rs. 1 per bottle. Of all Chemists and Medicine Vendors.

"The most important boycott was the boycott of violence. Whilst it appeared at one time to be entirely successful, it was soon discovered that the non-violence was only skin-deep. It was the passive non-violence of helplessness, not the enlightened non-violence of resourcefulness. The result was an eruption of intolerance against those who did not non-co-operate. This was violence of a subtler type. In spite, however, of this grave defect I make bold to say that the propaganda of non-violence checked the outbreak of physical violence which would certainly have broken out, had not non-violent non-co-operation come into being. It is my deliberate conviction that non-co-operation has given to the people a consciousness of their strength. It has brought to the surface the hidden powers in the people of resistance through suffering. It has caused an awakening among the masses which perhaps no other method could have.

"Though, therefore non-violent non-co-operation has not brought us Swaraj, though it has brought about certain deplorable results and though the institutions that were sought to be boycotted are still flourishing, in my humble opinion, non-violent non-co-operation as a means of attaining political freedom has come to stay and that even its partial success has brought us nearer Swaraj. There is no mistaking the fact that the capacity for suffering for the sake of a cause must advance it.

"But we are face to face with a situation that compels us to cry halt. For whilst individuals hold firmly to their belief in non-co-operation the majority of those who are immediately concerned, have practically lost faith in it, with the exception of boycott of foreign cloth. Scores of lawyers have resumed practice. Some even regret having ever given it up. Many who have given up Councils have returned to them and the number of those who believe in Council entry is on the increase. Hundreds of boys and girls who gave up Government schools and colleges have repented of their action and have returned to them. I hear that Government schools and colleges can hardly cope with the demand for admission. In these circumstances these boycotts cannot be worked as part of the National programme, unless the Congress is prepared to do without the classes directly affected. But I hold it to be just as impracticable to keep these classes out of the Congress as it would be now to keep the non-co-operators out. They must both remain in the Congress, without either party interfering with or hastily criticising the other. What is applicable to Hindu-Muslim unity is, I feel, applicable to unity among different political groups. We must tolerate each other and trust to time to convert to one or the other to the opposite belief. We must go further. We must plead with the Liberals and others who have seceded to rejoin the Congress. If non-co-operation is suspended, there is no reason why they should keep out. The advance must be from us Congressmen. We must cordially invite them and make it easy for them to come in."

MR. GANDHI AND THE SWARAJ SCHEME.

I have long professed my conversion to the view pressed upon the public by Babu Bhagvan Das that the public must know the end, not vaguely but precisely. They must know the full definition of Swaraj, i. e., the scheme of Swaraj which All India wants and must fight for. Happily the Committee appointed by the All-Parties' Conference is charged with that mission and let us hope that the Committee will be able to produce a scheme that will be acceptable to all parties. May I suggest for its consideration the following points?

1. The qualification for the franchise should be neither property nor position but manual work, such for example as suggested for the Congress Franchise. Literary or property test has proved to be elusive. Manual work gives an opportunity to all, who wish, to take part in the government and the well-being of the State.

2. The ruinous military expenditure should be curtailed to the proportion necessary for protection of life and property in normal times.

3. Administration of justice should be cheapened and with that end in view the final court of appeal should be not in London but in Delhi. Parties to civil suits must be compelled in majority of cases to refer their disputes to arbitration, the decisions of these Panchayats to be final except in cases of corruption or obvious misapplication of law. Multiplicity of intermediate courts should be avoided. Case law should be abolished and the general procedure simplified. We have slavishly followed the cumbrous and worn-out English procedure. The tendency in the Colonies is to simplify the procedure so as to make it easy for litigants to plead their own cases.

4. Revenues from intoxicating liquors and drugs should be abolished.

5. Salaries of the Civil and Military Service should be brought down to a level compatible with the general condition of the country.

6. There should be re-distribution of provinces on a linguistic basis with as complete autonomy as possible for every province for its internal administration and growth.

7. Appointment of a commission to examine all the monopolies given to foreigners and, subject to the findings of the commission, full guarantees to be given for all vested rights justly acquired.

8. Full guarantee of their status to the Indian Chiefs without any hindrance from the Central Government subject to the right of asylum to subject of these states who, not being offenders against the Penal Code, may seek it in self-governing India.

9. Repeal of all arbitrary powers.

10. The highest post to be open to all who may be otherwise fit. Examination for the Civil and Military Services to be in India.

11. Recognition of complete religious freedom to various demonstrations subject to mutual forbearance.

12. The official language for provincial governments, legislatures and courts, within a definite period, to be the vernacular of the province; of the Privy Council, the final court of appeal, to be Hindustani; the script to be either Devanagari or Persian. The language of the Central Government and of the Central Legislature to be also Hindustani. The language of international diplomacy to be English.

I trust you will not laugh at what may appear to you to be extravagance of thought in the foregoing sketch of some of the requirements of Swaraj as I would have it. We may not have the power today to take or receive or do the things I have mentioned. Have we the will? Let us at least cultivate the desire. Before I leave this highly attractive, because speculative, theme let me assure the Committee in charge of the drafting of a Swaraj scheme, that I claim for my suggestion no more attention than it would give to any single individual's. I have incorporated them in my address only to gain greater currency for them than they would perhaps otherwise receive. (*Presidential Address, Belgaum Congress*).

READING SPECTACLES.

In nickel frame Rs. 3/-. In rolled gold frame Rs. 5/-. State your age. DR. B. R. DEWAN & SONS, LAHORE.

"UNITE AND SPIN."

The following is the text of the two important resolutions adopted by the Indian National Congress at Belgaum:—

I.

(i) The Congress hereby endorses the agreement entered into between Mahatma Gandhi on the one hand and Deshbandhu C. R. Das and Pandit Motilal Nehru acting on behalf of the Swarajya Party on the other.

(ii) The Congress hopes that the agreement will result in true unity between the two wings of the Congress and will also enable persons belonging to other political organisations to join the Congress. The Congress congratulates the Swarajyists and others arrested under the new Ordinance or Regulation III of 1918 and is of opinion that such arrests are inevitable so long as the people of India have not the capacity for indicating their status and liberty, and is further of opinion that such capacity can, in the present circumstances of the country, be developed by achieving the long deferred exclusion of foreign cloth; and therefore as a token of the earnestness of determination of the people to achieve this national purpose welcomes the introduction of hand-spinning as part of the franchise and appeals to every person to avail himself of it and join the Congress.

(iii) In view of the foregoing the Congress expects every Indian man and woman to discard all foreign cloth and to use and wear hand-spun and hand-woven Khaddar to the exclusion of all other cloth.

With a view to accomplish the said purpose without delay the Congress expects all Congress members to help the spread of hand-spinning and the antecedent processes and the manufacture and sale of Khaddar.

(iv) The Congress appeals to the Princes and wealthy classes of India and the members of political and other organisations not represented in the Congress, municipalities, local boards panchayats and such other institutions, to extend their help to the spread of hand-spinning and Khaddar by personal use and otherwise and especially by giving liberal patronage to the class of artists, still surviving and capable of working artistic designs in fine Khaddar.

(v) The Congress appeals to the merchants engaged in the foreign cloth and yarn trade to appreciate the interest of the nation, and discontinue further importation of foreign cloth and yarn and help the national cottage industry by dealing in Khaddar.

(vi) It having come to the notice of the Congress that varieties of cloth are manufactured in mills and on hand looms and sold in the Indian market as Khaddar the Congress appeals to the mill-owners and other manufacturers concerned, to discontinue this undesirable practice and further appeals to them to encourage the revival of the ancient cottage industry of India by restricting their operations among those parts of the country that have not yet come under the Congress influence and appeals to them to discontinue the importation of foreign yarn.

(vii) The Congress appeals to the heads and leaders of all religious denominations, whether Hindu, Muslim or any other, to preach to other congregations the message of Khaddar and advise them to discontinue the use of foreign cloth.

II.

The present Article VII of the Constitution to be repealed and the following to be substituted therefor:—

(i) Every person not disqualified under Article IV shall be entitled to become a member of any

primary organisation controlled by the Provincial Congress Committee, provided that no one shall be a member of any Congress Committee or organisation who does not wear hand-spun and hand-woven Khaddar at political and Congress functions or while engaged in Congress business, and does not made a contribution of 24000 yards of evenly spun yarn per year of his or her own spinning, or in the case of illness, unwillingness of any such cause, a quantity of yarn spun by any other person; provided also that no person shall be a member of two parallel Congress organisations at one and the same time.

(ii) The year of the membership shall be reckoned from the 1st January to the 31st December. The said subscription shall be payable in advance and may be paid in instalments of 2000 yards per month payable in advance. Members joining in the middle of the year shall contribute the full quantity due from the beginning of the year.

During 1925 the subscription shall be 20000 yards only and shall be payable on or before 1st March or in instalments as aforesaid.

(iii) No person shall be entitled to vote at the election of representatives or delegates or any Committee or Sub-committee or any Congress organisation whatsoever, or to be elected as such, or to take part in any meetings of the Congress or any Congress organisation or any Committee or Sub-committee thereof, if he has not contributed the yarn subscription or the instalments due.

Any member who has made default in the payment of the yarn subscription may have his or her rights restored by paying the subscription in respect of which the default has occurred and the instalment for the month then current.

(iv) Every Provincial Congress Committee shall send to the General Secretary, All-India Congress Committee, from month to month returns of membership and the yarn received by it in virtue of this Article. The Provincial Congress Committee shall contribute 10% of the yarn subscriptions on their value to the All India Congress Committee.

ABORIGINES AND SOCIAL IMPROVEMENT.

During Christmas week at Ranchi, a conference was convened by aborigines of Ranchi district with a view to promote thirty among the various communities and to consider what slips could be taken to improve their social condition. The Conference was largely attended by the aborigines. The following is the text of the presidential address delivered by Mr. P. N. Bose of Ranchi:—

"On behalf of my fellow citizens of Ranchi I have much pleasure in according you a hearty welcome.

This is a unique gathering, unique not only for this district, but probably for the whole of India. There is perhaps the first time that such large numbers of our aboriginal friends, the Mundas and

THE LATEST FOR LADIES.

Only 2/6 per yard (40 inches wide) Art Silk for Ladies wear; Guaranteed pure Art Silk (48 inches wide) 4/- per yard; Best Quality pure Art Silk (60 inches wide) 6/6 per yard, various shades Also All cloth for men's wear, Indigo Serge, Tweeds, Solaro, Flannels, etc. supplied direct from the mill; Patterns Free; write direct to Z. Rosental, Manufacturer, 42, Drewton Street, Bradford, ENGLAND. (30.6.25.)

Oroans have combined with their Hindu brethren of such castes as Teli, Kurmi and Kahar and that too of their own accord, in an important and far reaching reform movement. It has been started at their own initiative and piloted by their own leaders like Thable Charan, Bandhan Munda and Khedu Ram. The impulse has come from within. That is a very hopeful augury of its success and prosperity.

The veneration in which the cow has been held from time immemorial in India is, no doubt, partly due to the humanitarian sentiment inculcated by the Vedantist doctrine that the souls not only of men, but also of animals, are emanations or particles of the Universal Soul, and by the altruistic teachings of Bhudhist, Jaina and Vaishnava Saints but it is also in a large measure attributable to its immense utility. In an agricultural country like ours bullocks and cow-dung as manure are essential for cultivation, and for vegetarians as our people mostly are, the milk of the cow and its products afford nutrition to large number of them. You have, therefore, rightly made the protection of the cow the principal plank of your reform movement. But I would ask you to bear in mind that the mere establishment of Goshalas as refuges for cattle from the clutches of butchers will not serve your purpose. Your cattle are deteriorating, and it would behove you to keep good breeding bulls in your Goshalas. The fodder problem becomes very acute in summer and measures should be devised to solve it. In this connection, I may mention, that I have found the common *bakain* which grows wild in this district very useful. It is very quick in growing, becoming a good sized tree in three or four years. Its leaves are eaten with avidity by my cattle in summer when the lands are parched up; and the pruning which it then undergoes promotes luxuriant growth of foliage during the rains. Then again, you have plenty of Mahowa trees. Its flowers would furnish wholesome nourishing food both for men and cattle. They can be kept dried for months. At present they are sold to be distilled into poisonous liquor for which as we shall presently see you pay very heavily. This is a very stupid thing to do and is highly condemnable. You should take effective steps to prevent the sale of Mahowa for the manufacture of country spirit. It would serve as an excellent food for four cattle and for yourselves if you do so.

This brings me to the subject of temperance. Drinking spirituous liquors is the greatest curse of this district. It deepens your poverty, prejudices your health, and is a fruitful source of crime. Of the entire revenue of this district no less than 70 per cent is accounted for by excise and the remaining 30 per cent by land-revenue, stamp and income-tax. Your home brewed ale, Hadia, is not so injurious if taken in moderation. But as it difficult to keep within the limits of moderation you would be better off without it also. However, if you must have something to exhilarate you on festive occasions see to it that you do not indulge in anything stronger than Hadia, that yourselves do not drink the poisonous product manufactured by the distilleries out of Mahowa which should be conserved as your food and that of your cattle. You should resolve to excommunicate the idiots who do so. They are enemies of themselves and of your society and must be restrained. And you should see that your resolution is carried into effect. Three years ago, a great deal was done by way of promoting temperance. But matters now are as bad as, if not worse than, before. The Tana Bhagats have set a noble example of temperance and you should follow it.

The wages of labour have increased considerably within the last decade. But all or a good portion if not the whole of the increase goes to fatten

liquor vendors and swell the Excise Revenue of Government. The population of the distillery area of this district consumed during the last financial year 1923-24, not less than 118,000 L. P. gallons of country spirit. Each gallon, I am given to understand, is sold by retail vendors at an approximately average price of Rs. 10/- per gallon. The total amount spent upon country spirit, therefore, by the people of the distillery area is Rs. 1,18,00,000/-. As we have no information about consumption in the out-still area we shall leave it out of account. The amount which is foolishly wasted upon country spirit in the distillery area alone is over hundred times the entire Revenue of this district from all sources, and about 50 times the income of the Maharaja of Chota Nagpur. Imagination reels to think what could be done with this huge amount, or even a half or a quarter of it. Why, with salubrious climate, you could convert your district from the happy hunting ground of Cooly recruiters and liquor vendors to the happy garden of India. You could convert your Goshalas from shelters of decrepit cattle into flourishing dairy farms, have suitable *bunds* for irrigation purposes, good wells for drinking water, avoid getting into the clutches of usurers, and improve your cultivation in a variety of ways.

Two things will help you to effect this devoutly wished for consummation. One is the extension of literacy which at present is very low. But, I must caution you about one thing. You should not be tempted by the Siren of modern civilisation to exchange the plough for the pen and over crowd the already congested penurious, dyspeptic *Bhadralok* class. Believe me if there is any really depressed class in India, just now, it is they who constitute it. They have to maintain an appearance of gentility on pittances which are often lower than the wages of artisans. Health and peace of mind are two essential factors of happiness. You have a much larger measure of these than they. Freedom and independence also two other important factors of it, you enjoy to a much greater extent. So much so, indeed that we who have to employ labourers, have often to ask ourselves whether they or we are the masters. They command their own terms, do as much or as little work as they like, and have as many holidays as they choose to take. Had not the deep gained habits of scores of generations unfitted our *Bhadralok* class for hard manual labour, it would, I assure you be a blessing for many of them if they could exchange their lot with yours.

The object of education should be to "draw two blades, where one grew before", to make your cultivators, trades, traders man and artisans better and more efficient than at present. You should be on your guard against the tendency of the present system of education to inculcate a strong distaste for simple, useful, healthy, peaceful rural life, and an equally strong taste for a more or less parasitic, unhealthy, restless, urban life with its brunmagen fineries and shoddy superfluities. This taste, depend upon it, is harmful in a variety of ways. For instance, you have a large class of weavers among you. The taste for fine cloth developed by a large number of the over "civilized" among you makes them prefer the imported millmade cloth to the coarser article manufactured by them. The former is apparently cheaper, but taking durability into consideration it is really dearer. Besides, the money spent upon the imported mill-produce mostly goes out of your district, but what you spent upon the indigenous article remains in it and makes your weaver class prosperous, and you must remember that your prosperity is bound up with theirs. This is a matter of supreme importance. You should resolve to use the products of cottage industries specially of your district instead of those of mills so far as practicable and resume *Charka* spinning-

where it has gone out of fashion, and you should do your very best to carry out this resolution and that about temperance. Your prosperity depends upon the way in which you are able to carry out these two resolutions. You cannot protect your cows adequately unless your material condition improves, and your material condition will not improve unless you were to spend such large amounts upon spirituous liquors and imported manufactures as you do now.

There is another thing needful for your well-being, and that is the avoidance of law-courts. They are interesting as an arena for duels between legal luminaries and as an agency for relieving the rich of their Wealth for distribution among lawyers and Government Officials. But they are too costly and too dilatory for poor and more or less unsophisticated people as you mostly are. You should have your disputes settled by your punches, and a central arbitration committee may be formed to which cases which they can not decide, or about which their decisions are not satisfactory may be referred. I have several lawyer friends here who would be glad to serve on it. In fact two of them, Rai Saheb Amarendra Nath Banerjee and Babu Lall Behari Lall are even now doing important work in this direction.

Brethern, I have not touched upon the more important items of your reform movement. You constitute the foundation of our social structure, and we of the upper class whose occupations are of a more or less parasitic character are supported by you. This structure has already become top heavy, and unless the foundation is strengthened, it will soon become an inverted pyramid and will ultimately collapse. So in our own interest if not on broader philanthropic considerations which, I must say, move many of us, we should co-operate with you so that you may become strong and prosperous. That this is not a mere pious wish is shown by the fact that some of my friends are already working in this direction. The Co-operative movement for which my esteemed friend, Rai Bahadur Radha Gobinda Chaudhuri has been whole heartedly working during the last fourteen years, at great self-sacrifice has relieved a large number of our peasantry of their heavy load of debt and has benefited them in diverse other ways, and the Weaver's Stores for which my young friend Babu Tara Prasanna Ghose has been working with highly commendable zeal has considerably benefitted your weavers.

In conclusion, I would earnestly implore you to bear in mind, that your movement will not last and fructify unless it is based upon amity among the different classes. The fact that so many of you belonging to different creeds and sects have joined hands shows that you are already inspired by it. If you wish your movement to be enduring and beneficent, you should strengthen it, and extend it so as to embrace all sections of the community including Mohamadans and Christians."

ADVERTISEMENTS.

WANTED by the District Board of Manbhum :—

(1) One Health Officer with the qualifications of an Assistant Surgeon and with a Diploma in Public Health, on a salary of Rs. 300 - 500 P. M.

(2) Four Assistant Health Officers with the qualifications of a Sub-Assistant Surgeon on Rs. 75 - 150 P. M. each.

(3) Four passed compounders to work as Health Inspectors on Rs. 40 - 2 - 60 P.M. each.

(4) One clerk for the office of the Public Health-Officer on Rs. 40 - 4 - 60 P.M. He must be at least a Matriculate with experience in office work.

Applications, which will be received up to the 24th January, 1925, should be addressed to the Chairman, District Board, Manbhum.

Preference will be given to those who are natives of, or domiciled in the Province of Bihar and Orissa.

E. O. LEE,
Chairman,

(3-1) District Board Manbhum.

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The Agent, Bengal and North Western Railway, is prepared to receive tenders up to noon of the 16th February 1925 for the supply of Miscellaneous Stores and Oils for twelve months ending the 31st March,

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3. The Agent does not bind himself to accept the lowest or any tender or to assign any reason for not doing so.

W. R. IZAT,
Lt. Col.,
Agent,

Bengal and North Western Railway.

Gorakhpur,

8th December 1924

Alt. (2-2)

NOTICE.

The Vivekananda Boys' Association of Ramkrishna Ashram will hold its annual reception and Athletic competitions on the 24th of January 1924.

Boys under 15 are eligible for competitions. They can recite any piece selected from the works of renowned Indian authors. Some of the items in the Athletic Competitions (sports) are open to all boys under fifteen. Other items are reserved for the boys of this Association.

Boys willing to compete are requested to see the undersigned in the Ashram between 4 and 5 P.M. any day, 15th of January 1925 being the last day of entry.

Entry Fee.

JNANESWARANANDA,
President

Sree Ramkrishna Ashram,
Moradpur, Patna.

(2-1)

EAST INDIAN RAILWAY. NOTICE.

The public are informed that on and from the 31st December, 1924 the present District office at Tundla will be closed and from that date all communications intended for this office should be addressed to the District Superintendent, Allahabad.

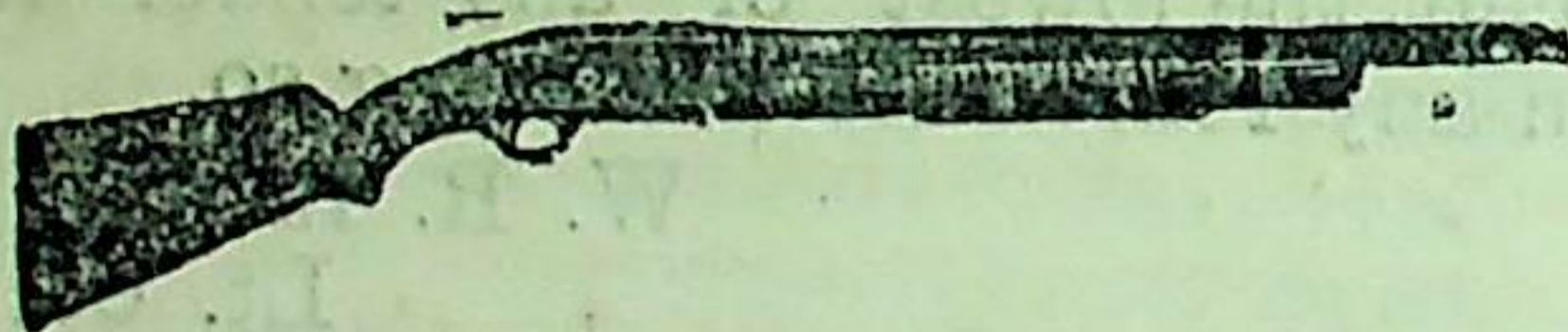
No. 237 } F. E. ROBERTSON,
Calcutta, } Actg. Genl. Traffic
24th Decr. 1924. } (2-1) Manager.

PATNA UNIVERSITY, PATNA.

Applications are invited for the post of the Registrar of the University which will be vacant after April 30, 1925. Applicants should be Graduates of position with experience of University affairs. The Registrar shall be a whole-time officer. The salary offered is Rs. 750/- per mensem, rising to Rs. 1000/- in five years by annual increments of Rs. 50/- with benefit of Provident Fund. Canvasing will be considered a disqualification for the post.

Applications with copies for testimonials should reach the Registrar, Patna University, Patna, on or before the 31st January, 1925.

R. SHAW,
(5-1 Nov.-2 Dec. Jan.-2.) Registrar,
Patna University



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1-5-25.

Prof. Ram Phal Lal.

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Extra fine	—	—	" 11/4.

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Flowery Orange Pekoe	@ 1/5	" "
Orange Pekoe	@ 1/3	" "
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Pekoe souchong	@ -/14/-	" "
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