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FRI.	3 10 17 24 31 ...	7 14 21 28 ...	5 12 19 26 ...	9 16 23 30 ...
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SUN.	1 8 15 22 29 ...	6 13 20 27 ...	3 10 17 24 ...	1 8 15 22 29 ...
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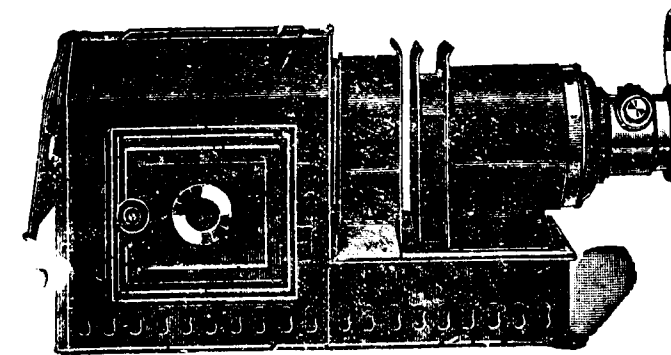
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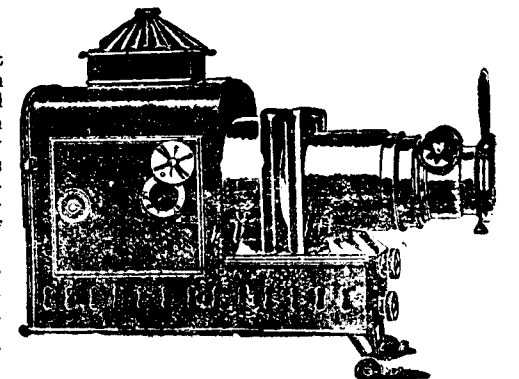
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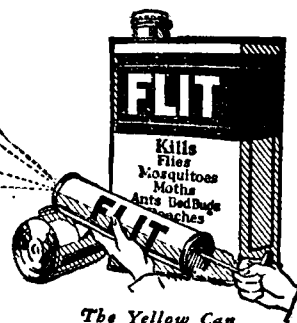
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EDITED BY MR. G. A. NATESAN. 865

Vol. XXX]

AUGUST 1929.

Democracy or Dictatorship?

DEMOCRACY TO-DAY

BY DR. C. DELISLE BURNS, M.A., D. LITT.,

London Editor, *International Journal of Ethics*.

IS the common man able to understand and to contribute to policy in public affairs? Or, must he be commanded for his good by superior persons?

The institutions of to-day are much more intricate than ever before. The issues, economic or political, are much more important; because a failure to deal with them may cause much more suffering than ever before. The banking system, for example, is less simple than it was in the days when Lombard bankers first did business in Lombard Street; the public health system is much more complicated than it was even fifty years ago; and the diplomacy of Governments may precipitate wars far more disastrous than the quarrels of medieval kings. But the competition of financial groups, which may affect diplomacy, is not easy to understand: the credit system is difficult to control and even public health organization needs special ability.

The common man, therefore, may be held to be naturally and inevitably quite incompetent for such difficult tasks as government; and the actual distresses of to-day may be explained by reference to mistakes made by voters or to the defects in the tastes of those who buy shoddy goods and prefer child-

ish amusements. The old faith in everybody, viewed from a distance and called "the people", is somewhat shaken. The abilities of the common man may not be such as to warrant a belief in the democratic ideal or to justify a policy formed under its influence.

It must be agreed, for the sake of a continuous argument, that the words used have a definite meaning; for the advocates as well as the opponents of democracy are often at cross purposes about words. Here, therefore, it will be assumed that by the common man is meant that part in each man, woman or child, which is blood and bone, which eats and sleeps and moves, occasionally works and plays, and is compelled, after some years of decreasing physical energy, to die. The proportion in each man which is thus "common" seems to differ in different cases and perhaps at different moments: but, in every case, the common part is large. Again, each man seems to have some special ability which distinguishes him from his fellows: but that ability is rooted in what is common; the nerve-tissues are set in the blood and bone. The whole man is not the common man, for in each there is some exceptional element of wisdom or folly; but no man is, in the main,

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either a genius or a fool. That is to say, every man is the common man; and the great majority who have in them little special ability are common men almost all over.

Further, a man who is a specialist in carpentry or in mathematics may be even less than a common man in politics or general culture, that is to say, the other part of him may be a fool. In most cases, however, the specialist in one sphere tends to be the common man in other spheres. And if one man writes a book and another reads it—both tests of endurance—the parts of each which are not writing or reading are similar to parts of dustmen and bankers and not therefore to be despised.

It should be noted that the "average man" and the "man in the street" are not other descriptions of the common man, but are phrases describing an entirely different group of facts. The average man is a mathematical norm, which is no man at all: and the man in the street is only the man one passes and does not know. The more sacred and less abusive language of tradition is also to be avoided for psychological reasons which will appear in the course of the argument; and therefore "the majority," the "men," "the people," "public opinion," the "general will"—all these must be regarded for the present as ghosts. They should perhaps remain in tombs; but, at any rate, they should not be allowed outside the graveyards of commentary upon dead authorities.

The problems to be dealt with here are not controversies of scholars but practical issues of contemporary social life. Not the meaning of words but the nature of certain facts is to be discussed, and the central fact on which the argument rests is that part of element in

actual men, that is in the writer or reader of this, which is called the common man. This is a psychological fact, a certain amount of bodily behaviour, some impulses or tendencies inherited and shared with many, some intelligence and some emotional reactions. The common man is socially adjusted by institution or customs: and he is taken here with all his habits in him. There is an actual difficulty in organising government, in producing or selling goods, and in spreading education. The question is whether the common man has any part to play in the solution of such difficulties—whether indeed the Nobodies count at all.

Again, the meaning of the phrase "the democratic ideal" must be decided, not by definition but by analysis of actual tendencies.

We are all of us old enough to know the worst, but some of us still hope for the best. We have been brought to this particular time and place partly by a long train of natural causes, partly by the acts, desires and fears of our ancestors and of ourselves in the past few years. It would be futile to cast the account now in order to discover whether the burdens we bear are too great to be outweighed by the benefits we receive. There are boots and bread available; and there is a sort of order and liberty. But none of us is the king or queen of fairy-tale, which we may have wished to be when we were very young; and many of us are so little what we should like to be that our best wisdom is to make the best of a bad job. Clearly, we must move. Either we drift on the current of natural forces or we control, at least in part, our own future: but it may be assumed that most men in Western Civilization are trying somehow to

make their own lives better in wealth or welfare.

Not how we came here or what we have, but where we are going to and what we may reasonably expect to get—that is the most interesting part of history; for time has not stopped and the history of the next ten years is more exciting, if less obvious, than the history of the past ten years. It would be worth while to discover, as far as we can, both what better situation is attainable and what are likely to be the best means of attaining it. But we cannot start from "scratch." We are already committed to a course; and our ideal as well as our method must therefore have reference to the tendencies already operative in our institutions.

If we survey the life of men to-day, it stands in contrast with ancient times and even with the life of a century ago. There are obvious differences. Aero-planes and wireless have carried further the transformation of social life which was begun by railways and telegraphs. But the mechanisms now available are less significant for our present purpose than the uses made of them. Not all these will have been good. No doubt, the social life which has been affected by the new mechanisms may be in some respects less excellent than some social life has been before: for, in spite of new power available, poverty is perhaps more oppressive than it was at some dates in the past, and war is more terrible. But whatever the balance of good or evil, clearly social life to-day is different in some important aspects from what it has been in the past.

Historical contrasts with Greek or Roman or Medieval times are not important for our present purpose. Even the contrast with the

last century before the industrial era, which has been many times described, may be omitted here. But there is a contrast within the experience of those now living, which is important for our own control of the future.

From that point of view, two general characteristics of our present social life are important: one is the extent to which a large proportion of the population in certain countries share in the benefits and have a say in the control of the situation; the other is the discontent with the result and criticism of the institutions through which this has been achieved. In a very loose sense of the word "democracy," these two characteristics may be described as the extension of democracy and the opposition to it. The democratic ideal is, therefore, used here to mean the emotional conception which has been at work in the extension of the franchise and the betterment of the conditions of life for all and sundry. There is actual experience on which the arguments for or against such an ideal can be based.

In the first place, a greater proportion of the population in certain countries share benefits and the control of policy. For example, the increase in the extent of political franchise is remarkable. It is not assumed for the moment either that a vote is of any value or that the results of an extended franchise are necessarily good. Those issues must be discussed later. All that is now asserted is that the desire for a vote has led to a very great number having one: that is to say, a great number are citizens and fewer are merely subjects in modern states. The most startling change is in the direct political power of women; for women now have the

political franchise in all European States of the Northern tradition, in the United States and the British Dominions. Again, political institutions of the representative kind have been introduced in all the new States founded since the War, in Germany and Austria and, within certain limits, in Russia.

The political franchise is only one sign of an increase in the numbers of those who have some "say" in policy or have some effectual claim to its benefits. Even in industry or economic life generally, and in spite of the survival of primitive methods of organisation, there is a less complete domination of large groups of men by a select few. The increase of trade unionism and of consumers' co-operative societies in most western countries, and even in Japan and China, is significant of the same tendency as is to be seen in politics. Large sections of industry are now organised definitely in reference to the desires of the manual workers in them; and large-scale production has made available for great numbers a certain supply of necessities and amenities.

Thirdly, within the last twenty or thirty years, general culture has been acquired by a large proportion of the population in those countries in which political and economic democracy has increased. This is in part due to State systems of education. More schools and more time at school for manual workers—these divide us altogether, not only from the classical and medieval, but even from the early industrial civilisation. And general culture is not due only to schooling. Communication has become easier, and available enjoyments more varied. The Press, the cinema and wireless, have spread a form of

general culture. They have spread it very thin perhaps, and the culture is in some aspects objectionable; but that involves another problem. Undeniably, a much greater proportion of the population has *some* culture.

The ideals implied in the action thus taken are often obscure and the theories on which policies have been based have, in some cases, been crude. But, in general terms, the characteristic features of social life, thus described, may be said to be due to the influence of the democratic ideal. Democracy in practice is the hypothesis that all men are equal which is used in order to discover who are the best.* It implies the irrelevance for public policy of distinctions due to birth or wealth, the removal of which clears the ground for important distinctions of ability, not necessarily superior and inferior ability, but ability to do one thing rather than another. Equality in the democratic ideal, therefore, means not the identical value of each with the other, but, first, the assumption in public policy that no man or group has inherited privileges and, secondly, the assertion that a man who is a good carpenter is an integral part of the community, no less than the man who is a good poet. But clearly in some advocacies of democracy, equality has meant that any man is good at any public function, which is nonsense; and demagogues have often used "equality" as an excuse for their mean suspicion of exceptional ability. The democratic ideal can easily be shown to be absurd, if such meanings are accepted. Similarly, liberty has been taken to mean that every fool should do what he thinks best; and the opponents of demo-

* This description is given by D. G. Ritchie.

cratic equality have sometimes advocated liberty as the right to avoid social responsibilities. But liberty in the democratic ideal means ability to grow to one's natural height, to develop one's abilities which can occur only in a social soil. And in this sense, not in the individualist sense, liberty is an aspect of the democratic ideal. But far the most fundamental characteristic of the democratic ideal is Fraternity. This means, not sentimentalism, but acting as if one's actions were part of a whole with the actions of other men, co-operating in a common enterprise. The ideal in this sense, is not fully operative: but it has been at work in the transformation of social life which has recently taken place.

A democratic society would be one in which the common man, that is to say, the greater part of most men and, indeed, the whole of most men in so far as they have no special competence in public policy, is used as a source of knowledge and a direct and original

contributor to action in the affairs of the State, industry and education. And such a society would also be one in which each man used his special competence, however limited, for the promotion of the good of all others in the community who are, in respect of that form of competence, common men. Such would be an ideal; but it is not proposed here to describe Utopia. No such society is likely to exist within the next ten years. Nor does the argument of this article lead to a philosophy of social life in general, although such a philosophy is implied. The immediate aim is to discover only what would be a situation better than the present in certain definite particulars. Such a situation would clearly not be permanent; but it is conceived as the next step. For that reason, the question arises whether the next step ought to be another step under the guidance of the democratic ideal already operative in certain communities.

(To be concluded in the next issue).

SANCTITY OF LAW

BY MR. T. R. VENKATARAMA SASTRI, C.I.E.

Ex-Advocate-General, Madras.

OF the two-fold task of the historian, the sifting and collection of facts and the propounding of their significance in the setting in which they occur, the former is comparatively simple and easy. It may, no doubt, be coloured and distorted by preconceived judgments in regard to the latter part of his task. At any rate, the broad facts of the history of Europe and America since the Roman times to the present may be said to be beyond any serious controversy. The general trend of these facts, in so far

as they bear on what is termed the "Sanctity of Law" is examined and expounded by the author,* as representing a continuous struggle of the European society to express itself in terms of Nationalism. Starting with the notion that law derives its sanctity from God—an idea which the Hindu and the Mahomedan systems of law still hold, Europe has struggled on within the last three centuries

* "Sanctity of Law" by John W. Burgess, Ph.D., J.U.D., LL.D. Published by Harper and Brothers, Publishers, New York & London. G. A. Natesan & Co., Rs. 9-6.

to the conception of the united will of society as its basis. This united will can serve as an efficient basis only if the society is organised as a nation, that is, with a certain geographical and economic unity. Racial unity may co exist, but according to the author, it is not so necessary; at any rate, it is wholly subordinate to the other two unities required. The struggle, involving, as all struggle does, the movement now forward, now backward, the apparent triumph of the idea, its instability and set-back and re-appearance in a new form but with a steady ever increasing forward push, is described in successive chapters dealing with well-defined periods of history in an admirable manner. Both the facts and their interpretation remind one of parallel phenomena in the legal as much as in the religious sphere in the history of India.

The last chapters relating to the European movements since the French Revolution are the most fascinating part of the book, full of material for reflection for the Indian Nationalist engaged in the political and social reformation of his country.

When the author comes to deal with the recent events, as indeed throughout the book, the author does not conceal his German sympathies. He sees no evidence of any sinister ambition urging to war on the part of Germany, and, on the other hand, finds ample evidence of the sinister desire on the part of Britain, in the published material of herself and her allies that the Central European Powers should be destroyed before their growing strength became a serious menace to the maintenance of British supremacy in the international world. According to the author,

throughout the history of the struggle of nationalism in Europe, Germany has promoted the cause of nationalism, and Britain has prevented it in the case of every other country with the obvious object of keeping the others comparatively weak and too busily engaged in their immediate surroundings to be a source of real danger to her imperial expansion and consolidation. The book is inspired by a desire to show how the "Balkanisation" of Europe is due to Great Britain's deeply-conceived Machiavellian project of self-aggrandisement by removing all serious rivals from the field.

The abstract thesis of the book—the progressive substitution of an internal for an external standard of judging of the sanctity of law—may be readily accepted as the exemplification in one sphere of a principle of much wider application. But the author's judgment as to the requirements of true nationalism will be assailed as being too theoretic and as taking too little account of the bearing of historic association or dissociation of territories and his particular judgments in regard to the European national groupings—that Belgium should merge in France, that Holland and Denmark and part of Switzerland should merge in Germany, that part of Switzerland should go with Italy, and that Poland has no right to independent existence—will admit of controversy. Some day, Europe may agree on the Balkan solution, with the active or passive assent of America, but no solution that suggests the ousting of the Turk from the European soil will be acceptable to the Asiatic countries. These differences really arise from a radical difference as to the true conception of nationalism itself.

THE DOLE SPIRIT

BY MR. G. H. GRUBB.

THERE is a new condition creeping into our mental and spiritual make-up. I cannot help feeling that already it has made great inroads upon us. And if we are not very careful and exacting, it will be soon too late to reject it. Like paralysis, it has been coming along, steadily but surely for some years now, until we are unconscious of its influence upon us in all directions. All we know is, it is with us. I am thinking and writing of doles. It started as a protection for others. We felt that if something very drastic were not done, we should be faced with a grave situation. That was true. There was no other way out of the serious situation; or at least it seemed so. And so doles were invented and they became a veritable part and parcel of our every-day life. Thus the habit had its inception. No one then imagined the enormous development that the dole would have. And, yet, there seemed no alternative. Provision had to be made for a condition in national life, and the dole appeared to statesmen as the only way out. The millennium seemed to have arrived, and every one was apparently happy and content. Especially those who were to benefit by it. But there were many thinkers who, recognizing the emergency, admitted that there was, indeed, a serious need for some far-reaching scheme to meet the pressing need of the moment. Where, however, would it stop? That was the thought which formed itself upon the philosopher. Might it not, he pondered, become a habit, not only for those who were to immediately benefit by it, but for those who at present spurned and derided it. Not that

they would ever participate in the dole, but they were fearful that its spirit might creep into the general life of the community as a whole.

I am not here dealing with the political aspect of the dole. That belongs to another kind of consideration. My object is to analyse the psychology of it, and its effect upon the nation; for unknown to ourselves, it is surely influencing our thought, our outlook upon life, our actions, politics and government; literature, art and life in general. This, I will admit, is a serious statement, but to the contemplative student of national and psychological tendencies, the influence of the dole is beginning to show that it has thrown its tentacles around many phases of life. It is not unwise reasoning to arrive at such a conclusion, for so all-embracing a thing as it is cannot exist without having its dire effect upon every one of us. The dole is something that has reached every possible corner of national life. Not a man or woman, young or old, but who knows of it, and in some way or another, comes into contact with it. It may not seem to affect them. At least, they think it doesn't. Yet, in some way, in some measure, minute or much, it does. Even the children are familiar with it. Whether we will admit it or not, it has undoubtedly crept into our thoughts. The dole has become a habit in so insidious a manner, that we have not been aware of it. It is ironic that the nation that accepted it, through its government, should now be sharing its influence in a way that was never expected. The damaging effect upon the workers (*sic*) of the

Nation has been far-reaching, and I cannot help seeing, in my study of the situation, that the national adverse result will never be entirely eliminated. In the few years that it has been operating, it has changed the whole mental outlook of the labouring class. Even the skilled artizan has felt its enervating effect. The attitude to life and work has undergone a complete revolution. Responsibility is passing away. Character is changing. The right to work has changed to the right to protection.

This dole spirit is colouring the minds of all other classes of people. There is no longer the same fine spirit of doing one's best in life, and taking a chance of the future. There seems to be a fierce desire to have that future fully secured. The old spirit of exploration has vanished. Time was when man and woman went out into the world, worked hard and long, and had faith in the right outcome of that industry and integrity. Thus there was a thrill in life. Nowadays, life is like washing one's hands and face continually in warm water. It is all so very pleasant. This feverish need for an assurance that we shall be all right to-morrow is sapping invention, initiative and exploration. We all seem prone to want our life to run in pleasant places. This is the basic factor of the dole. Originally, it was intended to save a man from economic disaster. Now it appears to be an encouragement to make little effort. So much has this become a factor in the national life, that the sense of work is being lost. This is the serious aspect of it. And it is this aspect that is weaving its deadening effect around all of us. It is making its way into our public life. The desire for future security is paramount in political parties. It is very pronounced in

the minds of the individual active politician. He will move heaven and earth, and not be too exacting at that, to hold his place. In the same way, we find this wish for security in the lesser positions of public life. Here then, we see the spirit of the dole, automatically making its way in directions that we would hardly have thought possible. There is no section of life that faces its fortune without the intense desire for a surety. Because of this, we are losing a wonderful sense of freedom. There is no happy going out and facing the future in hope and expectation. Fear of untoward happening has no part in the mind of the courageous. Security tends to cramp courage.

We may never overtake happiness if we want to take hostages by way of making sure of it. The burden of my regret at the dole spirit entering into the make-up of our every-day life, is that it stultifies effort and cramps intellectual investigation. If it, and the extreme desire for security, produces this state of mind, then indeed is the dole and all its ramifications going to be a curse instead of a blessing. I will admit that, at present, life in all its directions and manners, is not in the throes of disintegration, but I cannot help seeing the dole influence surely working its way into our general outlook. The tendency is to avoid the difficulty. The desire is for the least line of resistance. Here again is the dole spirit. Something that will give us the smallest possible trouble and the greatest possible ease and comfort, and in business-profit. It is entering into our commercial life. The sooner we brace ourselves to face life again in its real and rugged aspect, the better men we shall become. Ease of

body, ease of mind will leave us hopelessly emaciated, mentally, spiritually and physically.

It is the same in literature and art. There is a sense of enervation about both. There are but a few stalwarts in both. How can you expect anything else? People are not asking for a high enough standard. And so we are not, therefore, getting the fine things of genius with which past ages have provided us. One may not blame modern artists and authors too much. They know the demand: and the demand is met. And yet, peradventure, there may be here and there a strong enough personality that will resist this proneness to the unstable and unimportant. Many of our pictures are just expressions of the sentimental case of our intellectual directions. We like pretty things, and pleasing times. If these do not suit our mixed mind, then we turn to jazz or Stravinsky. And what for? Simply because we are in an unnatural restless state of mind, the condition of which is a turmoil of upheaval. It is the spirit of the dole spreading its unpleasant power in all of us. The majority prefer, in the case of literature, to have their novels, for instance, in the form of pleasant and purring stories, with a heap of colouring that produces a nauseating condition of the mind. If we do not care for this particular kind of story, we demand and get an extreme picture of sex-extravagance, providing mental and physical sensations which leave the reader in a state of discontent and disruption. Let us all take heed of the signs of the moment. There is still time to prevent the backward slide towards a condition that will undo us individually and collectively.

There is one aspect of the spirit of the dole that is making its way in another direction of life. It is the domestic. Some of us are getting too careless about our responsibilities. Where once we stood, in our domestic affairs with a bold front against the years that were before us, with a hoping for the best, a preparing for the worst, and a taking of what God would send us, it is a fashion nowadays, to try to make absolutely sure of the future, so that we shall be in comfort and swaddling clothes. Hence there is too much playing for safety. Safety first is all very well, but if overdone, we are likely to coddle ourselves too much. This abnormal desire to be sure of things does not make for a true harmony in the family life. It confines and cabins an otherwise exploring mind. It creates apathy and sluggishness. It tends to enervate us mentally and physically. Above all, that open attitude to all the eventualities of life recedes, and we become languid and weak. A nation that unconsciously comes to such a state individually must necessarily show the effects nationally. We lessen our independence and our ruggedness. The old pioneer spirit of marching out to the great unknown is almost a thing of the past. Ere we know it, a permanent sense of fear and apprehension will become an integral part of us. Slowly and nevertheless surely, we shall change from independence to reliance on others: we shall return to the primitive herd spirit, being incapable of standing alone against all comers and every kind of obstacles. This great empire of ours was, fortunately, accomplished before we knew anything about the dole spirit. I often wonder how much of it would have been ours to-day if we had established a dole a hundred and fifty years ago.

Mussalman Culture & Religion

BY MR. AHMAD SHIAFI

THE ejection of King Amanullah from Afghanistan has once again riveted the attention of the Mussalmans on the problem of the relations between their culture and their religion. It is being asked whether, and if so, to what extent, any change in culture is likely to modify the tenets of Islam.

Every religion has had the effect of evolving a distinctive culture and civilisation of its own among its votaries. The culture of the Mussalmans all over the world is, in its origin, Arab, and this explains to a great extent the homogeneity of the Islamic world. The Arab taint, however, has not prevented Islamic culture from being coloured by autochthonous cultures and from being modified by territorial civilizations wherever these were virile enough to withstand its impact and had elements of native superiority which the Mussalmans could not but recognise and adopt. The converts to Islam brought into the fold their old habits of thought and modes of living and were wisely enough not compelled to break away wholly from their inborn manners and inherited conventions where these did not conflict with the main principles of Islam. As a result of these reactions on Islam, the strain of its Arab culture was, in Persia, appreciably tinged by Persian character, and, in China, considerably modified by the hoary Chinese civilisation. In Spain and in Northern Africa, it retained its original character. In Egypt, it wholly supplanted the effete civilisation of the Egyptians, that is, as much of it as had survived the Roman and Christian invasions. In India, to-day, Mussalmans do not hesitate to admit that they are Indians, though the assi-

milation with other races in the country is not as complete as it has been in China.

A fierce onslaught on Islamic civilization and culture was delivered by the Greek philosophy. Plato, so to speak, shattered the complaisance of the Moslem divines, and it may be said to their credit that they weathered the storm bravely and recovered from the shock none the worse for the conflict. But the controversy that raged round the main items of Plato's philosophy has left indelible marks on the philosophy of the Mussalmans with the result that their culture since then has never been the same as it was before. The literalists of Islam met the passivism of Plato by emphasizing the Islamic doctrine of fatalism. Fatalism is a hard word to use for *tawwakal* which literally means reliance upon God. It is illustrated by a tradition of the Prophet. At the end of a journey, an Arab let loose his camel in the desert, saying that he hoped to find him next morning by the help of God. The Prophet, on hearing it, exclaimed that before he should place reliance on God, he should tie the foreleg of the camel. The fatalism of Islam is no more than dedication of all power, energy and capacity of a man to God. To place oneself absolutely in His hands, to leave the result of all one's endeavours to Him, is the essence of the Islamic doctrine of fatalism. How differently has this been conceived since it has been allowed to be coloured by the Greek philosophy. Such is the fascination of the idea of passivism on the human mind that the original conception of the doctrine of Islamic fatalism seems to have been smothered under the accretions adopted

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from its more passive rival, and some Muslim scholars have opined that the decline of the Mussalmans may be traced to this psychological change in their otherwise more vigorous outlook on life. Of course, other factors as well have operated to hasten the fall, but this is not the place to mention them.

The impact of the West on Islam has been no less fierce, and, according to some who constitute a small but influential section of Mussalmans, its results have been no less disastrous. The issues, in this instance, have been confused by the political ascendancy of the Western nations. A certain amount of plausibility has been assumed for the argument that it is due to the inherent superiority of their culture that the nations of the West have been able to subdue the peoples of the East. I need not advance arguments and adduce facts to prove that the culture and civilisation of the West is not as much Christian as it might have been. It is more materialistic than spiritual. It has more respect for Mammon and machine than for man and his Maker. Its outlook on life is entirely different from that of Asiatic civilisations. The menace to Islam, therefore, is not from its Christian elements which Islam has met before, but from the power that has been unreservedly placed at the disposal of its sinister components. The dual is not fair to the politically weak. While Islam could pick and choose and adopt and assimilate many elements from the civilisations of the East without injury to its system and with benefit to itself, it finds that it has to approach the civilisation of the West in an entirely different manner. The ways of the West have to be Islamised—if I am permitted to use this word—

before the Mussalmans can safely make use of them and it is in this process of Islamization that our chief difficulties have occurred. Negation of God is negation of Islam. In the brief compass of these few words is epitomized the entire range of rocks and shoals ahead. Yet there is no room for despair. The best of the Mussalmans hope that the virtues of the Western culture can be safely blended with the Islamic civilisation, but before this can be done, the things of the West shall have to be divested of some of their present-day characteristics. Not a few, who have been dazzled by the success of the material civilisation of the West, have tried to adopt it wholesale, and in their attempt to hide their inability to adopt their newly-found trappings to suit their spiritual armour, have euphemistically called the process as the Modernization of Islam. Now, apart from the desirability of re-interpreting Islam in the light of the needs of the present-day life, it may be safely said that Islam in its essence is as much modern to-day as it was when it was proclaimed by the Prophet thirteen hundred years ago, and its culture and civilisation was evolved by the Mussalmans in following his footsteps. The stubborn fact of its modernity has been tested in countries like India where the sheer pressure of civil law courts has compelled Mussalmans to range upto the modern concepts of civil life. We have not been forced to create new sanctions. All that has been found sufficient for our purposes and adequate for our needs is to give formal legal shape to what already existed in our law, which is as much formed by human intellect as it has been derived from theocratic origin. This seemingly small aspect of the affair is

significant inasmuch as it shows that the foundations on which the Islamic culture has been broadbased and its civilisation has been reared, rest on the firm rock of all that is eternal in humanity and as long as the pristine spirit is left unsullied, no danger is apprehended from any source whatever.

In India, several attempts have been made to re-interpret Islam to show that in adopting the ways of the West or accepting the mode of thought, the Mussalmans do not remain the less Mussalmans. The most notable of these attempts was made by Sir Sayed Ahmad Khan, the founder of the Aligarh movement. He realised that the mere adoption of the outward symbols of the West will not make Mussalmans *qua* Mussalmans better Mussalmans. He, therefore, emphasized that, in modernizing themselves, they should not break away from the sheet anchor of the original concept of Islam. He devoted his attention mainly to changes in social customs and manners, and to achieve his object, he dedicated himself to the prorogation of Western education along with and not divested from the religious education so dear to a Mussalman. His methods achieved marked success, but the results have unfortunately fallen short of expectations.

Attempts have not been wanting to re-state the religious aspect of Islam to demonstrate its modernity. The notable of these in recent years is that made of Mirza Ghulam Ahmad of Qadian in the Punjab, but as he claimed divine guidance, hence infallibility, in his interpretations of the Quran, a religious controversy of a bitter personal character has raged round his teachings which has discounted the value of his endeavours considerably.

Enough has been said to show that the action of the Afghans, in refusing to put to the test of the culture of the West their present Islamic culture, does not prove that the purity of Islam will be sullied if the Mussalmans will adopt what is adoptable from the West without surrendering the principles of religion, nor has it decided the issue of the conflict once for all. Perhaps, the zeal of the reformer has provoked reaction, but this is the voice of wisdom gained after the event : or perhaps, the insistence on forcing the pace among women-folk has exasperated the men, who were naturally suspicious of what they had not experienced and tested before. All speculations of this nature are idle at this stage as the sword of Amir Habibullah has cut the gordian knot and left it to some one else to take up the work, perhaps in a modified form, left unfinished by King Amanullah.



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E Sept. '29.

A SCOURGE

THE THIRD PARTY IN TRAFFIC IN VICE

BY MR. F. E. JAMES

ONE of the most important tasks of the League of Nations is the collection of information from its members in regard to various phases of national activity. This collection of data is specially important in matters of social welfare. The Committee on Traffic in Women and Children has recently issued two reports on subjects which at present are of great interest to social workers in India. One deals with the laws and penalties relating to *souteneurs*, and the other deals with the system of licensed houses for prostitution. These subjects are important because the *souteneur* is the third party, and as such, is often the moving force in traffic among women and children; while the system of licenses is a system of State recognition and control of prostitution.

The profession of *souteneur* is as old as that of the prostitute. The term (which is French) is used to mean "one who lives wholly or partly on the immoral earnings of others." This definition is restricted or extended in some countries. For example, it is suggested in certain countries that the *souteneur* must "habitually" live on the immoral earnings of others; in some other countries, he must do so "knowingly." In Germany and Canada, if a person is proved to live with, or to be habitually in the company of prostitutes, and to have no visible means of livelihood, he is deemed to be living wholly or in part on the earnings of prostitution. In some countries, the definition of a *souteneur* is not precise; in Belgium, it is determined by judicial practice. In Italy, the position is the same,

and the law concerning public safety deals with "habitual exploiters of women."

It is important that the definition of the offence should be as clear and comprehensive as possible, for the *souteneur* is a rather special type of procurer. He makes his livelihood by exploiting the prostitutes under his control and directing and influencing their actions. Every *souteneur* is a procurer, but every procurer is not necessarily a *souteneur*. Procurers are bad enough, but the *souteneur* is the most objectionable of all.

A procurer is not covered in India by the Indian Penal Code, though most of the provinces have legislation which deals more or less comprehensively with the offence of procuring for immoral purposes. Some provinces, however, restrict the law concerning the *souteneur* to men. This is the case also in Germany, Canada and Latvia; it is not the case in Austria, Great Britain, Poland, Czechoslovakia or France, where the term applies to both sexes. It is indeed very important to realise that the *souteneur*, and indeed the procurer also, is not necessarily a man. In India, particularly in the larger centres, women are engaged in these activities, and some of them are the most successful. The law relating therefore to procurers and *souteneurs* should apply to both sexes.

Penalties for the offence of being a *souteneur* or a procurer vary very considerably in different countries. In Germany, a *souteneur* may be sentenced to any term of imprisonment of not less than one month; in Denmark to any term not exceeding two years; in

Canada and Poland, not exceeding ten years; and in Great Britain, not exceeding two years. A few countries give a fine in addition to imprisonment, and in most countries there is provision for the expulsion of aliens who are guilty of the offence. In Great Britain and Canada, whipping is inflicted in the case of a second offence, although no whipping is inflicted on a woman. In India, the tendency is to treat the procurer and the souteneur much more generously than he or she deserves. There should not be any other alternative to imprisonment, and in the case of men, there should be whipping for a second offence. There cannot be any more despicable crime than that of getting a livelihood wholly or in part by the degradation of young women and girls.

The system of licensing is one that has been advocated by various police officials in India from time to time. It is interesting to notice that in reply to a questionnaire of the League of Nations, 28 countries stated that they had no system of licensed houses and 19 countries reported that they had. Among those that have not are:—All the British Dominions, Cuba, Czechoslovakia, Finland, Norway, the United States, Switzerland, Sweden and Poland. Three of these countries have retained a system of registration of prostitutes. Many countries have stated in their report that since they abolished the licensed-house system, the number of souteneurs has diminished, venereal disease has declined, and the number of prostitutes had considerably dwindled. Among the countries which have a system of licensed houses are Austria, Belgium, Egypt, France, Italy, Japan, Siam and Spain. Japan maintains the system because it has been

in existence for centuries, and its sudden suppression would, in its Government's opinion, have serious repercussions on the social life of the country. Belgium reports that opinion is steadily gaining ground that the system of official regulation which was originally adopted as a health measure, has failed in its purpose. Egypt is gradually reducing the number of licensed houses. Some of these countries have elaborate regulations for guaranteeing the freedom and liberty of the women inmates of licensed houses. How far these regulations are effective, it is difficult to say, but it has been proved that the virtual slavery which often exists in brothels is very difficult to deal with by legislation. Eight countries consider that international traffic in women is definitely encouraged by the system of licensed houses. Most countries keep an open mind on this subject, only Italy, Japan and Siam stating that such international traffic does not exist.

India does not possess the licensed house system. In some of its great cities, however, there are large areas practically given over to prostitution. In Bombay, there is the Grant Road area; in Calcutta, there are the Chitpore and Watgunj areas. These areas are tolerated; *i.e.*, they and each house are known to the authorities, and while there is no official, yet there is a certain amount of unofficial control. It is not State regulation, but State acquiescence. The houses are not licensed, they are tolerated. If they were licensed, at least they could be inspected regularly, both medically and from a police point of view. Being "tolerated" however, they are not inspected medically, and they are more or less secure in their tenure. This is not a tenable

position. There are, no doubt, administrative difficulties in the way of their abolition. But there is no question that segregation, whether recognised or not, tends to increase the spread of vice. It enables vice to be organised on a tremendous scale and to acquire great vested interests. No one who has had anything to do with social work in any great city in India, can fail to realise that behind these tolerated areas, these congested streets of vice, there are financial interests which often thwart the endeavours of reformers and Government alike.

These, then, are two ways which, if adopted, would help to suppress the traffic in vice which is rampant in many of India's cities, more than anything else. The first is to strike, and strike hard, at the procurers and the souteneurs. They will resist, for they too are organised; but uniform legislation throughout India, awakened public opinion and strong executive action could exterminate these parasites in a short time. Emphasis must be laid upon uniform legislation throughout India, for only by uniform action can these people be driven either to give up their baneful occupation or to clear out of the country altogether. And the second is to abolish the tolerated area. Bombay has contemplated legislation which provides for the closing down of the famous tolerated area in the city in three years' time. The same step ought to be taken in Madras, in Calcutta and possibly in other cities. For what is happening already? Faced with the possible closing of the tolerated area in Bombay, it is reported that some procurers and prostitutes are already transferring their activities to Calcutta. This is bound to happen when one province lags

behind another. To deal effectively with the evil of commercialised prostitution, there must be advance all along the line. The main object of the work of the League of Nations Committee on Traffic in Women and Children is to bring about co-operation and some measure of uniformity of policy in the fight against the third party, the exploiter, and the procurer. If that is necessary in the international sphere, how necessary is it in India, between the various provinces and Indian States. A short time ago, it was discovered that girls from Kashmir were being "procured" for the Bombay market; and it has been shown by a recent court case that women from Nepal are "procured" for the Calcutta market. The need for common action is obvious. Bombay promises to give a splendid lead; but the splendour of that lead will be greatly diminished if it results in increased activities in the vice areas of Calcutta and Madras!

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The Indian States: Their Constitution

BY MR. D. B. NAIK, B.A., LL.B.

RELATIONSHIP BETWEEN THE PARAMOUNT POWER AND THE INDIAN STATES

THE Indian States, it is universally recognized, are *sui generis*, there being no parallel to their position elsewhere either at the present moment or in the past. The Butler Committee say that they fall outside both international and ordinary municipal law, and are governed by rules which form a very special part of the constitutional law of the Empire and by a body of convention and usage not quite like anything in the world. According to the Committee, the relationship between the Paramount Power and the States is founded on treaties, engagements and sanads supplemented by usage and sufferance and by decisions of the Government of India and the Secretary of State embodied in political practice. The Committee agree that the treaties, engagements and sanads are of continuing and binding force as between the States which made them and the Crown. The Committee hold that usage also has shaped the relationship between the Paramount Power and the States from the earliest times, almost in some cases, from the date of the treaties themselves. Usage and sufferance, they add, have operated to determine questions on which the treaties, engagements and sanads are silent and have been a constant factor in the interpretation of these treaties, engagements and sanads. There are two main directions in which they pointed out, usage and sufferance have operated:— (1) in supplying the place of a treaty, engagement and sanad in favour of the States where none exists and (2) in consolidating the

position of the Crown as Paramount Power. On the other hand, the States challenge the validity of any usages which is not founded on consent. But the fact remains that they have to submit to its operation, and the submission is an existing fact. The treaties, engagements and sanads and the pronouncements of the Government of India and of the Secretary of State embodying political practice lay down rules which are enforced, and thus constitute the present "constitutional law" of the States in the proper sense of that term. The Butler Committee have further made it clear that the Crown has actually performed, through its agents, acts considered necessary for imperial purposes, for the good government of India as a whole, the good government of individual States, the suppression of barbarous practices, the saving of human life, and for dealing with cases in which Rulers have proved unfit for their position. The formulae on which those acts are justified may be termed the "conventions" of the constitution or, as an eminent jurist has put it, "constitutional majority."

THE TREATIES

The treaties between the British Government and the States constitute the terms agreed to by them after mature deliberation and reduced to writing to prevent misunderstandings and agreements as well as to prevent their encroachment beyond the spheres of action secured to them thereby. The relationship between the parties derives its existence from those treaties, which thus constitute the constitution for them. The treaties divide the sovereign power of the States between the

Paramount Power and the States, and thus define their respective spheres of action and indicate the limitations upon their authority. The governing object of the treaties thus was to furnish a clear test that the action which is within the authority justified by it is valid, but invalid or unconstitutional if it goes beyond the limits of such authority. The treaties may, therefore, be well likened to the compact of a federal State from which it derives its constitution. To an Indian State, its solemn treaty constitutes the "supreme law" by which to judge the validity of the acts performed by it or the Paramount Power in the course of their mutual dealings. The doctrine of the supremacy and sanctity of the treaties is as dear to every Indian Prince as that of the supremacy of the constitution to an American. Successive British Sovereigns too have affirmed the validity of the treaties and their continuing and binding force, on which the Butler Committee also have set their final seal of agreement. And yet eminent jurists have recognized that the action of the British Government has worn down the treaties below their face value. This result has been due to a certain extent to the difficulty which even trained lawyers in England experience in following out to its legitimate consequences the doctrine of the supremacy of a written constitution, which is so familiar to an American but not to an Englishman. The difficulty of the latter arises from the fact that under the English constitution, no principle is recognized which bears any real resemblance to the doctrine that any written constitution constitutes the "supreme law". It is further due to an Englishman's domination by the fundamental dogma

of English constitutional law about the absolute despotism of the King in Parliament. The result has been that as time went on, terms of the old treaties had to be interpreted, and new conditions had to be dealt with. No impartial machinery for the interpretation of the terms was, however, set up and the necessity of obtaining the consent of the States to the arrangements dealing with the new conditions was also overlooked—the Rulers' consent was not even sought. There has thus sprung up through an arbitrary process a body of convention and usage which is not supported by the agreement of the States. It is attacked by the Princes as unconstitutional encroachment going beyond the authority given by the treaties. But the British Government claim it as a part of the constitutional law of the States. Ordinarily, the issue would be settled by the convention of despotism of the King in Parliament under the British constitution. But, as has been rightly observed by the Butler Committee, there is no parallel to the position of the States. If, therefore, it is revealed, as it is, that the action of the Paramount power in any cases has been unilateral, contrary to the terms of its compact and founded upon an unjustifiable assumption of power it will require revision. The constitutional law governing the relationship of the Indian States to the British Crown is thus in an unsettled state except so far as the treaties go.

THE CONVENTIONAL LAW OF THE STATES

The conventions of a constitution consist of understandings, habits, maxims or precepts which, though not law themselves, constitute the "morality" of the constitution and regulate the conduct of the several

members of the sovereign power. These conventions or understandings vary from generation to generation, almost from year to year. Some of these have guided the officers of the British Government and have been held by them to be superior to the treaties themselves. It is, therefore, essential to see what the conventional element in the constitution of the Indian States is. The following are a few examples of the conventions which belong to the Code which seems to have governed the officers of the British Government:

(1) The final control and direction of the affairs of the Indian States rests with the British Government whose supremacy is absolute and can override the terms of the treaties.

(2) The welfare of the Indian States is generally safe in the hands of the Government of India, and there is practically no need for Parliament to exercise control over the Government in regard to the States, though Parliament may interfere with the control of the Government of India on rare occasions including those of political exigencies.

(3) The entire Government system in India is one indivisible whole, in which the Government of India have a complete control and authority over the whole country, are responsible to Parliament for the welfare of the people of the whole of India to a larger extent than the Government in England is for that of the people in that country, are distinctly charged with the duty of framing policies and inspiring reforms for the whole of India including the States and supervising the administration of the entire country, and are entitled to play the role of benevolent despotism, which is good to the States.

(4) Considerations of efficiency should have preference over other considerations in the Government of the country.

(5) The Indian Rulers acknowledge the suzerainty of the Sovereign of England.

(6) The relation between the Government of India and the States is one of union and co-operation between them.

(7) In their dealings with the States, the Government of India and the Political Department owe to their conscience a duty, which may override the wishes of the Rulers.

(8) Flagrant misgovernment in the States must be prevented or arrested by timely exercise of intervention.

(9) Intervention is necessary for imperial purposes, for the good government of India as a whole, the good government of individual States and grounds of humanity; it is also necessary when there is a wide-spread popular demand in the States for a change in the form of its government.

(10) The transition of the relationship of the Indian States from an international to an imperial basis has done more good than harm to the interests of the States. The Paramount Power should represent the States in international affairs.

(11) Some pressure on the States is necessary for their progress and for securing the interests of India as a whole.

(12) The Paramount Power must intervene to carry out those functions of government, which a State cannot properly perform itself on account of its small size.

SANCTION FOR THE CONVENTIONS

The vital question about conventions is what is the underlying sanction for them.

The most important of these conventions are the absolute supremacy of the Paramount Power and its right to exercise its power arbitrarily even in derogation of the terms of the treaties of the States. There can hardly be any question that the deference of the States to these conventions was originally generated and confirmed by their dread of offending the authorities of the British Government. According to the States, the conventions are not supported by anything beyond or in addition to this dread—something like the force of the law, the breach of which would put an end to the maintenance of their integrity or to the continuance and strengthening of the tie between them and the British Crown on which, at all times, they rely and will rely through the generations to come. It is difficult for the States to see that their preservation and the preservation of their relations with the British Crown are not possible except by the use on the part of the British

Government of coercive force in violation of their treaties. In fact, even the Butler Committee welcome the development that the Paramount Power has already lost and should continue to lose any arbitrary character in full and open discussion between the Princes and the Political Department. After all, it cannot be denied that the essential principle is that the treaties are merely the product of the deliberately expressed will of the Parliament. Deference to the treaties is therefore deference to the supremacy of the Parliament. To respect the terms of the treaties is to respect the wishes of the British nation. Its true effect would be to leave the power and prestige of the British Government untouched and yet to command the acquiescence of the States; on the basis of this sanction can be built an enduring superstructure of constitutional law for the relationship between the British Crown and the States, which will be to the lasting good of both.

POETS, GIVE EAR

BY MR. J. C. MOLONY, I.C.S., (Retired).

HOW far is a poet, even an acknowledged poet, bound to write intelligibly, to be correct in his use of technicalities, to make his images clear and his metaphors logical, to rhyme correctly, and to use words in their natural significations?

I am a devoted student and admirer of Browning's *Sordello*, (I fear that few now share this taste with me,) and I think that the obscurity of the poem has been absurdly exaggerated. But a passage which begins

I mused thus on a ruined palace step

and ends

And you shall hear *Sordello's* story told
at the close of the third book "has me beat
to a frazzle". I have read it many times, and
I have tried reading it backwards. Either
way, it is beyond my comprehension.

Sordello may be now unread; but everyone
with any note of music in his soul, knows *A
Toccata of Galuppi*. An English critic, per-
haps the greatest living critic of English
poetry, in my hearing, poured scorn on the
poem for the line,

These lesser thirds so plaintive, sixths diminished,
sigh on sigh.

"Browning", he said, "was a good bit

of pretentious charlatan: there is no such interval in music as a "diminished sixth". I protested feebly that on a keyboard (Galuppi was seated "stately at the clavichord") a diminished sixth might be the equivalent of an augmented fifth. I merely involved myself in the common condemnation, and was advised not to talk of things which I did not understand.

If Browning cracked the ice, his wife went through it with a crash. Somewhere, she has written of a piano, and of one who knows no touch to tune its counterpoint.

The poet who writes of the counterpoint of a piano recalls the electrical expert who advised a client that his amperes needed cleaning. Sometimes, I fancy that Mrs. Browning must have been, musically, a bit of a trial to her husband. It is recorded that once as "dear darling Robert" finished a dreamy improvisation on the piano, his wife besought him to continue, "for Pen," (their little son) "is coming with his drum, and it will be so nice for him to play with you."

There is no more beautiful love poem in the English language than Meredith's *Love in the Valley*. But what coherent image do the first four lines call up?

Under yonder beech tree single on the greensward,
Couched with her arms behind her golden head,
Knees and tresses folded to ripple and slip idly,
Lies my young love sleeping in the shade.

If she was sleeping with her arms behind her head, her hair—even when women did wear hair—could not fold over her knees. Women then "braided", "plaited", or even "did" their hair; but they did not "fold" it. And how can anyone's knees, in whatever attitude he or she may be, "ripple and slip idly"?

Blake's *Jerusalem* set to music was broadcasted as a national thanksgiving at the con-

clusion of the general strike. The first eight lines are exquisite, and, save that the last three words of the next three lines are obvious padding, there is no fault to find with the outburst:

Bring me my bow of burnished gold,
Bring me my arrows of desire,
Bring me my spear—O! clouds unfold—
Bring me my chariot of fire.

But whither is the metaphor tending? The lines which follow are—

I will not cease from mental strife,
Nor shall my sword sleep in my hand,
Till I have built Jerusalem,
In England's green and pleasant land.

Bow, arrows, spear, sword, cannot be used, either literally or metaphorically, wherewith to build a city. And it would be extremely difficult to use, or even carry, all these arms at once!

Browning, it is said, "on a bet", made an *impromptu* poem which contained rhymes to "Ecclefechan" and "rhinoceros." Unfortunately, the poem is not found in his "Collected Works." But the rhymes can scarcely have been more amazing than some which Mrs. Browning perpetrated in deadly seriousness. In *Wine of Cyprus*, she rhymes "Hellas" with "tell us," and "Ida" with "brushed aside, A." Yet the rhyming atrocity that lingers longest in my memory was perpetrated by a poet with a well-nigh faultless ear. In the first and last stanzas of *St. Paul*, Frederick Myers rhymes "Christ" with "sufficed."

It is the use of modern, (very modern), poets to transfer adjectives from one art to another. Their birds sing "greenly." This poetic practice recalls to me the pronouncement of the great Mr. Esme Amarinth (*The Green Carnation*): "music varies in colour from the sombre brown of the Gregorian chant to the violet magenta of the Salvation Army hymn".

FALSTAFF

BY PROF. P. G. SAHASRANAMA IYER, M.A.

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FROM the very beginning of the Chronicle play, the admission of comedy among serious historical matter was quite common in England. The comic characters were introduced to relieve and lighten the seriousness of the Chronicles. They found a place in those portions of the Chronicle plays where there was scope for the introduction of the humours of the tavern and the comedy of low life in London. Such interludes of farce exist in *The Famous Victories of Henry V.* Shakespeare converted the interludes into connected scenes of comedy and transformed clowns into humorous and realistic figures who have come to occupy a permanent place in the world of literature. In the creation of Falstaff, Shakespeare reaches the high-water-mark of comedy.

Speaking to the Lord Chief Justice, Falstaff says: "My Lord, I was born about three of the clock in the afternoon with a white head and something of a round belly." He is "Jack Falstaff with my familiars, John with my brothers and sisters, and Sir John with all Europe." When acting the part of Prince Hal, Falstaff describes himself as follows: "A goodly portly man, in faith, and a corpulent, of a cheerful look, a pleasing eye, and a most noble carriage." "Sweet Jack Falstaff, kind Jack Falstaff, true Jack Falstaff, valiant Jack Falstaff, and therefore more valiant, being as he is, old Jack Falstaff."

Falstaff may be described with reference to three of his outstanding characteristics.

1. Falstaff is himself a comic genius who is fully conscious of the comedy he creates.

"I am not only witty in myself but the cause that wit is in other men," says Falstaff. When Falstaff seriously claims that on the night of the Gadshill robbery, a hundred men attacked him and his three friends, and, when, in his description of the encounter, the two rogues in

buckram swell up to 4, then to 7, then to 9, and then to 11, with a supplementary three misbegotten knaves in Kendal green, it should be remembered that Falstaff fully knew that no one would believe him, and that he was humorously exaggerating things for the sake of revelling in his own sense of fun and ministering to that of the Prince. A man of Falstaff's intelligence would not utter these gross and palpable lies with the serious intention to deceive. He has absolutely no idea of vindicating himself or the slightest thought of being believed. A clue to this is found in the speech of Falstaff where he tells us that he would make Hal roar with laughter when he will ridicule Justice Shallow's ways before the Prince:

"I will devise matter enough out of this Shallow to keep Prince Henry in continual laughter.....O, it is much that a lie with a slight oath and a jest with a sad brow will do with a fellow that never had the ache in his shoulders."

Again, Falstaff is certainly not in earnest when he said to the Chief Justice regarding Mrs. Quickly: "She says up and down the town that her eldest son is like you." He constantly speaks of himself as a young man in spite of his white beard and three score years. He tells the Chief Justice: "You that are old consider not the capacities of us that are young". He exclaims to the travellers when he robs them of their money:

"What! ye Knaves, young men must live".

He tells Prince Hal that Hal has misled him.

"Thou hast done much harm upon me, Hal.....

Before I knew thee, Hal, I knew nothing; now am I, if a man would speak truly, little better than one of the wicked. I must give over this life, and I will give it over." He attributes his huge bulk to his repentance: "A plague of sighing and grief! it blows a man up like a bladder." His explanation for his voice being cracked is equally entertain-

ing: "For my voice, I have lost it with hallowing and singing of anthems." In every one of the examples given above, Falstaff is quite conscious that his lies are so gross and palpable, his exaggerations so monstrous and incredible, that all are bound to laugh at them. If only Maurice Morgan had realised this, all the ingenuity and skill which he has exhibited in proving that Falstaff is no coward, could have been made use of in a better cause.

II *Falstaff has mercurial versatility, intellectual agility, light-heartedness and power of enjoyment.*

Falstaff's explanation of this may not be very conclusive, but it must be admitted that he is not far wrong in attributing his intellectual alertness to drinking large potations of alcoholic liquor. "A good sherris sack hath a two-fold operation in it. It ascends me into the brain; dries me there all the foolish and dull and crudy vapours which environ it; makes it apprehensive, quick, forgetive, full of nimble, fiery, and delectable shapes; which, delivered over to the voice, the tongue, which is the birth, becomes excellent wit. The second property of your excellent sherris is, the warming of the blood.....valour comes of sherris".

His unbounded elasticity of mind breaks out when his riotous imagination prompts him to impersonate the king in a comedy, *extempore*, making the arm-chair his throne, the leaden dagger his sceptre, and clapping a cushion on his head for a crown, and mimicking with stilted pomposity and ridiculous affectation of pathos, the reproachful father and king.

"Harry, I do not only marvel where thou spendest thy time, but also how thou art accompanied: for though the 'camomile, the more it is trodden on, the faster it grows, yet youth the more it is wasted, the sooner it wears.If then thou be son to me, here lies the point; why, being son to me, art thou so pointed at? Shall the blessed sun of heaven prove a

micler and eat blackberries? a question not to be asked. Shall the son of England prove a thief and take purses?, a question to be asked.For, Harry, now I do not speak to thee in drink but in tears, not in pleasure but in passion, not in words only but in woes also."

Again, his brilliant verbal retorts and his memorable utterances are a result of his agile brain. When the Chief Justice solemnly wishes "God send the prince a better companion!", Falstaff flashes forth his reply: "God send the companion a better prince". He lays down his principle in enlisting recruits: "(O, give me the spare men, and spare me the great ones" When the hostess tells the Prince that Falstaff slanders him saying that the prince owes him a thousand pound, Hal asks Falstaff: "Sirrah, do I owe you a thousand pound?", and Falstaff readily answers "A thousand pound, Hal! a million: thy love is worth a million: thou owest me thy love".

His resourcefulness is such that he wriggles out of any difficult situation in which he finds himself. When confronted with the question how he happened to see that the three misbegotten knaves (who attacked him from behind) were dressed in Kendal green on a night so dark that he could not see his own hand, and when both Hal and Poinc urse him to give his reason, he wriggles out saying: "What, upon compulsion! 'Zounds, an I were at the strappado, or all the racks in the world, I would not tell you on compulsion. Give you a reason on compulsion! if reasons were as plentiful as blackberries, I would give no man a reason upon compulsion, I." Prince Hal tells Falstaff how he and Poinc dressed in buckram surprised Falstaff and his friends when they were sharing the booty. Falstaff has been giving them a cock-and-bull story of his encountering a goodly number of men in buckram who attacked him. He is now on his defence. He tells the Prince: "I knew ye as well as he that made you. Why, hear

you, my masters; was it for me to kill the heir-apparent? Should I turn upon the true prince? Why, thou knowest I am as valiant as Hercules: but beware instinct; the lion will not touch the true prince. Instinct is a great matter; I was now a coward on instinct." The hostess tells Prince Hal: "He called you Jack, and said he would cudgel you." Falstaff appeals to Bardolph to deny this, but Bardolph only confirms the words of the hostess. Falstaff admits that he said he would cudgel the Prince if he said that his ring was copper. The Prince repeats: "I say, it is copper: darest thou be as good as thy word now?" Falstaff escapes out of this quandary with the words: "Why, Hal, thou knowest, as thou art but *man*, I dare: but as thou art *prince*, I fear thee as I fear the roaring of the lion's whelp." Falstaff has been speaking ill of Hal to Doll Tearsheet and Mrs. Quickly. This has been overheard by Hal and Poinc in the disguise of tapsters in leathern jerkins and aprons. They now taunt him with his having abused Hal. Falstaff tells Poinc: "I dispraised him before the wicked, that the wicked might not fall in love with him; in which doing, I have done the part of a careful friend, and a true subject."

Is it not incredible then that a man of so much resourcefulness should have been at his wit's end in the *Merry Wives of Windsor*? He writes identical letters to Mrs. Ford and Mrs. Page. He is not able to pierce through the disguise of Master Brook. He consents to go into the buck-basket in the midst of foul and stinking linen to be thrown into the Thames. He gets caught a second time in the same house. He wears the gown and muffler of the fat woman of Brainford and submits himself to being beaten into all the colours of the rainbow. Next he assumes the disguise of Herne, the Hunter, with a buck's head and horns, believes in the existence of fairies, and allows himself to be pinched 'and

scorched by them. Falstaff is thus "baffled, duped, treated like dirty linen, beaten, burnt, pinched, mocked, insulted, and worst of all, is made repentant and didactic." Only one conclusion is possible, that the Falstaff of the *Merry Wives* is a totally different person from the Falstaff of the English History plays.

III. *Falstaff is morally indefensible.*

He is a liar, a sensualist, a coward, a cruel and dangerous ruffian. He is a misleader of youth; he is a drunkard. "If I had a thousand sons, the first humane principle I would teach them should be, to forswear thin potations, and to addict themselves to sack." He frequents brothels. He had sworn to marry Mrs. Quickly and make her Lady Falstaff. He had induced the poor woman to lend him money and had eaten her up. He lives a scandalous life with Doll Tearsheet to whom he says: "Sit on my knee, Doll", "Kiss me, Doll." He sends letters to "Mistress Ursula whom I have weekly sworn to marry since I perceived the first white hair on my chin." He misuses the king's press damnably, receiving bribes from the strong and stalwart and exempting them from military service. The soldiers whom he enlists in the army are pitiful rascals, veritable scarecrows, food for powder. He speaks disparagingly of honour: "Can honour set to a leg? no: or an arm? no: or take away the grief of a wound? no. Honour has no skill in surgery then? no. What is honour? a word". Seeing the dead body of Sir Walter Blunt, Falstaff says: "I like not such grinning honour as Sir Walter hath". He deliberately resolves to cheat Justice Shallow: "I'll make him a philosopher's two stones to me: if the young dace be a bait for the old pike, I see no reason in the law of nature but I may snap at him". When he learns from Pistol that Henry IV is dead and Prince Hal has become king, he tells Shallow: "Choose what office thou wilt in the land, it is thine", "Let us take any man's

horses; the laws of England are at my commandment. Blessed are they that have been my friends; and woe to my Lord Chief Justice". Thus in every way, Falstaff is a danger to well-ordered society.

How is it then that we like and even love Falstaff? One source of this fascination which Falstaff exercises on us is because "in him we unconsciously see the image of all mankind as a creature of divine intelligence tied to a belly that has to be fed. We see in Falstaff quick resource in a heavy person; miraculously deft wit and a spirit unquenchable in clay that would have cumbered and thwarted a less vital being. Falstaff is the image of our triumph as an angel over our body of the beast". (John Palmer: Comedy, *Arts and Craft Series*).

Another reason why we admire Falstaff is that which Prof. Bradley has expounded: Falstaff rises superior to everything serious. He is the enemy of whatever is grave, respectable and moral. These restrain his freedom and impose limits and obligations on him. He refuses to regard them as serious. He refuses even to recognise their existence. How else are we to explain his utter disregard of danger when the Sheriff has come to arrest him and he snores away behind the arras quite unconcerned? While under his spell, we do not consider the graver issues of life. We deny that life is real, that life is earnest. Falstaff is a character almost purely humorous who treats everything humorously. He is no subject for moral judgment. This is why the rejection of Falstaff by Henry V fails to satisfy us. Here Shakespeare tries to make us look at Falstaff in a serious light. His rejection is artistically indefensible. It is no wonder that his associates say: "The King hath run bad humours on the knight"; "His heart is fractured and corroborate." Falstaff babbles of green fields and makes a finer end and goes away "as it had been any Christom child." We are assured by

Mrs. Quickly that he is not in hell: "he's in Arthur's bosom, if ever man went to Arthur's bosom." Max Beerbohm in his essay on *Laughter* suggests that, instead of making Falstaff take his rejection seriously, Shakespeare should have brought about the end of Falstaff differently. Falstaff should have been made to look upon Henry V's sermon administered to him as a huge joke and to end his life in a wild, boisterous and uproarious guffaw of laughter.

MY BIRD

BY

MEREDITH STARR

I have snared my bird in a net,

My beautiful golden bird.

With tears my pillow is wet:

Such songs I have never heard.

And although my heart is breaking,

I will not let him go,

Now he is mine for the taking:—

I love him, love him so.

I will build him a golden cage

And feed him on millet and rice;

In vain shall he sorrow and rage;

I will tempt him with sugar and spice.

And when he is quite, quite tame,

One day I will let him go:

But he'll come when I cry his name;

He will love me, love me so,

MODERN MECHANISM

BY MR. K. C. VEERARAGHAVA AYYAR, M.A.

THE marvels of modern mechanism are yet to be. In recent times, all machines are getting nearer perfection in all the aspects of their refinement. Nice adjustment of parts and smooth working have given rise to a precision of observations which had not been dreamt of before. Ideas which were considered chimerical are all proving to be within the range of practical politics.

The distant stars have been surveyed and the minutest bacteria have been unfolded. Modern mechanism has created many needs of our life and has brought luxuries to the door of the poor. To take a few examples, Aluminium, the silver made from clay, was a chemical curiosity in 1845; in 1855, it sold at Rs. 900/- per lb and to-day it sells at about 8 annas per lb. The price of cabling from London to New York a few years ago was £20/- for a message of 20 words and £1/- for each additional word of average 5 letters. But now it is nine pence a word. Puck's idea of covering the world in a few minutes has been put to practice. Indeed, space and time are being literally annihilated. Nay, more, space-time has been synthesised and the old three dimensional conceptions are yielding place to the new poly-dimensional ones and the organo-mechanism of the human intellect has, with the help of the realistic material evidence, gravitated to the absolute Monism of our ancient land. Invention is thus adding to the complexity and perplexity of our existence and is simultaneously leading to the unravelling of the mystery of the universe.

The latest marvel of the modern mechanism is to be television. We have had telegraphs

and telephones. The connecting wires have been dispensed with and the vibrations of the ether waves are giving us radio-grams and radio-phones. We have had talkies and movies. We can enjoy the music of the past and hear the distant MacDonald talk to his constituency. We desire to witness from Madras the scene of Secretary Hoover being installed as the President of the United States at Washington and listen to his address at the same time—that is the problem: the latter half has been fairly solved and the former half is engaging at present the attention of the inventors of America and other countries.

Foremost among these inventors is Mr. C. F. Jenkins of Washington who has spent 30 years of his life in inventions of this kind and has had four hundred patents to his credit. He hopes to transmit, in the immediate future, pictures of "theatrical performances, out-door-games, inaugural ceremonies and even grand opera with full vocal accompaniments."

What broadcasting was in 1920, television is now in 1929. But the development in the latter case is faster. Only in 1913, the first moving shadows were sent across space by Mr. Jenkins. In five years, a complete playlet had been broadcasted. Voices were heard and faces were seen by Pacific coast experimenters from Schenectady, 2,300 miles distant. This was done through radio, and so radio-vision also has come to stay.

There are two ways of producing television. One is to imitate Nature directly and the other is to develop the idea implied in one of school-boys' past times. * * * The first was tried nearly a quarter of a century back. We are

aware that the lens of our eyes forms an image on the retina which consists of a mosaic of light sensitive cells. Each cell is connected by a nerve fibre to the brain where any image of the object is formed and known. Similarly, scientists have got photo-electric cells which will give a minute current when light shines on them. This, when amplified, will light a lamp. If we have hundreds of these cells and if a lens forms an image of a scene on these, which may be called the photo-electric retina, then the corresponding lamps will be lighted and a picture will be formed. But this was not practicable as it required a huge number of cells and of wires, and, in consequence, the old method has been abandoned.

The new method is based on the principle of one of the pastimes of a schoolboy. Every one of us as a boy would have tried to make an exact impression of the image in a Rupee coin on paper. One can easily try again. Lay a paper on a coin and rub a soft pencil on the paper. When the coin has been completely covered, the long and short lines make up a picture reproducing the image on the coin. What happens is this :—The pencil traces a series of parallel lines. When it comes to a high-spot on the coin, some of the graphite is rubbed off on to the paper, while, in the low spots, the pencil passes over lightly and leaves no impression.

In television, a pencil of light takes the place of the one of graphite. A single photo-electric cell is used ; the separate parts of an image are picked up in rapid succession with this cell which is connected with a single light source. In this method, only one set of wires, one photo-electric cell and one light are needed.

First, a powerful light shines on a disc, around the edge of which is a spiral row of holes. A lens forms an image of one hole at a time on the object—a face, a scene, etc.,—which is to be transmitted. When the disc turns, a spot of light travels across the object, and when the next hole comes into position, another spot of light moves across the object just below the first. This is repeated 48 times, and thus 48 lines of light cover the object. The disc is thus rotated ten times a second. The persistence of vision in our eyes by which we continue to see things for about a tenth of a second after it has disappeared, enables us to see a continuous picture, if it is repeated at least ten times a second. These are reflected back to a photo-electric cell where a small current is produced in proportion to the light and darkness of the object. The resulting current is amplified and carried, by wire or wireless, to the receiving set. Here a neon-tube is lighted by the amplified current and a spiral-hole disc is turning in synchronism with the transmitter one and reveals a part of the object then lighted. Such is television produced by the new method.

There are still many defects in the receiving set to be overcome. A spiral row of lenses, instead of a spiral row of holes and a lens, has been substituted for the better. The neon-lamp has been replaced by an incandescent lamp. This will make the image one thousand times brighter. At first, Jenkins had only a band of ten Kilo-cycles for transmission, but the Radio-commission has now permitted him to use a band of 100 Kilo-cycles. It is considered that three types of service may be necessary ; one for cities, a second for suburban and rural lookers-in and the third for distant lands. Each type will require its own band of wave-lengths. Ere long, radio-vision will invade many homes and bring in, with synchronised sound, everything that the drama can afford, that the debating stage can provide and that the motion-picture has given to humanity.

SRINIVASA RAMANUJAN

INTRODUCTION

REVIEWING the works of Srinivasa Ramanujan—the famous Mathematical



PROF. RAMANUJAN, F.R.S.

genius—the LONDON TIMES truly observed that “there is something peculiarly sad in the spectacle of genius dying young, dying with the first sweets of recognition and success tasted, but before the full realisation of the powers that lie latent within”. Such indeed was Ramanujan, who, in his all too brief life, typified “young Lycidas”, who “hath not left his peer.” We are familiar with the names of youthful geniuses cut off in the prime of life before the full tide of accomplishment. Chatterton and Keats and Shelley leap up before our minds as stars of unfulfilled renown in the world of letters. And in

Science, it was left for Ramanujan before the age of 27 to develop theories of which Prof. Hardy could write :

It is sufficiently marvellous that he should have even dreamt of problems such as these, problems which it has taken the finest mathematicians of Europe a hundred years to solve, and of which the solution is incomplete to the present day.

EARLY STRUGGLES

Ramanujan was born in December 1887 at Erode in Southern India, and was educated at the Town High School, Kumbakonam. He came of a Brahmin family in poor circumstances, his father and grandfather having served as petty accountants to cloth merchants. His mother was the daughter of a bailiff in a local court of justice. Hence he practically owed nothing to heredity so far as his aptitude for mathematics was concerned. At school, he was observed to be remarkably quiet and meditative while the subtle mathematical problems with which he was wrestling had hardly any meaning to those around him. His parents as well as his school-fellows were utterly innocent of them to—a circumstance to which his biographer^a to draw pointed attention. Here is a man, they^{ant} say, “who rises out of obscurity with extraordinary gifts and struggles to evolve himself and shines out like a self-luminous body.”

AN UNCONSCIOUS GENIUS

It is said that genius is unconscious and that Ramanujan was absolutely unconscious of his genius. This unconsciousness was perhaps the distinguishing feature of his life, coupled with unassuming simplicity of manners. His natural reserve and his mental pre-occupations deterred him from expressing himself on matters concerning his private

life : and but for the labours of his patrons, we could have known nothing of the circumstances of his life or his great achievements. In what may be called the Memorial edition* of Ramanujan's works published by the Cambridge University Press in 1928, there appeared for the first time some intimate biographical and appreciative notices by three mathematicians of repute—Dewan Bahadur Ramachandra Row, Mr. P. V. Seshu Ayyar and Mr. G. H. Hardy, F.R.S. It is to these that we owe not only the discovery of Ramanujan himself but also the details of his extraordinary life : and we make no apology for drawing copiously from their biographical notices.

AN INFANT PRODIGY

When quite a boy at school, we are told, he displayed great curiosity concerning Mathematics, but his amazing powers were not discovered until a far more advanced student lent him Loney's Trigonometry. At twelve, to the astonishment of his teachers, he was able to do every problem in the book unaided. Three years later, he borrowed Carr's *Synopsis of Pure Mathematics*, and Ramanujan "went ranging with delight through the new world thus opened to him." He worked problems in sleep, and he himself believed that his patron goddess, Namagiri, inspired him in his dreams. At the age of seventeen, he won a scholarship at the Government College, Kumbakonam, but he lost it "owing to weakness in English." In fact, he did not care for any subject other than Mathematics, and this, coupled with the need for eking out a liveli-

hood, cut short his College career. At nineteen, he attempted in vain to enter the University and thereupon continued his mathematical researches in private for three years.

THE DISCOVERY OF RAMANUJAN

Those were hard days for him, troubled as he was by "chill penury": and he sought a temporary job in a far-away mofussil station. But it never repressed his noble rage. It was at this time that he luckily came in contact with men who were destined to play a striking part in the subsequent career of this mathematical genius. We must now quote from Mr. Ramachandra Rao's dramatic account of the first interview with Ramanujan :

Several years ago, a nephew of mine, perfectly innocent of mathematical knowledge, said to me: "Uncle, I have a visitor who talks of mathematics; I do not understand him; can you see if there is anything in his talk?" And in the plenitude of my mathematical wisdom, I condescended to permit Ramanujan to walk into my presence. A short, uncouth figure, stout, unshaved, not overclean, with one conspicuous feature—shining eyes—walked in with a frayed note-book under his arm. He was miserably poor. He had run away from Kumbakonam to get leisure in Madras to pursue his studies. He never craved for any distinction. He wanted leisure, in other words, that simple food should be provided for him without exertion on his part and that he should be allowed to dream on.

He opened this book and began to explain some of his discoveries. I saw quite at once that there was something out of the way; but my knowledge did not permit me to judge whether he talked sense or nonsense. Suspending judgment, I asked him to come over again, and he did. And then he had gauged my ignorance and showed me some of his simpler results. These transcended existing books, and I had no doubt that he was a remarkable man. Then, step by step, he led me to elliptic integrals and hyper-geometric series, and at last his theory of divergent series not yet announced to the world, converted me. I asked him what he wanted. He said he wanted a pittance to live on so that he might pursue his studies.

Thereupon, Mr. Ramachandra Rao, who was then in Nellore, sent Ramanujan to Madras and induced Sir Francis Spring, the Chairman of the Port Trust, to take an interest in him. He rightly held that it would be cruel to let such a genius waste itself in a suburban office. About this time, Dr. G. T.

Walker, F.R.S., Director-General of Observatories, Simla, and formerly Fellow of Trinity College, Cambridge, happened to visit Madras, and Sir F. Spring took the opportunity to bring some of Ramanujan's works to Dr. Walker's notice. As a result, Dr. Walker addressed, on the 26th February, 1913, the following letter to the Registrar of the University of Madras :—

I have the honour to draw your attention to the case of S. Ramanujan, a clerk in the Accounts Department of the Madras Port Trust. I have not seen him, but was yesterday shown some of his works in the presence of Sir Francis Spring. He is, I am told, 22 years of age, and the character of the work that I saw impressed me as comparable in originality with that of a mathematical Fellow in Cambridge College. It was perfectly clear to me that the University would be justified in enabling S. Ramanujan for a few years at least to spend the whole of his time on Mathematics, without any anxiety as to livelihood.

This brought him a scholarship of Rs. 75 per month from the University—an award which left him free to pursue his natural inclinations without the bother of labouring for bread. It was then on the suggestion of Mr. Seshu Aiyar and others that Ramanujan began to correspond with Mr. G. H. Hardy, then Fellow of the Trinity College, Cambridge. The first letter which is dated 16th January 1913 contained the following passages :

I had no university education, but I have undergone the ordinary school course. After leaving school, I have been employing the spare time at my disposal to work at Mathematics.....I have made a special investigation of divergent series.....Very recently, I came across a tract published by you, styled "Orders of Infinity" in page 36 of which, I find a statement that no definite expression has yet been found for the number of prime numbers less than any given number. I have found an expression which very nearly approximates to the real number, the error being negligible. I would request you to go through the enclosed papers. Being poor, if you are convinced that there is anything of value, I would like to have my theorems published.....

Ramanujan was so weak in English that Hardy doubts if he could have penned the letter himself. Doubtless, he was aided in his compositions by his two distinguished friends in

Madras. But the papers that he had sent to Mr. Hardy, which were his own, contained the enunciations of a hundred or more mathematical theorems, all of sufficient interest to merit the esteem of a Cambridge mathematician. Mr. Hardy was struck by the extraordinary nature of the solutions that Ramanujan had adumbrated, and his reply was couched in terms of sympathy and encouragement. Ramanujan followed it up with a second letter on the 27th February 1913:

I have found a friend in you who views my labours sympathetically. This is already some encouragement to me to proceed. To preserve my brains, I want food, and this is now my first consideration. Any sympathetic letter from you will be helpful to me here to get a scholarship.....

In the meanwhile, Mr. Hardy was already negotiating with the authorities in London and with the students' Advisory Committee in Madras to provide for Ramanujan the benefits of a Cambridge education. But Ramanujan would not go owing to caste prejudices. This was a great disappointment to Mr. Hardy as he felt that Ramanujan only needed a touch of modern culture and up-to-dateness to his mathematical equipment to enable him to contribute his due share to the advancement of mathematical knowledge.

In the meanwhile, relieved of the drudgery of the clerical post and of the need for labouring for daily bread, Ramanujan employed his ample leisure in furthering his mathematical researches, and from 1st May 1913, he was able to devote himself exclusively to mathematics. And in accordance with the conditions of the scholarship, he submitted to the Board of Studies three quarterly reports on his researches on the 5th August 1913, 7th November 1913 and 9th March 1914.

* Published by the munificence of the University of Madras, the Royal Society of London and Trinity College, Cambridge, each of which bodies has contributed a share towards the expenses of printing.

CAMBRIDGE DAYS

Early in 1914, Mr. E. H. Neville, M.A., Fellow of the Trinity College, Cambridge, came to India to deliver a course of lectures in Madras. Mr. Hardy had instructed Mr. Neville to see Ramanujan and persuade him to go to Cambridge. Ramanujan himself by this time had come to realise the need for Cambridge education to complete his studies, and he consented. Mr. Neville thereupon sent a memorandum to the authorities of the University of Madras on the 28th January 1914. It ran as follows:—

The discovery of the genius of S. Ramanujan of Madras promises to be the most interesting of events of our time in the mathematical world. . . . The importance of securing to Ramanujan a training in the requirements of modern methods and a contact with men who know what ranges of ideas have been explored and what have not, cannot be over-estimated.

I see no reason to doubt that Ramanujan himself will fully respond to the stimulus which contact with Western mathematicians of the highest class will afford him. In that case, his name will become one of the greatest in the history of Mathematics, and the University and the City of Madras will be proud to have assisted in his passage from obscurity to fame.

With a further scholarship from the University of £250 a year tenable for two years in England, Ramanujan sailed for England on the 17th March 1914 and was admitted to the University College, Cambridge, which supplemented his scholarship by an award of £60. Here, under the guidance of Mr. Hardy and Mr. Littlewood, he developed rapidly. On the 11th November, 1915, Mr. Hardy wrote to the Registrar of the Madras University:—

Ramanujan has been much handicapped by the War. Mr. Littlewood, who would naturally have shared his teaching with me, has been away, and one teacher is not enough for so fertile a pupil. . . . He is beyond question the best Indian mathematician of modern times. . . . He will be always rather eccentric in his choice of subjects and methods of dealing with them. . . . But of his extraordinary gifts there can be no question. In some ways, he is the most remarkable mathematician I have ever known.

But the climate of England to which he was a stranger and what was thought his eccentric diet began to tell on his health. And

he contracted an incurable disease (tuberculosis) for which he was placed in a nursing home. In those days of submarine warfare, it was not safe to risk a sea voyage, and Ramanujan continued to try different sanatoria in England until the autumn of 1918, when he showed decided symptoms of improvement.

A FELLOW OF THE ROYAL SOCIETY

Meanwhile, the world of Science was apprised of the great mathematical researches of Ramanujan, and on the 28th February 1918, in his 31st year, he was elected a Fellow of the Royal Society—the first Indian to obtain that distinction.

Stimulated by this, he resumed work, in spite of ill health, and some of his most beautiful theorems, it is said, were discovered about this time. On the 13th October of the same year, he was elected a Fellow of the Trinity College, Cambridge—a prize fellowship worth about £250 a year with no duties or conditions. In announcing this election, Mr. Hardy wrote to the Registrar of the University of Madras:—

He will return to India with a scientific standing and reputation such as no Indian has enjoyed before, and I am confident that India will regard him as the treasure he is.

RETURN TO INDIA AND DEATH

Ramanujan left England soon after, landing in Bombay on the 27th March 1919. His health at the time was precarious, and arrangements were made for careful nursing. But it was all of no avail and he succumbed on the 26th April 1920 at Chetput in Madras.

HIS CONTRIBUTIONS TO MATHEMATICS

Of Ramanujan's mathematical achievements, it is difficult to write, for they were highly technical. His papers include "a large number of mathematical formulae involving infinite series, integrals, continued fractions and also

results in the theory of numbers." These give a clear indication of the peculiarity of Ramanujan's mathematical thought, which had an individuality all its own.

While by sheer force of inspiration, he scaled the heights of science his methods of proof were somewhat antiquated.

The limitations of his knowledge were as startling as its profundity. Here was a man who could work out modular equations, and theorems of complex multiplication, to orders unheard of, whose mastery of continued fractions was, on the formal side at any rate, beyond that of any mathematician in the world, who had found for himself the functional equation of the Zeta-function, and the dominant terms of many of the most famous problems in the analytic theory of numbers; and he had never heard of a doubly periodic function or of Cauchy's Theorem, and had indeed, but the vaguest idea of what a function of a complex variable was. His ideas as to what constituted a mathematical proof were of the most shadowy description. All his results, new or old, right or wrong, had been arrived at by a process of mingled argument, intuition, and induction, of which he was entirely unable to give any coherent account.

But these drawbacks tended to disappear after the Cambridge course, and, under the genial influence of Prof. Hardy, he acquired in a couple of years "a fair knowledge of the theory of functions and the analytic theory on numbers", and his writings began to take distinctly fruitful directions.

The writer of these pages has no pretensions to a knowledge of the technics of Ramanujan's wonderful researches, and he must content himself, therefore, with drawing largely on the observations of "A Professor of Mathematics" who has given some indications of the subject matter of the more important papers of Ramanujan.

The paper on "Modular Equations and Approximations to π " contains a series of remarkable algebraic approximations to π , the ratio of the circumference to the diameter of a circle. Several of Ramanujan's results had been anticipated by Hermite and Kronecker, but apart from these, Ramanujan gives many new formulae. Prof. Mordell gives an interesting historical account of the subject-matter of this paper in Appendix I, which contains also several other important notes on Ramanujan's papers likely to be of great use to future investigators. The paper on "Highly Composite Numbers" is the first long

memoir that Ramanujan published on the theory of numbers, and it is a very characteristic piece of work. The idea of highly composite numbers—numbers, which, in some ways, may be regarded as the exact opposite of primes—is entirely new, and the skill with which Ramanujan investigates their properties by purely elementary methods is very remarkable. This paper and his later papers on partitions give an idea of his love of numbers for their own sake, a quality which evoked the remark (quoted by Prof. Hardy) that "every positive integer was one of his personal friends." Ramanujan's work on highly composite numbers stands somewhat apart from the main current of research in the analytic theory of numbers; but there is one place where it is likely to be of capital importance. The idea of superior highly composite numbers, which he introduces in the latter part of the paper, has a close relation to the determination of the maximum order of the number of divisors of a number, and this relation in its turn depends on the hypothesis of Riemann concerning the zeros of the Zeta-function. The next papers to which attention may be called are those entitled "On Certain Arithmetical Functions," "On Certain Trigonometrical Sums and their applications in the Theory of Numbers" and a few short notes on partitions and modular relations. These constitute Ramanujan's masterpieces, and contain the fullest expression of those characteristics, which were peculiarly his.

The tribute which Prof. Hardy pays to these qualities is worth quoting:

"It was his insight into algebraical formulae, transformations of infinite series and so forth that was most amazing. On this side most certainly, I have never met his equal, and I can compare him only with Euler or Jacobi. He worked, far more than the majority of modern mathematicians, by induction from numerical examples; all of his congruence properties of partitions, for example, were discovered in this way. But with his memory, his patience and his power of calculation, he combined a power of generalisation, a feeling for form, and a capacity for rapid modification of his hypothesis, that were often really startling and made him, in his own peculiar field, without a rival in his day".

Professors of Mathematics have drawn attention to the influence of Ramanujan's writings apart from the sheer inspiration of his work. But what is of striking importance is that he was profoundly original. "It is often said" writes Mr. Hardy,

that it is much more difficult now for a mathematician to be original than it was in the great days when the foundations of modern analysis were laid; and no doubt in a measure it is true. Opinions may differ as to the importance of Ramanujan's work, the kind of standard by which it should be judged, and the influence which it is likely to have on the mathematics of the future. It has not the simplicity and the inevitableness of the very greatest work; it would be greater if it were less strange. One gift it has which no one can deny, profound and invincible originality.

RAMANUJAN, THE MAN & HIS CHARACTER

Those who have known Ramanujan intimately bear witness to the fact that he was utterly devoid of any vanity or assumption. In a letter of date 26th November 1918, *i.e.*, after Ramanujan had been honoured by being elected a Fellow of the Royal Society and a Fellow of Trinity, Mr. Hardy wrote :—

His natural simplicity has never been affected in the least by his success; indeed all that is wanted is to get him to realise that he is really a success.

Mr. Hardy tells us that Ramanujan had very little interest outside Mathematics, and he could hardly distinguish good from bad art.

On his return from England, we are told, he was very thin, pale and emaciated.

But his intellect was never dimmed, and till about four days before he died, he was engaged in work. All his work on "Mock Theta functions" of which only rough indications survive, was done on his death-bed.

Ramanujan had definite religious views. He was tenacious in his orthodoxy. He observed the caste rules with a punctiliousness most unusual among Indians in England: "but his religion was a matter of observance but not of intellectual conviction."

He believed in the existence of a Supreme Being and in the attainment of Godhood by men by proper methods of service and realisation of oneness with the Deity. He had settled convictions about the problem of life and after, even the certain approach of death did not unsettle his faculties or spirits.

THE LOTUS

BY MR. CYRIL MODAK

Sweet lotus, that like some lone princess bends
A glance upon your own reflection wan,
In wondering gloom, that all that now attends
On grace too lovely for the stars to scan
Is but a bunch of weeds, ...
Your petals flash, the steeds
Of Dawn pause ere they pass, ... more wise than man!
Too soon do you unfold your virgin soul
To flame-tipped arrows of a sunrise new,
Your soul which should have been a fragile bowl
Meet only for God's delicate cooling dew,
Dew that would turn to wine
Within your soul divine,
O ivory lotus on the waters blue!
On pain-wings joy doth hover in your gaze,
As on a leaf you seem to kneel in prayer;
The moon showers from her window wreaths of praise
On you, my tender, slender Lotus fair! ...
Must your poet live afar
Lest mortal touch should mar
Your flowery comeliness beyond compare?

Russia After the Revolution

RUSSIA is one of the most misunderstood of countries in the world. Conflicting reports have flooded the British press regarding the policy and aims of the Soviet Government. The Russians themselves have been misinterpreted by interested parties, particularly since the Great Revolution of 1917. That terrible experiment set the world at defiance and we can easily understand how against odds the leaders of the Revolution have stuck to their guns.

The ruthlessness with which they have carried out their programme and their utter disregard of the opinions of neighbouring countries have naturally reacted on the Soviet, which has even ventured to carry the campaign into the enemies' camp. Thus has developed a ceaseless warfare between the Soviet and the Powers championing the old world order. British statesmen of the more conservative hue have not hesitated to provoke an open rupture with the Soviet.

But opinion in either countries has considerably changed and is veering round a more rational settlement. That the outstanding differences in principle and method could ever be reconciled so soon is out of the question; for the differences are clear cut and there is no half-way house between capitalism and communism. In the long run, each will absorb much of the other—in principle as in method. But for the present, each ought to be left free to pursue its own ends and the methods of either might be regulated by reason and the exigencies of practical statesmanship. Thus one of the first acts of the Labour Government on its attaining power was to take steps for the resumption of diplomatic relations with Russia in accordance with public opinion. It is very gratifying to see that, in this attempt, the press, except, of course the avowedly yellow press, is in favour of such resumption of negotiations. In the following pages, we record the views of three writers in

three well-known magazines, writers who view the situation with dispassionate interest.

Dr. Dillon, who writes in the CONTEMPORARY REVIEW, has a right to be heard; for he is an old authority on the subject like Mr. Stephen Graham. He had seen Russia in the pre-revolutionary days and has now visited it again. Though the Soviet Government had confiscated everything he possessed, that fact has in no way entered into his calculations, in his resume of the present-day Russia. And he gives a glowing account of the rapid strides that Russia has made since the Revolution, and rightly in consequence of the Revolution. His picture of life in the great cities like Leningrad and Moscow is interesting. He draws a sharp contrast between Tsarist times and to-day:

The scenes in the streets were calculated to awaken my curiosity and hold my attention. The compact crowd that literally choked the side-walks were not the pedestrians with whom I had been familiar. The individual types were wholly different. Nowhere in the foreground for instance, was the young, dreamy, listless truth-seekers of Tsarist times to be discerned. All the men and women, aye, and the very children, who were forging ahead to-day, were brimful of life, enterprising instinct with animation, veritable incarnations of self-consciousness in all its forms.

Divided into groups, each individual attired in decent, unpretentious garments, many of them carrying satchels, portfolios, or well-thumbed volumes, they chatter earnestly of sociology, foreign politics, natural sciences, of France, England, and Germany aloud, without heeding what was going on beside them. At many street-corners, there were newspaper stands at which one could purchase Russian and German dailies, reviews and books, and many were the hawkers of tobacco, cigarettes and other semi-necessaries.

It gave him undiluted pleasure to watch the finer specimens of robust manhood and womanhood visibly thirsting for action "as they marched blithely forward with sure tread and over-weening exuberance, heedless of those whom they encountered on their route." Thus he found a new people who have emerged from the struggle, the survivors of the fittest "types of the proletariat triumphant whose only nationality is fidelity to Marx and the citizenship of the world."

Indeed, the vastness of the upheaval effected by the Revolution can hardly be realised by outsiders:

What happened in October, 1917, was not merely the substitution of one form of government for another, or of one set of institutions for another. It was a sweeping organic change in every branch of life, public and private, in the reciprocal relations of persons and social groups, in law, in ethics, in education, social aims, land-tenure and in the people's outlook upon life and death.

Indeed, the Russians of the old type have disappeared. The unified laws for one and all have been to a considerable extent abolished, and each republic has now not only its own language but its own legislation from which, however, certain subjects are excluded:

Centralisation is beneficially modified by local self-government. Everywhere, people are thinking, working, combining, making scientific discoveries and industrial inventions. If one could obtain a bird's-eye view of the numerous activities of the citizens of the Soviet republics, one would hardly trust the evidence of one's senses. Nothing like it, nothing approaching it in variety, intensity, tenacity of purpose has ever yet been witnessed. Revolutionary endeavour is melting obstacles and fusing heterogeneous elements into one great people—not indeed a nation in the old-world meaning, but a strong people cemented by quasi-religious enthusiasm.

Dr. Dillon concludes that the Bolsheviks have accomplished much of what they aimed at and more than seemed attainable by any human organization under the adverse conditions that faced them. If Dr. Dillon illustrates the progress of modern Russia from the conditions of the urban people, a writer in the *ROUND TABLE* confirms this by his experience of rural Russia. He points to the awakening of the Muzhik as a sure indication of the great strides that Soviet Russia has made on the Tsarist regime. The consciousness of triumph has given the peasant a new sense of self-esteem.

This rise of a new self-esteem has had far-reaching consequences. It has helped to kill his ancient dread of government. He no longer regards it with the terror and dismay of the old days. It is no longer an invincible force, above and aloof and beyond human control. Now, government is something earthly, close to life, his life, his village, his every-day burdens and needs; something that will and must yield to pressure, his pressure. Now he can reach out with his hand and touch it in the very flesh, shake it, aye, slap it in the face. Its changed structure and form have only accentuated his sense of nearness and familiarity with it. Gone are its external trappings, vanished its external glitter. It has become a

simple informal affair, like the village co-operative and the village mass-meeting.

In some instances indeed, his standard of living has risen appreciably since the advent of the new regime. His life has grown richer. He has a more abundant variety of social diversions than he ever had in the old days. Schools and theatres are abundant and the village is humming with new ideas. Simultaneous with the political awakening incidental to the revolution and partly as a result of it,

there is also a virile intellectual ferment at work in the peasant. Never before has he seemed so eager to know the world around him and his own relation to it. I do not remember ever visiting a village, either in European or Asiatic Russia, without finding myself, as soon as my presence became known, the centre of a mob of *uzhiks*, chiefly youths, teeming with curiosity. I have been deluged with endless questions about life, work, ideas and ideals in the outside world. Wherever I went, these crowds would surge after me, anxious to catch every word that passed between me and the men and women I happened to be talking to.

But the people nurtured on the high ideals of the revolutionaries and fired by the great hopes inspired by the leaders of the movement are threatening to live up to them. They demand the fulfilment of those promises indulged in by the leaders. There is the rub. And what is more, the Muzhiks are by no means communistic in their ideas of property. They are too keenly alive to the advantages of private possessions and the prestige which only property can give. That then is a vital trouble with the leaders of the movement.

To some of the revolutionary leaders, this individualism is a source of galling annoyance, and to none perhaps was it more so than to Trotsky and Zinoviev. It drove both of them, indeed, frantic with dismay. They found capitalistic tendencies everywhere in the villages.

The Communists are on the horns of a terrible dilemma. They need the Muzhik. He is the bread-giver, the main physical support of the Revolution. And yet, they cannot afford to compromise with—not, at all events, beyond a certain point—for he is also the upholder of private property, the seeker after personal accumulation, in a word, individualism incarnate, and, as such, the deadly foe of communism.

Such then are the difficulties ahead of Russia. While the advance she has made is indubitable in various directions, disinterested observers are not

slow to point out certain inherent difficulties in the way of the realization of all the dreams of Lenin and Trotsky. A writer in the *POLITICAL SCIENCE QUARTERLY*, Mr. Bartlet Brebner, discusses the subject from a very practical point of view. He is of opinion that Russia has not the desired complete equipment for large-scale production of articles of domestic consumption. He adds that:

Russia cannot at present independently provide her own estimated requirements of productive machinery and transportation. In the light of present internal consumption, Russia is deficient in supplies of cotton, wool, rubber, some kinds of leather, and some non-ferrous metals. In the light of present internal demand, Russian industry and distributive machinery are inadequate to deliver *in the villages* sufficient articles for domestic consumption and for agricultural processes. Russians have a notable capacity for accepting short rations in domestic commodities. With infinitesimal assistance in foreign capital, the administration has reconstructed transportation, and both industrial and agricultural production, and carried them beyond the pre-War quantitative average. Russian grain export seems unlikely for a very long time, perhaps ever, to approach pre-War figures. Land division, increased peasant consumption, the change from rye to wheat for bread, and the feeding of grains to animals contribute towards explaining the very great decline of grain available for export. The disparity between prices for grain and costs of manufactured goods *in the village* makes the peasant producer loath to sell his grain and eager to develop handicraft industry. The administration is stubborn in its determination to build up a socialized and a complete industrial equipment. When grain is not available to be sold abroad to pay for purchases of deficient necessities or productive machinery, the state-trading monopoly intensifies the production and export of gold and precious metals, petroleum, lumber, coal, secondary agricultural products (butter, eggs, poultry, meat products, fish products, sugar and fruit), furs, and even such manufactured articles as textiles, shoes and galoshes, for which it is at the same time unable to supply domestic demands. Almost annually, the proposal to import manufactured articles of consumption is mooted and regularly refused. For four years, Russia has had good harvests, although that of 1928 was uneven and badly distributed for purposes of transportation. Russian capital is engaged to the limit and credit based upon it is of precariously large dimensions. Socialization through state trusts and co-operatives for industrial production has been reasonably successful, as has socialization in consumers' co-operatives. It has not been as successful in distribution. It has, of course, met almost complete negation in agriculture in spite of co-operative farms—even villages—state farms, and such large-scale farming as that of Sugar Trust. The rich peasant, or *kulak*, is still the most efficient producer and bargainer, in spite of state assistance to the middle and poor peasants and incitement of them to class-war against him.

The Russians have a good record for generous treatment of concessionaires, and their purpose is

avowedly to buy them out when their state enterprises yield sufficient dividends. The present policies as announced and in action are, in the main, three:

(1) Every effort is being devoted to increase the production for export of gold, platinum, petroleum, lumber, coal, secondary agricultural products, furs, and the manufactured articles which can profitably be sold to Turkey, Egypt, Persia, Afghanistan and China. (2) Class war against the *kulak*, in spite of his being the best grain producer, is to be maintained by heavy taxation and other means, while encouragement is to be extended to the middle and poor peasants. Agricultural co-operation is to be stimulated by credits, machinery and other concessions, but peasant discontent is to be risked by the creation (out of lands the peasants want) of very large "proletarianized" state farms. This is a doubtful experiment, but it represents an effort to secure grain for export by creating the socialized equivalent of the great private estates, which, before 1914, provided most of it. (3) Foreign capital investment is to be encouraged by wide extension of the concession scheme. The assumption appears to be that municipal or public utility enterprises—such as street railways, waterworks, housing, gas plants and sewage systems—and other large-scale enterprises—such as electrical and electrical machinery plants; wood-products and cellulose plants; tractor, automobile, type-writer, machine, and machine-tool airplane motor and railway equipment plants; smelting and mining—offer a suitable field for the employment of foreign capital, and that to secure it, a good deal of the formality and restriction otherwise inevitable in the socialized economy can be dispensed with. It will be noticed that concessions are pretty well confined to enterprises whose capital in plant and equipment cannot be removed from Russia.

BOOKS ON RUSSIA

THE MIND AND FACE OF BOLSHIEVISM

By Rene Fulop-Miller. Translated from the German by F. S. Flint and D. F. Tait. Rs. 15-12.

THE RUSSIAN REVOLUTION

By James Manor. The book is an expert analysis of the elements of strength and weakness in the Bolshevik position. Rs. 15-12.

LENINISM

By Joseph Stalin. Translated from the Russian by Eden and Cedar Paul. Rs. 5-10.

THE CHALLENGE OF BOLSHIEVISM

By D. F. Buxton. Those who are interested in the problems of sociology will find this book very interesting. Re. 1-14.

R. SPUTIN

(The holy devil of Russia). By Rene Fulop-Miller. Translated from the original German by Messrs. F. S. Flint and D. F. Tait. Rs. 15-12.

SOVIET RUSSIA

By Jawaharlal Nehru. The author gives an account of his impressions gained during his recent visit. Rs. 3.

G. A. NATESAN & CO., BOOK-SELLERS, MADRAS.

The Educational Theory of Comenius

By MR. K. A. APPALACHARI, M.A.

THE author* presents the educational theory of Comenius, the great educational reformer, who, dissatisfied with the educational system of his day, desired to replace it by a better one by improving the schools of his day which he described as terrors for boys, and shambles for their intellect. The work is both expository and critical. It contains a life of the author, a life of Comenius and a statement and review of the contributions of Comenius to pedagogy. The book is at once interesting and instructive.

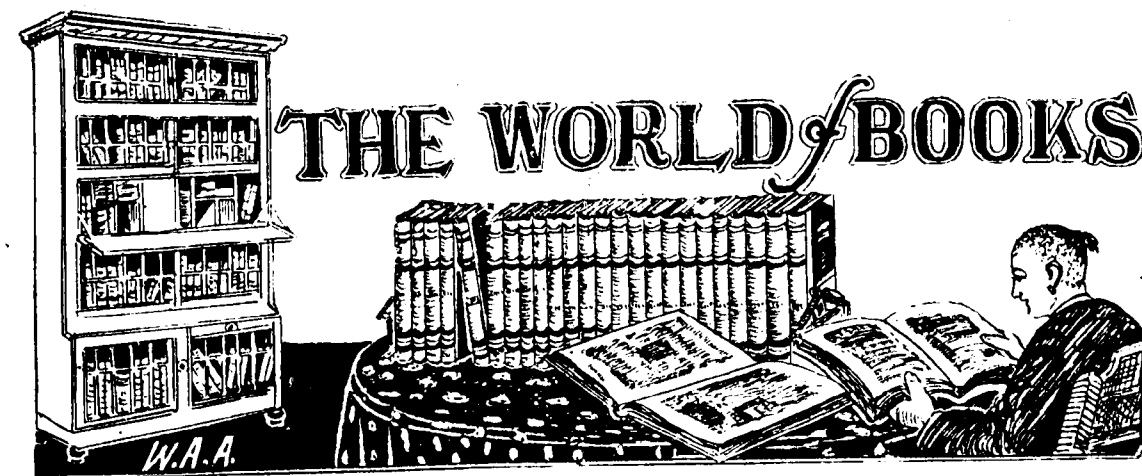
The great educator rightly emphasized sense-perception as the ultimate source of knowledge. He laid stress on words being taught by associating them with the objects they represented or with their pictures, thus evincing his knowledge of the mind of the child. The importance of visualisation in education urged by Comenius cannot be ignored by any real teacher. The author's ORBIS PICTUS was a model in Europe for illustrated text-books. Of course, it must be acknowledged that Comenius, like every other faddist, over-did the plea for sense realism. Another point emphasized by Comenius was co-ordination and systematisation of all branches of human knowledge. He pleaded for a simpler and surer method of language-teaching in his GREAT DIDACTIC. He wrote also a systematic series of linguistic text-books. But since he wanted to provide for language-teaching and content-studies as well, it is no wonder that his books suffer from grave defects in both respects from the point of view of modern pedagogy. The great educator was actuated by a strong democratic tendency, and he would exclude none except those to whom God had denied sense and intelligence. Children, he said, should be taught together, irrespective of

rank and sex. He emphasized school education in preference to education at home for various reasons, such as the want of leisure and equipment on the part of parents, the impossibility of eliminating class prejudices at home. Of course, he did not provide for individual attention being paid to the children which is the cry at the present day. The Montessori method and Walton Plan prove the futility of mass-teaching and the need for individual treatment. The class must cease to be a teaching unit and should remain only as a unit of organisation. This was not recognised by Comenius.

At a time when leaders like Milton seemed to believe in servitude as the badge of woman, Comenius strongly pleaded for the education of women who are really endowed with equal sharpness of mind and capacity for knowledge. He was, however, conscious of the fact that woman's education must be a preparation for her household duties. It may incidentally be pointed out that this wise statement of Comenius is unfortunately inconsistent with his plea for co-education of boys and girls. Another noteworthy feature of his teachings is the importance of vernacular education. To attempt to teach a foreign language before the mother-tongue is learnt is as irrational as to teach a boy to ride before he can walk. Comenius pleads inability to teach Latin to those ignorant of the mother-tongue, since the one paves the way for the other.

A weak spot in the educational theory of Comenius is his attitude towards religion. He emphasized theological instruction and wanted to exclude pagan writers from the curricula—an undue puritanism. Nay, he went further and condemned wrestling, boxing and swimming which savours of puritanic austerity.

The book is bound to be useful to all students of education dealing as it does with various educational problems and the solutions offered by one of the great figures in the history of pedagogy.



AN ENGLISHMAN DEFENDS MOTHER INDIA. By Prof. Ernest Wood. (Ganesh & Co. (G. A. Natesan & Co. Rs. 3.)

UNCLE SHAM. By K. L. Gauba. Times Press, Lahore. (Available of G. A. Natesan & Co. Rs. 6.)

Yet another libel on India has been perpetrated by Miss Mayo by the publication of her recent book, SLAVES OF THE GODS. We have already noticed, in these pages, Mr. Natarajan's cogent and well-reasoned REJOINDER, Mr. C. S. Ranga Iyer's FATHER INDIA and Lala Lajpat Rai's UNHAPPY INDIA. Another book has now come into the field from the pen of an Englishman who has had first-hand knowledge of India and her people. Prof. Ernest Wood has travelled all over the world and lived for a considerable time among the people in towns and villages in different parts of India, and he has set himself to the task not only of exposing Miss Mayo's ignorance of the real India, but also of attempting an accurate statement about life and conditions in this country. He writes with knowledge and sympathy and his picture of varied aspects of Indian life is at once vivid and true. In the twenty-five chapters dealing with different features of India, Prof. Ernest Wood has not only answered Miss Mayo conclusively, but has also supplied a constructive criticism of Indian life and thought. We heartily commend his book for its judicious interpretation of the life and problems of this country.

Of an altogether different order is Mr. K. L. Gauba's UNCLE SHAM a book which carries the campaign directly into the enemy's camp. The writer is apparently a well-travelled, cultured young man who believes in hitting back and hitting hard. He exposes the seamy side of American life with the same gusto with which Miss Mayo has slandered India.

But then it is an answer to a challenge, and Mr. Gauba has paid back Miss Mayo in her own coin. In this he may be said to have anticipated Bernard Shaw's wholesome counsel:

If any Indian feels hurt by Miss Mayo's book his revenge is easy. He has only to come to England and tell us frankly what disgusts him in our personal habits, what shocks him in our superstitions and what seems to him ridiculous in our manners and customs.

Mr. Gauba has done that with regard to America and done it with brutal frankness. He sees the fearful drift of a great civilisation and calls for a hand to stop it.

There is indeed something rotten in America as elsewhere: and the better minds of all nations are employed in putting a stop to this "mad career of civilization run amuck." But nothing is gained by exploring the sewage merely to expose its bad odour. It is not the temper in which to look on the faults of a neighbour. Uncle Sham's follies may all be true; but to catalogue them merely with a view to spite Miss Mayo will only expose Mr. Gauba to the same charge with which we condemn Miss Mayo herself. The thing works in a vicious circle. Attack begets counter-attack and the whole atmosphere is charged with ill-will. It is time we return to a more sober mood and a better temper,

* The Educational Theory of Comenius: By Shamsul Ghani Khan, Ajmere. Army Rotary Press, Delhi.

MR. RAM. A novel of Oxford and India by John Eyton. Arrowsmith. (Natesan & Co. Rs. 5-10.)

In this novel, written by one who certainly knows and understands the mentality of the East, we have the story of a young Hindu at Oxford, who, on account of his colour, receives nothing but contemptuous treatment at the hands of his college mates, and even at the hands of the college servant, in whose eyes Ram is only a "dirty nigger." The niece of the college servant, Miss Steptoe, who was the maid looking after Ram, feels disgusted at the way in which her countrymen treat the Indian. She tries to show her practical sympathy with him in his loneliness—an attempt which ends in love with him which he reciprocates. The news of the proposal of the marriage between the coloured Indian and the white girl reaches the Dean of the college and for this "atrocious", Ram is expelled from the college. Ram returns to India, and after him, within a very short time, Miss Steptoe is brought to the country, where, on arrival, she realises the conditions which make it impossible for an English girl to adapt herself to Indian life, finds to her cost, that Ram has been "a glib deceiver," and hence the proposed marriage is dropped. A perusal of this novel should be an eye-opener to Indians in regard to the conditions of English University life.

HINDU CUSTOMS IN BENGAL. Basanta Coomar Bose, M.A., B.L. The Book Co., Ltd., Calcutta.

In this small book of 125 pages, Mr. Basanta Coomar Bose describes the customs that prevailed in Hindu Bengal half a century ago without—and rightly too—commenting on them. Customs, like prejudices, die hard, they say.

The author, is nervous that "the orthodox Hindus may feel insulted at the disclosure of certain facts" but is at the same time fortified by the conviction that "the world at large and our descendants have a right to know what sort of people the Bengalees of the 19th and the beginning of the 20th were."

TALES FROM MAUPASSANT with a Preface by R. B. Cunningham Graham. Eveleigh Nash & Grayson, London.

The short stories of Maupassant have a charm and delicacy all their own. They arise not only from the delicate sensibilities of the artist but also from his grace of style. Mr. Cunningham Graham realizes that it is impossible to transplant the subtle flavour of the original. For French is more concise, and the light and playful simplicity of Maupassant's French is hard to translate into the more heavy-footed English. But still the seventeen stories herein collected range over every gamut of human emotions and we have vivid portraits of things and incidents. *Happiness* is one of the most beautiful stories and we have a fine example of poignant and emotional narrative in the *Oliveyard*; while every one can see, in the picturesque language of Mr. Cunningham Graham, "how silvery the moonlight really shines in *Clair de Lune*".

GREAT STORIES FROM THE CLASSICS. Edited by H. A. Pollock, George Newnes, Ltd., London.

There are no better stories to be found in all literature than the romantic myths and legends of the ancients, and our debt to Homer and Virgil is incalculable. Like the great Epics of India, they are the foundations alike of all poetry and history in Europe. And the moving story of Achilles and his valour; of Paris and the beautiful Helen of Troy; of Ulysses and his wanderings; and the legend of the Golden Fleece are of perennial interest to the old and the young. They are all told in these pages, with copious extracts from the best translations. The book, which is beautifully illustrated, will serve as an admirable introduction to a wider study of the classics of Greece and Rome.

BOSTON. A contemporary historical novel by Upton Sinclair. T. Werner Laurie. London. 10/6. G. A. Natesan & Co., Madras. Rs. 5-10.



MR. UPTON SINCLAIR

In this new historical novel, Upton Sinclair proves himself a gallant soldier of humanity, who loves justice and hates iniquity, the fierce champion of the underdog, and the merciless foe of the exploiter. He exposes quite nakedly the notoriously unjust manner in which two Italian workmen, anarchists, Sacco and Vanzetti, were falsely accused, convicted on a totally fabricated evidence and finally put to death, despite warnings that the accused were quite innocent of the crime. The author gives a vivid picture of the ignoble part which "business and high finance" played throughout the trial. The Sacco-Vanzetti case is nothing but a section of contemporary Boston history. The story has no hero, but the truth and its heroines are two women, one old and the other young, both ardently seeking the truth. The pages of the book are full of the accounts of the strikes and jailings, "bomb-plots" and spies and deportations, the questionable doings of the great bankers and lawyers and their families, the concoctions of

the "detective machine," the intrigues of the District Attorney's Office, the activities of "the black mail ring" which tried to get money out of the Sacco-Vanzetti defence, and above all, the attitude of "an old-time Puritan Judge, sending a new kind of witches to their death." As you follow the case through the entire period of seven years over which it was spread,

you will come to the heart-shaking climax, the most tremendous drama which the class struggle has yet produced in America: involving supreme court judges and leading lawyers, a millionaire governor and a blue-blood university president, a hundred or so agitators and poets from Greenwich Village, and a couple of thousand "cops," equipped with the contents of an arsenal.

BOSTON ought to be interesting because, in it, the author has tried "to make a picture of a civilisation so that the world may understand the roots from which the Sacco-Vanzetti case sprang." And what is it but "a tragic panorama of working class life, true, terrible and magnificent"—a regular class-war, an incessant struggle between employers and men in which bullets play the decisive factor.

Not only BOSTON, but the author's two other well-known works, OIL and JUNGLE deserve to be widely read; for his work is so rich in its swiftly painted background, "so moving in its drama, so profoundly true on the plane in which it moves, and so thoroughly and simply intelligible in its thesis, as to constitute a very impressive and valuable example of the New Social Revolutionary criticism".

WITH AND WITHOUT CHRIST. By Sadhu Sundar Singh. Cassell & Co., London.

The well-known Indian Christian Sadhu has gathered together in this little volume a series of incidents and spiritual experiences from the lives of both Christians and non-Christians to illustrate the point indicated in the title of this book. The book was originally written in Urdu, and the English edition is an excellent translation by the Rev. T. E. Riddle of Kharar.

THE COMING RENAISSANCE. By Mr. P. M. L. Varma, M.A., LL.B. The Indian Press, Ltd. Allahabad. Price Rs. 3-8.

This work is, as the title indicates, a study in socio-economic, ethical and cultural problems of the day. The Introduction is written by Babu Bhagavandas, the *savant* of Benares, who recently celebrated his *Sastipoorti*, and whose student the author was at the Hindu University of Benares in his scholastic days. The book is evidently a companion volume to "THE LABOUR PROBLEM" published by the author as presenting "the Indian solution of the world problem". The latter is the more thorough and ambitious work from which there are copious extracts in the book under review. The aim of the author seems to be to propound a solution to the economic ills of the world on lines which steer clear of the severe Individualism so long prevalent in the Modern world and socialism, the coming philosophy which has already revolutionised the Russia of the Czars. The author attempts to engraft on individualism a sense of common good and supply both initiative and motive for individual action and corporate effort towards a socialistic community. Mr. Varma asserts his belief in the higher spiritual nature and destiny of man and the ultimate liberation and triumph of humanity, and claims that his book stands out prominently for a true synthesis of all that is best in the thought and philosophy of the East and the West.

A CRUSADER IN KASHMIR. By E. F. Neve, M. D. Seeley Service Co., Ltd., London.

This book is, in substance, the history of the C. M. S. Medical Mission in Kashmir. The Neve Family is indissolubly connected with its fortunes. Founded by Arthur Neve who for 34 years was its head, the Mission has done great service in Kashmir. The Mission and the Book are also an appeal for more such agencies in outlying parts of Asia.

BOOKS RECEIVED

INDUSTRY YEAR-BOOK AND DIRECTORY, 1929. Keshab Bhaban, Shambazar Bridge Road, Calcutta. Available of G. A. Natesan & Co., Madras. Rs. 5.

SELF-RELIANCE: THE ROAD TO SUCCESS. By Philip Hamson, Rider & Co., London.

WHAT THE WORLD IS MADE OF. Expanded from Prof. J. Arthur Thomson's "The Outline of Science". George Newnes, Ltd., London.

THE KING'S CANDLE. By Temple Thurston. G. Putnam's Sons, London.

THE DESTERRADO. By Joseph Furtado, Chapman and Hall, London.

A GLIMPSE OF ASSAM (Past and Present). By Upendranath Barooah, Jorhat.

IN SEARCH OF JESUS CHRIST. By Dhirendranath Chowduri, Bagh Bazaar, Calcutta.

REFORMS ENQUIRY COMMITTEE. (Minority Report). General Secretary, National Liberal Federation of India, 18, Hamilton Road, Allahabad. As. 5.

BOMBAY THROUGH A CAMERA. D. B. Taraporevala Sons Co., Bombay.

CHRISTIANITY. By Basanta Coomar Bose. Chakravarty Chatterjee and Co., Ltd., 15, College Square, Calcutta.

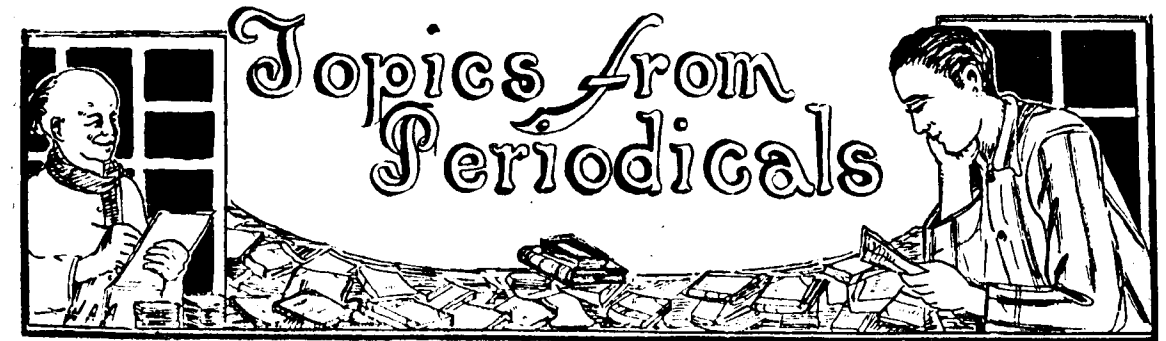
SEVEN MONTHS WITH MAHATMA GANDHI. By Krishnadas. Vol. I. S. Ganesan, Triplicane. Rs. 3-8. (available of G. A. Natesan & Co., Madras).

Do. Vol. II. Rambinoda Sinha, Behar.

THE EXCAVATIONS AT UR AND THE HEBREW RECORDS. By C. Leonard Woolley, with a Foreword by M. Gester. George Allen and Unwin, Ltd., London.

FREAKS OF FATE. By Umras Bahadur, I. M. H. Press, Delhi.

A SHORT LIFE OF APOLLONIUS OF TYANA. By M. Florence Tiddeman, Theosophical Publishing House, Adyar.



INDIAN MUSICAL CULTURE

There is a wide-spread revival of interest in Indian Musical culture. It is evidenced by the organization of Musical Conferences in different parts of India. Its inclusion in the curriculum of the Madras University shows that educational authorities are also alive to its importance in any scheme of education. From the educational point of view, observes the Rev. H. A. Popley, B.A., in his very illuminating article in the *YOUNG MEN OF INDIA* for July:

It has a real value in school life and should have a definite place in schools for all classes. Its direct educational value is very great, and its indirect value in stimulating the growth of aesthetic culture and appreciation is greater still. Ruskin in 'Athena of the Heaven' says of music, 'Music is thus in her health the teacher of perfect order, and is the voice of the obedience of angels, and the companion of the spheres of heaven: and in her deformity, she is also the teacher of perfect disorder and disobedience'. And again, 'Of all the arts she is most directly ethical in origin and the most direct in power of discipline.'

The great problem from the educational point of view is to develop the sense of values in music, and to produce a higher type of musical culture among the people generally.

Mr. Popley then dilates on the training of the voice and ear and proceeds to examine the aesthetic quality of Indian musical instruments.

No country in the world has such a rich variety of musical instruments as India, and yet it is a regrettable fact that the harmonium is gradually coming to occupy a predominant place among the instruments in use to-day. The harmonium ruins the refined musical ear of the Indian singer trained to nice distinctions of tone and *sruti*. The best musicians usually taboo the harmonium. The *tambur* provides a beautiful and natural drone and demands a good musical ear to keep it in proper tune.

He favours the violin for the universality of its appeal, though he holds that the palm should be yielded the *VEENA*, as the premier instrument for chamber music in India. It would be a pity if the piano and the harmonium should replace the subtler instrument of Indian music.

There are the sitar, the dilruba, the esraj, the sarinda, the rabab, the sur-sringara—all of them well adapted to express the finest Indian music and many of them having frets which makes it easier for the student to learn to play them. Any school in the South which will endeavour to popularise the use of these instruments will deserve well of India.

Mr. Popley's article is full of interesting details on different aspects of musical education. There is nothing in Western music which quite corresponds to the ragas, the fundamental melody-tunes of Indian Music.

The Greek and the ecclesiastical modes which have now quite gone out of use are similar, and represent a few of the ragas. India, however, has not been satisfied with these and has, with mathematical elaboration, proceeded to make all the various possible combinations of intervals. We are, therefore, given 72 nasal ragas or *melakartas* in the South.

The raga system is one of the most distinctive things in Indian Music, and it would be an irreparable loss, he says, if anything happened to reduce it to a poor imitation of the Western scale system.

It, however, it is to be conserved, it is essential that it should be simplified and improved. In the North, it is hopeless to try and find any one system which commands the support of all musicians, and in the South, the Carnatic system has got so entangled with rigid mathematical note combinations that it is in danger of losing its vitality. The ragas need to be studied from the point of view of modern conditions and progress, and a system evolved adapted to the needs of to-day.

RELIGION IN INDIAN EDUCATION

Under the above heading, Miss E. McDougall, the first Principal of the Women's Christian College at Madras, writes in the INTERNATIONAL REVIEW OF MISSIONS for July, a discriminating survey of the present trend in Indian Education towards imparting, as an integral part of the school or college curriculum, religious instruction to the school-going population, and the attitude Christian Missionaries should adopt towards such a trend. This attitude is outlined and indicated in the Recommendation on the subject by the International Missionary Council held in 1927-29 in Jerusalem:—

Except where a religious system can be shown to be morally detrimental in its influence, we believe that it is preferable that education be based upon some religious belief than that it should be based upon none.

This view, writes Miss McDougall, is at variance with the traditional policy hitherto followed by the Government of India:—

Government frankly expressed its desire that education should be carried on chiefly by 'private agencies,' assisted by grants of public money. Government did not wish or intend the Education to be irreligious; it looked forward to the establishment of large numbers of Hindu, Moslem and Christian schools and colleges of its own only in places where otherwise there would be no education at all.

This policy, however, has resulted in a situation where "the vast majority of the school-going age will have an education in which religion has no place." Coupled with this is the existence of an educational system where "by slow degrees, for reasons good and bad, the school has assumed control and responsibility for the moral and manners of the child, his health, recreations and social intercourse, his general outlook on life and his religion." It is such a state of things that led to the recommendation quoted above; and Miss McDougall discusses in a sympathetic and appreciative spirit, the practical aspects presented by it. It is abundantly and increasingly apparent that the Hindu parent of the best type is anxious

about the neglect of religion. Failing to find for his children "a spiritual outlook and an authoritative rule of conduct" in government education, "he sends his boys and girls to Christian schools and colleges, and is often grateful for what they learn there". The problem is how to introduce in government schools and colleges the same "spiritual and religious influences" of the Christian schools. The difficulties are many, and Miss McDougall states them with candour: "It would be difficult to solidify the vast and vague conceptions of Hinduism and a possible syllabus for schools." Again, "there is much in Hindu legends and mythology which is unsuitable for children to study." Further, "the fundamental conceptions of polytheism and anthropomorphic mythology" should not be taught to children at all, and they are "completely out of line with modern thought." Lastly, the ultra-missionary point of view is put frankly. "It is a new thing for Christian Missionaries to encourage Government to provide for the teaching of Hinduism." Notwithstanding these difficulties, the Jerusalem Council of 1928 felt that religion is an essential factor in education, and this feeling was strengthened by the fact that there is a strong body of opinion among educated Hindus that the present silence on religion in Government schools must cease." The Recommendation of 1928 is a striking departure from the attitude taken up in 1920 by the Edinburgh Conference, where the older idea that "Non-Christian religions were false and misleading" prevailed. For this change in the point of view as exemplified in the Jerusalem Recommendation of 1928, the striking solidarity of public opinion in India as to the prime importance of religion in Indian education is largely responsible. Miss McDougall impresses upon her Christian readers the need for a broad-minded survey of the situation in order to fall into line with the trend of State Educational policy on this point.

MISS MAYO AND INDIA

Mr. C. F. Andrews, who has lived for over two decades in close intimacy with the very people of whom Miss Mayo writes with such malignity, expresses, in the columns of the New York NATION, his horror and indignation against the many unspeakable things she writes of India and her people. He realizes what infinite harm is being done by such gross breaches of racial good will and understanding, and says:

The nerves of India to-day are raw with insults and humiliations; and there is something cruel in the extreme in thus stabbing and wounding, over and over again, a sensitive people at such a time. Miss Mayo has done nothing whatever, practically and sympathetically, to prove her love for the people whom she wounds. The bitterness that these attacks are provoking has inevitably added to the estrangement between East and West. It has thrown back reforms that were equally needed in West and East; for neither people is now ready to listen to the other concerning things that are grievously wrong.

Mr. Andrews goes on to point out certain obvious inaccuracies and exaggerations, to which, though her attention was drawn, Miss Mayo would not alter or retract. He then quotes some "horrible details" which are "as false as the authority she invokes for her misrepresentations". There is a story of a non-co-operator's cruelty to a widow who is stripped of her Manchester-made sari to feed the flames—a story which is as false as it is malignant.

I have lived for more than fifteen years among the villages of Bengal, and was actually in those villages all through the Non-Co-operation Movement. I knew and heard most of what went on, as perhaps no other Englishman was able to know and hear. Therefore, I challenge Miss Mayo to produce her evidence for that story and to name her authority. To say that it "represents thousands of others to-day being lived in Hindu India" is simply not the truth. For no one has done more to relieve the sorrows of widowhood in India than Mahatma Gandhi along with his disciples.

I have read through Miss Mayo's twelve stories with increasing indignation at their libellous character. To appeal at the end of them to the women of India is to appeal after prejudicing her whole case. No people have been more unsparing than Indians themselves in laying bare to the world their own shortcomings. But to take advantage of these outspoken utterances in order to document a series of lurid and sensational stories, with every false note jarring—as if this were the truth, the whole truth, and nothing but the truth—is a means of giving to those who innocently read them an entirely false impression, cruelly unjust to India and her long-suffering people.

INDIA AND MR. MACDONALD

The August Number of the THEOSOPHIST has an article from Dr. Annie Besant on "Where does India stand?" She says that the blunders of the Tory Government may be remedied and that the refusal of Indian politicians to co-operate with the Simon Commission may be amicably disposed of, if only the Labour Government subjects the Simon report together with the Nehru Report and any other that may have been made to a joint committee of Lords and Commons, associating with it a committee of leading Indian representative politicians, for examination and report to Parliament. She says:—

It is clear that if the Simon Report is by itself, no Indian politician of any importance will have anything to do with it. But I do not think that the signatories to the Nehru Report—of whom I am one—would refuse to meet such a Committee as I suggest. Many of us are prepared to negotiate with the Labour Government in which are many good friends of India, seeing that the Labour Party has had Indian Self-Government as part of its programme for many years, and that its Head, the Rt. Hon. Mr. Ramsay MacDonald, is an ancient supporter of India's claims. Moreover, a few months ago, he expressed a hope that the addition of a new Dominion within the Empire was a matter of months rather than of years, and the Congress demand of Dominion Status before the end of this year exactly chimes in with that gallant and generous hope.

Surely, it is not foolish or extravagant, says Dr. Besant, if India, who has twice welcomed Mr. Macdonald to her shores, should now lift up her head in hope that her Deliverer draweth nigh. How magnificently would his name shine out in history, if he put an end to the subjection of an ancient and a highly civilised nation. She concludes:—

Such an action, reviving the great traditions of Britain as the champion of Freedom, the friend of oppressed Nationalities, the liberator of the slaves, would make impossible a war between Asia and Europe, between white and coloured peoples. It would ensure the Peace of the World. It would make disarmament possible. It would revive trade. It would destroy distrust. It would be the surest means of ending unemployment and boycott at a single stroke. Is Ramsay MacDonald big enough and strong enough to turn the Empire into a Federation of Free and Equal Nations, the Guardian of the World's Peace, the Friend of all Peoples? I believe he is. And I shall hold that belief until he himself destroys it.

THE PUBLIC SCHOOLS

The Public schools still hold much of our attention in the field of education. They seem to be endowed with life, and the last few years point hopefully to the promise that they are continuing their evolution a stage farther. "CLAUDUS," writing in the pages of THE REALIST for August, says:

When we talk of the public schools, we have, as a rule, a fixed, almost stationary, notion or ideal of them peculiar to ourselves, associated with the particular school from which we ourselves came. We forget that the public schools, like public life, have changed in character, in aim, in numbers, and in social standing. The truth is that they reflect in its youth the characteristics of the country. They are a typically English product, and the secret of their success is that they have somehow rooted themselves upon national rather than class characteristics. One result of this is that much that is typical of them can be and is adopted in day-schools of various ranks, and needs no acclimatisation there.

At the same time, the Public schools have their anxieties as well as their difficulties. That they themselves are rich in property, tradition, and status is true enough; and it must follow that they dread signs of decay from their high state. How, then, can they look forward with confidence to a new age, an even more democratic age, in which their vested interests will be scrutinised more carefully and more jealously than ever before?

Only in one way, by themselves standing not on their past, their possessions, and their prestige, but on their future, their actual achievement, and their power to originate and to develop as the country does.

It is the constant new originations that have given the public schools their place and helped them to keep it. Such bodies are wont to follow a placid routine, and to lose impetus, till a revolutionary sets them moving again. Progress is not even, but caused by a series of accelerating jerks. It is Arnold, Temple, Thring, Sanderson, and other less famous originators who have helped the constant advance and quickened the pace. And if the new schools that are claiming the aristocratic title of Public School can bring something to the cause besides a new name, can look forward to bring something more than "only another public school," then there is hope. And the oldest and richest schools, standing aloof from State control, will be able to continue their inestimable contribution to education of independent experiment, lofty inspiration, and the constant ideal of public service.

In conclusion, the writer observes that in the public school, boy-nature does manage in some measure to express itself, and boy-nature can be trusted.

For the one thing which creates and beautifies character is freedom and expansion, just as confinement narrows and distorts it. It is freedom, whether for artistic, intellectual, or even merely active occupations, which sweetens school life; while repression spoils and poisons it. And that has always been the strength of the public schools. Boys have at about the right age been removed from the narrower limits of home and put in a society where the strong group sense which is typical of this period finds a fine, free, open field and gets an employment. Service lends steadiness; and freedom gets a finer temper when responsibility to the boy's society is added, and he becomes a prefect. It is in this way that the public schoolboy gets to know other men and to know his own place among them.

WESTERN WINE IN EASTERN BOTTLES

Foreigners profess to find much humour in the adaptation of Western forms by the younger and the Western-educated politicians of China. But the phenomenon is not a thing of very recent growth, says 'a Son of Han' writing on the subject in the July Number of THE ENGLISH REVIEW. According to him, it was with the Chinese many years before Dr. Sun enumerated his principles.

To us, who have to live beneath the yoke, the humour is not so apparent, for many of us can see no reason why we should have to surrender our graceful garments and manner of dress and deportment, our ways of life and thought, for forms which are neither foreign nor Chinese. This bastard growth is foisted upon us by people who are neither Eastern nor yet Western, but a curious hybrid growth, the result in most instances of a thin veneer of Western culture upon an ignorant Eastern mind.

This is the point that foreigners miss in regard to the urgent domestic problems of China. The writer thinks "that we are orphans standing alone in a wilderness beset by all manner of wild beasts, unable to protect ourselves in any way whatever, robbed and mistreated by foreign-educated and foreign-clothed 'saviours,' whilst the powers who educated these stand aside and do nothing to help us to help ourselves."

Eastern guile, however disguised, we can meet and deal with, but the combination of Eastern guile and Western suavity is too much for us; we seem not to be able to recognize the robbers beneath their foreign garments, and they always approach us for our good and for the dignity of our country, howbeit always at the loss of our savings.

To-day, we still hope; but if the Powers give up their privileges without compelling our rulers to produce a code of real justice in being as well as in writing, then, indeed, we shall be without hope and desolate in our manifold afflictions.

SOME ELECTION ANOMALIES

In our June number, we drew attention to some striking features of the recent Elections in England. Since then we are in possession of considerable details which are analysed by Prof. H. J. Laski in the columns of TIME AND TIDE. He points out, after an examination of the election results, that

the number of lawyers is less by one-half than in any previous Parliament since 1832; an interesting commentary on the continued loyalty of the lawyers to the historic parties. The trade unionists are fairly widely distributed over different industrial occupations. The miners have a solid group of over fifty; and the civil service, railways, shop-assistants, textiles, are all well represented. Eight Labour Party officials and six co-operative officials are also returned to the House.

He also discerns a decline, roughly, of over forty per cent. among persons who may be described as aristocrats. Usually, one-fifth of the members come into this category: in the new House there are only thirty-nine Conservatives, seven Labour members and the Liberals who may be counted as aristocrats.

It appears that 110 Conservatives went to the six great public schools, nearly half of them to Eton; while five Liberal and six Labour members belong to this category. This is a decline of over eight compared to the last House. Oxford has forty-nine Conservative, five Labour and five Liberal members; Cambridge has thirty-five Conservative representatives, thirteen Labour and six Liberals. This, again, is a decline of over fifty per cent. compared with the last House.

There are other striking features to which the Professor draws our attention. Only 132 members, he says, are entirely new to Parliament; in the last House, the proportion was slightly over one-third. And then:

Three hundred and one members have some experience of local government, 170 of these being members of the Labour Party. Two hundred and twelve members have some definite connection with the constituency they represent; a proportion almost identical with that of the last House. Obviously, the electorate is still happily determined that Parliament shall continue a national institution.

INDIA AND THE SIMON COMMISSION

Under the caption "Safe-guards in India", Mr. J. W. Sanders contributes an article to the July Number of the EMPIRE REVIEW. The writer, who is a retired Civil Servant, says that effective democracy is not at present possible in India. He writes:—

The masses cannot follow political questions closely. Nor can they lose in a few years their traditional reliance on personalities. The Indian looks for authority, whether that of a Rajah, bureaucrat, or politician, and his political ideas are usually limited to light taxation, good jobs, justice, and the right of making petitions to the authorities. He has also a keen appreciation of good administration in matters touching him closely, such as the relief of famine.

Untouchables, numbering about fifty millions, would have little chance of representation, if a nominal democracy were set up in India, and could not expect just treatment from the "intelligentsia", who would, in all probability, "pull the strings". For, as in Russia, power would almost certainly fall into the hands of a minority.

Mr. Sanders refers to the Hindu-Muslim tension in India and says that since the Montagu-Chelmsford Reforms, relations between the several important communities of India are far from satisfactory.

Arbiters are needed to settle the dispute caused by religious differences and to prevent wide-spread civil war. No province is free from this problem. At present, the situation is worst in the Punjab, where the opposing classes are almost evenly matched. But minorities, like the Hindus in Sind and the Mohammedans in the Bombay Presidency, look for fair play to the British mediator.

Scarcely a community in India can be thought of, which does not seek protection from its fellows. I have described the relations of the major communities. For the rest, non-Brahmins resent Brahmin supremacy, the "depressed classes" look for a way of escape from oppression, Anglo-Indians and Indian Christians ask for equal treatment, while British and foreign merchants are threatened with legislation calculated to undermine their interests.

Indian Princes decline to deal with a purely Indian Government.

The writer concludes his article with a fervent prayer for "facing facts boldly."

STUDENTS' STRIKE

Commenting on the Report of the Students' Strike Enquiry Committee, the MYSORE UNIVERSITY MAGAZINE for July calls upon parents and teachers to join hands and stop this progressive demoralisation of the Student Community. It was an evil day, says the writer, when students were first enlisted in the Home Rule agitation, and Mrs. Besant's work was completed by Mahatma Gandhi when they flocked to his standard during the Non-co-operation struggle. The writer holds that it is dangerous for students to participate in controversial politics. For the difficulties are great:

Our leaders themselves are divided, and what is worse, there is so much of permutations and combinations in their political allegiance. Labels change like coats. If this means anything, it means a delicate unsettled state of affairs. Whom are the students to follow? What are their qualifications to decide the relative superiority of the different party programmes? If there is unity among leaders, as in the case of the Irish Home Rule agitation, the path of the rank and file as of the students would be comparatively easier, though even there, it is dubious as to what the students may be expected to do. The situation in India is not merely complicated by different schools of political thought. It is infinitely more complicated by the play of religious bigotry and aggressive fanaticism. The students' strikes which were at first encouraged as a weapon of political offensive have already begun to degenerate and are being resorted to for all sorts of frivolous reasons.

THE HOUSE OF LORDS

Lord Thomson, who is again the Air Minister, writing in the LABOUR MAGAZINE on the House of Lords, says:—

"While many members of the Labour Party believe in single chamber Government, few will deny the need for a revising chamber without the power of rejection, which would cause undue delay. Under our present system, the House of Lords contains a number of authorities on practically every aspect of national life.

"It is, in fact, a House of experts, whose collective experience covers Foreign and Imperial Affairs, Defence, Finance, International Statute and Common Law, the administration of the established Church and Local Government. As such, it is admirably qualified for the task of

revision, a task for whose performance it but seldom has the time.

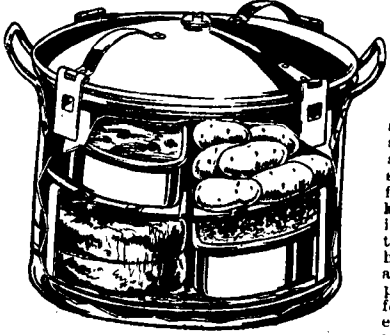
"Strong objection is taken in progressive circles to the type of peer known as 'backwoodsman'. These constitute the reserve forces of reaction, and are only used in times of crisis. It is only fair to remember, however, that not a few such peers are doing useful local work in the neighbourhood of their estates, and cannot afford a London house. This explains their rare appearances in the House of Lords.

"Moreover, many of them are Tories more by tradition than conviction, and in their eyes, international finance and certain modern aspects of 'big business' are equally offensive. They have lost their ancient privileges, but still have deep roots in the country, and their existence is as much bound up with the welfare of the masses of the people as that of any working man."

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AMERICA AND INDIA

The CALCUTTA REVIEW for August contains an interesting article on the "Anglo-American relations and India" by Dr. Tarakanath Das. Dr. Das says that American people may not be willing to go to war against Great Britain for India's freedom but they are considerate of the Indian people and their national aspirations. Even in the field of international diplomacy, America helps India. The best and the most recent example is America's fight against British opium policy in India. Mr. Das blames the Indian leaders for not consciously following a policy of International Co-operation. But fortunately for India, a new type of statesmen are in the arena who wish to emphasise the need of international action.

Whatever may be the tendency of the Anglo-American relations, American sympathy and influence and co-operation with India will be a source of strength for India, and it will also lead to better understanding between the East and the West and thus promote the cause of World Peace. There are several thousand American business men and missionaries in India and there are several hundred America-returned Indian scholars and business men in India. These people, who can sympathise with one another because of their exceptional knowledge, should co-operate so that there will be more Indian students in American universities, more American Exchange professors in Indian universities; and there may be chairs of American history and civilization in all important Indian Universities and facilities may be provided in American Universities for Indian professors to teach Indian history and civilization.

Closer cultural and economic understanding between India and America may become the most important stabilising factor in Anglo-American relations ensuring peace. As America is the strongest nation in the world and as she is richer than India having tremendous economical and industrial resources, the initiative for the promotion of India-American cultural and economic relations should rest with the far-sighted and responsible American public.

At the same time, unless the Indian educators and business men be active in rousing American idealism and interesting American industrialists and financiers regarding the possibilities of Indo-American co-operation, no one should expect any immediate appreciable activity on the part of Americans in promoting Indo-American friendship, through cultural and economic understanding.

WOMEN IN ISLAM

Mr. Khairullah Wells, writing in the July REVIEW OF RELIGIONS, points out that of all the misrepresentations of the Faith of Islam prevalent in the West, "the notion that the Quran permits and encourages the suppression of the freedom of women is the most absurd." He tells us that at certain periods in the history of Christendom, those in authority, in order to strengthen their sway, "found it expedient to circulate such lies." And he cites passages from the Quran to illustrate the fact that far from being suppressed and enslaved, "a Muslim woman is accorded a status more dignified than that granted by any other religious system."

"Women," said the Prophet "are the twin halves of men." European critics point to the Purdah which is recommended by the Prophet as proof of the inferior status accorded to women in Islam.

What these short-sighted and bigoted people utterly fail to see, however, is that having her attractive parts covered is to a woman a first protection against insult and affront, and a second protection is in the behaviour of the men with whom she comes into touch. Muslim men have also to dress themselves in a suitable manner and to cast down their eyes when in the presence of women, other than their wives, daughters, or near relatives.

There is also the belief that Islam does not credit a woman with a soul. The writer ridicules this belief and quotes passages from the Quran to show that there is no warrant for such belief in the sayings of the Prophet. Again, the Prophet, in explaining the faith to the people of Arabia, said:—

"Yet have rights over your wives as they have rights over you. Treat your women well," and, "Oh! Do you not know that woman deserves greater reward than man, for verily Allah the Almighty exalts the position of a man in Heaven because his wife was pleased with him and prayed for him."—"When a woman performeth the five times of prayer, and fasteth the month of Ramzan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she liketh," and again, "Paradise lies at the feet of your mothers."

THE NEW OUTLOOK IN PHYSICS

This is the subject of a thoughtful contribution in the *SCIENTIFIC AMERICAN*, from the pen of Sir Oliver Lodge. Sir Oliver begins by observing that not all things could be solved by reason as reason may be at fault. It is more often by an act of faith that we reach the end of truth. He says that other things interact with matter besides light and gravitation. "Life" interacts with matter. But what is "life"? A department called bio-physics is growing up which seeks to investigate the interaction of life and matter.

"Animated matter obeys the laws of physics and chemistry just as ordinary matter does, but yet it has something superadded—a kind of spontaneity, a sort of self-determination. And when, in its higher stages, life blossoms into consciousness, we have first-hand knowledge that it has not only memory of the past but anticipation of the future also, and that it can determine to act accordingly. No mechanism can do that, so we are more than mechanism.

"The immediate problem of the future is to weld together the newer and the older discoveries into an all-embracing system. We must transcend matter and formulate the properties of the fundamental entity which fills space and endures in time."

THE ROAD TO THE IDEAL

Prof. H. J. Laski, writing on "The Dangers of Obedience" in the June number of *HARPER'S MONTHLY MAGAZINE*, says that the consequence of stagnation in ideas is always the decay of freedom. It is extraordinary, he thinks, that at this time of day, it should yet be necessary to restate the case for freedom:

Generation by generation, in religion, politics, science, the arts, men have had manifold experience of the disaster consequent upon suppression of the human spirit. Age by age they have been re-taught that nothing ultimately matters save maintenance of the conditions which make for the emancipation of personality.

Our business, if we desire to live a life not utterly devoid of meaning and significance, is to accept nothing which contradicts our basic experience merely because it comes to us "from tradition, or convention or authority".

It may well be that we shall be wrong; but our self-expression is thwarted at the root unless the certainties we are asked to accept coincide with the certainties we experience. That is why the condition of freedom in any state is always a wide-spread and consistent scepticism of the canons upon which power insists.

"To doubt is to examine and, with distinguished minds, to examine is to discover", says the Professor, who goes on to add:

"We do our duty by examination, not by submission, by zeal for truth, not enthusiasm for uniformity. Nothing can ever entitle us, as free spiritual beings, to merge our lives into the common life, to disown our personality, and accept standards which, within ourselves, we know to be worthless. A healthy loyalty is not passive and complacent, but active and critical. If it finds ground for attack, it must occupy that ground.

"For all obedience that has the right to regard itself as ethical is built upon a conscious agreement with the purpose we encounter. Anything else is a betrayal of ourselves; and when we surrender the truth we see, by that betrayal we betray also the future of civilisation. For the triumphs of a free conscience are the landmarks on the road to the ideal."

INDIA IN PERIODICALS

THE LINLITHGOW COMMISSION AND RURAL LIFE IN INDIA. By K. T. Paul. [The International Review of Missions, July 1929].

THE INDIAN MACHIAVELLI OR POLITICAL THEORY IN INDIA 2,000 YEARS AGO. By H. H. Gowen. [Political Science Quarterly, June 1929].

THE RATIO CONTROVERSY IN INDIA; A RETROSPECT. By Sir J. C. Coyajee. [The Asiatic Review, July 1929].

THE PROPOSAL OF UNION IN THE SOUTH INDIAN CHURCH. By the Rt. Rev. Charles Gore. [The Church Overseas, July 1929].

DEMOCRACY AND FEDERALISM IN INDIA. By Prof. K. T. Shah. [The New Era, Aug. 1929].

RUIN OF THE HINDUS OF THE MADRAS KARNATAK. By Sir Jadunath Sarkar. [The Modern Review, Aug. 1929].

THE NEED FOR SYNTHESIS IN INDIAN POLITICS. By Mr. S. Satyamurti, M.L.C. [The Hindustan Review, July 1929].

Questions of Importance

CONGRESS AND COUNCIL

Owing to sharp differences of opinion among the members of the Congress Working Committee, the question of Swarajists' boycott of, or resignation from, the Legislatures, has been postponed to the Lahore Congress in December for decision.

Meanwhile, the Swarajists will continue to function in their respective Legislatures.

The following is the text of the resolution:

In view of the present general situation in the country, this meeting of the A. I. C. C. is of opinion that the time has come when all National effort should be concentrated on the preparation of the country for a campaign of non-violent non-co-operation after 31st December 1929, and agrees with the Working Committee that all Congress Members of the various legislatures, Central and Provincial, should resign their seats to give effect to this campaign, but, having regard to the representations made by a considerable body of Congress Members of the said legislatures and some members outside, resolves that the question of withdrawal from the legislatures do stand over till the forthcoming Congress at Lahore.

This Committee further desires the public in general and the members of the legislatures in particular to prepare for a complete withdrawal from the legislatures, should such a course be necessary on and from the 1st January, provided that nothing herein contained shall prevent the Congress Party in any legislature from resigning their seats before the Congress is held at Lahore, if they consider it necessary to do so on any new issue that may arise hereafter.

DR. SAPRU'S SUGGESTIONS

Sir Tej Bahadur Sapru, leader of the Indian Liberal Party, interviewed regarding the present political situation in India, expressed satisfaction at the Congress Committee's decision to shelve for the moment the question of boycotting the Legislatures and hoped that the occasion might not arise for a revival of the campaign of non-co-operation. This, he added, would depend upon Government recognising the futility of opposing the nationalist movement by repressive methods.

The gulf between the Government and the people was wider than ever before. Government had alienated even its friends by their policy of irresponsiveness to advice, and anyone making a stand for Dominion Status was regarded as an enemy of Government.

The Simon Commission would, at best, recommend something like provincial autonomy, but no constitution would be acceptable, not even to the Liberals, unless there was complete provincial autonomy with a simultaneous change in the Central Government as well.

The situation, he said, could be eased if the Labour Party grappled with the problem in the right spirit and at the right time. He saw no reason why there should not be a Round Table Conference on the basis of Dominion Status, and, as a preliminary step, he suggested a visit to India by the Secretary of State, who could get into touch with the people even as Montagu did in 1917. Any steps to create a favourable atmosphere in India, should be taken before December, for obvious reasons.

NATIONALIST MUSLIM PARTY

The following is a report of the meeting of the Nationalist Muslims at Allahabad last month. The resolution adopted for the formation of the party points out as reasons thereof:—

(1) That the political struggle, started in 1919, are being gradually weakened by inter-communal conflict and that repeated attempts are being made in different quarters to wean the Muslims away from political activities:

(2) That the present disruption among the politically-minded Muslims and the consequent apathy of the mass of the Muslim community towards the problem of Indian freedom are due to a confused appreciation of political obligation implicit in the fact of the community being a part of the Indian nation:

(3) That the Muslim political activity is now confined under the auspices of the existing Muslim institutions to winning political rights without political responsibilities as the main objective, treating freedom for the country as a mere incident thereof.

Hence the party is formed, the objects being to promote among the Muslims a spirit of Nationalism, to develop a mentality above communalism and inspire in them greatest confidence in Indian National ideals and to induce the Muslims to take their proper share in the national struggle, to create such relations between the majority and the minority communities as would lead the former to consider the rights of the latter in a spirit of broad-minded patriotism.

Twenty-eight members were elected to the Party from Bengal, 27 from the Punjab central body, 3 from the N. W. F. Province, 1 from the U. P., 14 from Delhi, 24 from Bihar, and 10 from Bombay and Sind.

DR. DRUMMOND SHIELDS ON INDIA

Dr. Drummond Shields, Under Secretary of State for India, presided at a Dinner in London given by the Empire Marketing Board to leading industrialists and public men from India. The following extract from his speech is important as the first public speech of a Minister in the present Government on Indian questions :

It is not my business here to deal with political and constitutional matters. I may, however, be permitted to express the view—without belittling in any way the importance of constitutional advances—that it is an unfortunate result of the concentration of some of the best brains in India on purely political issues, that a great deal of necessary and urgent work of a social and economic kind is left undone.

The development of the agricultural and industrial resources of India, together with a higher standard of life for the workers, are problems which no mere constitutional changes can solve, and which can be set aside as of secondary importance—only at great risk to the welfare of India.

The industrial development of India presents interesting problems for Home manufacturers and statesmen, and for fiscal experts, as well as for those in India who will be responsible for this progress. Whatever the nature of this development, some hopes regarding it may be expressed.

It would be a tragedy if the factory and the machine were to diminish still further the opportunities of the Indian craftsman, who is in many respects the most wonderful worker in the world. It is also infinitely desirable that industrialists in India, both British and Indian, as, I gladly acknowledge, a number of them have already done, should take their place among enlightened employers of labour by the realisation that well nourished, well-housed and contented workers are an asset and not a liability. I am looking forward with great expectations to the results of the deliberations of the Whitley Commission which is to examine the conditions of Indian workers.

The membership of the Commission is representative of distinguished Indian and British authorities on industrial conditions. I hope that employers will welcome any suggestions which the Commission may make for the establishment of industrial peace in India, on the basis of securing—as far as machinery can do so—a fair deal for the humblest worker, who is an essential partner in industry.

I am glad to notice an increasing tendency among the educated youth of India to extend the range of their activities beyond purely professional occupations and Government Service.

It would be ungenerous of me to say anything against lawyers. We could not quarrel peaceably without them. There are those, however, who think that there are enough lawyers in India, and there are even some who think that there are too many at home. Agriculture, Engineering, Industry and Commerce offer fields for useful service to India. There are difficulties, including those of social and religious views on the status of manual labour. These difficulties are being courageously faced by many Indian social reformers, and the truth will

be ultimately realised that any work which is necessary or desirable for the welfare of the community is worthy and honourable. I have myself, on one occasion, sat at the feet of Mahatma Gandhi whose courage in social reform is widely recognised.

The setting up recently in India of the Imperial Council of Agricultural Research is of great importance. This followed the recommendation of the valuable Linlithgow Commission on Agriculture in India, but its establishment is primarily due to the sympathetic support given by the leaders of parties in the Legislative Assembly. Indian politicians are sometimes criticised, and it is well that their enlightened outlook on these matters should be recognised. The encouragement of the British political element also must not be forgotten.

His Excellency the Viceroy made a notable speech at the inaugural meeting of this Research Council in Simla on June 21st. He remarked upon the valuable information which the experience of the Commonwealth Council of Scientific and Industrial Research in Australia had provided for India, and expressed the hope that "in its response to the call for collaboration in scientific endeavour, India will not lag behind Australia."

Mr. Brayne's experiment at Gurgaon, in the Punjab, for the social and economic uplift of the people, has excited considerable interest by its courage, originality and promising results, and, as a supplement to more fundamental methods, we must hope for its extension throughout India. And the recommendations of another important body—the Fletcher Commission—now being put into operation—have been designed to meet the need for a higher standard of public and personal health and of working efficiency among the people of India, and, if possible, to sweep away a number of those endemic diseases which sap the vitality of millions.

Problems connected with human, animal and soil nutrition with plant breeding, refrigeration, the obstruction of waterways by vegetation and with the greater production and consumption of fruit and vegetables, also greatly concern India. * *

India has already shared with the other great Empire countries in the E. M. B. publicity campaign. India has often been represented in the Board's pavilions, set up in important exhibitions in London and the provinces, and there are facts to prove that her displays have been a stimulus to the consumption of Indian products in this country. Valuable assistance in this respect has been rendered by the present High Commissioner, Sir Atul Chatterjee, whose distinguished record is familiar to those present here and who is so well supported in all good works by Lady Chatterjee.

In the field of economic and scientific research, it has not hitherto been found possible to give much direct assistance to India. Something has been done, however, and we trust that in directions which I have already indicated, and in any others which are relevant to the work of the Board and likely to be helpful to India, something more will be done.

The contribution will be by no means one-sided. Western Science honours the names of many Indian scientists, such as that of Dr. Raman in the field of Modern Physics, and of Sir Jagadish Bose, the distinguished plant physiologist, and those of many others.

The rest of the Empire, especially the tropical Colonies, has much to learn from the experience and genius of seclusion of efforts to raise the standard of living of a large rural population.

INDIAN STATES' PROBLEM

Mr. P. L. Chudgar, Member, Indian States' People's Delegation, in London, has sent a statement to the Associated Press explaining the demand recently made for a Royal Commission to investigate the whole problem of Indian States.

Mr. Chudgar says : "I entirely agree that the people of the States from their experience of the past have now lost almost all faith in the so-called intervention by the Paramount Power. I agree that the intervention comes too late and then for Imperial interests only.

But the Royal Commission referred to in my letter to Mr. Ramsay MacDonald and Members of Parliament is not intended to ask for intervention. My object is to prepare a case showing that the inquiry of the Butler Committee touches only a fringe of the question, that many States were not represented before it, that the rights of guaranteed landholders, the question of limited powers of states, the question of areas under agency administration and many similar questions were not covered by the inquiry. I also want to show that the recommendation to place the State under a Viceroy not responsible to an Indian Legislature is very mischievous and absolutely unworkable in practice, and that the whole question of the constitutional position of the States in the future scheme of the Government of India should be investigated in full consultation with the people of the States and the leaders of British India before effect is given to the recommendations of the Butler Committee."

Mr. Chudgar is not sure if his advocacy of a Royal Commission will have the support of the States people. In this, he says he speaks for himself and not as a representative of the Conference.

KASHMIR'S REVENUE MINISTER.

His Highness the Maharajah of Kashmir has appointed Major Ramprasad Dube, Advocate, Allahabad High Court, as Revenue Minister, *vice* Major-General Janakisinghi, appointed Army and Public Works Minister.

HYDERABAD ADMINISTRATION

The Administration Report of the Nizam's Government for the year 1926-27 mentions that ordinary service receipts amounted Rs. 755 lakhs and expenditure to Rs. 618 lakhs. The principal increase was in railways and excise and decrease in customs and land revenue. Land revenue amounted to Rs. 285 lakhs as against Rs. 310 lakhs in the previous year. There was continued decrease in the number of civil cases and a general rise in crime. The Government spent Rs. 23 lakhs on ordinary irrigation works. Expenditure on the Military amounted to Rs. 61 lakhs. Imports amounted to Rs. 12.8 crores and exports to Rs. 13.56 crores both showing a decrease.

There was marked progress in education, a new Arts College being opened at Warangal. The Government spent over Rs. 5.25 lakhs on scholarships and educational loans. Licences were granted to 14 printing presses, 9 periodicals, and 6 newspapers. The Archaeological Department was maintained at a cost of Rs. 60,000. Religious and charitable grants amounted to Rs. 10 lakhs.

TRAVANCORE DEVELOPMENT

A meeting of the Economic Development Board was recently held at Trivandrum with Dr. N. Kunjan Pillay, Director of Agriculture and the President of the Board, in the chair.

The question of reorganising the Board was discussed and a scheme was prepared to be submitted to the Government. According to the scheme, the Board is to contain 20 members, of whom eight are to be officials and the remaining twelve are to be elected by the members of the Legislative Council. There will be a full-time Secretary with two assistants. The Board will have certain executive functions as, for instance, in the direction of rural reconstruction. It is suggested that the Board should conduct an economic survey of the State.

INDIAN EDUCATION IN S. AFRICA

Sir K. V. Reddi, in an interview with Reuter in Capetown, said he had just concluded a visit to thirty Indian schools in Natal, where he had received the utmost courtesy and assistance from the administration, and education grant had been raised from 33,000 to 55,000 which was the maximum grant on this year's estimates. Fourteen new Government-aided schools had been opened and two new Government schools, while two Mission schools had been converted into Girls' High Schools.

The Agent was delighted to say that the building of the Sastri College had been completed and would be opened in February with the commencement of the school term.

He had found the educational position in the Transvaal and Cape completely adequate.

Sir Kurma Reddi further announced that he was introducing the co-operative movement among small Indian farmers in Natal.

INDIAN VISITORS TO CEYLON

At a meeting of the Indian Muslim Association, Ceylon, held recently in Colombo, the following resolutions were passed:—

"This public meeting of the Indians in Ceylon strongly protests against the bad treatment meted out to travellers from India by the medical authorities at Mandapam and Tuticorin, and requests the Government of Ceylon to take immediate steps for preventing the same in future.

"This meeting of the Indians in Ceylon requests the Government to appoint a permanent committee to inspect the Quarantine Stations and advise and help the authorities in providing better facilities for travellers coming from India.

"This meeting of the Indians in Ceylon authorises the Chairman to forward the resolutions of the meeting to the authorities concerned in Ceylon as well as in India."

INDIANS IN FIJI

Referring to the reply in the House of Commons to questions regarding the new education scheme in Fiji, Mr. Venkatapathi Raju, C.I.E., President of the deputation that went to Fiji in 1922, in the course of a statement, said:—

"When the deputation went to Fiji in 1922, we noticed that education had been admittedly neglected, and facilities for Indians were far less than for other communities. Not only should there be a definite policy, but the necessary amount of money should be ear-marked for the purpose of education for Indian children. Mr. C. F. Andrews as well as the deputation recommended that the Government should also encourage the establishment of schools by Indians themselves by a suitable grant-in-aid system. It was a great pity that the Education Ordinance of 1916 closed the European public schools at Luna and Lenaka and the Fijian school at Uasinu to Indian pupils. It is regrettable that, when Indians are admitted into public schools in New Zealand and Australia they should be prohibited in Fiji.

Under the Labour Government, I hope better facilities will be provided and additional funds will be allotted, while removing the racial bar to Indians to attend public schools of the Government where there is better equipment and better training.

THE KENYA REFORMS

In the House of Commons, replying to Major Ormsby Gore, Mr. Lunn said that Lord Passfield hoped it would be possible for Sir Samuel Wilson's report on the agreement reached by him at Nairobi with regard to constitutional changes in East Africa to be published early in September simultaneously in England and East Africa. A statement of the action which His Majesty's Government proposed to take would be made in due course after the publication of the report.

SIR ATUL'S PLEA FOR INDIAN GOODS

In a speech which was broadcast, Sir Atul Chatterjee, opening the Indian section of the Newcastle Exhibition, appealed to all British house-wives to buy more Indian goods and thus help India to buy still more British goods. He emphasised the superiority and cheapness of Indian rice.

INDIAN STEEL INDUSTRY

Sir B. N. Mitra laid the foundation stone of the Steel Factory to be built as a subsidiary of the Tata Works at Tatanagar on July 4. The Factory will manufacture steel wheels for railway carriages and wagons.

Sir Bhupendranath Mitra said that if the industry was to depend wholly on the custom of the Government, it was open to doubt whether that industry would have an assured future. If the industry was to live solely for the purpose of meeting Government requirements, it might be questioned whether it would not be in the public interests that the Government should itself undertake the manufacture of the particular class of article as part of the operation of its semi-official organisations. The factory, it may be mentioned, is a subsidiary of the Tata Iron and Steel Works.

CAUSE OF INDIAN UNREST

Sir Jagdish Chandra Bose, who gave a demonstration of his new experiments of life mechanism of plants at the India Office on the 9th July at the invitation of the Secretary of State for India, interviewed by the MANCHESTER GUARDIAN, said that the increasing unemployment and severe economic distress were the cause of the unrest in India, as elsewhere in the world, but owing to its magnitude, the problem in India was far more acute and dangerous than anywhere else. It was tragic that India, with her great potential wealth, should be in this plight. India had both men and material, but no serious attempt had been made to utilise them. A new programme of a far-sighted policy was urgently needed.

VILLAGE PANCHAYATS

Dewan Bahadur A. K. Pai, in the course of a recent speech at Bijapur, entered a strong plea for the revival of village panchayat system subject to certain alterations suited to modern lines.

The Dewan Bahadur then traced the history of the Development of Local Self-Government since its early days and dwelt at length on the various stages of progress. In spite of all advances made under successive legislation, the speaker pointed out how the revival of village panchayats has still been left in cold neglect. "The system of Local Self-Government in England and Europe is evolved from bottom upwards, whereas, here in India, we have chosen the reverse way." This, said the speaker, "is one of the secrets of our failure to achieve the desired success."

The speaker then made a reference to the manner in which local self-governing institutions were conducted at present, and warned his hearers against the introduction of party system in local self-governing bodies.

In conclusion, Dewan Bahadur Pai urged the formation of a Local Self-Government Party to look after the interest of local self-governing institutions in the Presidency and to bring about necessary reforms.

LORD INCHCAPE ON INDIAN TRADE

Lord Inchcape presided over a meeting of the P. and O. Banking Corporation when His Lordship reviewed the condition of Indian trade. Lord Inchcape said the chief feature of last year's Indian trade was that it was very dull and totally unbrisk. Lord Inchcape also took occasion to complain severely against the depreciation of Indian securities.

FEDERATION OF INDIAN CHAMBERS

Mr. Nalini Ranjan Sarkar, having secured the majority of the votes, has been elected by the Federation of Indian Chambers to be a member of the Central Banking Enquiry Committee in the place of the late Mr. Madon.

A RESEARCH FARM

Mr. J. H. Thomas, Lord Privy Seal, opened the Agricultural Research Station which has been established by Imperial Chemical Industries at Jealott's Hill, near Maidenhead.

Jealott's Hill, which is situated in beautiful unspoiled country, is a farm of 435 acres which has been equipped with laboratories and the most modern agricultural equipment as the research head-quarters for the farm fertiliser side of the great concern. It is intended, as Lord Melchett explained, to be the centre of a world-wide organisation for the application of the latest scientific methods of agriculture. In place of the usual farm-house, there is a well-designed building which contains the laboratories where such work is undertaken as the examination of soils and fertilisers, the study of animal nutrition and bio-chemistry, botany, bacteriology, and general micro-biology.

CO-OPERATIVE TRAINING

Speaking at the opening ceremony of the Training class organised by the Co-operative Federation, Mr. Anstead, Director of Agriculture, Madras, dealt with the objects of the Federation. Mr. Anstead, in declaring the class open, said that he was very pleased to take part in that function. The Agricultural Department was always ready to assist co-operation. For the good of the ryots, the Departments of Agriculture and Co-operation must work together.

It was announced that Mr. T. S. Venkatarama Iyer, a leading co-operator, has endowed two gold medals to be awarded to students trained in the co-operative training class.

KISTNA IRRIGATION

The Madras Government have passed orders that no pumping scheme from the Kistna river for irrigation above the Bezvada anicut should be considered until the various schemes for extension of irrigation below the anicut have been dealt with.

SUGAR FROM FLOWERS

In the bottom of a test tube in the laboratory of the U. S. Bureau of Standards, Washington D. C., experimenters recently examined a bit of starch-like substance extracted from dahlias. What they found may result in thousands of areas being planted with these flowering plants and our sugar bowls being filled with new kind of sugar.

The starchlike substance was insulin. An acid treatment changes it into fructose, a very sweet sugar which is more easily assimilated by the human system than cane-sugar. While extracting the fructose from dahlias, Dr. R. F. Jackson and Dr. Sylvia Georgen, of the Bureau laboratories, unexpectedly found a second sugar, called difructose anhydride. It is believed to be composed of two molecules of fructose combined in such close union that acid is unable to convert it into fructose. Other tests have shown that pea-nut shells and sunflowers are possible sources of sugar.

CANADIAN STRAWBERRY CROP

Prospects for a bumper crop of strawberries in Canada this year are very bright, according to the Fruit Branch of the Canadian Federal Department of Agriculture. The strawberry season in Canada extends from about the middle of May till nearly the end of August. The first crop ripens in the Saanich Valley, near Victoria, British Columbia, and the last in the Maritime Provinces. Strawberries are grown in all the provinces of Canada, but the principal areas for commercial production are in British Columbia, Ontario, Quebec, New Brunswick and Nova Scotia. Last year's crop was 11,000,000 quarts.

BENGAL WATERWAYS

After a heated debate, which continued for three successive meetings, the Calcutta Corporation decided to send a representative to the Standing Waterways Advisory Committee meeting to consider afresh the question of a grand trunk canal project. Mr. Subash Chandra Bose was elected to represent the Corporation.

THE CLEVELAND EXPLOSION

Cleveland, an important town in New York, was the victim of a terrific and devastating explosion which occurred in an X-ray room of the Cleveland Clinic. Poison encircled the whole clinic, and a large number of in-patients, who were rescued with great difficulty, were laid on the lawn adjoining the clinic only to succumb immediately. The gas spread to the vicinity of the clinic, and many people walking on the pavements fell down unconscious. A number of out-patients were also affected. The total death-roll is 125. The Clinic is one of the most famous ones in the world and has on its staff several world-famous surgeons and physicians.

CONTROL OF MEDICAL EDUCATION

It is understood that the Government of India propose to appoint a whole-time Commissioner of Medical Education on behalf of the General Medical Council of Great Britain with Headquarters at Delhi and Simla.

Col. Needham, who already carried out the inspection of the Indian Medical Colleges on behalf of the British Council, is mentioned for the post. If this appointment is not made, says a correspondent, probably the British Council will withdraw the recognition now given to the several Medical Colleges in India.

THE DRUG HABIT

Tea-drinking and smoking are symptoms of one of the many new diseases of civilisation, according to Professor Dixon. In an address to the Physiological Section of the British Association on modern conditions, he said that tea exaggerated the nervous sensibility. Hence it was easy to understand the tendency of highly civilised nations to indulge in narcotics. That probably explained why tremendous decrease in beer-drinking in England followed the enormous increase in tea and coffee-drinking. This was the groundwork on which drug addiction was built.

SCHOOL OF HYGIENE

H. R. H. the Prince of Wales opened the new School of Hygiene and Tropical Medicine near the British Museum on July 18. The building has been constructed at the cost of £500,000, largely defrayed by the Rockefeller Foundation.

HAIR-DYE DANGERS

The dangers of certain hair-dyeing substances—and particularly of paraphenylenediamine, which is known to the hairdressing trade as "para"—are emphasised in the BRITISH MEDICAL JOURNAL, which states:

"The fact that paraphenylenediamine gives the required tint almost instantaneously, while pyro-reduction dyes require 48 hours to achieve their effect, is a source of temptation to the hairdresser, especially when a client demands cosmetic treatment before attending a social function.

"This substance is extremely toxic to certain persons, and physicians are sometimes called in to treat cases of poisoning brought about by the application of this and other chemicals for hair-dyeing purposes."

A NEW ANAESTHETIC

A medical discovery of importance to the whole world is reported to have been made in the form of an anaesthetic which becomes effective within 50 seconds and which can be given to persons with very weak hearts. It has been tested here, and although secrecy is being maintained, it has been learnt that it is being manufactured by a medical company in the eastern part of the United States, and that quantities have been released throughout the continent. The results will be tabulated before an announcement is made.

A most gratifying feature of the anaesthetic (which is known as sodium amytal) is that the patient remains, it is stated, in a twilight sleep for 36 hours, but can be awakened at any time by the administration of an antidote. There is no retching or other aftermath, as in the case of other anaesthetics.

SIR J. C. BOSE'S DISCOVERIES

Sir Jagadish Chandra Bose, in his lecture at the India Office, announced his discovery of numerous Indian plant extracts suitable for cardiac stimulation and indicated the possibility of a new pharmacopœia for the relief of humanity and the establishment of an industry to utilize indigenous plants for medical purposes.

Commenting on the India Office speech, THE OBSERVER says:

The India Office showed a human quality rare in Government Departments in inviting Sir Jagadish Bose to lecture within its walls. His survey of his fascinating researches into the reactions of plants concluded with the stimulating suggestion that they will be of medical value. A plant is not susceptible of auto-suggestion. It will therefore give a perfectly unbiased report of the effects of a drug, whereas the patient is influenced by his attitude towards his doctor, and the animal is affected by fear. It may be, then, that the scientists of to-morrow, instead of trying it on the dog will try it on the aspidochelone.

SIR. P. C. RAY'S MUNIFICENCE

At an ordinary meeting of the Indian Chemical Society held at the Chemical Theatre Hall, University College of Science, it was announced that Sir P. C. Ray has made a second donation of Rs. 10,000 to the Society for a permanent habitation. He had also placed a sum of Rs. 15,000 at the disposal of the Calcutta University for the construction of an advanced inorganic research laboratory, and had intimated his desire to found a Research Fellowship in the University College of Science. His total munificence amounted to about a lakh of rupees, which represented the great scientist's earnings during the last decade.

ITALIAN HONOUR TO SIR C. V. RAMAN

Dr. C. V. Raman has been awarded the Matteucci Gold Medal by the Italian Society of Science, Rome, for the discovery of radiation known as the Raman Effect.

A SECRET INVENTION

Mr. P. J. McGilligan, Irish Free State Minister for External Affairs, has made a statement about an invention acquired by his Government last February, when £5,000 was voted for it before its purpose was revealed.

It was then alleged that "it would revolutionise a certain industry of paramount importance to the country", and the Minister announced that the inventor had made a free gift of it to the State.

Mr. McGilligan now says it relates to the electrification of railways. He adds that "laboratory tests are to be made before experts in six or seven weeks", and he believes railway electrification at a very cheap cost is quite close on us.

"The electrification of the main line between Dublin and Cork, by a overhead line or third rail would amount to £1,000,000. If this invention works out successfully, it could be carried out for less than £80,000."

The inventor, Mr. James Drumm, of Dundrum, Down Country, is a Master of Science of University College, Dublin.

THE TRIUMPH OF THE "BREMEN"

The blue riband of the Atlantic has been wrested from "Mauretania" by the new Nord Deutscher Lloyd 6,000 ton liner "Bremen" which left Bremerhaven on the 17th July on her maiden voyage and made a crossing from Cherbourg in 4 days, 18 hours and 17 minutes as compared with "Mauretania's" record of 5 days, 2 hours and 34 minutes. The aero-plane, catapulted from Bremen, when steaming at 28 knots, 20 miles east of the Fire Island, landed eight sacks of mail.

TALLEST BUILDING IN THE WORLD

A building of sixty-four storeys is being erected in New York for the Bank of Manhattan at a cost of £4,000,000. It will be the tallest structure in New York, and, except for the projected Apparel Mart in Chicago, the highest in the world.

ON PRINTED SPEECHES

"Reprints of speeches always suffer from the fact that the scene, the circumstances, the atmo-



THE RT. HON. WINSTON CHURCHILL

sphere, the passions, are gone, and only the word-skeleton remains," writes Mr. Winston Churchill in the DAILY TELEGRAPH.

"The audience and the emergency to which they were addressed have passed away. The calm, enduring appeal of literature is necessarily excluded from the orator's technique. Embalmed eloquence, preserved dialectic and pickled polemics can do no justice to the effect produced upon the occasion. No page can revive the aptness of the spoken word or its true relation to an intense but swiftly moving and essentially fleeting situation.

"Mr. Pitt, I have been told, once translated a sentence of Tacitus as follows: 'It is with eloquence as with a flame; it requires fuel to feed it, motion to excite it, and it brightens as it burns'.

FUTURE OF BIOGRAPHY

"Must I confess that, in my own view, the future will not be very different from the present? There is no such thing as progress in literature. Tennyson is not greater than Homer, Proust is not greater than Montaigne, Strachey is not greater than Boswell. They are different. Literature follows a rhythmical course rather than a continuous line. We shall come once more into periods of social and religious certainty in which few intimate biographies will be written, and panegyrics will take their place", writes Andre Maurois, in ASPECTS OF BIOGRAPHY.

"Whatever forms biography may assume in the future, it will always be a difficult form of art. We demand of it the scrupulosity of science and the enchantments of art, the perceptible truth of the novel, and the learned falsehood of history. Much prudence and tact are required to concoct this unstable mixture. Carlyle said that a well-written life was almost as rare as a well-spent one, thus showing himself as much an optimist in his criticisms as he was a pessimist in his ethics. A well-written life is a much rarer thing than a well-spent one. But, however difficult biography may be, it merits the devotion of our toil and of our emotions. The cult of the hero is as old as mankind. It sets before men examples which are lofty but not inaccessible, astonishing but not incredible, and it is this double quality which makes it the most convincing of art forms and the most human of religions".

WHAT IS LITERATURE?

Speaking at a meeting of the Faculty of Arts, Mr. G. K. Chesterton said that style was 'meaning.' It depended entirely on meaning. It was 'meaning' completely and perfectly expressed. Literature was 'speaking' and never ceased to be 'speaking'. Literature was trying to convey meaning to another human being, which meant perfect distribution of emphasis exactly corresponding to distribution of emphasis in thought.

WOMEN'S EDUCATION IN INDIA

"Women's education in India must be developed, not in a leisurely fashion, but rapidly in



PROF. KARVE

order to bridge the great gulf between the numbers of educated women and men now existing," declared Professor Karve, lecturing before the East Indian Association.

"The greatest defect of the present system", he said, "was the use of a completely foreign tongue namely, English, as the medium of education. The first thing necessary was to make modern Indian languages the media of instruction and examination. Secondly, the system of education must be adapted to the special requirements of women who should not be forced to study identical subjects with men."

The Professor concluded with an appeal to the Government to give greater proportion of grants-in-aid to girls' schools in comparison with boys' schools.

Lady Simon, presiding, said that her recent tour of India had made her very sympathetic towards the efforts for the education of women, where an enormous work was required to be done. The men of India must realise that until the daughters of India took their place as educated and enlightened citizens, India's greatness would not be shown. She desired, above everything, that the educational movement should penetrate the lowest as well as the highest classes in India.

STUDY OF INDIAN ARCHITECTURE

Speaking on Indian Architecture at the Behar College of Engineering, Mr. Srish Chandra Chatterjee said that arrangements should be made to impart education on Indian Architecture in all Engineering Colleges of India.

"The education of a civil Engineering student", he said, "cannot be deemed complete unless he is taught architecture in general and that of his national type in particular. There is hardly any Civil Engineering Institution in Europe and America which does not inculcate in the students the mystery of the architecture of the cathedral. Our students of Engineering should not be kept any longer in darkness, ignorant of our ancestral culture. Indian Architecture has a glorious tradition of which any nation can be proud, and few things more charming in the way of picturesqueness and beauty can be conceived than the streets of an old Indian City."

TATA SCHOLARSHIP FOR MADRASI

Among the candidates selected for Tata Scholarships in the current year is Mr. Boothalingham, of the Madras University, for Economics and the I.C.S. Mr. S. Boothalingham Iyer, who is the son of Dr. B. S. Subramania Iyer, was a student of the Maharajah's College, Trevandrum, and came out first in the first class in the recent examination of the Madras University in Economics for the B.A. (Hons.).

THE RIGHT TO CANE

A Kings's Bench Divisional Court, consisting of Lord Hewart, the Lord Chief Justice, and Justices Avory and Swift, upheld the right of a headmaster to cane a boy who, with his father's permission, had smoked a cigarette in the street. Smoking was an infringement of the school regulations.

The Court had before it the rule calling on the Newport, Shropshire, Justices to show cause why they should not state a case for an appeal against their refusal to convict Mr. W. S. Brooks, the Headmaster of Adam's Grammar School, New Port, for an alleged assault on Frank Douglas Wright, a school-boy of 15.

Wright was a day-boy, and was smoking after school hours with his father's permission. The Justices refused to convict Mr. Brooks, who was summoned by the boy's father. They declined to state a case for appeal on the ground that the application was frivolous.

Lord Hewart, in his judgment, said that there was a plain rule of law that any person who sent his child to school was presumed to give the school authorities power to administer moderate and reasonable punishment. So the Justices in this case had expressed a perfectly correct view of the law. They found that the punishment was a proper one, reasonably administered, and there did not seem any ground for ordering them to state a case for an appeal. Therefore, the rule would be discharged, with costs against Mr. Wright.

"INDIA IN BONDAGE"

Mr. Ramananda Chatterjee, editor, and Mr. Sajanikanta Das, printer, of the MODERN REVIEW, were sentenced to pay a fine Rs. 1,000, each, in default, to suffer three months' simple imprisonment, on a charge of sedition, by the Chief Presidency Magistrate, in connexion with the publication of the book, entitled INDIA IN BONDAGE, by Dr. J. T. Sunderland of America.

COMMERCIAL TRAINING FOR JUDGES

It will be remembered that the Civil Justice Committee recommended that Subordinate Judges should undergo training at important business centres so as to acquaint themselves with business methods in dealing with commercial cases. The Lahore High Court has selected Malik Ghulam Ali Khan, Subordinate Judge, Lahore, to proceed to Bombay in this connection, and he leaves Lahore shortly.

Mr. Purshotamlall, another Subordinate Judge in the Punjab Civil Service, has completed his training in Bombay, and has been appointed Subordinate Judge, First Class, Amritsar.

LIBEL ACTION AGAINST HARTSHORN

The 'Tatas' libel action against Mr. Hartshorn brought last year came up before the King's Bench on July 23.

Counsel for the plaintiffs stated that the defendant had satisfied the plaintiffs that he made an unfair charge. The plaintiffs did not want to make money from the action and accepted the apology and asked for leave to withdraw the records.

Counsel for Mr. Hartshorn acquiesced in the request.

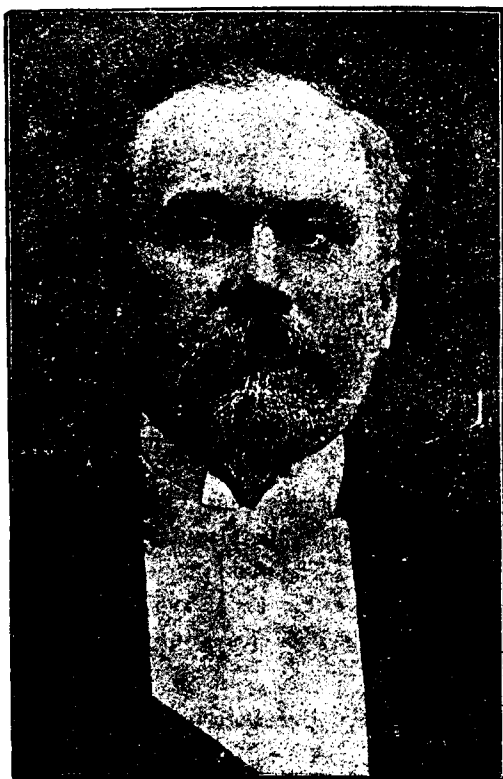
The case was withdrawn. The defendant pays taxed costs of the action.

BRITISH JUDICIARY IN IRAQ

The League Secretariat has circulated the British memorandum asking the council to approve the principle of replacement of the Anglo-Iraq Judiciary Agreement of 1924 by a Judiciary regime to apply to all persons in Iraq without distinction and requesting that the British Government be authorised to collaborate with the Iraq Government and prepare detailed proposals for submission to the Council.

M. POINCARE

M. Poincare, speaking on the debt agreements, held the Chamber for three hours in the afternoon of the 11th July without fatigue, and offered to



M. POINCARE

speak for another three hours in the evening, but the President of the Chamber tactfully interpreted the opinion of the House that enough was as good as a feast. The Chamber thunderously cheered the graceful gesture of M. Herriot, who, during the dialectical duel with M. Poincare, remained standing. The Premier requested his adversary to be seated, but M. Herriot declined with the words: "You are a man who should be heard standing."

M. Poincare resumed the debate on the 16th, and was for two hours at the tribune in the

Chamber of Deputies when he finished the long speech.

He exhorted the Chamber not to expose itself to provoking further demands from Great Britain, but to ratify the agreements as others had done.

He concluded amid an ovation from the Right and Centre Parties: "Add, if you will, prudent and frank reservations, and then empower the Government to go confidently to defend, at the forthcoming International Conference, the cause of France and peace which are inseparable."

This was the last of the great orator's performances in the Chamber, for his place is now held by M. Briand who has preserved the last Cabinet in tact, himself taking the Premiership.

SIR M. C. T. MUTHIA CHETTY

The death of Sir M. C. T. Muthia Chetty removes a familiar figure from the financial and social circles of Madras. Soon after leaving College, he went on a tour to Europe, after which he settled himself down in his native place to look after the large banking business he had inherited. He then migrated to Madras where he was recognized at once as a generous and public-spirited man. He soon interested himself in different spheres of public activity as Director of the Indian Bank, President of the Southern India Chamber of Commerce, Councillor of the Madras Corporation and a Fellow of the University. The next step was to become the Sheriff of the City in which capacity it was his privilege to welcome H. R. H. the Prince of Wales. His philanthropic activities included a war donation of Rs. 70,000 and a gift of Rs. 50,000 to the Tuberculosis Hospital which rightly won him a Knighthood in 1922. Sir M. C. T. was in indifferent health for some time past, but the end was sudden and unexpected as he was barely 42 at the time of his death.

His many friends, including men of all castes for he was singularly free from communal bias—are arranging to perpetuate his memory.

ELECTORAL REFORM

A forecast of Labour's response to the Liberals' demand for electoral reform has been made by the Under-Secretary for Scotland, Mr. Johnston, who, in a speech at Kilsyth, said that Labour would deal with electoral reform in a way over which Mr. Lloyd George would not be too happy. They would abolish University representation, also plural voting, insist on the limitation of expenses, and demand detailed accounts and source of expenditure of funds to preclude a Party from spending £800,000 on election with free displays of literature.

SIR MUHAMMAD HABIBULLAH

Sir Muhammad Habibullah, who is leading the Indian Delegation to the September Session of



SIR MUHAMMAD HABIBULLAH
who Leads the Indian Delegation to Geneva.

the League of Nations at Geneva, was the guest of honour at a luncheon given by Mr. Naoroji Dumasia at the Willingdon Sports Club, Bombay.

In proposing Sir Muhammad Habibullah's toast, Mr. Dumasia took pride in the fact that he would be the first Indian to lead this country's delega-

tion to Geneva and was confident that he would acquit himself with credit to his country and to himself. Sir Muhammad Habibullah, in a brief reply, said that he was about to embark on a great adventure with the confidence and goodwill of the Government and the people of India.



MR. G. S. BAJPAL, I.C.S.

who accompanies the Leader of the Indian Delegation.

He tendered his thanks to his Majesty's Government for acceding to India's oft-repeated request that this country's delegation to the League of Nations should be led by one of her own nationals.

CONGRESS POLICY IN COUNCILS

Mr. Thakur Manjeet Singh M. L. C., in resigning his seat in the U. P. Legislative Council, writes to the Leader of the Swaraj Party:—

"As you are no doubt aware, whether rightly or wrongly, I am not a believer in the total boycott of the legislatures. Not only that, I consider the walk-out policy positively silly. Naturally therefore in my opinion, the Working Committee mandate is ill-advised and ill-conceived. * * I cannot reconcile myself to the walk-in and walk-out policy. Hence I tender resignation of my membership of the U. P. Legislative Council".

DULEEP SINGH'S FEAT

The newspapers pay a tribute to the performance of Duleepsinghji in scoring 115 and 246 against Kent, thereby becoming one of the only



PRINCE DULEEP SINGH

five cricketers who scored a century in one innings and a double century in the other, namely, Fry, Armstrong, Hardinge, Mead, and Duleepsinghji.

OXFORD BLUE FOR AN INDIAN

The first Indian to play for Oxford in the battle of the Blues at Lord's earned as much distinction as any batsman has ever done in the long history of these matches.

The Nawab of Pataudi had almost hidden his light under a bushel until the great occasion, but then outshone everyone in resolution and versatility of his batting. His batsmanship gained much from the fact that the Cambridge fielding throughout was a delight to watch, while the bowling was easily superior to Oxford's Blundeil, the New Zealander, being the best bowler in the two elevens. The Nawab's tactics were those of a born cricketer. Coming in when Oxford was tottering in the balance, he replied them sturdily, and, having taken the measure of the bowling, brought his keen eye and flexible wrists into play for a variety of graceful onside strokes.

Plum Warner says: "His was a fine innings in trying circumstances and no praise is too high

for him. He appears to see the ball very quickly, and his method is sound and easy. With increased strength and experience will come a greater power and range of stroke, but it is obvious that he has marked possibilities. India has given us Ranji and his nephew Duleep Singhji. She now sends us the Nawab to tear and wear worthily a dark blue cap".

GOLF AND CRICKET

Walter Hagen's success in the British open golf championship has been swiftly followed by victories by members of the American team in the big professional tournaments at Leeds and St. Cloud. The conqueror in France, says the MANCHESTER GUARDIAN, was Horton Smith, and the first Englishman after him was Henry Cotton, so that we may not have to wait ten years for the fulfilment of Hagen's prophecy concerning these two remarkable young men. Few worlds are left for the American men to conquer, but Miss Joyce Wethered, emerging from a long and profound obscurity, played immaculate golf at St. Andrews to keep the woman's title at home. The final was contested with Miss Glenna Collett, the American champion, and it is a tribute to more than the technical skill of Miss Wethered that she succeeded after losing six of the first nine holes. Whit suntide has given the batsmen their revenge on the trundlers, and on one bright day, Sussex and Warwickshire banged over 800 gay runs off the bowling of Lancashire and Yorkshire, whose own grand total in the grim and, of course, in decisive "Roses" siege at Old Trafford was not as productive in three days.

CHAPMAN ON TEST MATCHES

Chapman, interviewed regarding the length of tests in Australia and England, said: "I believe in Australia, only five days should be allotted for tests with the possible opinion of playing up luncheon interval on the sixth day. In England four days should be allowed."

THE CHIEF SCOUT

The King has approved that the dignity of a Barony be conferred upon Lieut-General Sir



LORD BADEN-POWELL

Robert Baden-Powell, Founder of the Boy Scout movement.

Lord Baden-Powell, it will be remembered, gained fame in the South African War, conspicuously as the defender of Mafeking.

The Duke of Connaught, addressing the great International gathering of Boy Scouts at Arrowe Park, Birkenhead, declared that future historians would rank the Scout movement as one of the great landmarks of our time, and would add the name of its founder, Sir Robert Baden-Powell, to the roll of the world's reformers.

The great Jamboree ended on the 12th, and the camp is breaking up. On the last day, 20,000

Boy Scouts, arm in arm, marched past the Chief Scout, Lord Baden-Powell. "I am sending you back," he said in his farewell speech, "bearing the sign of peace, goodwill and fellowship. Take back the idea in your minds that you have brothers in other countries. Any one can see the bad points in people, but good Scouts look for good points. Go forth as ambassadors of goodwill and friendship."

ANGLO-EGYPTIAN TREATY

The Government of Mr. Ramsay MacDonald has begun well, with the Anglo-Egyptian Treaty on which we congratulate both England and Egypt. This treaty is likely to remain a landmark in the history of the relations between the two countries. From the correspondence exchanged between Mr. Henderson, Foreign Secretary, and Mahamoud Pasha, which is published along with the Treaty, it transpires that the Egyptian forces will be British-trained and British-equipped, and Egypt will provide the British troops with free accommodation, and, in view of the character of the region to the East of Longitude 32° East, reasonable amenities will be afforded, such as planting of trees and gardens, as also adequate emergency supply of fresh water. The aircraft, apart from genuine British and Egyptian air services, shall be prohibited from flying within 20 kilometers of either side of the Suez Canal.

Egypt intends to maintain, temporarily, British financial and judicial advisers.

The British Officers shall remain in command of the City Police for at least 5 years.

Mr. Henderson expresses the opinion with regard to some capitulatory Powers that the transfer of certain questions to mixed tribunals should be optional. Britain will examine sympathetically the proposal for the return to Sudan of an Egyptian battalion simultaneously with the withdrawal of British forces from Cairo.

Diary of the Month

July 16. H. H. Rameshwar Singh ascends the gadi of Dharbanga Raj.

July 17. Dr. Ansari appeals for Muslim solidarity and fair-mindedness.



SIR FASIL-HUSSAIN
who acts for Sir M. Habibullah.

July 18. Russia terminates diplomatic relations with China.

July 19. China prepares for war with Russia.

July 20. Sir Chimanlal Setalwad leaves Bombay for England.

July 21. Sir M. C. T. Muthia Chetty is dead.

July 22. Mr. O. Thanickachalam Chetti is dead.

July 23. Russia declares war on China.

July 24. Lord Lloyd resigns the High Commissionership of Egypt.

July 25. M. Poincare, the French Premier resigns on grounds of ill-health.

July 26. The French Cabinet resigns.

July 27. Gen. Smuts accepts the Rhodes Memorial Lectureship at Oxford.

July 28. Messrs. Abdul Hamid and Kanaklal Barna have been appointed Ministers in Assam.

July 29. China decides to submit her dispute with Russia to the League of Nations.

July 30. The Punjab Council urges an enquiry into the Mandi Hydro-Electric Scheme.



H. R. H. THE DUKE OF CONNAUGHT

July 31. The Duke of Connaught opens Wor Scout Jamboree at Arrowe Park, Birkenhead.

August 1. Mr. P. C. Bose, the new C. Minister, takes charge.

August 2. Sir Robert Baden-Powell becomes Baron.

August 3. Sir Mahomed Habibullah sails Europe.

August 4. London observes the fifteenth anniversary of the Great War.

August 5. Sir Atul Chatterjee opens the Ind section of the Newcastle Exhibition.

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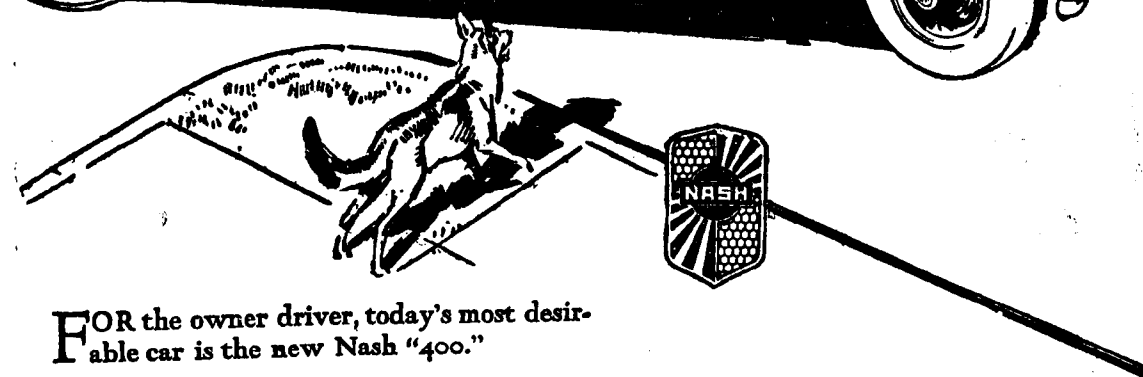
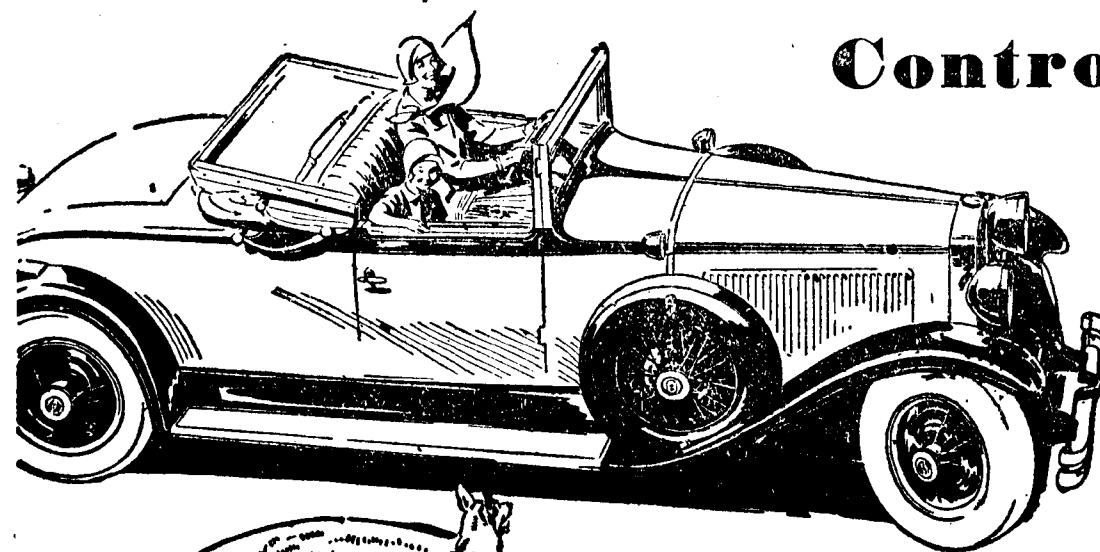
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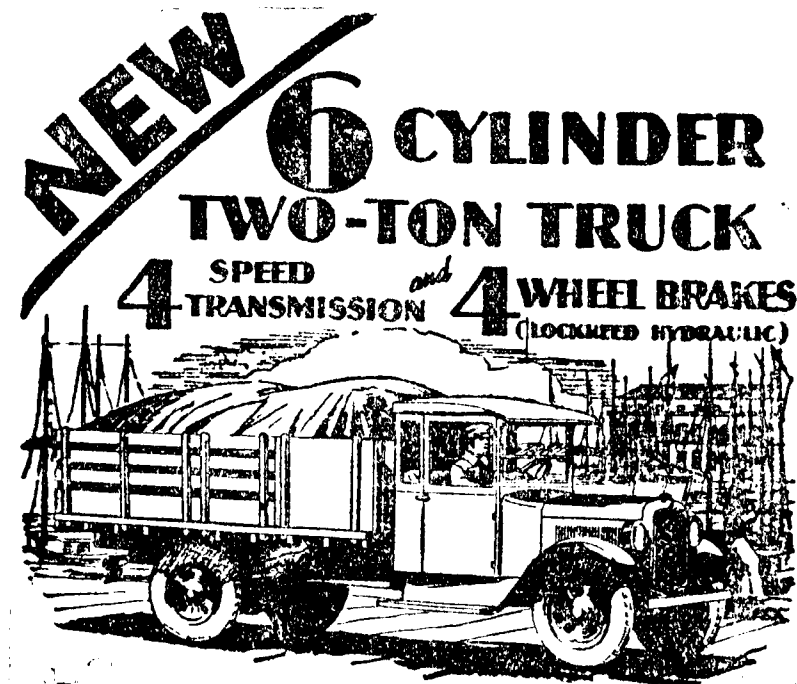
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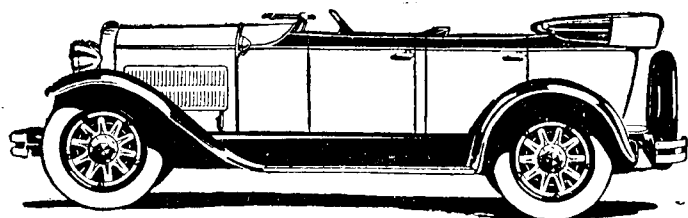
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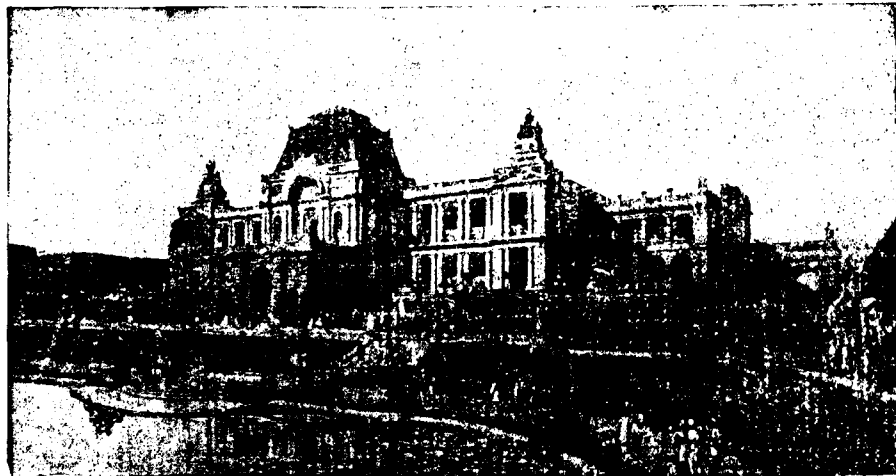
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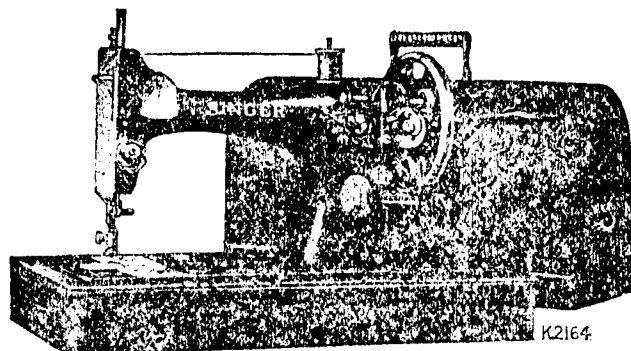
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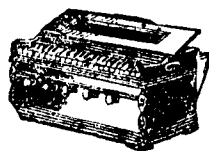
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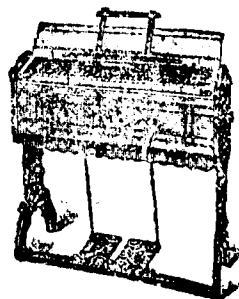
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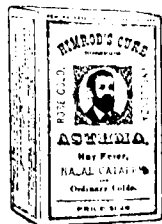
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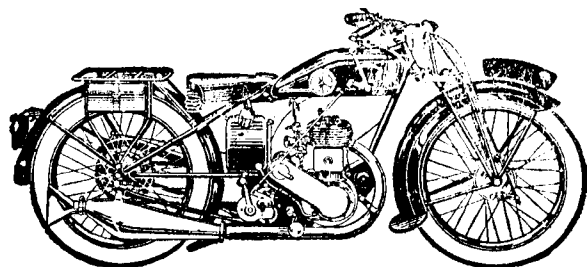
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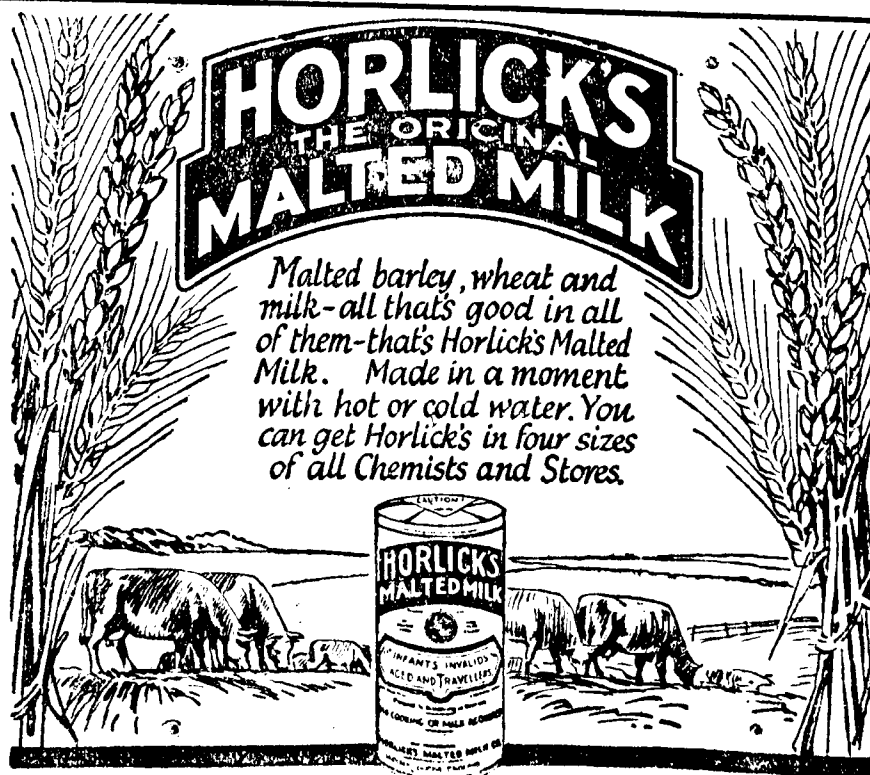
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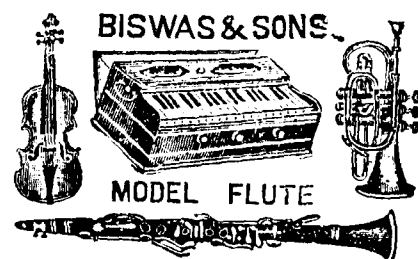
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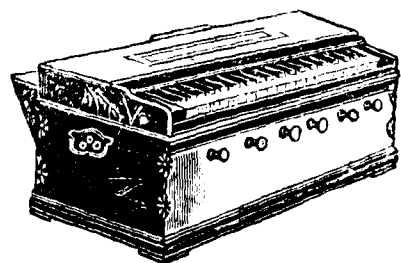
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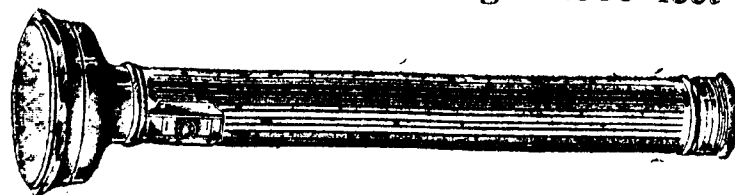
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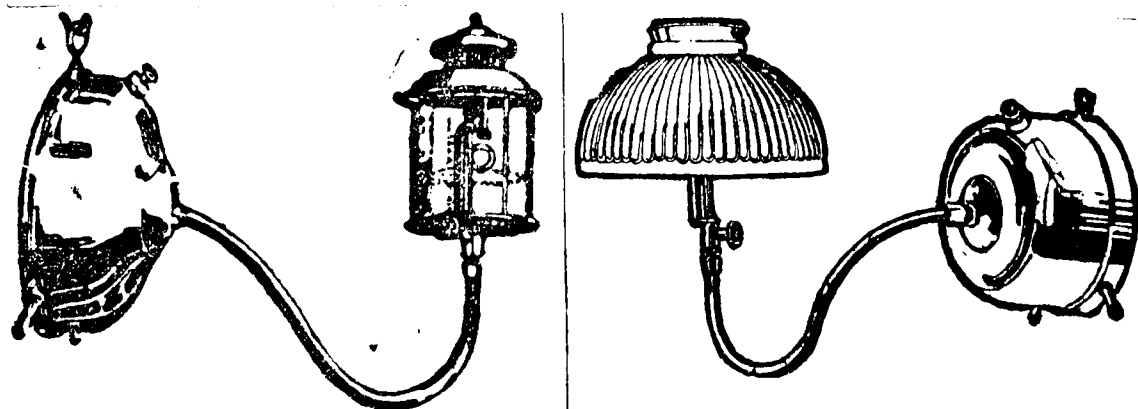
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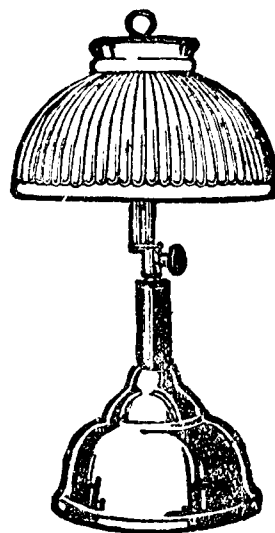
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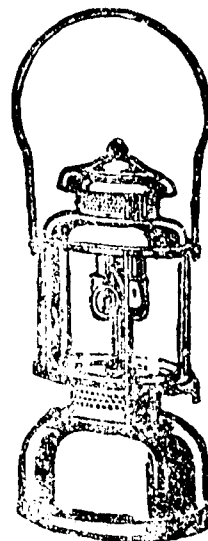
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