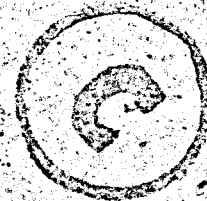


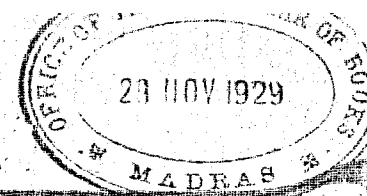
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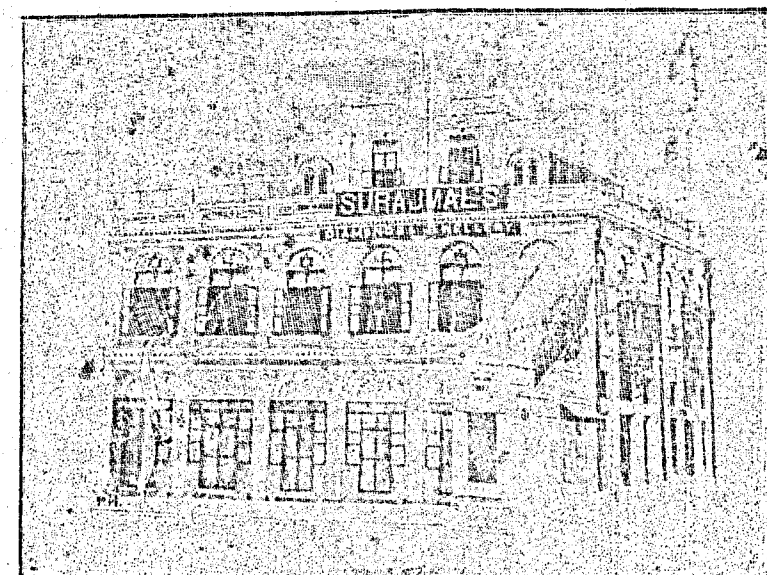
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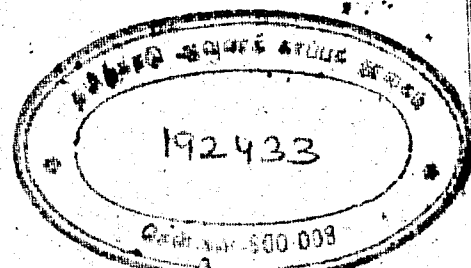
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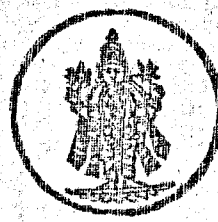
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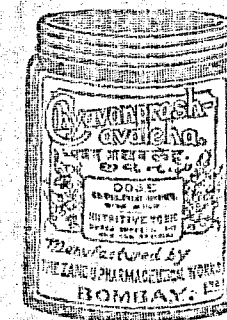
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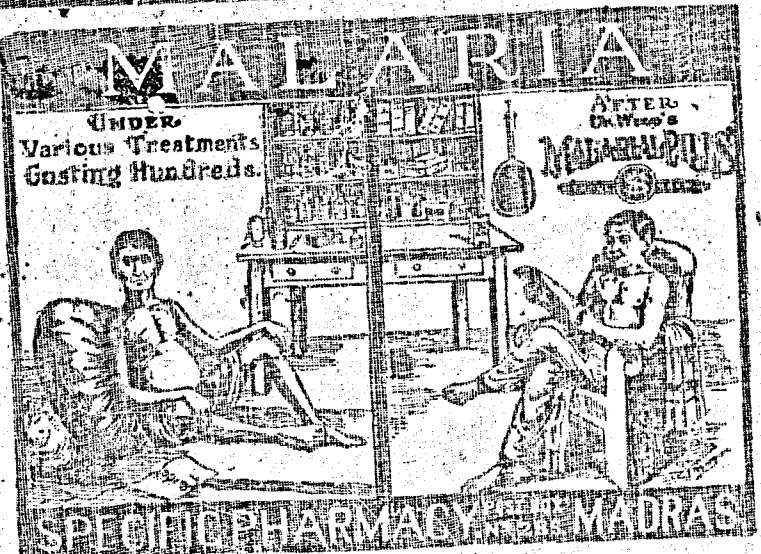
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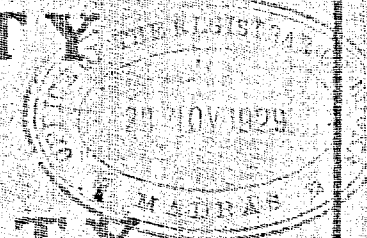
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वंशीविभूषितकरात् नवनीरदाभात्
पीतांबरा दुरुणविंवफलाधरोष्ठात् ।
पूर्णेन्दुसुंदरमुखा दरविन्दनेत्रात्
कृष्णात्परं किमपि तत्त्वमहं न जाने ॥



VOL. IV

AUGUST

No. 11

WANTED—A DEPARTMENT OF PHYSICAL EDUCATION

THE system of education obtaining in India has a wonderful past, but a past too which is not free from unsavoury records. One such is the purely literary direction, that was given to it from the very beginning, a direction that was designed to produce *en masse* a nation of quill-drivers with all their man-hood crushed out of them. This was so utterly a departure from our ancient ideals that it might be thought that the people would not take to it very kindly so easily. But as a matter of fact they did, because the modern system was weighted with this definite advantage over our ancient one in that it opened the way to Government service though as yet only to the lowest rungs of the ladder. This emasculation, of which our leaders like Gopala Krishna Gokhale cried themselves hoarse, seeking ineffectually to put a stop to it, went on apace with the result that the majority of young men coming out of the portals of schools and colleges, come with much (undigested) learning of a sort—but leaving their health (and sometimes their wealth also) behind. The system, however, will not work any longer, because openings

in Government service are few and the competitors so many. So in any case, it must be obvious to every one, that the direction given so far must soon be changed. Of late therefore, we hear plenty of healthy criticism about the pitiable condition of the health of our school boys and the necessity to radically overhaul a system of education that produces such poor specimens. Political ambitions have given rise to the legitimate desire in the mind of the people, particularly in that of the young, to fit themselves to undertake the defence of their country, and hence the demand so often made in Senates and Legislative Councils for introduction of military training, compulsory or otherwise; one such was carried in the last session of the Bengal Council despite Government opposition. But it goes without saying that such instruction can be given only to a comparatively few of our young men who have managed to keep themselves fit and survive the blighting influence of the present system of education. Compulsion would be useless just at present for the exemptions that would have to be granted to the unfit as a matter of course, might even be higher than the number who would be found fit to undergo the training. So steps have first to be taken to see that our boys and girls who pass on to the College do so with their health unimpaired. When that is accomplished, the material would be ready to impose compulsory military training.

This view would seem to be more or less recognized by both our educational authorities and the public to judge from the Government Committees and the demands made in Legislative Councils. Some months ago the labours of such a Committee appointed in Madras brought forth some very useful proposals, which have yet to be acted upon by our Government. In Bombay a Committee was appointed two years ago in pursuance of a demand in the local council, and it has now reported making suggestions similar to those made by our Madras Committee, but also others which are highly important for the future of Physical Education not only in the Bombay Presidency but to the rest of India as well. That is the excuse for our referring to the matter at length.

The premisses with which the Committee started on its enquiry are as striking as are its conclusions and constructive

suggestions. It visualises Physical Education as "an integral part of the process we term education" and "a training given with a view to enable the recipient to keep his physical body in a fit condition to meet all the emergencies of life." Its aim is "to remove the physical defects of children, to impart to them the knowledge of physical well-being, to induce the formation and practice of habits and play attitudes which throughout life will assure that abundant vigour which forms the basis for energetic life in all directions, to influence parents and other adults to take a proper attitude of mind with reference to the health of children, to improve individual and community life and finally to ensure a better second generation, a healthier and fitter race." The scope visualised herein is comprehensive enough, and not many there will be who will be disposed to quarrel with it. Judged by this standard it is no wonder that the Committee found the existing situation in Bombay entirely unsatisfactory, inadequate, inefficient and unsystematic; health records of children also were very poor, no medical examination worth the name ever taking place; the system of training itself was not standardised, or treated with seriousness or imparted by trained teachers. In short, physical education was more a farce than a reality—a situation which is true not merely of the Bombay Presidency, but the whole of India as well. There is good reason, therefore, for the Committee to demand, after stating the present difficulties, that "the State must undertake a comprehensive scheme of compulsory physical education..... An activity which would ensure the physical well-being of its subjects ought to be a first charge on the resources of the State."

Turning to the constructive proposals of the Committee, they are not only well conceived, but are eminently practical. The most important of its suggestions is, of course, the title of our article, the immediate establishment of a Department of Physical Education as a part of the Educational Department. The need for such an institution is obvious. Physical education instruction will never improve so long as it is conducted in the haphazard manner in which it is done now. This sort of step-motherly treatment that is given the subject is directly due now to the fact that it is only one of the minor objects of interest and importance in the present educational curriculum. If Physical

Education is to be imparted on a systematised plan and by masters of the art instead of by the ordinary teacher, untrained and indifferently equipped as now, its direction must needs be vested in a body which would devote its time wholly to devising the policy and the ways and means of carrying out. To take only one instance, at present physical games include both the Western and the Eastern systems, but there is absolutely no attempt at selection or co-ordination of syllabuses. We are not quite sure that all that is best in either systems have been incorporated in the modern curricula. Then again in the primary schools particularly, the curricula have to be adapted to suit the needs of the locality. Thus it is quite possible that an institution in a particular locality may not be able to provide for all the costly games in the Western system; some others may not be able to find the necessary play grounds. Instead of compelling such poor institutions to fall into line with the richer ones, the proper way would be to secure the same ends in view by organizing the Indian games in a more effective manner than in the case of the richer schools. But all these matters can only be looked after by a separate body. The Educational Department can neither have the time nor the inclination to devote enough time and labour to go into all these minor details and formulate a broad policy. Hence the need for a separate Department. We are also in perfect agreement with the Committee in its proposal to establish a Central Board of Physical Education so that the public might be intimately associated with the activities of the new Department of Physical Education. Its function, we are told, will be to advise the Minister of Education with regard to policy, drawing of suitable syllabuses, preparing the necessary literature etc. The suggestion of the Committee that the appointment of the Director of Physical Education should be preferably an Indian is easily explained; it arises from the desire to see that the organization and administration of the Department is in harmony with the environment and Indian traditions. To his experience of local conditions, the Director may well add some knowledge of the western systems and this can be done by deputing him to go abroad for a couple of years as the Committee proposes. The main proposal, it will be observed, is of general application to the whole of India, and we do not see

why the proposal should not be adopted by the educational authorities of all the Presidencies in India.

There are several other minor suggestions of the Committee which are practical proposals designed to achieve the purpose of universal compulsory physical education. Dealing with the question of trained teachers, the Committee suggest that training schools should be opened to equip teachers to do their work properly and bestow diplomas on them. We think that while such training for those who will impart physical instruction is necessary and useful, it is both unnecessary and unwise in the case of all primary and secondary school teachers. Again, we entirely endorse the Committee's recommendation that Government (or local bodies) should acquire plots for playgrounds and gymnasias and where schools are too poor or too small, provide for common playgrounds where Indian games could be organized at a cheap cost. For some time at any rate, recognition of schools might be made to depend upon such provision for physical education or at least it may be made as a condition precedent for the bestowal of any Government grant. Another suggestion of the Committee is to impart an elementary knowledge of physiology and hygiene to the pupils which will teach them the ways of clean living. We also agree that Western physical instruction for girls is perfectly unnecessary, and that selected Indian games would be more appropriate, much more in their case than in the case of boys.

There is yet another problem, which is even more important and that is medical inspection of pupils. Hence too the Committee has given a very useful lead by suggesting that Government should arrange for the services of the Medical Department free of charge and that clinics should be opened for school-children at Government Hospitals. Closely connected with the problem of the health of the children is that of nutrition, which is very grave in our poverty stricken country. The remedial measures suggested by the Committee, such as communicating with the parent as to the defects of his child and the cure and teaching principles of good food and penalising hawking of food—will not even touch the fringe of the problem, whose solution really lies in the removing of the root causes of undernourishment, which lies in the poverty of the people. But probably, the Committee did not think such incursions into broad problems were warranted by its terms of reference.

There is yet one more question to be considered, namely, the question of finance. The Committee estimates that the total cost of its proposals would amount to 4½ lakhs and suggest that the successive stages of the scheme itself must be introduced in a period of five years. We do not think at all that the sum estimated by the Committee is beyond the power of the Bombay Government to find. In any case, once the importance of the problem is recognized and admitted, the money must be found as a matter of course. For what it deems, the purposes of law and order or when it is a question of meeting increased salaries, money is somehow found. Why should difficulties arise when demand touching the vital interests of the people come up? As the Committee points out, it is up to the Government to find the necessary funds as easily as possible and meet popular demand for improving the physique of the coming generation by introducing compulsory physical training in all schools.

"I swear by the splendor of light
And by the Silence of night
That the Lord shall never forsake thee
Nor in his hatred take thee;
Truly for thee shall be winning
Better than all beginning.
Soon shall the Lord console thee,
And fear no longer cajole thee.
Thou wert an orphan boy, yet the Lord
found room for thy head.
When thy feet went astray, were they
not to the right path led?
Did he not find thee poor, yet riches
around thee spread?
Then on the orphan-boy, let thy proud
foot never tread,
And never turn away the beggar who
asks for bread,
But of the Lord's bounty ever let praise
be sung and said."

—Sura 93 of the Koran

"sincere friends keep us worthy of ourselves." When we find these wise thoughts to be true of our friends we begin to truly live.

The friendship that makes the least noise is likely to be the most useful. In the possession of a quiet grace there is a quality of persuasive strength. Such a rule seems to live by another good rule of the wise: "Sojourn in this place as if you meant to spend your life here." Almost more remarkable than personal friends are those who become friends of a community; who root themselves into its life by a persuasive grace that is unmistakably generous and noble.

Such friends live in a fashion that forbids regrets over trivial interests and time-serving work. They have planted themselves permanently at the heart of the community. The true friend embraces you in the expression of himself. When two friends converse it is as though one talked to himself; there is such a complete awareness of each other's mental and spiritual processes.

It is plain from these suggestions that friends are not often found, nor easily made. They represent the choicest, rarest, the most delightful and satisfying of all possessions. To be worthy of a great friendship is to excel in living.

—The World Liberator.

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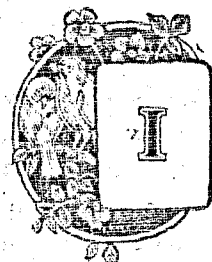
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ENRICHING FRIENDSHIPS



BY DR. CHARLES PEASE

I HAD a friend," is Charles Kingsley's oft-quoted answer to one who wanted to know the secret of his rich life. That answer will be the touchstone of all true friendships.

Friends are known by their mutual power of revealing and discovering themselves to each other.

The essence of the friend is in that rare gift of revealing something fresh and surprising every time you meet him.

Rich personalities always are turning up something unsuspected, or verifying something that previously has only been hinted.

But that demands something from you, the other partner in friendship. The bringing out of hidden charm or concealed greatness depends quite as much on your genius as a discoverer as upon the rich qualities in your friend.

A rich life can only give itself up freely to another rich life. Anything less than entire mutuality is something less than friendship. We have relations of all degrees and refer to them as "friendship"; but they are not often that.

No real friendship is possible where there is in the smallest degree dependence or the sense of obligation felt by either toward the other. Friends, before all others, must be equals.

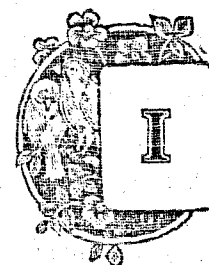
One may pour out his life in a willing and generous service for others. In return he may receive gratitude, homage, reverence, respect, affection, but not friendship, which is the fellowship of kindred souls.

A wise man said "it is a great education to live with a soul perennially fresh and absolutely honest." That brave lover, Robert Louis Stevenson, said, "The best that we find in our travels is an honest friend," but deeper than this he saw that

(15)

THE BEGGAR PROBLEM

BY L. N. GUBIL



I T was Ruskin who said that 'the wisdom of life is in preventing all the evil we can, and using what is inevitable to the best purpose.' At the present day there can be no evil to humanity that is more ruinous in its results and more imperative in its demand for remedy than the ever increasing beggar battalion—a heterogeneous mass of all descriptions: the deaf, the dumb, the blind, the cripple, the old, the weak, and the diseased, not to speak of those countless bodied who have shamelessly embraced beggary as a lucrative profession.

It is perhaps curious, but none the less true, that in the opinion of the beggars, the more ugly and distressed they manage to pose, the surer they are of the reward for their labours. This largely accounts for the shabby, miserable, and oftentimes heart-rending appearance of the beggars, many of whom are a serious menace to public health, suffering as they usually are from acute, incurable and contagious diseases. Their very sight is enough to break one's heart.

And yet wherever you go—on the public road, at the street corner, before a coffee house, in the distant fair, on the rail, in a carriage, beside a motor bus, out on the garden path—you are always sure to be encountered and harassed by beggars. With a language of shameless sycophancy not however unmixed with the most unbounded ill-nature, they cross our walks at every turn and tease us with impertinent and absurd falsehoods and unceasing entreaties for help. They are absolutely beyond the pale of decency and decorum; and when a good soul is caught in their net they show no compunction, but fleece him outright. Even stony hearted and hard fisted misers have confessed themselves as having been occasional victims to the persecution of beggars.

These beggars are a despicable lot. They are a public nuisance, the wasters of human life, a burden on the industrious and what is more, beasts of prey in human form.

When we fight shy of our poor relations and are disposed to regard them as "motes in our eyes" and "Lazaruses at our

doors" to quote Lamb, we are certainly justified in turning away from beggars with feelings of terrible disgust and horror. But there is no prospect of their leaving us so far from it. The already big proletariat of beggars threatens to swell in numbers every day. In fact beggary has become so stable in our land that it almost seems to say with *Tennyson's Brook*: "Men may come and men may go, but I go on ever." It has become so stable indeed that, without depleting its resources, it could send out detachments on festive occasions to religious centres, there to demonstrate before the crowd of pilgrims how men could not escape its clutches even in the immediate vicinity of God's image. Their migration still reminds us of the flight of locusts which, as Milton says, "darkened all the land of Nile on Egypt's evil day."

It will be readily admitted that it is a sheer impossibility to attempt to relieve these beggars whose actual numbers have been the despair of the most skilled statistician, and whose business in life is to be a horseleech on passers by. Such an attempt, even if it were possible, would be a grave social and economic crime. The state of continual dependence on the generosity of others is surely a life of gradual debasement and servitude of the meanest type. Hence moralists cry out that a life of laborious indigence, however gloomy it may be, is far better than one of servility however lucrative it may be. Occasional ill regulated relief of the poor encourages only idleness, extravagance and imposture. We can easily imagine with genuine and justifiable wrath Goldsmith cried out through the lips of the Man in Black, "Let me assure you they (the beggars) are impostors, every one of them and rather merit a punishment than relief."

The only remedy for this public nuisance and national disgrace is the enactment of laws to make ample provision for the support of the poor. In the English Parish House the poorer are supplied with food, clothes, fire, and beds to lie in. They earn these comforts by dint of their labour.

Let us hope and pray that our legislators will soon take a cue from England and wipe off for good this national ignominy. In poor laws and work houses alone lies the salvation of the poor. Will our legislators and public workers wake up?

MARCEL PROUST. (16) THE NOVELIST-PSYCHOLOGUE*



BY L. V. RAMASWAMI AIYAR, M. A., B. L.

WHAT is the significance of the writings of this twentieth-century French author who has leaped up into the limelight within the last decade by inaugurating a new form of literary art, which seems to have few links with the past and fewer links with the contemporary present? His name is on every critic's lips today. His reputation has spread beyond the frontiers of France. His works have been translated into many European languages. He has enjoyed hero-worship such as few other modernists could pretend to have had. He has been exalted to the level of a new literary demi-god who will live for all time by virtue of his installation of a new psychological outlook in literature. What Einstein has done for science and what Bergson has done for philosophy, has been claimed for Proust in Literature. The virulence of detraction has also fallen to his lot, with not less vehemence. To many, he is but a morbid reminiscence-writer who, having been condemned by illness to a state of complete claustrophobia, has brooded over his past experiences of the *vie mondaine*. By his detractors he has been variously described as a neurasthenic, a coarse Freudian and a perverse psycho-analyst. What indeed is the character of this man's outlook, which appears to have inspired such phenomenal adoration, and excited an equally phenomenal ridicule? What is the method of his thought? What is the lesson that he holds forth? What is his contribution to the literary spirit of the times? And by what remarkable magic has he been able to inspire in certain circles a feeling of adoration bordering on idolatry?

To these and other questions concerning the genius of Proust, Mons. L. P. Quint supplies clear answers in his masterly critique of the French author, a new edition of which has

* *Marcel Proust—sa vie, son oeuvre*, par Leon Pierre Quint. Published by S. Krae, Editeur, Paris.

recently been published by the Paris publishers Kra. Himself a critic and a novelist of some reputation, Mons. Quint has had the additional privilege of personal acquaintance with the subject of his critique. Though this volume had its genesis in M. Quint's desire to give expression to the emotions stirred by his reading of Proust's works and though the critic admits being an open admirer of the subject of his criticism, the treatment is nowhere vitiated by the dagger-flourishing methods of the hero-worshipper. With the dispassionate detachment that circumstances have allowed, Mons. Quint has exhaustively sketched for us the life, the work and the world of Proust. The bewilderment with which, despite the initial shocks, readers succumb to Proust's *diablerie* (whether they admire it or not) will greatly disappear, if they accept M. Quint's analysis of Proust's genius as an explanatory guide. Intimate discussions about Proust, like some recent attempts to simplify Einstein's theory of Relativity, do not easily lend themselves to lucid treatment; nevertheless, Mons. Quint has achieved unique success in illuminating the dark and obscure by-ways of the region of sub-consciousness in which Proust lived.

The life-career of this Frenchman contains elements of romance and of tragedy. The lionising that he enjoyed for a good many years at the hands of society, and the feverish passion with which he drained to the dregs the joys of the *vie mondaine*, were followed by a self-enforced retirement and claustrophobia that lasted till his death. But, as M. Quint points out, there was no sudden break from the one to the other. The hypersensitive youth who like a Beau Brummel revelled in the pleasures of society, had already at an early stage the remembrance of impending illness; and the recluse who refused to show himself to the inquisitive gaze of globetrotters, only transmuted the romance of his past into literary creations.

"The life of Proust", says Quint, "was a course of education. From his earliest years he began to write; and at every stage he was taking notes for the future work of which he never ceased to think. But from childhood onwards, he had begun to experience suffering too."

His careful study of the Bergsonian philosophy, his admiration for Ruskin (some of whose works he translated) and his consciousness, during even the most exciting periods of his worldly life, of what he regarded as his life-work: the artistic exposition of the reality of things as he saw it,—all this shows that this early period which he was later to describe as "*temps perdu*" or "wasted years", was indeed an era of very necessary preparation. Albertines and Celestes, Odettes and Charluses, Vinteuils and Gilberts should certainly have been born in this period of self-education and observation.

And during the next period of his life, when he retired into the solitude of his self-enforced exile from society, he set for himself the task of reaching through intuition, and capturing through the intellect, the most fugitive sentiments of life and soul; for he considered that this was the only way in which the reality of human character could be laid bare. The time-honoured presentation of character as a definite unvarying something was wholly a wrong process, according to Proust. A person's character is really the summation of the numberless attitudes he assumes in reaction to situations great and small. And every situation, however trifling it may be to the generality of people, was a new key to Proust with which he could unlock the chambers of Reality.

In Proust's view, the difficulty of piercing to the core of things is further enhanced by the fact that our life, conscious and non-conscious, is in a state of perpetual evolution. This is a principle which literary men engaged in the depiction of character have rarely envisaged in the large and comprehensive sense in which Proust understood it. The complexity of human character thus becomes a hundredfold more complex with Proust, and as a result the unravelling process in his hands follows lines that would not fall within conventional, time-honoured methods. Characterisation therefore has necessarily to be adjusted to this process. "Under the appearance of a static work, Proust therefore presents to us a continual becoming."

And the artistry lies in removing the veil of the externals which alone strike ordinary observers, and exposing the reality concealed beneath, which could be sensed only through the

analysis of the "continual becoming." Art, in Proust's view, has no other object than to avoid the practically useful symbols, the generalities accepted as conventions, and to tear off the mask shrouding the reality. This is of course a view of art to which not even the worst detractor of Proust could take exception; but the Proustian speciality lies, as we have seen above, in the conception of what exactly this reality is.

Negation of the conventional stares you everywhere in Proust,—as indeed it must, since the author is aiming at the exploration of a region of which the conventionally minded could have no adequate conception whatsoever. Fleeting emotions, trifling attitudes, momentary thoughts, sub-conscious happenings and feelings of sleep, sexual inclinations of all types (homosexuality, inversion, etc.) are all pressed into service by Proust for attaining his object, viz. the untying of the intricate knot of human character which in Proust's estimation is really, in view of his Bergsonian conception of reality and of time, far more intricate than is usually supposed.

M. Quint deals with numerous topics such as Proust's conception of Love, his religion, his style, his sense of comedy and his place in Literature. The clarity and the ease with which M. Quint has analysed what we might expect to be little susceptible of clear explanations, and the persuasiveness with which he has arrived at an estimate about Proust, are sufficient to convince all readers or intending readers of Proust's works that in M. Quint's excellent volume they have a sure and unfaltering guide to a sympathetic approach of the Proustian world.

MARVELS OF HEREDITY

Phyllida—"Sometimes you appear really manly, and sometimes you are effeminate. How do you account for it?"

Phillip—"I suppose it's hereditary. Half of my ancestors were men and the other half women!"—(*Bystander—London*).

MY MOTHER

BY SWAMI MAGHESWARANANDA

(Continued from previous issue)



NEXT morning the fever had gone; but she felt much weak. Ramachandra thought it advisable to proceed slowly instead of sitting idle in that unknown place where no help was possible. My mother was much encouraged by the vision and she readily agreed to go on with her father. Next day too, she got fever; but it was not so strong. She did not mention it to her father. Somehow they reached Dakshineswar. The master was very anxious for her health. He made all arrangements for her comfort. He allowed her to sleep in his own room. All her anxiety about him vanished: she saw that her beloved had not changed a whit. He was the same as she saw before. So she was quite happy to find that the rumours had no ground. Ramachandra lived with them happily for a few days and then went back home with a light mind, seeing his daughter perfectly happy. My mother recouped her health within a very short time and began to serve with great zeal the master and his aged mother who was there living with him.

Here she had to work very hard. Numbers of visitors were coming to Dakshineswar to see the master. She had to cook for them at irregular hours day and night. She had spent the whole day and some portion of the night in a small strip of a verandah around a small building surrounded by a hedge. There she had to cook various kinds of delicious dishes for her mother-in-law, the master and his devotees. Yet no one heard even a single word of murmur from her lips, nor could any one ever see her figure. Early in the morning she used to bathe in the Ganges and enter into that small cell never to come out of it till sunset. Here she was busily engaged in house keeping, here she received the lady devotees of the master who used to come to see her, here she took rest and performed various kinds of religious practices. She never

cared for her personal comfort. She was perfectly satisfied in serving her mother-in-law, the master and his devotees.

The master now had an opportunity to train her perfectly. He said to her, "God is not a sealed book to any one. Everybody has the right to see Him. Whosoever will try sincerely to see Him will be able to see Him." In this way he used to encourage her for the realisation of God. He would give her all help in her practice of religion. Moreover he taught her how to behave towards different persons of the world, even how to be a good house-keeper. He did not stop with imparting advice but carefully watched every movement of hers and whenever she made a mistake he used to point it out to her and ask her to rectify it with sweet and affectionate words. My mother took the position of a disciple from the very outset, and she was very successful at every step. Both the master and my mother forgot all about their worldly relationship. Their relations were purely spiritual — the relationship between a Guru and a disciple. They lived together for many days — they slept in the same bed for a long time; but even in dream they had not the least idea of carnality. One day, my mother, while massaging the master's feet asked him, "How do you look upon me?" The prompt reply came. "I look upon you as my mother — the mother who is in the temple — the mother who has given birth to this body. I look upon you as the same mother. Really, I look upon you as the veritable embodiment of my Blissful Mother of the universe."

In this way one year elapsed. It was new moon, the special day for the invocation of the Mother Kali. Sri Ramakrishna asked Hriday, his nephew to make arrangements for the worship of the Mother of the universe. My mother was asked to come to the master's room at an appointed hour. Everything was ready. She came at about nine o'clock in the night. The master was seated in a special seat, and in front of him there was another seat. He beckoned her to take that seat. Then he chanted the *mantra* of prayer —

"O, young mother Tripurasundari, the source of all power, open the gate of success. Manifest Thyself through her body for all good."

During that period my mother lost all consciousness of the outward world and was submerged into the state of deep *samadhi*. The master began to utter the necessary *mantra* in a half-conscious state. The worship was finished according to the injunctions of the scriptures, and the master too was in deep *samadhi*. Hours passed on in that way! The master regained consciousness at dead of night. Then he sacrificed himself at the feet of the divine Mother. Together with his own self, he offered all the fruits of his religious practices, even his counting beads at the feet of the Mother of the universe. Then he bowed down to the Mother.

"Oh, Thou the good of all good, the giver of fruits of all actions, O three-eyed Gouri, divine consort of Shiva, O Thou, the shelter of all, O Narayani—I bow down to Thee, to Thee I bow down." Thus the master finished the long course of his religious practice by propitiating the Mother of the universe through the pure body of one who was the very embodiment of *Vidya* or knowledge supreme.

Years rolled on. There was not any notable change in the life of my mother, save that she had to go several times to her father's house and back. She had to go on with the same routine of work over and over again, cooped up in the same small room. At a certain time of this period Sri Ramakrishna's mother passed away. My mother felt no monotony in her daily routine of work. The number of visitors was increasing and there was more and more pressure of work on her. But she was not at all worried thereby.

Slowly, there came a change in the life of my mother — in the life of all the children of Sri Ramakrishna. In the year 1885, the master got a pain in his throat. Almost no notice was taken at first and it went on increasing day by day. At last the physicians detected it to be cancer. So, all his devotees got very nervous and it was unanimously settled that he should be removed to Calcutta for the facility of good medical treatment. At first a house was rented in Calcutta proper, but as it was not suitable for a patient like him, he was removed, after some time, to a commodious garden house at Cossipore, some two miles and a half away from Calcutta. My mother remained at Dakshineswar for some time. But as they realised that without

her help, proper nursing, specially dieting, was impossible, she was brought to the garden house. There also, she had to spend her days in a small room, always engaged in various kinds of service to the master. The master was getting worse and worse and at last the hour of his passing away was at hand. It was night. The devotees did not send news to my mother in the night. Early next morning she was informed of the passing away of the master. She came quietly, stared at the holy corpse for some time and then suddenly burst into tears saying, "O, Mother of the universe, I used to see Thee in this form every hour of the day. Now where shall I go to find Thee?"

Oh, who could imagine such a lofty conception of spiritual vision?—husband realising the divine Mother in the wife and wife calling the husband the Mother of the Universe! This is quite new in the annals of human civilisation. It is a special dispensation in the realm of spirituality for the present age—the age in which the child of man has totally forgotten his divine nature and dived head-long in the enjoyment of matter—the age in which we have become next door neighbours to brutes in our eating, drinking and merry-making, the age in which we boast so much of a civilisation which is but a phantom—the civilisation that has no stable basis to stand on—that can give no real hope and encouragement—that is quite unable to solve the riddle of life and death! This is called *Yuga-dharma*—the ideas and ideal of the age. The sooner people understand, appreciate and accept, the better, happier and more peaceful will be their life here and hereafter.

After the passing away of the master, my mother spent most of her time in religious practices of various kinds and visiting different places of pilgrimage until when the Order of Ramakrishna was organised by the great Swami Vivekananda. With the organisation of the Ramakrishna Mission, my mother became its spiritual head. Numbers of thirsty souls began to flock to drink of the fountain-head of spirituality. Men of leading and light, from different places of India and abroad became her disciples. But she remained the same quiet mother ever ready to serve her children. Her children made her a home at 1, Mukherji Lane, Calcutta and special care was taken for

her health and comfort by her monk-children. So the devotees had not the free scope to come in contact with the mother and it is for this reason only that she used to spend her time often in her native home at Jayrambati. There her children had her all to themselves. They used to come in parties—men, women and children at irregular hours of both day and night. My mother used to cook food for them with her own hand and personally look to all their comforts. She had children from various stages of society, beginning from the unknown school and college boys to the distinguished scholars, judges, magistrates and others. But she made no difference between them, nor did they among themselves. They counted themselves as the happiest members of one same family whenever they happened to meet. Such was the love that the moment one met and talked to her, one forgot all about one's parents, family, home and everything else. So many of her children have renounced the world and sacrificed their lives for her work.

My mother left her physical body in 1920. But her presence we feel always. Whenever we are in difficult circumstances we mark her guiding hand. She never forsook any one in her life-time and her spirit will ever keep and guide those who yet want to take refuge in her, with a sincere mind, through the dark labyrinths of the world. There is no doubt about it.

Do not allow the dogmatism to possess your mind which says that 'I alone am true, all else are false.' The Lord Himself will see to the rest.

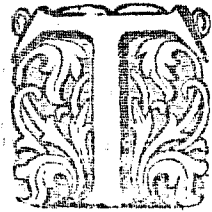
What indeed will man understand of His ways? Infinite are His manifestations! I therefore make no effort to understand these. I have heard that nothing is impossible in His world.....

His consciousness makes the world conscious. Sometimes I find the little fishes completely saturated with the same consciousness.

Sri Ramakrishna.

IN A HUNDRED YEARS

BY DUNCAN GREENLEES. M. A. (OXON.)



THE waters of life flow ever swifter along their course towards the distant sea. Changes one slowly made now crowd fast upon us and the puzzled eye of Man can scarcely follow them from form to form. The nineteenth century especially has set a fearful pace for evolution, a pace that rapidly increases from year to year so that the coming century is now far harder to forecast than it would have been five hundred years ago.

Certain main tendencies, however, are even now revealing themselves, and it will not be wholly futile for us or frivolous to guess at the main outline of life in 2030 A. D., assuming these tendencies will continue to guide our steps.

There is a stage in complication beyond which simplicity returns. There is a point of time wherein greater elaboration of the plan leads to more directness and less complexity in form. The greatest men in art and science are able to visualise the whole and will not be lost in trivial details. Thus we may reasonably expect that our life will soon be greatly simplified; many of the intricate relationships we know today will straighten out and far greater honesty and sincerity will become possible. Science is almost sure to give us vastly improved methods of contacting one another and a clearer insight into the real nature of the universe. Art will be depicting more and more the essence of things, the immortal idea in them, clothed in the minimum of form. Society will be organised in workers by brain or hand or intuition, equal honour being readily yielded to all of these and opportunities afforded to each according to his needs. The Family will be reconstructed in such a way as to give the greatest freedom to every member consistent with the general interest. Religion remodelled throughout the world upon the three foundations of Understanding, of Sincerity and of Common-sense will have earned the respect of all mankind. The keynote of International Politics will be clearly sounding

forth its message of increasing unity in diversity. In Politics the democratic forms of government, finally discredited in human view, will have given place to a truly aristocratic control and the tyranny of wealth will be for ever broken. Greater speed in Communications will bring the world within a day's excursion and forthcoming voyages through outer space to other worlds will occupy the inventive mind.

The eternal flames of Sex will be assuaged with greater understanding as prejudice and bigotry are driven away from this most burning question in the human soul. Complete legal and marital equality having long been established between man and woman, it will then be possible for them to regard each other as true companions and not as mutual slaves. The antiquated form of marriage which still dominates the greater part of our world will be rapidly giving way to a frank companionship based on mutual choice and terminable on the will of both, without the scandalous publicity of divorce. Humanity at large has already long evolved beyond the childish stage when compulsion was needed to uphold morality. There is no immorality so fierce and cruel in its results as that which binds two human slaves in chains together till they loathe each other. With the coming State endowment of Motherhood and its recognition as an honourable profession possible only in the best environment, surrounded by love and care and reverence, the last of Woman's economic dependence on her partner will have gone. The Child will remain the link of love and interest even when its parents have separated and gone to other homes. Friendship will become the basis of all marriages; their purpose will be less for gaining pleasure than for comradeship and the giving of strong and noble children to the world. The rending of the dreadful curtain of prudery and wilful silence will soon reveal the purpose and the power of Sex to the youngest children who will understand that its fires are well employed in all creative work — invention, art, science — when not needed for the primary function of race-propagation. Children will then be born only when desired by both the parents, in love and beauty after at least two years of preparation, both spiritual and cultural. The intervening years will be occupied in cultivated leisure and in clean creative work by man and woman equally. The change

of economic conditions will abolish the unnatural lateness of marriage in Western lands and the release from evil custom and superstition will destroy child marriage everywhere. Weddings will not be made in parents' parlours but in the hearts of youth and maiden; the natural mating ages of 20 and 18 will then be almost universal. This will render the evils of prostitution and sex disease forgotten horrors of the past, for no need of them will be left in any civilised country. The lighter customs of the future will enormously reduce the clamour of these "lower" instincts.

The sane and clean idea of sex relationship will change and modify our dress towards simplicity. The absurd excess of what is worn in most lands today will be reduced to almost nothing. All gloomy shades will be displaced by dainty and harmonious colours. Materials will all be readily washable each day; the heavy serge and tweeds of Western countries will wholly be replaced by artificial silk, by cotton and by linen. The need for thicker garments in colder climates will be finally recognised as a delusion; change of diet and an open-air mode of life will supply the needed extra warmth from within, as the Austrain youth has proved in recent years. The imagined disgrace attached to nudity will go when the shameful and suggestive curiosity of our unnatural sex fancy is forgotten. Yet clothing of a sort is likely to remain, save in some athletics and in swimming. Rational costumes, including the ugly and clumsy dress of present white-skinned races, will retire into the oblivion of the wardrobe, and throughout the world something like a pair of shorts and an optional Indian short-sleeved vest will be the fashion for both men and women. Boots and shoes will surely disappear, and with them our stupid crippling of feet and toes; their place will be taken by sandals or slippers in the country and by naked feet upon the smooth city roads. The hair will once again become the only covering for the head, for sun and rain and wind can do no harm to a healthy human being.

The House of a century hence will in sunny lands be built for shade and breeze, in colder lands for sun and light, in both for the greatest quantity of sweet fresh air. In northern climates huge horizontal windows with sliding panes will admit the

maximum of light while verandas surround the house on south and east and west. In India and other warmer parts windows will grow enormously in size and free currents of air will be allowed to pour through the rooms; the superstition about "keeping out the heat" will not survive many more years. Furniture will be reduced to a minimum; even in the Western home a large cushioned *chowki*, a few mats and pictures, and a low table alone will occupy the room. Books will be stored in the library walls of every house, and every house will have a bath-room with swimming tank, electric shower and taps for water hot and cold.

In every City in the world each house will be surrounded by its gardens and its trees; thus cities will grow more outwards and cover vastly greater space when the growing speed of traffic makes this extension possible. Animals will be banished entirely from the homes and towns of man so that greater cleanliness will thus be gained and the multiple cruelties of pet-rearing put an end to finally. Smokeless fuel and the universal use of electricity and of radium power will restore the pure air and starlight to even industrial cities and villages. Roads will be covered with a smooth and dustless surface, perhaps of glass; they will be protected from the fickleness of climate and daily flushed before the dawn with water. Traffic of various speeds will be regulated into parallel strips of road and various levels, as is already done in some towns of North America, while increasing aerial and underground services will supply the need for extra rapidity.

Food in all the countries of the Earth will be wholly vegetarian and largely based on grain and fruit and nuts, which developed cookery will convert into a great variety of tasteful dishes. The old illusion of the need for the products of the cow — milk and cheese and butter — will at last be dead and human milk alone will be in use for infants. Plates will be automatically washed and dried in electric tanks but half the globe will still be using leaves renewed for every meal. This method is even likely to become in time the universal custom as dishes gradually become obsolete. The modern American method of cooking automatically is certain to be used in every

home within a hundred years, but uncooked food will be slowly gaining ground among the masses.

The adoption of a sane and healthy dress and diet and the universal cleanliness and airiness of houses will abolish most of our diseases so that doctors will be a rarity in the future world. To supervise the bearing of a child and ease the passing of a dying man, to give an annual certificate of health to every person, to attend to casual accidents and to make researches into knowledge,—these will be the only duties he need fulfil. The wicked and senseless cruelty of vivisection and its logical result in obscene and filthy operations such as those of Voronoff will long have been forgotten, and clairvoyance will be recognised and used as the natural means for research into the structure and functions of the living being.

(To be continued)

The River of Life

"A soul stood on the bank of the River of Life, and it had to cross it. And first it found a reed, and it tried to cross with it. But the reed ran into its hand at the top in fine splinters and bent when it leaned on it. Then the soul found a staff and it tried to cross with it and the sharp end ran into the ground, and the soul tried to draw it, but could not; and it stood in the water by its staff.

Then it got out and found a broad thick log, and it said: "With this I will cross." And it went down into the water. But the log was too buoyant; it floated, and almost drew the soul from its feet. And the soul stood on the bank and cried: "Oh, River of Life! How am I to cross? I have tried all roads and they have failed me!" And the River answered: "Cross me alone." And the soul went down into the water, and it crossed.

THE GRAB FOR JOBS (13)

BY M. S. MENON, B. A.



THE public life of India presents a piteous spectacle as a result of the grab for employments in this country. Technical or vocational education, properly so called, is conspicuous by its absence in most of the provinces and the so-called education imparted to the students aims at giving them only a superficial and unsatisfactory knowledge of several subjects which makes them entirely unfit for an industrial or commercial life. The elite of the land, "with a load of learning lumbering in their heads", thus compelled to go in for the "learned professions" as their only means of earning a livelihood, flock *en masse* to the portals of public offices and institutions, which have thus become the theatres where the on-looker may alternately witness tragic and comic sights.

Go to a law-court and there you see vakils and vakils' clerks in bewildering numbers. Here the old, turbaned veteran, with his roaring practice and protuberant belly, walking in spectacle-majesty, attended by a train of anxious clients; there the close-cropped youngster in immaculate clothes in tip-top fashion, but unattended by any client, walking listlessly to and fro, sometimes fingering his silk bow, sometimes glancing down at his beautifully polished shoes, lost in self-admiration. Loitering in the verandah or lounging in their rooms can be seen knots of briefless young lawyers discussing politics, tennis, or tea, while in a deserted corner is seen a plainly dressed pensive figure, probably some "mute inglorious" C. R. Das of the local bar, languishing for want of opportunity.

Drop into one of the government offices and there you see a sorry sight, I mean, the clerks. The clerks, most of them being unwilling victims of the desk, have taken to quill-driving either allured by golden visions of future advancement in the official ladder or driven to it by the incessant expostulations of impecunious relatives. The ravages of red-tapeism or official routine are terrible. Very often we see blooming cheeks and radiant eyes transformed into sunken hollows and leaden orbs,

while intellectually they become mere human machines, in whom the divine spark of creative energy has ceased to scintillate. Drifting pieces of humanity on the ocean of circumstance, these wretched men drag on their existence, the oft-repeated tragedy of misdirected talent and unremunerative labour written in deep, indelible lines on their brows.

The government forest department has in recent times opened up a wide field for the job-grabbers of unemployed India. People do not join this department for love of nature and natural scenery that abounds in mountains and forests; they have been induced to do so by the pangs of want. And in course of time, nature becomes a positive aversion instead of being an attraction to them, because with their colourless eyes and enlarged spleen, it is no wonder that nature does not inspire them with "fine frenzy" for which an average amount of physical health is an indispensable necessity. The higher officials of the department who are liberally paid have some sort of consolation for the ruin of their health, but the inferior members after leading a life of drudgery indoors or hard labour outside exposed to all sorts of climate and seasonal changes, irretrievably ruin their health and return home transformed beyond recognition to convert their system into a moving pharmacopoea for anti-malarial drugs!

The Educational department also is not wanting in food for laughter and lamentation. Peep into one of those "noisy mansions" called schools and you feel you are in a miniature Pandemonium echoing with the infernal yells of impertinent imps. Very often a teacher can be seen snoring in his chair and shouting occasionally to the boys who disturb the tranquillity of his repose. Brazen-throated pedagogues are not rare whose vocal Cyclone can be heard above the Babel of juvenile voices. The Schoolmaster's profession, by the way, seems to narrow one's intellectual outlook, because the position seems comfortable and cosy without much risk of expulsion and much promise of promotion. So the average man chooses to drift on the smooth waters of a still, stagnant life, with the result that latent potentialities which are called into action by the crises and catastrophes of life are never roused up.

Motor-drivers and Conductors are entirely the product of the last one or two decades. They have overspread the country like locusts. Cars, by the way, are a great convenience and a great nuisance, dashing at break-neck speed through crowded thorough-fares and scattering clouds of dust on the hapless pedestrian. The recklessness of some of these chauffeurs has reduced modern life to a chapter of accidents. They hold human life very cheap, to be sacrificed without scruple in the struggle for existence. These persons are unmistakable in their appearance. Shabby-looking figures in dust-soiled clothes, with the inevitable glare-protectors and wrist-watch, with restless look and reckless talk such beings can everywhere be seen handling the wheels of rickety automobiles with an air of tremendous importance. And there are the conductors, also shabbily dressed, with eyes always on the look-out for policemen and nodding obsequiously before every khaki-clad figure, and insufferable motor-car jargon flowing incessantly from their smoking lips.

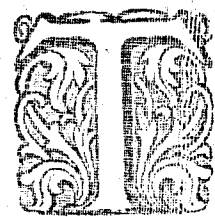
When will mother India present a brighter spectacle, free from the ravages of an alien civilisation?

A Linguistic Complication.

A man had just informed the attendant that he wanted a Pullman berth. "Upper or lower?" asked the agent. "What's the difference?" asked the man. "A difference of fifty per cent. in the case," replied the agent. "The lower is higher than the upper. The higher price is for the lower. If you want it lower you'll have to go higher. We sell the upper lower than the lower. In other words, the higher the lower. Most people don't like the upper, although it is lower on account of being higher. When you occupy an upper you have to get up to go to bed and get down to get up. You can have the lower if you pay higher. The upper is lower than the lower because it is higher. If you are willing to go higher it will be lower." But the poor man had fainted.

EDUCATION IN GERMANY

II. MEDICAL INSTRUCTION



THREE countries are today contributing to the advancement of medical research and there are only three schools of thought that are authoritative. The German school including the Austrian and the Swiss, the French and the American. Germany has all along been famous for its large contribution to the advancement of medical science. Perhaps no country can boast of such excellent organisation, training and wide-spread medical education as Germany.

Two reasons have kept the Indian student back till now from visiting the Continental Universities. The first has been his fear of having to learn a new language and the second his desire to get a job with the British Government in India. The first reason has long been shown to be absurd for a steadily increasing number of Chinese, Persian, Afghan, Turkish and other foreign students are visiting the German Universities, and any average student can learn the language to an extent sufficient to follow the courses in six months. The second is more serious; but the medical profession is of such a nature that it is not dependent on Government jobs to secure a living and there is a large and growing demand for private practitioners as well as increasing chances of research work.

No Indian student should come to Germany to study medicine unless he has taken at the very least the Intermediate Science of any Indian University and has a thorough grounding in Physics, Chemistry, Zoology and Botany and last but not least, unless he has sufficient funds for seven years' stay.

Students who have finished a part of their medical studies at an Indian University and have taken their examination in Physics, Chemistry, Zoology, Botany, Anatomy and Physiology, if they bring their certificates, may be granted a concession of two years. But they must have sufficient funds to live at least four years in Germany.

Those who have already taken their degree in medicine at an Indian University and want to take a post-graduate course and obtain the Doctor degree can take an examination called the "Colloquium" at the end of two or three terms, or if they attach no importance to exams can work at any of the hospitals. A Colloquium consists of three main subjects and a dissertation, which must be submitted before applying for the examination.

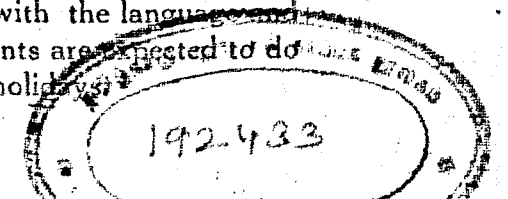
The full medical course of studies extends over a period of six years, being two and a half years of preclinical and three and half years of clinical studies. The student may take either the state examination (for which the primary examination "Physicum" is necessary) or the University examination, "Rigorosum".

The following are the conditions of acceptance:

1. The admission to the Universities is subject to the confirmation of the Ministry of Education and The Ministry of Public Health.
2. All applications must be sent in at the latest by the 10th of April for the summer term or 10th of October for the winter term.
3. Certified translation of the certificates of studies already prosecuted at foreign Universities.
4. A short description of the studies prosecuted.
5. Evidence to show that the student is financially in a position to study.
6. Evidence that the student possesses a sufficient knowledge of the German language. It takes the average student about six months to learn sufficient German and the time taken by the student to learn the language is counted to his credit.

There are two terms in the year. The winter term extends from 16th October to 15th March and the summer term from 16th April to 15th August. It is advisable for Indian students to come to Germany four months before the commencement of the terms to make themselves familiar with the language and the conditions here. Senior medical students are expected to do practical work at the hospitals during the holidays.

1924



If the student has not already completed his primary examination in anatomy and physiology at some foreign University, he must show certificates of having had courses in anatomy, physiology, zoology and botany for a period of 5 terms before he can take his primary examination.

The final examination demands certificates for the following:

- 2 terms in lectures on medicine
- 2 " " " " surgery
- 2 " " " " gynaecology and midwifery.

A certificate to show at least four cases of delivery conducted personally.

- 1 term of lectures in pathology and morbid anatomy
- 1 " " " " materia medica and pharmacology
- 1 " " " " hygiene and public health
- 1 " " " " bacteriology
- 1 " " " " diseases of children
- 1 " " " " nose, ear and throat
- 1 " " " " diseases of the eyes
- 1 " " " " nerves
- 1 " " " " skin diseases
- 1 " " " " vaccination and immunity
- 1 " " " " medical jurisprudence
- 1 " " " " topographic anatomy.

The student must also prepare a dissertation or thesis on some subject of research and submit it at the time of applying for the permission to appear for the final examination.

We must impress upon the student to have a little more money than too little. He need not spend more than is necessary, but it is better to have a certain amount of spare money at hand. The average University fees is about £ 20 a year, depending on the number of lectures that one takes. It would be wise to reckon on the average about £ 200 a year as the budget for a medical student for living and studying in Berlin. In the provincial Universities, it will be somewhat less. In England, £ 240 is looked upon as the irreducible minimum. Apart from this, the British Universities suffer under severe disadvantages, and as far as the Indian student is concerned, have very much

less to offer than the German Universities. The British Universities are overcrowded, there is a growing color prejudice which interferes seriously with the chances of getting practical experience: in many Universities Indian students are prevented from examining women, especially gynaecological cases. On the whole, there is less material available at the British Universities for practical training than on the Continent. It is also known that some famous British Universities are forced to send their students to Paris, because they themselves have not got enough cases to show. There are only two other countries that can be recommended to Indian students. One is France and the other America. The latter is, however, much too expensive for the average Indian purse. The least estimate for a small University, like Nebraska, comes upon 1200 dollars annually. We need not mention that really first class Universities like John Hopkins, Columbia and Harvard are prohibitively expensive.

The great advantage of German Universities is that they are reciprocal. A student may study at any University he chooses and go next term to any other University either in Germany, Austria or German speaking Switzerland. This is a decided advantage for the student, for he is then not bound to any particular University, but may hear any lecture he may choose.

—Supplied by the Indian Information Bureau.

Judgment

O how far removed,
 Predestination I is thy foot from such
 As see not the First Cause entire; and ye,
 O mortal men! be wary how ye judge;
 For we, who see the Maker, know not yet
 The number of the chosen; and esteem
 Such scantiness of knowledge our delight.
 For all our good is, in that primal good.
 Concentrate and God's will and ours are one.

—Dante, "Vision of Paradise."

CO-OPERATION IN EXCELSIS IN INDIA



BY K. S. RAMASWAMI SASTRIAR, B. A., B. L.

IN the olden days the good old law prevailed "that they should take who had the power and they should keep who can." But the progress of civilisation means and depends on a different order of things altogether. The industrial revolution which began in England and soon overspread the world increased the inequalities of wealth. Capital which should be the handmaid of civilisation became its tyrannical empress. In this state of things the higher minds of the world began to construct utopias, because the practicable elements of the utopias of to-day become the actual commonwealths of tomorrow. The rich were taught to feel that it was their duty and their interest and their policy to take care of the poor. Capital was instructed to know that it would be bootless and impotent without the aid of Labour. In countries and civilisations where these lessons were not learnt revolution followed revolution. Even to-day state socialism, syndicalism, communism, bolshevism and other theories of life have been propounded as so many roads to freedom. It was in England where the people have a genius for slow and sure changes that the doctrine of co-operation was propounded as a slow and sure solution of the economic problem.

It is not my object here to begin with the Rockdale pioneers or to trace the history of co-operation. But we must remember what the life principle of co-operation is, because in the ramifications of the application of the co-operative principle to life we are in danger of losing sight of the principle. The principle is the Open Sesame leading into the cave of unity and prosperity. As Bright said well: "Crown, coronet, mitres, military displays, pomp of war, wide colonies and a huge empire are in my view all trifles light as air, unless with them you can have a fair share of comfort, contentment and happiness among the great body of the people." It has been well said:

"Union without knowledge is useless;
Knowledge without union is powerless."

In short co-operation implies not merely goodwill but union and knowledge as well. The very essence of the co-operative principle is thus expressed by Mr. G. J. Holyoake: "Capitalists hired labour, paid its market price and took all profits. Co-operative labour proposes to hire capital, pay it its market price and itself takes all profit. It is more reasonable and better for society and progress that men should own capital than that capital should own men." It has been said well by him: "The inspiration of self-effort and self-dependence is the primal object of co-operation. Its principle is equality, its policy association."

Thus the co-operative principle contains the real germ of the economic salvation of man. But in India we are not reaping the full benefits of the co-operative movement to-day. Co-operative credit has taken great strides though it has not gone far enough. Even in the realm of co-operative credit, the problem of overdues is causing despair to many co-operative enthusiasts. We have progressed slightly in regard to co-operative stores. But the tremendous problem of Indian indebtedness has hardly been touched. Co-operative production and co-operative workshops are unknown. An ordinary joint stock company merely used labour as a hired instrument. It is only in a scheme of co-operative production that the rights of labour will be admitted and given true scope for realisation. As G. J. Holyoake says: "A scheme of equity has no foremost and no hindmost for the devil to take. Everybody in the society stands in a circle, and the total profits made are distributed equitably all round the circumference..... By co-operation stores create a new system of distribution; by productive societies, where profit is shared with labour, it aims at changing the character of industry by substituting self-employment for hired labour." M. le Comte de Paris describes "co-operative societies for production as transforming the workman into a capitalist by securing to him a share of the profits of the undertaking in which he has invested *the capital of his labour*."

It is undeniable that India has an inherent attitude for the co-operative life. The Indian view of life stresses the concept of duty more than the concept of life. It has been well said that rights can spring only from duties fulfilled. The acute

clamour for rights merely results in clamour without realisation of rights. In communities where the concept duty is dominant, the co-operative principle of life will have readier acceptance than in other communities.

India is rich in other respects as well. She has enormous man-power and enormous natural resources. She has not yet begun to suffer from over-urbanisation and over-mechanisation. She is not likely to enter the era of industrial life by neglecting her agriculture. These are all rare and promising features of our industrial and economic life. If in such a state of society the principle of co-operative production and distribution and consumption has full and free sway, the greatest measure of beneficent results may well be confidently anticipated.

Of course we have difficult problems of our own. We have difficulties created by social customs and institutions. There is also the difficulty caused by fragmentation of holdings, by ignorance of agricultural improvements, by the enormous load of agricultural indebtedness, and by the incubus of dirt and drink and debt and disease. We have to stimulate Indian agriculture and cottage industries on the basis of the co-operative principles according to a comprehensive preconcerted plan. Then only will the co-operative principle have the widest measure of usefulness in India.

Friendship

If you have ever been a friend
To anyone at any time,
If you have ever lent the hand
That help some other one to climb
You have not lived in vain.

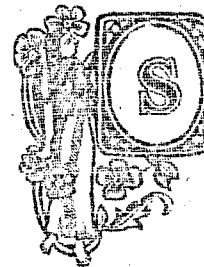
And if you told him that you thought
The plan he had would surely pay
Whether commerce, play or plot
You have not lived in vain today.

And if, perchance, at any time
You've held a brother by the hand
And showed him by a faith sublime
That you could see and understand
Friend, you have not lived in vain.

—A. M. Alcorn in "The World Liberator."

A DREAM OF SANDALS: HOW A PAIR CAME TO RULE

BY V. H. SUNDARAM, B. A.



SANDALS like the modern-day graduates suffer woeful neglect now-a-days. Both have fallen on evil times. But to me, a sandal is a symbol of an unostentatious simplicity, and a relic of an olden order of civilization. The World has forgotten their prestige and the few surviving ones in the remote villages are fast dying out of existence and before long you may presume will become extinct as the palmyra leaved-books of your pail schools. The "Sandals" conjure up visions of a forgotten but gloried past in our mind's eye. And I must tell you it was only my last visit to my grandfather's village that came as an eye-opener to me, for there it is inspirations came down on me to bring to light the poor fate of the sandals that played no mean part in days gone by. Sandals! They give me thoughts that do often lie too deep for tears. Now to my visit. My village like the numerous others in South India possesses an air of primitive simplicity about its inhabitants and has curiously survived the destructive hand of civilization. In fine, I can say with pride, the sober wishes of the villagers can never stray beyond the bounds of that little locality. Need I tell my arrival there with 'an outside' fantastically cut out by the tailor, caused a stir, my irreligious air proclaiming me a proselyte of their faith. To be frank with you, I felt myself a fish out of water as none in the village would fain touch me even with a pair of tongs. The members of my family too, viewed with suspicion on the blackish shoes and true, they could not meet with the same hospitality as their oriental brethren.

I was 'fancy free' as I went to bed to lose myself into the depths of oblivion at least temporarily, from this three dimensional world of fate, chance and change in human lives. In the stillness of the midnight hour, a quaint voice, sharp and incoherent, fell on my inquisitive ears and what was my astonishment to discover

that it was proceeding from one of the time honoured sandals, lying in a corner—that have been transmitted from generation to generation in our family as a sort of heirloom—was holding forth to the newly-brought-English-pattern shoes. I bestirred myself and opened my ears wide. The shoes contended that they were all in the same boat in point of suffering as with them, sufferance was the badge of all their tribes and the ungrateful mankind used them with scant mercy over stones and thorny bushes without even a single kind thought to bestow on them for the service rendered so unostentatiously.

After cursing their lot in life, the sandals began to wax eloquent on the glories of a dignified past, and began to narrate to its wondering occidental brothers of a common cause, how a pair of their species came to rule over a great kingdom. This flattering unction tickled my interest further that I was all attention to the sermon preached by this new fangled sandal philosopher.

"It was one fine morning many years ago, when it was the golden age in the earth's history, our old sandal forefathers met in solemn conclave under a huge banyan tree, to concert measures for bettering their lot. So this talk of conferences and resolutions, is not novel. Luckily, the divine minstrel, whom I shall not name in my uncouth mouth, who is famed for sowing the seeds of strifes among mortals passed by the way. These hundreds in assembly provoked his surprise and he learned on enquiry their long catalogue of grievances laid at the door of the mortals, who pride themselves as lords of creation. The sage was moved to hear their plaintive story and promised to grant them any boon they may require of him. Thereupon, the sandals made a united demand that a pair of them must be elevated to the throne and rule over a whole race of mankind. The minstrel assured them that he would be as good as his word. He took with him a pair of sandals, (the favoured ones) chosen to occupy a throne and presented them to an old venerable sage, who was the preceptor of a celebrated royal family. The poor sandals were thrown in some dark dingy corner of the holy hermitage, where they were lying for years dreaming over the happy days in store for them. Years rolled on; yet, no silver lining was visible in the gloom that

hanged around. For does not the Mill of the Almighty grind slow, but none the less sure? It came to pass that a sudden revolution came over the state of affairs in the kingdom. The old Rajah had died, broken-hearted for having been a party to sending into exile his eldest son dear to him as the apple of his eye in whom he had lavished all his affection for twice seven long winters. I have only hazy ideas in mind as to what exactly transpired. It was a heartrending spectacle. "The young prince, the brightest flower of the age", embraced the forest life with a cheerful air, as the whole city was submerged in tears. Nothing could shake him from his iron resolve. Many were the manouvres employed to thwart his purpose. It was at this juncture that the old sandals came to see the light of the sun once again. They were presented to this thrice blessed warrior, at whose touch the sandals were glorified. The prince was followed by his divine consort who would fain go through fire and water to keep company with him and his faithful brother who was as inseparable from him as shadow from the substance. As for our sandals their lot was none-the-less miserable as they had to walk over the thorns and stones of the forest. But they resigned to their fate joyously with the solace they were serving the cause of one more than human. As the party on exile were sojourning on a hill, there came the brother of the prince, the ruler-designate of the kingdom, who besought our hero, in bended knees, calling him back to the city lest he should also follow him and share his joys and sorrows of an exile. But our hero, the very statue of righteousness consoled his brother, that it was Heaven's will that he must fulfil a divine purpose and command, as the honour of their family was at stake. Never was there any scene of parting so heart-rending. Never had such feelings of brotherliness asserted themselves at the pangs of separation—a story sung by the bards even today, whose interest age has not withered, nor whose novelty repetition has staled. It was the crowning moment for our sandals, the prospective heirs to the throne. They found themselves in the hands of the younger prince who kissed them and literally worshiped them. They were borne on his head. Such was the effect of the association of the petty with the great. Their coronation was celebrated with pomp and circumstances of glorious sovereignty in the presence

of sceptred monarchs and sages. The sandals realised how in many ways God fulfills himself. They adorned the throne for full fourteen years * * * At this stage the whole scene faded from my mind's eye, for I fell down from my slumberland and what is worse, from this fit of luxurious meditation. When I began to recollect all these scences, the words of the poet came to my memory:

"Then I felt like some watcher of the skies,
When a new planet swims into his ken."



Symptoms

War is fever. Like some other fevers, such as malaria, it recurs. When you have had it once, you are always liable to a new attack when below par. The first symptom is a shivering fit of fear, and after that a kind of headache known as swelled head. It is very difficult to stop the disease when once you are affected. It runs its course, marked by high temperature, and red eruption—very irritating and dangerously infectious. The patient can only digest stimulants and the disease goes on till the vitality of the sufferer is exhausted. For some years afterwards he has a subnormal temperature. A series of attacks in the end prove fatal. The record of history tells of the deaths of most Nations from war, and the surface of the earth is thickly marked by their cemeteries, the war graves of Nations. Now is the time for prophylactic treatment. We need the fresh breezes of publicity in international affairs, the diet of truth, and the sunshine of goodwill to keep sound the mind of the Nation.

—Principal J. W. Graham.



COMPANIONS OF THE ROAD
BY SURENDRANATH KAR

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KAMALAKANTA

BY B. C. CHATTERJI



ANY said Kamalakanta was mad. There was no telling what he would say or do at any time. Not that he was an illiterate ignoramus. He knew some English and some Sanskrit. But the learning which does not bring money—is that learning? In fact, one should freely move with *Sahebs* and officials. How many big fools are there just literate enough to sign their names who rule over *talucs*? They alone are learned, in my opinion. And people who are 'learned' like Kamalakanta, who have merely read some books, they are the biggest fools.

Kamalakanta had a job once. A *sahab* hearing him speak English called him and made him a clerk. But Kamalakanta could not keep his job. He went to the office, but never did any office work. He wrote poetry in government books. He filled office letter papers with quotations from a certain writer called Shakespeare and drew pictures on the pages of bill books. Once at the month-end the *sahab* asked him to prepare the pay bill. Kamalakanta took the bill book and drew on it a picture in which some vagabond fakirs were begging alms of the *sahab*. The *sahab*, on seeing such an unheard of pay bill, relieved Kamalakanta of his post.

So ended Kamalakanta's official career. Nor was he in much need of earning money. Kamalakanta never married. Wherever he was, he was satisfied with a small allowance of food and a liberal dose of opium. He slept wherever he found himself. He stayed many days with us. I tried to make out that he was mad and to detain him. But even I could not keep him. He could not remain attached to any place. He got up one morning, tucked up his scanty attire like a *brahmacharin* and went away somewhere. Went somewhere, and was not heard of any more. He has not returned till now.

Kamalakanta had some manuscripts with him. Bits of paper could never lie about where Kamalakanta was. He

pounced upon them as soon as they caught his eye and scribbled some brainless stuff on them,—one could never know what. At times he read it over to me. I got sleepy whenever I heard it. He kept his papers bundled up in an ancient, ink-stained, decrepit rag. When going away he gave me his manuscripts. "I give you this *bakhshish*" he said.

What am I to do with this priceless gem? First I thought I would give it up as an offering to God Agni*. But then the desire to confer a benefit on the world took strong possession of my mind. "Vain is his life," I thought, "who does no good unto the world." For in these manuscripts lies the infallible remedy for insomnia. Whoever reads them will at once fall asleep. It is for the benefit of those afflicted with insomnia that I had decided to publish the writings of Kamalakanta.

Translated from the Bengali by

KAVASSERI SHIVARAMA KRISHNAN

In human affairs, merit and reward rarely go together and in world's auction, the successful salesman depends more on the brass-throated advocacy of his wares than on their intrinsic quality.

Lord Irwin.

There are three ways of living—as sure one has said—by working, by learning, or by stealing. Those who do not work, disguise it in whatever pretty language you like, are doing one of the other two.

J. A. Froude.

No one has so little twice to spare as the man who has really nothing to do.

John Galsworthy.

* The Vedic God of Fire.

REVIEWS AND NOTICES

BOOKS

My Shelley, and Oscar Wilde's "De Profundis", by V. R. M. Chettiar, B. A., 2nd edn., 45 pp. (of the Author, 51 Rue Ohier Saigon, Cochinchina.)

The young author is a lover of Shelley. His short appreciative paragraphs on the poet's most notable works, making up the first essay in this book, show how fully he has entered into Shelley's spirit in its several moods. His estimate of the poet is summed up in these words: "A scorner of the ground, he is always a soaring angel—a tender and fragile being. Our poet's food is ether, and his thoughts and emotions are born of light and air. The poet's imagination is a serene and isolated splendour, inventing peerless metaphors in a trance."

In the second essay Mr. Chettiar grasps well and brings out all the poignancy of the situation that gave an exotic life its one effective shock. Oscar Wilde in the first part of his life did not believe in sorrow, could not understand it; so he firmly closed his eyes and ignored its existence. But it forcibly opened his eyes and possessed him. Then it was that he understood how sorrow was indispensable to give rounded perfection to man. Utterly impossible as it was for him to understand the transcendent nature of Jesus, he could yet have some idea of the greatness of the Man of Sorrows, calling him in his own way an Artist.

The language of the book is pleasing. The author cannot, however, see any blemishes in his heroes. He gives Shelley's *Cenci* cheap praise, for instance, and cannot see its inartistic character as to matter and treatment; the extravagant puerility of a statement of Wilde like "Christ ranks with the poets. Shelley and Sophocles are of his company" draws from him no comment. And how easily, we had said flimsily, Wilde persuaded himself that Jesus talked Attic Greek!

Ara-nool, or Dharma, translated from the Tamil by K. L. Sarma, B. A., B. L. 48 pp. Price 4 as. (The Nature-cure Publishing House, Pudukotah.)

Didactic poetry might be sniffed at by those who will have art for art's sake only, but poetry has always been used for other than purely aesthetic purposes as it has the power of catching the attention and fixing an idea. Tamil seems to have specialised in adapting poetry to ethics and pithy statements recording observations on life, with Sanskrit as a possible rival of importance. The *Kural* and *Naladiyar* at once occur to the mind. Swami Shuddhananda Bharati has added another such work to Tamil

literature: the *Ara-nul*. Present day questions also come within its purview. One could not agree with everything expressed in the book, but there is no denying its value. Mr. Sarma has done a service by making it available for a wider public. A few prettily turned out verses may be quoted:

Like sense to rhythm in poetry sublime,
Is selfless service to a cultured mind.
Love wins returns of love. But he who rules
By power of fear, will reap returns of fear.

Judgments on Medicine, compiled by P. S. Viswanatha Iyer and edited by K. L. Sarma, B. A., B. L., pp. 24, price 2 as. (The Nature-cure Publishing House, Pudukotah.)

Cites a number of medical men who aver that medicine is not a science but a mere matter of tradition and empiricism.

ഭാഷാപഞ്ചദശി (*Bhasha-Panchadasi*) by K. C. N. Vazhunnar, pp. xiii+vi+iv+122. Re. 1-4-0. (Panchadasi Book Depot, P. O. Iritti, N. Malabar.)

The *Panchadasi* is well known to students of Sanskrit as a masterly treatise on Sri Sankara's school of philosophy by that astonishing genius of the fourteenth century, Vidyaranya,—statesman, scholar, philosopher and ascetic. A critique of that excellent work cannot be attempted here.

There was ample room once for the allegation that North Malabar had gone sterile after presenting Malayalam literature with the classic *Krishna-gatha* and *Cherusseri Bharatam*. Thanks to a band of talented writers, this is being removed now though one should say as yet slowly. Mr. K. C. N. Vazhunnar is a young, rising poet hailing from the northern parts of Kerala. The book under review brings to the fore his scholarly and philosophic proclivities. It can be said at once that the work is an intellectual feat. It is a translation of the original Sanskrit keeping the verse form. This is done in easy Malayalam, certainly easier than one would have at first thought possible.

Appreciations and introductions by Vallattol, Ullur and a few other leading literary men and thinkers are prefixed to the book. In the absence of a commentary, a glossary as suggested by the learned poet Ullur would have helped students to some extent. This should contain a clear explanation of each technical in simple language, with the Sanskrit equivalent whenever a pure Malayalam term has been used in the Translation as e. g. 'താൻ' p. 28, p. 64 (e. 235).

पञ्चतन्त्रसंग्रहः (*Panchatantra Sangraha*) by Pandit K. L. V. Sastri, 258 pp. Boards, Re. 1; calico, Re. 1-8-0. (R. Subrahmanya Vadhyar, Kalpathi, Palghat).

Pandit K. L. V. Sastri needs no introduction from us to the Sanskrit knowing public. His collaboration in that learned and useful work *Vaidika Sahitya Charitra* has already procured it for him. Now he has produced a "reconstructed abridgement" of the *Panchatantra* for the use of students. The *Panchatantra* as it stands is not a suitable book for the young, much less is it convenient for use as a text-book for beginners in an educational institution. Mr. Sastri has removed these difficulties. Much redundancy and superfluity has been cut down; the language has been simplified without losing the charm of the style in story telling. Thus both in quality and in bulk the book has been rendered fit for the class room. Principal Yoganarasimham of the Maharajah's Sanskrit College, Mysore, contributes an appreciative Foreword.

We take this opportunity to say a word about the publishers. By their judicious and timely publications they have long been serving the cause of Sanskrit culture in an age when it is sorely neglected. It is no exaggeration to say that the public owe them a debt of gratitude and all possible encouragement.

JOURNALS

The Business Magazine, George Town, Madras. Subs. Rs. 2/8.

We have received the first number of this magazine which we are glad to note has for its aim the promotion of the country's material progress and prosperity. We wish the venture every success.

പ്രാർത്ഥി, Ed. R. Narayanaswami, Uttamapalayam, Madura Dt. Subs. Rs. 2

"The Bharati" is a nationalist monthly. Its editor has already the journal "ഈലിശ്ശാസ്ത്രം" the organ of the cardamom planters to his credit. The number we have received contains, chiefly, an editorial on present day Indian universities, a good Tamil version of a moving composition of self-dedication to the Motherland written by Lala Lajpat Rai in a far-off land and articles on interesting subjects like the *Kural*, Prof. S. Radhakrishnan's career, American industries etc. and a portrait of the poet Bharati. The monthly is very neatly printed and is a creditable addition to Tamil journalism.

കൈരളി (*Kairali*), vol. XIV, No. 3. Edited by Kannambra Kunhunni Nair, B. A., B. L., Trichur. Subs. Rs. 3.

The *Kairali* has long ago secured for itself a prominent place among the literary magazines of Kerala. It is as always brimful of articles on literature and arts, and there are thoughtful contributions on other subjects as well. A number of poems from our young poets is a notable feature, while the talented editor adds another of his well-known studies from modern Indian languages, a play on Humayun appearing serially.

Hindi Pracharak, Students' Number, July 1929. Price 4 as. Annual Subs. Rs. 2. (Hindi Prachar Sabha, Triplicane, Madras).

We welcome this special number of this useful journal. In its English section, well-known Hindi scholars present the case for Hindi in its various aspects. There is the usual instalment of the correspondence course of lessons (which unfortunately often contains a small printing mistake or two) and in the Hindi section are to be seen interesting contributions from students and masters in an easy style. It is a pleasure to note that a good percentage of articles in both sections comes from enthusiasts in Kerala, especially ladies. Portraits of Sarojini Devi and Dinabandhu Andrews and a number of cartoons effectively showing the place of Hindi in our national life illustrate this commendable issue.

പ്രഭാതം (Prabhatam) Edited and published by K. S. Nair, Sultanpet, Palghat. Annual Subs. Rs. 4.

We heartily welcome The Prabhatam which is the latest addition to the ranks of vernacular journalism. The number of journals in our land is indeed very few when compared to the population. A province like Kerala with its own language and literature, its special traditions and culture and its large population should have a number of dailies, hundreds of weeklies and thousands of monthlies and other periodical publications to voice forth public opinion and discriminate thought and culture. But, unfortunately owing to a variety of causes journalism has not developed to any great extent in our country. We have no doubt that our contemporary The Prabhatam will supply a long-felt want and try to discharge its duty of formulating and reflecting public opinion without fear or favour. The first issue is a very creditable production, containing articles on a number of important subjects. It has raised its voice against some of the long standing evils that Kerala society is suffering from. We hasten to congratulate the promoters of the weekly on their public spirit and enterprise and do hope that the public of Kerala in general and Palghat in particular will lend all the necessary support to this journal to enable it to have a long career of usefulness and service.

Acknowledgements

കൊച്ചി ഗോവിന്ദമിശ്രൻ By Kannambra Kunhunni Nair, B. A., B. L.

Upasana for Sravan, 1336 B. S. Edited by Savitri Prasanna Chattopadhyay, 14, Sarat Ghosh St., Calcutta.



FROM THE WORLD OF SCIENCE

BY P. R. CHIDAMBARA IYER, B. A., F. R. A. S.

Earthquake motion is motion of waves passing through the earth's crust. In big earthquakes, in areas on and near about the centre or origin, the waves that pass along in different directions can be actually seen. The surface of the ground will look like that of a 'storm-tossed sea, but in the sea the waves move more slowly. In the case of the Assam earthquake of 1897, one observer has stated that "the land waves travel quickly, faster than a man can walk but not so fast as he can run." In that earthquake it was observed that the waves came from opposite directions, that when they met the ground rose and water and sand were ejected from the soil and that as the waves passed by the ground fell back and opened out in long fissures.

The formation of the fissures has been seen to coincide with the passage of the waves. During the New Madrid earthquake of 1812, it is said that the earth rolled in waves as high as 3 feet with visible depressions between and that a series of parallel fissures was formed with the final breaking of the waves. Sometimes a fissure will open with the passage of one wave and close up with the passage of another. This was noticed during the Assam earthquake of 1897.

River-channels and tanks and wells will be affected by earthquakes. Trenches or excavations of any kind are places of special weakness in the earth's crust, so that the underlying sand would be readily forced up through such openings. There will be a general forcing up of the bottom of wells and tanks and river-beds. Such was actually the case during the Assam earthquake of 1897. Many river-channels from 15 to 20 feet in depth were completely blotted out, so that the water in them had to flow through shallow sandy beds. The same changes would

produce a general rise in the level of water, immediately after the earthquake. At Gauhati, after the same earthquake, the river Brahmaputra rose more than $7\frac{1}{2}$ feet within three-quarters of an hour of the earthquake, but returned to its normal level in $2\frac{1}{2}$ days. This rise may be due to the great quantity of water squeezed out from the sand bed, but the rise was too sudden to be explained entirely in this manner. It might also be due to the forcing up of the river-bed more in some parts than in others, so that water will have to adjust itself by a general rise in level. But the inequalities in the bottom being due to sand will wear away rapidly and the water will fall to its normal level.

The sea will be tossed into waves by earthquakes. "Soon after the earthquake, at intervals varying from a few minutes to half an hour or more, a great sea-wave approaches the land in the long unbroken ridge. As it passes into shallow water, the front of the wave becomes steep, then impending, and finally it breaks and sweeps over the low-lying ground. The general testimony of observers is that the first movement on the shore is a retreat of the water, which lasts for 5 or 10 minutes or even longer before the arrival of the waves. With regard to the height of the waves, personal testimony is usually untrustworthy. At the same place estimates may vary from 20 to 80 feet, and it is uncertain whether they refer to the height of the crest above the previous level of the sea or above the trough of the succeeding wave. There can be no doubt, however, that the height is often considerable, and estimates can hardly be regarded as excessive which attribute a height of 30 feet to the sea-waves of the Alaskan earthquake of 1877 or the Lisbon earthquake of 1755, or 93 feet to the Sanriku (Japan) earthquake of 1896.

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"The first sea-wave is usually followed by several others, as a rule, but not always, of less magnitude. After the Concepcion earthquake of 1835, three waves swept over the town; in the Japanese earthquake of 1854, there were seven or eight waves; in the Iquique earthquake of 1877, the waves broke eight times over both Iquique and Arica; the Lisbon earthquake of 1755 was followed by 18 waves at Cadiz.

Notes



ALMOST all the Provincial Legislatures have been sitting this month and not a few of them passed many resolutions of great interest, and if given effect to, of immense value to the country. At least two councils—those of the Panjab and Bengal dealt with the absorbing topic of primary education, which is of such vital importance to the mass of our countrymen, who are rapidly being enfranchised. The resolution that was moved in the Panjab Council asked for a committee to devise ways and means of extending primary education. The Panjab in the matter of literacy is considerably in advance of the other Provinces, for which the government does really deserve some credit. But capital was sought to be made of this fact by some of the official spokesmen to put a break on any further progress which was however, prevented by the Minister of Education handsomely making a gesture of sympathy and accepting the resolution. We trust that no time will be lost in constituting the Committee and that that body will bring forward constructive proposals which will fit our masses to bear the responsibilities of the democratic form of Government towards which we are gradually and inevitably progressing.

THE topic of discussion in the Bengal Council over this subject was the Bengal Rural Primary Education Bill. At first sight it would seem to be a very non-controversial measure, particularly as this 'popular' Rural Primary subject is also, in this case, a Government measure. Education Bill The original Bill of the Government was altered when it went into the Select Committee by the non-officials, whose action, however, in the allocation of the burden of expenditure that would be involved in the actual application of the new Bill, was disliked by the Government who withdrew the Bill and brought this present one afresh with the old proportion of the burden on the cultivator, which was considered iniquitous, restored. Hence when the Bill came again before the new Council where the elected representatives

command more influence and unity by their increased numbers, they had no difficulty in referring it once again to a big Select Committee of forty-one members with orders to report early in September despite the strenuous opposition of the Government and the cheap gibes of its spokesmen that the Nationalist members are holding up such a vitally important measure. With regard to the latter indictment, it needs only to be pointed out that the contribution made by the Bengal Government towards expenditure on Primary Education is much less than in the other major Provinces, say, Madras or Bombay—a fact that does not show that the Government is—or is likely to be—more solicitous for the educational welfare of the people than the people's own representatives.

THOUGH no such problem was considered by our local Council, certain other resolutions of an equally useful nature were, however, considered and passed. In the Madras Council The resolution advocating a Committee to go into the question of developing the cottage industries of the Presidency was one such. It might be remembered that some spade work has already been done by the Special Officer appointed by the previous Ministry (at the instance of Mr. A. Ranganatha Mudaliar). His investigations into selected localities has amply proved not merely the wisdom of the step taken by the Minister but also the need for more active, co-ordinated and systematic plans for the resuscitation of the home industries now, alas!, all but dead. These are days when all political parties and even, at times, the Government, swear by rural reconstruction though compared with the enormous volume of talk, the actual output is absurdly meagre. The Government and the public alike would have done a great deal in this direction if they only would take this resolution seriously, and see to the fruition of the Committee's work as early as possible. The other resolution of great moment we have in mind is Dr. Muthulakshmi's resolution for the appointment of a women health staff to look after the important problems of maternity and child welfare. Its need and advisability is obvious, so we hope effect will be given to it in a substantial manner.

THE Madras Chamber of Local Boards was inaugurated on the 11th instant in Saidapet by the Chief Minister and Sir T. E. Moir. It is too early to say whether this Chamber body is going to be a blessing and a beacon light of to the administration of Local Self-Government or Local Boards simply an effete and ornamental institution, if not also a break on the proper and speedy working of the local bodies. For one thing, one is not sure what it is that it actually aims at. For instance, Dr. Subbaroyan visualises it as a big business corporation starting and running business enterprises, while his colleague in the "Reserved Half" advises—quite rightly as we think—that such a body should confine itself to problems affecting rural development in all their diverse aspects only and not dabble in business or competitive ventures. Its functions have, therefore, yet to be classified and defined, and in the measure it is judiciously and wisely done will its success and utility depend. But with its broad aim of improving the efficiency of local boards' administration, giving a lead pooling the experiences gathered so far, we have every sympathy. It is in the actual way of achieving the object that the danger and the risk lie. We trust that those in charge of this new institution will devise their ways and means wisely and well.

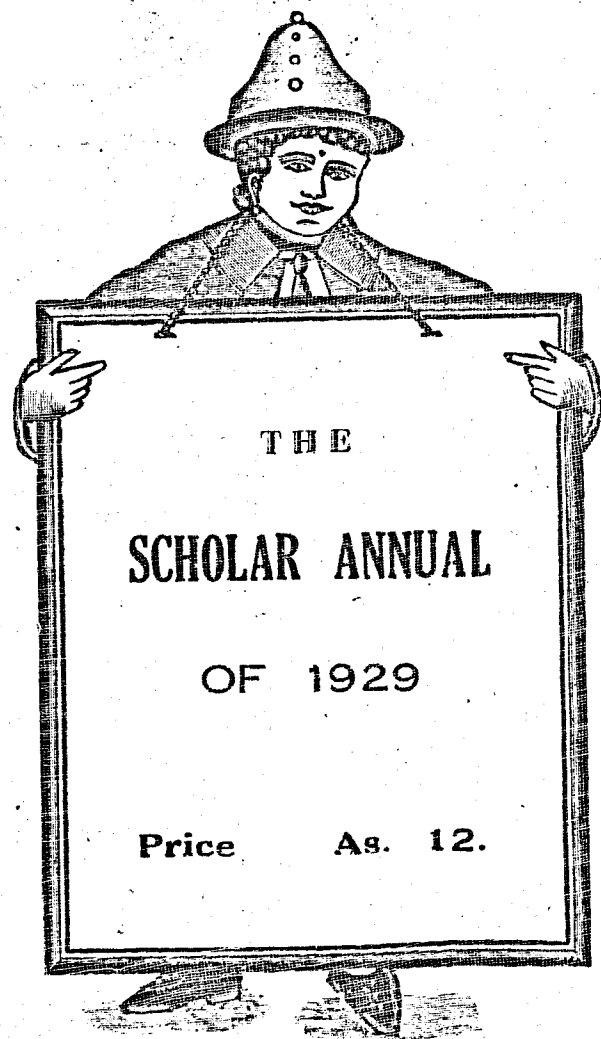
A section of our countrymen are looking forward to the new Government in England which they hope will do something tangible to satisfy our legitimate aspirations. Britain Whether Labour will rise to the occasion and do and Egypt "the big thing" is in the womb of the future and it is unsafe to predict anything in the way of an "yes" or "no"; at any rate the absence of any reference to India in the King's Speech is not very encouraging. But if Labour has begun badly with regard to India, we Indians rejoice that it has dealt so handsomely with Egypt. The virtual "dismissal" of the unsympathetic High Commissioner, Lord Lloyd and the revelations made during the storm in the tea-cup in this connection amply gave promise that the Labour Government, at any rate, would not truckle to the die-hards, civilian or otherwise, or allow itself to be deflected by them.

from pursuing the right and liberal policy. And this promise was speedily answered by the publication of the draft treaty, which the Government has offered to Egypt. In view of the supreme importance of the matter we give below the terms of the draft. From it it will be seen that Britain offers to terminate the military occupation of Egypt—a point on which the previous negotiations foundered on account of Britain's refusal to concede it. The offer to help Egypt to secure admission to the League as also to refer disputes to arbitrament as provided by the League Covenant is another redeeming feature. It does not concede of course, all that Nationalist Egypt has been asking for. For instance the question of the Soudan is left for future settlement, and there are other irksome conditions attached to the offer, such as that the Egyptain Army should be British-trained, that the British financial and police officers must continue. But the Wafdists, we hope, would realise the wisdom of compromise and take advantage of the concessions offered, of course, working for the removal of all disabilities. We hope the Wafdists would also appreciate the compliment paid to them by the proposal to leave the Treaty to be accepted or rejected by a freely elected Parliament, which means that the Labour Government realise that the present Premier who negotiated the treaty does not speak for his country, which only the Egyptian people can do through their Parliament, which every body knows is bound to be predominantly Wafdist in composition. We in India do certainly appreciate the delicacy of Mr. Henderson who would not force his treaty down the throat of the Egyptian people, whether they like it or not. Had our masters in charge of Indian affairs only shared the wisdom of Mr. Henderson how much unpleasantness and bitterness could have been saved! There is yet in this country the faint hope that, perhaps, a Government so far-sighted as the present one and so professedly anxious to do the right by India, will yet right the wrong perpetrated by its predecessor (to which in an unfortunate moment it gave its assent) and make both Egypt and India her allies by friendship and not by force. Will it? Let us wait and see.

ANGLO-EGYPTIAN TREATY

The following are the clauses of the draft Treaty:—

1. The British military occupation of Egypt shall be terminated.
2. An Alliance shall be established by a consecration of the existing friendship.
3. Britain undertakes to support Egypt's application for admission to the League of Nations.
4. In the event of a dispute with a third State, involving the risk of a rupture with it, the parties will concert together, with a view to peacefully settle the dispute, in accordance with the League Covenant and any other International obligations.
5. Each undertakes not to adopt in foreign countries an attitude inconsistent with the Alliance.
6. The responsibility for the lives and property of foreigners in Egypt devolves on the Egyptian Government.
7. Subject to Clause 14, in the event of war, the contracting parties become allies, Egypt affording Britain all facilities, including the use of ports, aerodromes and communications.
8. If the Egyptian Army requires foreign instructors, they shall be British.
9. The British forces necessary for the protecting of the Canal shall remain in certain localities east of longitude 32° East, without prejudice to Egypt's sovereignty.
10. Foreign officials, engaged by the Egyptian Government shall, as a rule, be British.
11. Britain undertakes to persuade the capitulatory Powers to agree to transfer to mixed tribunals the jurisdiction of Consular Courts and the application of Egyptain legislation to foreigners.
12. The contracting parties will be represented by Ambassadors in London and Cairo.
13. The status of the Sudan shall remain based on the Conventions of 1899, but liberty is reserved to modify them.
14. These proposals shall not prejudice the rights and obligations of the contracting parties under the League Covenant or Kellogg Pact.
15. Any difference regarding the application or interpretation of proposals, which cannot be settled by direct negotiations, shall be dealt with in accordance with the Covenant.
16. The Treaty shall be valid for 25 years.



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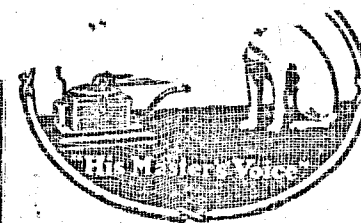
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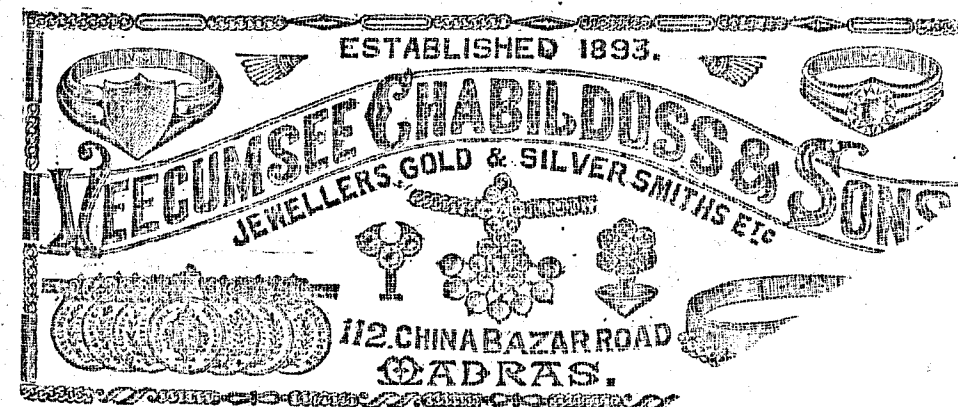
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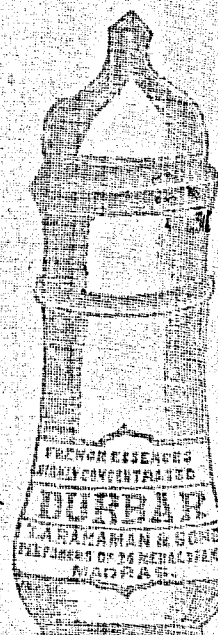
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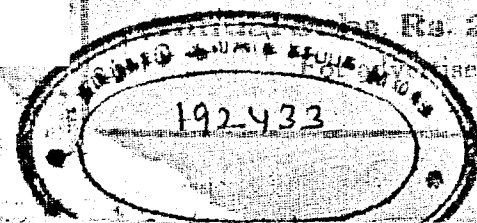
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