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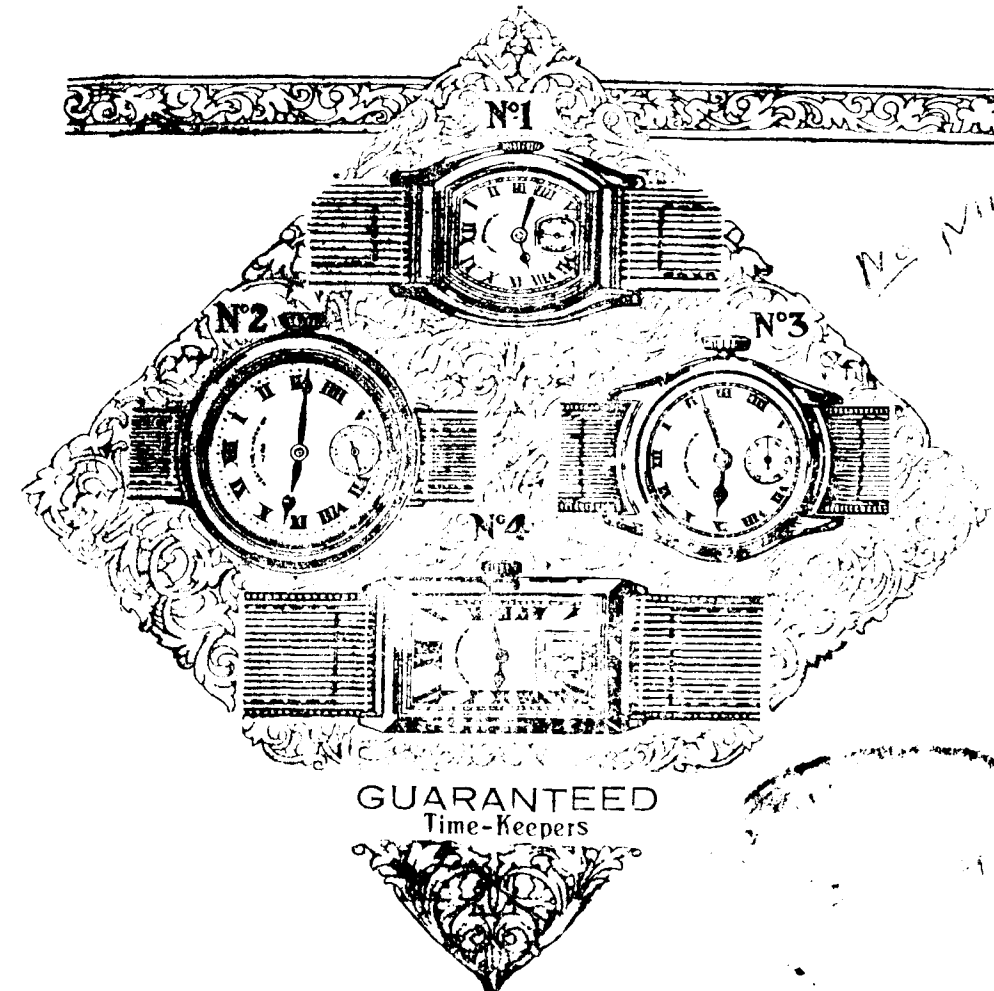
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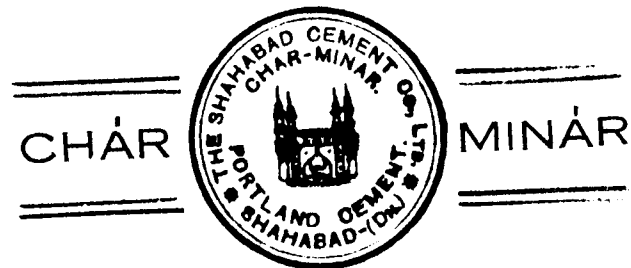
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HIND SWARAJ

OR

INDIAN HOME RULE

BY MAHATMA GANDHI.

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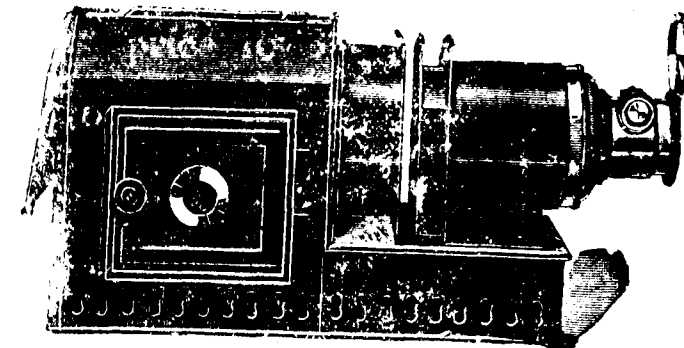
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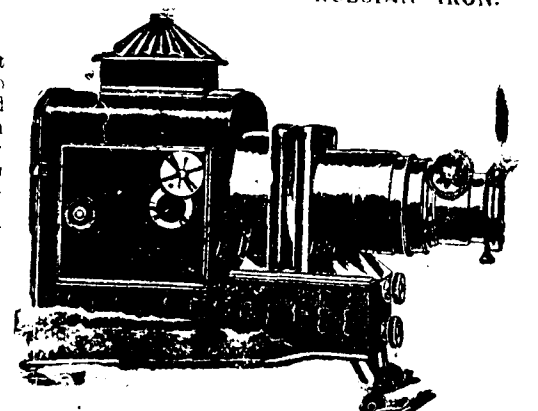
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ON KHADDAR

BY

DR. PATTABHI SITARAMAYYA

FOREWORD

IN this handy booklet Dr. Pattabhi Sitaramayya, the well known Andhra Congressman and a staunch and devoted follower of Mahatma Gandhi, traces in his usual vigorous and trenchant style the causes that led to the destruction of many ancient crafts and industries of this country. The story of the part played by the East India Company and the drastic measures adopted by them for killing not merely the textile trade but also the cotton areas in India for the benefit of the English merchants is well set forth. After drawing a graphic picture of the influx of machine-made goods which are being dumped upon India and the consequent serious economic drain, Dr. Pattabhi Sitaramayya points out the tremendous significance of Mahatma Gandhi's wholehearted attempt for the resuscitation of handspun and handwoven cloth. The author illustrates by facts and figures the great advance the country has made by the step Mahatma Gandhi took by "exalting the question of Khaddar on to the pedestal of a patriotic plank in the Congress platform and the platform of Swaraj" and the measures adopted for an effective boycott of foreign cloth. Thus the Khadi Movement in the words of the author "is a National Movement", and what is more, it is a movement too in which "every man, woman and child in India can render adequate assistance".

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THE INDIAN REVIEW

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A Supreme Court for India

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

Ex-Advocate-General, Madras.

THE idea of a Supreme Court for India has entered upon a new phase after the Round Table Conference. It was originally an idea of the politician. The lawyer was not very much in favour of it. It is intelligible that it should be so. The politician keen on establishing for India equality of status with the Dominions naturally desired to have an institution that he conceived to be in a manner indicative of that status; and the lawyer desirous of having an efficient tribunal for the correction of the errors of the High Court and for the securing of uniformity of decisions in the various provinces should be satisfied with the Judicial Committee of the Privy Council. Nevertheless the sentiment in favour of the Supreme Court has been steadily growing. It was first moved in the form of a resolution by Sir Hari Singh Gour in the Legislative Assembly in 1921. By a unanimous vote of the Assembly it was decided to elicit the opinion of the country. Renewed in 1922 it was rejected as inopportune. It was brought up again in 1925 and was defeated by a large majority. Though Mr. Jinnah and Mr. Eardley Norton were in favour of the motion, Mr. Motilal Nehru was opposed to it and contributed not a little to its defeat. That may be said to be the turning point in the history of the idea.

Since then Dr. Besant's Home Rule Bill adopted by the I.L.P. in England and read once in the House of Commons, Sir Tej Bahadur Sapru's book on the Indian Constitution, the Draft Constitutions of Mr. Vijayaraghavachariar and Mr. S. Srinivasa Aiyangar, two ex-presidents of the Indian National Congress, and that of Mr. Rangaswami Aiyangar have all been published and they all support the idea of a Supreme Court. Mr. Motilal Nehru himself has in the draft Constitution which bears his name given his support to the institution.

The Simon Report and the Dispatch of the Government of India treated the federation of India as a far-off ideal and did not provide a federal court for India. At the Round Table Conference the Princes surprised everybody by their assent to the idea of federation not as a remote ideal but as one immediately capable of a fair measure of realisation. A federal court became at once an essential part of the new Constitution. The Lord Chancellor therefore took it for granted. The question then arises as to whether this federal court should or should not also be a supreme court of appeal from all the Indian High Courts.

Sir Amberson Marten, the retired Chief Justice of the Bombay High Court, in a paper read by him before the East India Association

tion on the 10th of March last, urged the conclusion that "for a federal India, a Federal Supreme Court was desirable and it should be a final Court of Appeal from the High Courts in India, subject in some exceptional cases to a further appeal to the Privy Council." In the discussion that followed, Sir Louis Stuart who was for some time the Chief Judge of the Oudh Court promptly questioned the need and the desirability of conferring appellate jurisdiction over the High Courts. Sir P. S. Sivaswami Aiyar has indeed a passage in his book indicative of a similar opinion: "Whatever need may have been felt by the Colonies for the establishment of a Supreme Court it is not a necessary or unavoidable result of a federal system of Government." It is however doubtful, in view of all that has happened since the passage was written, whether he would now take the view that the federal court should be left with the strictly federal powers and duties. It must be added however that at the recent Madras Advocates' Conference held in Easter last, Mr. Rangachariar, a public man of the front rank and the leader of the Nationalist party in the Assembly, showed the greatest reluctance to the transfer of appellate jurisdiction from the P.C. to a Supreme Court. Notwithstanding this hesitancy of some of the men of the older generation, there is clear and unmistakable indication that opinion is overwhelmingly in favour of a Supreme Court taking over the appellate jurisdiction of the P. C. It is needless to add that the Madras Conference was unanimously (except for Mr. Rangachariar's hesitation) in favour of it. It is satisfactory to note that Sir Amberson's paper and the discussion that followed show that at the

other end such transfer will not be viewed as a serious calamity.

On the whole then it may be taken that the idea of a Federal Supreme Court is no longer likely to be a subject of controversy or serious dissent in Britain or in India. If there should be any differences, it can only be in regard to details.

It goes without saying that the Supreme Court should have all the normal attributes of a federal court which it will primarily be. It will decide all matters turning upon treaties or relating to consuls and other representatives of other countries or in which the Federal Government is party or a person representing it is suing or being sued as such, or mandamus or prohibition or injunction is asked for against an officer of the federal government. All matters between province or state and province or state or the Central Government must go before it. Likewise all questions relating to the Constitution or its interpretation.

From the decision of a single judge of the federal court itself, there may be an appeal to a bench of Judges. In addition to these which belong to the federal sphere, appeals from the High Courts or other final courts will go before it as a Supreme Court of Appeal. That is to say until new statutory provisions are made, the appeals that now go to the P. C. will hereafter go to the Supreme Court. And from the Supreme Court no appeals should go to the P. C. except such are certified by the Supreme Court in accordance with laws to be passed. The power of the P. C. to grant special leave will remain.

As far as I have been able to gather opinion even among those who desire the continuance of appeals to the Privy Council, there is a feel-

ing that if at any time hereafter it should be desired to stop all appeals to the P. C., the Indian Parliament might be empowered to make the change. I do not consider it essential. But there is this to be said in favour of it. It is familiar psychology that insistence produces resistance and what you are free to discard at any time at your option you are in no hurry to get rid of. The existence of such a provision will prevent the growth of that concentrated bitterness that is now so marked a feature of the Irish attitude towards the appeals to the P. C. As I said it is not essential but it is calculated to produce an eminently desirable frame of mind among a certain type of Indian politicians.

The Supreme Court will not, as far as one can judge at present, ever become a court of appeal from the decisions of the highest courts of any Indian State. I have reason to know that Mysore is against it. I have no reason to suppose that other Indian States are likely at any time to take a different view.

As to whether the Supreme Court should be a Court of Criminal Appeal from the High Courts, I believe lawyers will largely be against it. Sir Amberson and Sir Sivaswami Aiyar hold it undesirable. An appeal from the judgment of one judge presiding over the Criminal Sessions of the High Court to a bench of two judges may be provided. And there it must stop. The Supreme Court may perhaps be allowed to exercise the limited jurisdiction that the P. C. now exercises.

Sir Amberson is against the option of appeals from the High Courts to the Supreme Court or to the P. C. The Madras Conference was unanimously against it. But there is a section of opinion in its favour. On ulti-

mate analysis it will be found to be based on the apprehension that the recruitment to the Supreme Court might turn out to be unsatisfactory and public opinion may be allowed to express itself by means of this option.

That the Judges of the Supreme Court should be drawn from the best lawyers will be agreed to by all right-thinking persons. Sir Amberson and the Madras Conference agree here. There is the apprehension freely stated that provinces and states and castes and creeds will clamour for representation on the bench and prevent the selection of the best. And political influences will take a hand in the game. Mr. Rangachariar confessed to this apprehension and added that if he were assured on this point he would be ready to withdraw his objection to the Supreme Court taking the place of the Privy Council.

Men of the best general legal equipment should be chosen. There is no need to choose one possessing knowledge of mercantile law, another land tenures, and so on. If a lawyer of high equipment was appointed, there is no reason why he could not be trusted to deal with all classes of cases that arise before him just as judges in the P. C. are trusted to administer the most diverse systems of laws. In the case of Indian Judges they can surely be trusted to administer laws even of provinces not their own. At any rate their capacity cannot be inferior to that of a person imported from a foreign country.

The suggestion that I.C.S. men should be eligible for appointment as judges of the Supreme Court will not be acceptable to any class of opinion in this country. It is a matter of controversy whether on principle they should be permitted even on the High Court,

It is not that they have shown themselves to be inferior as judges. The question to my mind is one of principle. As we are not now on the High Court, it would be enough to say that they cannot be thought of for the Supreme Court any more than for the P. C. To say that they are required to correct the deficiencies of a city lawyer is to use the familiar justification of much older times for their presence in the High Court. Surely the knowledge of Indian lawyers is sufficient for the purpose. I know there is a view current that the I. C. S. men know much more about the country than the Indians do, but no Indian can or will accept its validity.

As regards the tenure, pay and pension of the judges, all the draft constitutions already referred to contain the provision that they should hold office during good behaviour (not at His Majesty's pleasure as now). Some also provide that the salary should be not less than that of a member of the Cabinet and it should not be liable to reduction during his tenure of office.

There is a suggestion in Sir Amberson's paper that the salary of the staff should be made secure against the vote of the legislature. That is still to treat the legislature as an enemy against whose pranks provision should be made. We can only express the hope that the constitutional reforms now in progress will not leave the country in an attitude of permanent opposition.

A separate Bar and Bar Council and the location of the court seem to my mind to be in some degree connected and the question of location presents real difficulty. The convenience of Judges and lawyers and litigants, and the difficulties of buildings and libraries and

moving establishments affect the solution of the point of location. I am aware of the weight of the considerations suggested by Sir Amberson in favour of his proposal but Delhi and Bangalore do not seem to me to be a satisfactory solution. If the court is permanently located in one place, a separate bar and bar council may be desirable though not absolutely necessary. As soon as we decide on two places like Delhi and Bangalore, all the inconveniences of a peripatetic court immediately arise and have to be faced in some degree. If we decide to face the inconveniences, would it not be better to have sittings at Delhi, Calcutta, Madras and Bombay in different parts of the year. Sir Tej Bahadur Sapru is in favour of some such solution. If this course is to be adopted, a separate bar and bar council may not be needful or convenient. Advocates of ten years' standing in the various provincial bars may be empowered to appear before the Federal Supreme Court in all classes of cases. The final solution of this question may have to await the result of experience. As an experimental measure a single location and authority to advocates of ten years' standing may be tried. If the single location proved satisfactory a separate bar and bar council may be set up in time. If on the other hand experience should demand a peripatetic court a separate bar may not be needed.

Dual agency may be allowed but should not be compulsory. There is no need to discuss the merits of single and dual agency. It may however be permissible to point out that the bulk of the work will be appellate and on the printed records, and dual agency may not be necessary at least in the bulk of the cases. It is not intended thereby to suggest that dual agency should not be permitted.

INDIA DEMANDS JUSTICE

By DR. ANNIE BESANT

THE practical, political and economic reasons why India desires to manage her own affairs have never been met honestly.

The extreme impatience in India at the moment is caused by the growing poverty and actual hunger of the masses; seventy millions were said, by an English official, never to know what it was not to be hungry. Indians are starving slowly, and hungry people do not argue—they rise. Make no mistake, this race between patience and poverty must end soon, or revolution will be the inevitable outcome.

Indians by nature and character are adverse to taking violent action, and it is for this reason that they have adopted the method of the boycott, a peaceful method of protest and one which appeals at least to the economic sense of those who are responsible. Of course the breaking of the Salt Law might be termed violence by some wishing to make any excuse to put Indians in the wrong, but the Salt Law brings oppression home to every cottage, and thus falls heavily on huge numbers of already impoverished people. It should immediately be abolished.

Then again, continual resentment is caused by the presence of the Army in India. It is an Army of Occupation, nothing less. Indians are not allowed to officer the Air Force, or even to receive training in the Air Force or in the Artillery—the two arms of chief use in modern warfare. It is significant, and Indians are not slow to realise the situation. The Army is in occupation to protect the vested interests of foreigners, not for the protection of the rights, economic or

political, of Indians. The Great War saw British and Indians fighting side by side, brothers in battle against a foe of Britain, and the promise which induced this close comradeship was Self-Government. India lost a million men for the promised liberty. Millions of relatives of fallen Indian heroes are to-day asking how long they still have to wait for England to make good her promise!

Why does India wish to manage her own affairs? It is not unnatural surely that a nation should wish to manage its own business, and be mistress of its own household. There are very great reasons for the proposed change. There is the intolerable condition to which the Indian is reduced when he finds himself in an atmosphere of inferiority in his own country.

It is urged that the Indians have no genius for Self-Government. That is absurd. Indians were trying experiments in different forms of government as far back as the time of Alexander of Greece, when Britons roamed their forests dressed in woad.

It is particularly in the graded government from the village upwards that the Indians showed their capacity for self-government. Since the dawn of history until A.D. 1816 the village system of government lasted, and was unrivalled in its permanence in any part of the world. This system of village government disappeared owing to British rule, but the essential spirit remains, and re-asserts itself anew in the present demand for Dominion Status.

Few people in England have any idea of the extreme poverty of India at the present

time. It began in the early days, before 1858, in the days of the East India Company, when their agents like Clive and Warren Hastings plundered unchecked. Since then, under an autocratic Central Government the land revenue has increased so much that the agricultural workers of India are in hopeless debt, increasing year by year, as they earn less than they spend, and money for food and clothes is largely got by borrowing. The land revenue not only takes away all the profits the labourer can make, but trenches on his very subsistence.

The Indian Railways is another example of vested interest at the expense of the Indian taxpayer. The railways have mostly been built from British capital. In the early days the interest on the capital was guaranteed by the Government, and paid out of taxes. Not only that; if the shares went down the Government bought these up at par, so that the British capitalist might not lose. On the other hand, irrigation, which is a matter of life and death to the Indian agriculturist, has often been starved of money for proper and practical development.

Take the matter of education for Indians. The Indian Army on a peace footing costs about 22 million pounds a year. Education does not cost one-twentieth of that sum. Yet we in England speak of the Indians as being under-educated. They never get a decent chance; too much of the money goes to keeping up an army of occupation.

The question of cotton is another case of flagrant injustice done to the Indians. Protection to Lancashire by the cotton excise destroyed India's cotton trade. At one time India was a country with an enormous foreign

trade in calicoes, muslins, silks, and woven fabrics. The English market was supplied with Indian cotton goods. The Lancashire mill industry wanted to grow, and Parliament passed laws putting a heavy duty on Indian cotton goods, and made it penal to import cotton goods from India, punishing those who brought them to England, and those who purchased them. Lancashire's trade was protected; it grew to great wealth, then the policy was changed to Free Trade when England wanted a world market, and India's trade was ruined.

Further, the Indian cotton cultivators were pressed to grow a long-staple cotton, which suits the manufacturers to use in machines in the mills of India, and the cultivators have now to grow the long instead of the short-staple cotton which suited their own handloom workers. Injustice and exploitation could go no farther.

Yet I sincerely believe that the Union between Britain and India is vital for the welfare of both. Together they can do far more than the total product of both of them working apart. I know that India, if she insisted upon complete independence, would be at the mercy of some other invading nation. She would have Japan, China, Russia, or the tribes of Central Asia overrunning her. And what would Britain do without India? What would Australia or New Zealand do without India? India is the vital link in the British Empire.

Is it wise statesmanship to drive India to desperation, as we are doing at present? Is it wise to toy and vacillate with her future in economics or politics? Is it wise to tell her by our conduct that we help all peoples

except Indians who wish for self-determination?

These questions demand an immediate answer; they are a challenge to the goodwill and the good name of the British people. England and India are better together than separate. Make freedom possible for India, the only country in the world where freedom can be won by reform, and not by revolution. India and England can keep the world at peace; they can make a growing friendship between Europe and Asia, with its constant promise of trade expansion and economic prosperity.

With the experience of many years spent working in India I know that at the moment the sands of patience are running low:

patience is almost exhausted, and poverty is breeding extremism and distrust of British intentions. When India's patience is exhausted, then nothing that man can devise will keep her within the Empire, which must become a Commonwealth. But I still believe that the vast majority of the British people who know so little of the truth about India wish to "play the game," to give her the same opportunity of Dominion Self-Government as has been granted to the British Dominions. This accumulated public opinion and goodwill is bound to make itself felt against the hard crust of Government, Officialdom, and vested interests, and the time will soon come, I hope, when India shall have the same equal opportunity of becoming a Nation.

THE LEAGUE OF NATIONS

BY

THE RT. REV. E. H. M. WALLER,

Lord Bishop of Madras.

THIS book* is an account of the work of the League of Nations during the first ten years of its existence. India is one of the nations belonging to the League and the record of its work should interest all who believe that India has anything to contribute to the world, of culture or of ideals. The book, after describing the organisation of the League and the principles underlying its formation, deals with the political side, the relations of nation to nation. It shows how peace has been promoted and disarmament promoted: how international courts have been founded and how many international disputes have

* *Ten Years of World Co-operation.* Secretariat of the League of Nations, Geneva.

been settled by peaceful means, instead of by War. It tells how a system of international law is being built up for the guidance of the courts.

There are also many economic problems which have to be settled by nations in these modern days of intercommunication. We are so used to the idea that we can travel in one train across half a dozen countries, or fly over half the world and spend each night successively in a new country and find every arrangement made for our comfort; or send cables by wires stretched over a dozen countries and relayed by half as many operators—that we rarely give a thought to

international economics. But all these things have to be peacefully arranged in common council between the nations and dozens of problems about distribution of profits and the incidence of costs have to be solved and any of them can produce friction.

Then there come questions of health and of morality. Travel may mean the spread of disease: all these trains and ships have to be kept under a uniform set of health rules and those rules have to be agreed.

And there are terrible problems of morality—opium, cocaine, white slave traffic, the slave trade which have to be suppressed or regulated and all this supplies a great field for co-operation. The work the League has done in the direction of suppressing the broadcast distribution of opium and cocaine, in rescuing thousands of innocent women who used to be decoyed into brothels in all lands is splendid and India is sharing in this work.

There is another problem which will concern India very closely in the future and the League has already done much work on it and that is the conditions under which work is done in factories and mines. Much improvement has already been effected by the League in improving conditions. That much more remains to be done is sadly true; but a very beginning has been made. India is at the beginning of her industrial career. She must increase her manufactures if she is to take her place among the nations and she must avoid the mistakes of other countries, and so it is worth while to learn what the League has done and what it can do. And the study will make one realise the really glorious work in which we can take our part. Membership of the League does not depend on size or wealth.

All countries vote for the Council. Small nations (an increasing number) have representations on its council. And here we have an opportunity ready to our hand to contribute something lasting to the ideals and the peace of the world.

There are people who 'do not believe' in the League. They are the 'big stick' sort of people. They believe that there is no argument worth anything but a lathi; and because the League does not step in and chastise (by war) any nation which is doing wrong (as they think) they say it is no use. Apart from the fact that it is queer to blame a League which was founded to promote peace for not making world-wide wars (and we know what that means) the League believes in another and better way—the education of public opinion. If people *think* peace, there will *be* peace. No politician or Government can make people fight if they want peace. To go to war, you have to stir up the people with arguments and newspapers to believe that some terrible wrong is being done them and when they are roused, they go to war. The League of Nations works to educate people, not to fight, not to submit, but to *work* to put wrong right; and it is succeeding. May India take her full part in it.

The origin, structure and working of the League of Nations. By C. Howard Ellis. This book is by far the most thorough study of the League that has yet been attempted. It traces the beginnings of international organization in the nineteenth century, describes the coming of the War, the Peace Conference, and the framing of the Covenant. There are chapters on the Council, Assembly, Secretariat, International Labour Organization, the Permanent Court, the changes in international law introduced by the League, the finances of the League, and its technique. Price Rs. 15-12-0. G. A. Natesan & Co., Book-sellers, George Town, Madras.

English Poetry of To-day

BY PROF. JAYANTA KUMAR DAS GUPTA, M.A.

IT is difficult to say where modern English poetry begins. There can not be any definite date about its origin. The eighties and nineties of the last century saw the coming of new notes in poetry and these are often taken as signs of the beginnings of contemporary English verse. One thing is certain that modern poetry was not ushered in with the declaration of a new creed like Wordsworth's "Preface" to the second edition of the *Lyrical Ballads* (1800) or the adoption of an art-philosophy like that made by the Pre-Raphaelites in the "Germ". Of course there is the declaration of the poets known as "Imagists" headed by Ezra Pound, Aldington and Flint. But that came somewhat later. A chronological order of modern poets is no wise arrangement. To divide them into groups and schools as some critics do is sometimes useful but it too has its defects. In an era of individualism perhaps poets would not like to be labelled together under names which students of literature are ever fond to recall. The modern period of literature is an age of interrogation and it is in the nature of "the flow of things" as a great thinker says.

According to Plato, Socrates, said on one occasion, "All good poets, epic as well as lyric, compose their beautiful poems not by art, but because they are inspired." So the nativity of poetry is an event for which no definite date can be assigned. It is enough to say that when in Victorian poetry all possible themes for poets were well nigh exhausted there was a demand and a desire

among poets for trying new subjects and traversing new ground. The scope and method of modern poets differ but they are equally bold in inventions and innovations. The poetry of to-day occupies a peculiar position. One does not find here many great names but one meets a host of poets. It is not an age when anything particularly great has been done in poetry—no grand or epoch-making epic poem, no stirring ballad, no biting satire, no glowing love-song, which future generations will remember with ardour. But this is a period of various poets and varied moods.

Recent and contemporary English verse has suffered considerable loss in the death of Thomas Hardy—the last of the Victorians and the first of the moderns and Robert Bridges—Victorian by birth but modern in outlook. The "Dynasts" of Thomas Hardy is more admired than read while Bridges has a growing circle of readers. Perhaps one of the oldest poets in chronological order is Rudyard Kipling, "the unofficial laureate of the British nation" who was born in India. The poets whose works heralded the dawn of the Celtic movement in Ireland are also to be taken into consideration. Prominent among them is W. B. Yeats who wrote the preface to Tagore's "Gitanjali". The publication of the series of anthologies of poems from the Poetry Book Shop by Harold Monro was the inauguration of an important phase in modern poetry. Its contributors were many and included several established names. With the War came the soldier-

poets and those who wrote poems on the War. Yet amidst this ebb and flow of literature there are certain elements which hold a permanent sway over the mind of men and serve as links between the different periods of literature. The dominant forces that have shaped the poetry of yester-day retain some hold over the poetry of to-day and will continue to do so through change of time. But new tendencies and new ideas appear as men's minds widen and as their experiences mature.

In reading modern poetry one phenomenon that constantly makes itself felt is the vogue of the short lyric. The fashion of writing longer and narrative verse seems to be on the wane. Masfield, Noyes, Bridges, Chesterton have written this kind of poetry but most of them are more pleasing in their shorter poems. Perhaps modern busy life is responsible for the prevalence of the short lyric. It does not mean that poets have bound themselves to this particular type or restricted their art to some fixed field. It is only the spirit of the times acting in literature.

Of the prominent characteristics of modern English poetry, a longing for the past, a desire to recall old days, a wish to go back to the days that are no more, a wistful looking behind is a very strong feature. Perhaps the psychological reason is to be found in the fact that when people are tired of everyday life they seek some relief in an imaginative mood and find a refuge therein. History therefore has an appeal to the modern poet. He has not cut himself completely away from the good old days. Scientific study has not made him cut and dry or matter of fact. But it is not simply the past of England that charms the English poets. Drake and the Spanish Main, Naseby and

King Charles, Nelson and the unknown warrior in some Eastern warfare remind them of English bloodshed in various epochs. To English poets the glory that is England has always had its attraction. Therefore, in a vein of patriotism, Laurence Binyon, calls upon Englishmen to

"Put all factious lips to shame!
Our loves, our faiths, our hopes unite
And strike into a single flame!"
(*England*).

It is no rally round an Imperialistic banner. It is a call to all that is finest in the English character and all those ideals for which her great sons have stood. The same ideal stirred the heart of Rupert Brooke when he wrote,

"If I should die, think only this of me,
That there's some corner of a foreign field
That is for ever England."
(*The Soldier*).

This soldier-poet who fell in the War in 1917 longed for a resting place under "an English heaven." It was the longing of the exile and the homeless. This homesickness impelled J. E. Flecker far away from home in the Near East to think that he will never be home again. (Cf. *Brumana*). From Belgium, in 1915, Wyndham Tennant wrote, "Home what a perfect place". (Home Thoughts from Lave. tie). The "scenes and sounds of the countryside" as Robert Nichols says ever and anon recur to the soldier's mind

There are spots and places, countrysides and rural areas which are dear to English poets and influence their imagery. Kipling rejoices:

"The lot has fallen to me
In a fair ground in a fair ground—
Yea, Sussex by the sea!"

The South country has an infinite charm for Hilaire Belloc. To A.S. Cripps Essex presents an everlasting pleasure. The country-

side that Thomas Hardy loved has become famous in literature. John Drinkwater loves Gloucestershire. (Cf. *The Midlands*). Both Oxford and Cambridge are enshrined in the hearts of her children. Gerald Gould, Lionel Johnson, Quiller-Couch have paid to these seats of learning their tributes of gratitude.

The flowers of the English fields, the snow in London, the "heart of London beating warm" are not lost upon the poets. But amidst this lure of the city, the fascination of the countryside and favourite spots and places, the bigger problems of life do not escape notice. W. S. Blunt would remember "A Day in Sussex" as an antidote against the world which long has troubled him. W. H. Davies makes a pertinent query:

"What is this life, if full of care,
We have no time to stand and stare."
(*Leisure*).

Life would be indeed poor according to Davies if people have no time to stand and stare about them. The hurry of a scientific age is responsible for this state of affairs. But there are poets who can lie in the grass and express their simple faiths and hopes. (Cf. *Gosse-Lying in the Grass*). Poets of to-day have their personal note and they have their own appeal. There are different types of philosophy in different poets. They look at life from their respective angles of vision. Newbolt urges men "to play up! and play the game!" Johnson believes in the "Precept of Silence". A happy philosophy is John Masfield's "Laugh and be merry" he says. Margaret Woods believes that "out of failures, dreams, disasters" mankind raises "masters." Bridges loves all beauteous things. Later of this faith was crystalized in a poem exquisite beauty.

Love between man and woman, it is often complained of, is not so popular with present-day poets. But Watson's "Estrangement" has a note of pathos and sadness. In "When June is come," Bridges imagines the pleasant passing of time in his beloved's company. In "Misty Blue" Binyon celebrates his love's home-coming. To Masfield the loveliest things are "her voice, and her hair, and eyes and the dear red curve of her lips." There is no deep philosophy in some of these love-poems. But in Alice Meynell there is the note of the inseparableness of lovers. Even death does not part them. (Cf. "Parted"). Love for children, sorrow at their death finds abundant expression in Padraic Colum's "A Cradle Song," and "On a dead child" of Bridges. Dead friends and deceased countrymen are not forgotten by poets like Mackail, Maurice Baring, Mr. Hardy and Herbert Trench.

The desire for the unknown, for the far off, for the distant is no less a distinguishing feature in modern poetry. In Yeats this appears in fairy-like, ethereal, imaginative poetry—the going out of the present to some far off region of magic wonder and romance. To Stevenson this strain came through a quest of adventure. To Masfield whose early life was full of strange experiences the sea has an irresistible call. But it is mostly in his longer poems that this is plentifully seen. The sea does not simply mean for him ships laden with "Cargoes" but it brings to him the "Sea-fever" as well. Francis Thompson seems to view the "world invisible", the "world intangible", the "world unknowable" and "inapprehensible". Yeats wishes for dreams and "heaven's embroidered cloths".

The War and its repercussions upon the minds of writers had a tremendous effect upon literature. There were many who fought in the trenches, amidst all the strain of the front and some of them were disillusioned about life. There are others who emerged out of the struggle with new experiences and new hopes. War-poetry is not solely concerned with the experiences and incidents of fighting. Moods of the War are various. To Robert Nichols the feeling of going to the war is like that of "one who goes to try a Mystery". (Farewell to Place of Comfort). Hodgson prays to God to help him to die. ("Before Action"). To Julian Grenfell who died during the early period of the War, amidst the "brazen frenzy" of strife, there was peace in nature and he felt:

"Day shall clasp him with strong hands
And night shall fold him in soft wings."

(*Into Battle*).

For Herbert Asquith "out of ruin splendour comes to birth," (War's Cataracts). Lucy Whitmell thinks, "This hideous warfare seems to make things clear" (Christ in Flanders). The feelings of those who were left at home and those who went abroad differ. Those that remained behind had their words of love and admiration for those who had gone away for their country's honour. One of the most beautiful tributes is from W. W. Gibson in "Lament." The War could not kill the spirit of poesy. Rosenberg, a poet killed in 1918 and author of one of the best war-poems, "Dead Man's Dump," stated, "I am determined that this war, with all its powers for devastation, shall not master my poeting." The Irish poet Ledwidge killed in 1917 said:

"When the war is over I shall take
My lute a-down and sing again."

(*The Place*)

Men resume their old normal life at least outwardly. Love of nature, sympathy for humble animals, love for humanity, spirit of religion regain their hold over poetry. This poetry is still in the process of making as some people would like to say. How far the tendencies in modern poetry will outlive in future years and what the poetry of the future will receive from that of the present can not be guessed but this much assurance one can have that something of the modern days will find an echo in the poetry of the days to come, and yester-day, to-day and to-morrow will thus be linked. Songs smile and sorrow as Francis Thompson said. They grieve for their "hearts know To-day," and they smile for their "eyes know To-morrow." Walter de la Mare is no less expressive when he writes;

Very old are we men;
Our dreams are tales,
Told in dim Eden,
By Eve's Nightingales.

(*All that's Past*).



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.

E. Sept. '31.

An Aspect of American Democracy

BY DR. JAGADISAN M. KUMARAPPA, M.A., Ph.D.

(Formerly known as John J. Cornelius).

THE negligibleness of any class or individual constantly tending to disappear is, Tagore declares, the characteristic sign of a people progressing in the way of greatness. More and more do all get the right of demanding their full manhood in such a society. Judged by this standard America is truly advancing in the way of greatness. In our poor India we have made it our sole concern,—even with religion as partner in this business,—to keep the greatest number small; but in America the negligibleness of any class tends rapidly to disappear, and nowhere is this quite so clearly noticeable as in the rise of the working class. No country in the world can be compared to-day with America in respect of wealth. She overflows literally with milk and honey, and enjoys a standard of living much higher than that which obtains in Europe or in any other part of the globe. During the days of her colonial government America, like India, suffered in her economic development under the British. The principle that the colony existed for the exploitation of the 'mother' country was deemed so essential in colonial government that Earl Chatbam did not hesitate to declare in Parliament that colonists of North America had no right to manufacture even a nail or horse-shoe. It was such heartless exploitation that led the United States to revolt against England's tyranny and overthrow her commercial and political domination.

Since the Revolution the Americans have brought about a marvellous economic development, so much so, that America holds at present the foremost place in the industrial world. By introducing efficiency methods, such as the use of machinery, the increasing of output, the standardization of goods, the elimination of waste etc., and by developing the enormous natural resources and utilizing to the fullest extent the

vast home market, the Americans have made their country amazingly prosperous within an incredibly short period of time. This prosperity is bringing into prominence a striking feature of democracy, and that is the evolution of the working class into a group of small capitalists. Since there is no race as the American race one may well ask: Who compose the American working class? Without going much into detail, one may say that the history of the working class in America is the history of the enormous inflow of European immigrants. From the days of the pioneers in the States, Europe has supplied practically all of America's demand for labour. And the American immigrant, like the native Yankee, displays within a reasonable period of time endless energy and worthy ambition to better his condition. American democracy teaches him that he is as good as any other man and in a country which has no castes or privileged classes, and where he sees men of humble origin like himself rise to wealth and power, he soon learns that he is right in refusing to accept defeat in his struggle for ampler existence. He therefore seldom allows himself to be tied down to any job permanently. By dint of hard work and perseverance, he moves on to better grades of work, and, in consequence, to higher rung in the social ladder. Fresh immigrants soon replace him in the unskilled jobs. The American working class has thus come to be made up largely of these European immigrants, and Europe has been, and still is, the unfailing source of labour for the American market.

The American working class by virtue of its composition has become a very cosmopolitan group, and that, in turn, has given to American labour a peculiar racial structure of trades and

occupations, much like our caste system. Such a development is but natural since the immigrants from the several European countries bring with them skill, tastes and training which are peculiar to their several civilizations. Hence it is that one finds in America different trades and occupations associated with different race groups. For instance, the Negroes and Mexicans cultivate chiefly cotton; the Italians grow grapes and Slavs, apples; while the Hindus out there cultivate rice, the Japanese specialize on strawberries and melons; the Portuguese, Greeks, Finns and Sicilians concentrate on the cultivation of peach. The Swiss and Germans have made themselves famous in dairy farming but the French and Greeks have come to be known by the restaurants they run. As for hard labour, such as is required in the construction of railroads, that has fallen to the lot of the Italians and Mexicans. The Yankee, however, is engaged either in working as skilled labourer or in directing large agricultural farms and industrial plants.

Thus European immigrants have played and are playing a very significant part in the economic development of America. Nevertheless, it must be pointed out that such alien race groups give rise to many serious problems from the point of view of national unity. The low class European immigrants bring with them different languages, customs and habits, and live in America as they do in their own native lands. A stroll through the Mulberry Street section of New York, for instance, on a warm Sunday when a large part of the inhabitants are outdoors, will give the visitor a fair idea of life as lived in a crowded section of an Italian city. Language, clothes, push-cart trades are all there. And on Rivington and adjacent streets one may find Rumanian and other Balkan peoples and their little restaurants. The Far East keeps itself aloof in Mott Street with its joss houses, its slant-eyed, brown-skinned men and picturesque women. One gets a clear idea of the

number of races who have made their homes in the city of New York, alone from the list of newspapers and other periodicals in foreign languages published there. The list includes for instance, publications in Arabic, Armenian, Carpatho-Russian, Chinese, Czechoslovak, Estonian, Finnish, German, Greek, Hebrew, Hungarian, Italian, Japanese, Yugoslav, Ladino (Spanish-Jewish dialect), Lithuanian, Norwegian, Danish, Polish, Portuguese, Russian, Swedish, Ukrainian and Yiddish.

It is but natural that such heterogeneous population should have given rise to the serious problems of assimilation of those foreign race groups and of the preservation of American ideals and traditions. Indeed, it is these problems which have ever been at the bottom of the American immigration policy. By restricting immigration, America strives to assimilate the unassimilated, and thus lessen the problem of the alien element in her national life. But it is interesting to observe that every step taken by the American Government to restrict immigration, has had its inevitable effect in raising the wages and living standard of the working class. It is obvious that when there is decrease in the number of workmen, then wages for labour must naturally increase. In fact, since the enforcement of the present immigration laws, wages for labour has gone up greatly. An ordinary workman, a coolie, in America gets from nine to fifteen rupees a day, and a skilled workman earns a good deal more and frequently his income is greater than that of the members of the learned profession. Nowhere else is labour paid so well and respected so much.

It is true that in England also wages have gone up since the great European War, but that is not a wholesome development in as much as there is no comparative increase in production, whereas in the United States, along with the increase of wages, there has also been brought about a cor-

responding increase in production; it must also be mentioned that the individual output is much greater in the United States than in England where the workman demands more wages but promises less output. The American workman, it must be said to his credit, enters whole-heartedly into the task of production. A factory operative, for instance, now turns out 32,000 razor blades, while he turned out within the same period of time in 1913 only 500 blades. In a little more than a decade there has been according to the calculations of Dr. J. Klein, director of the Bureau of Foreign and Domestic Commerce, a per-man increase in output, amounting to 211 per cent. in rubber manufacturing, 83 per cent. in petroleum refining, 61 per cent. in cement production, 40 per cent. in flour milling. In practically every manufacturing activity the advance in productivity per man has been most striking.

By introducing efficiency methods the American factories have, no doubt, decreased their employees. Since 1920 more than 900,000 have been out of employment, partly as a normal deflation of war-time activities, but more as the result of improved production efficiency. Even railroads have released over 240,000 workers. Great technical changes are still taking place in the American industrial methods by which machines are constantly being invented and put into operation on the jobs of men who have been doing the work for years. Thus thousands of men who had virtually become skilled labourers after years of training and practice find themselves thrown out of their jobs. If allowed to stand by itself this situation would present a dark prospect, and, indeed, among some they do depict grave hardships. But these curtailments represent only a part of the situation.

The higher wages earned by such workmen as are retained in the factories and railways have

stirred a nation-wide demand for automobiles, radios, telephones, motion pictures, cabarets, restaurants and countless other contributions to comfort and convenience. These must not only be built but must be constantly serviced. That is exactly where the new business aspect of this problem comes in. Increased wages mean increased consumption. Take the matter of high standard of living in relation to the development of the motor industry and how that in turn helps to solve the problem of unemployment. Increased wages and high standard of living have meant that one out of every five persons in the United States owns a car. That means that 1,280,000 men have found employment since 1920 in driving and tending to the automobile. About 7,00,000 of these are chauffeurs or truck drivers. Then again think of the number of other industries which the motor industry has helped to develop such as rubber, plate glass, copper, iron, steel, gasoline, motor oil, cotton fabric etc. The expansion of these industries means the employment of more workers, and also the maintenance of a higher standard of living. Comfort in transportation has meant increased travel. Recently in one year 16,000,000 persons visited the National Parks in automobiles and in 1927 the American tourist cars which entered Canada numbered 3,153,800; such travel has helped to develop the hotel industry. As a result it has, directly and indirectly, provided work for over 1,000,000 more employees than in 1920. It is therefore held that higher wages for workmen mean increased buying power; by consuming more they indirectly give employment to other workers. By increasing the prosperity of these workers, it is made possible for them consequently to buy more and give jobs to still others.

The American employer maintains further that a well-paid worker becomes in turn a valuable customer and that part of the money spent on wages returns to his industry. Further, he holds

that if a country has a large home market and a perfected economic organization, good wages help in the reduction of factory costs. Prosperity, the logical consequence of high wages, helps to send wages still higher. Such high wages for labour have raised the standard of living of the working class to such an extent that it is really without a parallel. What the European considers luxuries are to the American mere necessities, and when we compare it with our standard, I can say without hesitation that where we stint, Americans consume without limit. In fact with what America wastes a whole country in the Old World could be fed. The daily life of the majority in the United States is on a scale that is possible only for the privileged few in other parts of the world. With the exception of the very poor, such as the Negroes, the poor whites of the South and those of the slum sections of large cities, the American working people live in houses well-fitted with modern arrangements for comfort,—bath-rooms, steam heaters, electric lighting, telephones, etc. The means of communication are almost perfect in America. In fact, they are a part of the minimum amount of comfort that every American requires.

The use of telephones, for instance, is very widespread. Practically every house is connected; more than 19,300,000 telephones are in daily use throughout the country, and it is estimated that there are over 49,000,000 telephone conversations per day. Investments in the nation's telephone system, including the Bell and all other companies, were estimated for the year 1928 at \$3,750,000,000. While Europe owns only about 28 per cent. of all the telephones in the world, the United States owns over 61 per cent. of the number. These figures give an idea as to the extent to which the telephone is used by the people.

But it is the automobile, more than anything else, that gives the sojourner the first impression

not only of the amazing prosperity, but also of the high standard of living of the working class. According to the statistics provided by the National Automobile Chamber of Commerce, there were in 1928 in the United States 24,750,000 motor vehicles out of the world total of 31,725,000. In other words, 78 per cent. of all the motor vehicles in the whole world is owned by the people of the United States. It is further estimated that more than 3,000,000 families in the United States own two or more automobiles. It is worth mentioning here that those who now own two or more cars are not necessarily the rich. Indeed, it is nothing out of the way to see the members of a single working family each owning a car apiece. This is a natural outgrowth of two conditions: first of all the low price of cars have brought the automobile within easier purchasing range of the individual, and in the second place, the expansion of the large cities into many suburbs has made it increasingly necessary for each adult to have his or her own personal transportation. And it is quite possible to pay for the car by the difference saved in city and suburban house rents. Working men going to factories in their own cars is, therefore, one of the most common sights in America. Cars are found parked by the hundreds around buildings under construction, factories in operation etc. According to the latest statistics American farmers alone own 5,450,000 motor vehicles.

Another interesting thing in this dual car ownership is that it has now become difficult to classify motor owners by the cars they drive in. The size of the car, for instance, is no more an indication of the owner's bank account. A factor of enormous importance in breaking down the old tradition that it took a big car to reflect a bulgy purse is the manner in which the maker of small automobiles has put appearance and performance into his products. It must not be understood, however, that expensive

cars are not at present popular. Just as the maker of fine cars has conducted his business always on the theory that the poorest man is a prospect for his product, so now does the small car maker regard now the car purchaser of wealth. People of lesser means are now able to afford high priced cars because of the used-car market which places at their disposal big cars at low prices. So the family of moderate means buys such cars, and, driving it, mingles in the traffic stream with those wealthy who have discovered that inexpensive new-car transportation has its advantages too. Thus the barriers are down between the rich and the poor in the ownership of cars.

Over and above these signs of prosperity of the working class, the most striking characteristic of the American workman of to-day, as contrasted with that of the pre-War period, is that he not only owns a car and a home, but he earns enough to save; he has also learnt to invest his savings in stocks or bonds. It is estimated that about 15,000,000 men, women and children to-day own stocks or bonds of one type or another, while millions more are indirectly affected by such ownership. According to Professor Carver of Harvard, there were in 1914 a sum of \$8,729,000,000 in total deposits and within a decade the total deposits increased to \$20,874,000,000. He points out further that while the deposits have doubled, the number of depositors have trebled. This increase, he says, has been accomplished mainly by the efforts of the working class.

There is an increasing tendency on the part of captains of industry to encourage their employees to purchase shares in their industrial companies. Employees are now shareholders in tramways, telephone companies, etc. For instance, in 1910 there were 300,000 owners of railway securities. According to the present estimate there are over 800,000 owners of securities. It is interesting to observe that to a large extent the increase

is due to the investment of the railroad employees. Allotments of their stocks were recently made by the Pennsylvania Railroad Company to 100,000 of their employees were given the opportunity of subscribing for \$350,000 shares at \$50 par. More than \$25,000,000 worth of Nash Motor stock is owned by employees of the company who work on the actual building of the Nash car. Practically every foreman in the Nash plants and hundreds of men who work on the bench are included among the company's shareholders. By interesting employees to invest their surplus in stocks, bonds and shares, these companies create between the capitalist and the worker a valuable bond.

So long as the majority of human beings are divorced from personal ownership, as distinct from collective ownership of capital, so long will there be in industry a wrong and mischievous trend. When such personal relationship is created, strikes become useless and unnecessary. The introduction of trade boards, industrial courts, workmen's compensation, insurance schemes, old age pensions etc., have made a tremendous change in the position and outlook of industrial workers. A beginning has already been made in America in profit sharing and in offering opportunities for the workers to hold shares in the very companies by which they are employed. Since the working class is thus becoming gradually not only a prosperous class but an investing class, there is not the same labour unrest as one finds in other parts of the world. It is due to this tendency, that the American workman does not respond quite so readily to the ideas of his fellow-workers of Europe. On the other hand, he is more inclined to accept with complacency the present capitalistic-industrial system. Thus in the evolution of the working class in America, one sees growing up a democracy of self-satisfied small capitalists.

Romain Rolland on Sri Ramakrishna*

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

ROMAIN Rolland is a name to conjure with in European letters at the present day. And it is the good fortune of India that he has taken upon himself the task of interpreting to the mind



SRI RAMAKRISHNA

of Europe the shining personalities of our present Renaissance. The author of "John Cristopher" has an international mind and believes in the spiritual unity of mankind. He has brought his great powers of psychological insight and imaginative sympathy to bear upon such Protean souls as Ram Mohun Roy, Ramakrishna Paramahansa, Dayananda Saraswati, Swami Vivekananda and Mahatma Gandhi. His reading of India's horoscope dominated by the influences of these stars may not exactly coincide with our own. His estimate of their comparative merits may not satisfy all of us. But there is no denying the fact that he gives us very vivid pictures which arrest our attention and make us appreciate the light and shade in figures which long familiarity has rendered somewhat faint.

* The life of Ramakrishna by Romain Rolland (Translated from French by E. F. Malcolm-Smith). Advaita Ashrama, Mayavati, Almora.

"I am no dilettante," says Romain Rolland addressing his Western readers, "and I do not bring to jaded readers the opportunity to lose themselves, but rather to find themselves—to find their true selves, naked and without the mask of falsehood. My companions have ever been men with just that object in view, whether living or dead, and the limits of centuries or of races mean little to me. There is neither East nor West for the naked soul; such things are merely its trappings. The whole world is its home. And as its home is each one of us, it belongs to all of us."

Again addressing his Eastern readers he says:

And it is because Ramakrishna more fully than any other man not only conceived, but realised in himself the total Unity of this river of God, open to all rivers and all streams that I have given him my love; and I have drawn a little of his sacred water to slake the great thirst of the world.

To Romain Rolland as indeed to most of us, Ramakrishna is a man and not an incarnation as the disciples of the saint represent him to be. He says:—

In accordance with the Vedantists I do not need to enclose God within the bounds of a privileged man in order to admit that the Divine dwells within the soul and that the soul dwells in everything—that Atman is Brahman: for that, although it knows it not, is a form of nationalism of spirit and I cannot accept it.

And it is on Ramakrishna's profound humanity, his kindly humour, his tender regard for the poor and the rich, his childlike simplicity, his affectionate feeling towards his disciples, his sweet harmony of all the elements of religious life, and not on what is abnormal in him or what is miraculous and legendary in his life, that Romain Rolland concentrates his attention. Lightly passing over the gruesome experiences of the mystic's Sadhana, of which we read such morbid accounts in his official biographies—for instance his eyes remaining open without a wink for six years or serpents crawling over his unconscious body—the critic comes to his 'Return to Man' and his relations to the other builders of unity of his time.

It is interesting to observe that in the early months of 1873 there met at Calcutta for a time three strange souls who, each in his own way, have played a remarkable part in the awakening of our country—Dayananda Saraswati, Keshab Chunder Sen and Ramakrishna Paramahansa,

In appraising the character and work of these men M. Rolland shows great insight and sympathy. Of the first of them, the founder of the Arya Samaj, he says:—

He was one of the most ardent prophets of reconstruction and of national organisation. I feel that it was he who kept the vigil, but his strength was also his weakness. His purpose in life was action, and its object his nation. For a people lacking the vision of wider horizons the accomplishment of the action and the creation of the nation might perhaps be enough. But not for India—before her will still lie the universe.

Of that most pathetic figure in our religious history, Keshab Chunder Sen, the leader of the Brahmo Samaj (and the cause of its ruin) now sincere, now theatrical, now humble, now egotistical, now a servant of Christ, now a worshipper of Kali, our author gives a very interesting account. The exact relations between Keshab and Ramakrishna have become a matter of controversy. Romain Rolland's judgment on this question has been sharply challenged by the Publishers of the English translation of his book—the members of the Ramakrishna Order. In a note at the end they contradict his statement that though the followers of Ramakrishna claim Keshab to be one of his disciples, not one of Keshab's essential ideas was derived from Ramakrishna. They politely point out that they have never looked upon Keshab as a disciple of their Master though the three important ideas of Keshab's New Dispensation (viz., the worship of God as Mother, the recognition of all religions and prophets as true, and the assimilation of Hindu polytheism to Brahmoism) took their exact shape only under the influence of Ramakrishna. And, what is more, they say that their views on this subject are shared by some of Keshab's followers themselves. Whatever the truth may be, no one can deny that Keshab had the greatest reverence towards Ramakrishna. M. Rolland himself makes reference to the last interview between the dying Keshab and Ramakrishna in which the Brahmo leader fell at the feet of the great mystic, who there-

upon spoke to him the parable of the Divine Gardener, "who digs round you right down to the roots, so that His dew may fall on you, that you may become purer and your work greater and more enduring."

But, however generous and kind-hearted M. Rolland may be towards the leader of the Brahmo Samaj, he has no illusions regarding his achievements. We have already seen that he regards Dayananda's religion as only a national religion. He now points out that Keshab in his efforts to establish a universal religion only succeeded in producing a type of denationalized religion, which has no roots in the past and which can look to no fruits in the future.

He was in fact too far away from the deep-seated soul of his people—he ran counter to the rising tide of national consciousness, then feverishly awakening. Against him were the three hundred million gods of India and the three hundred million living beings in whom they were incarnate—the whole vast jungle of human dreams wherein his Western outlook made him miss the track and the scent. He invited them to lose themselves in his Indian Christ, but his invitation remained unanswered. They did not even seem to have heard it.

In a way the true starting point of the present Hindu Renaissance may be said to be Ramakrishna Paramahansa. His life represents the entire orbit of Hinduism and not simply a section of it as Vedism or Theism. He was both a Bhakta and a Jnani. To him God was both personal and impersonal. He had faith both in the house-holder's life of good works and the Sannyasin's life of renunciation and Yoga. Thus by being a true Sanatani Hindu he became an effective teacher of a universal religion. The most distinctive feature of Hinduism—call it strength or weakness—is that it does not coerce all minds into one pigeon-hole of a creed. It gives free scope to individual variations in the kingdom of the spirit. It is just like the warm sunshine that plays around every tree in a grove and makes it grow in its own place according to the law of its own being and put forth its own blossom and fruit. This spirit of Hinduism which

fosters individual growth is represented on a miniature scale in the way in which Ramakrishna influenced the disciples that gathered round him. Romain Rolland makes the following significant admission :

And so in a thousand ways he used all his influence to direct these young souls in their true religious sense, so that they might develop their own true and highest individuality. He never dreamt of annexing them. He gave himself to them. He never said to them and never thought: " You ought to give yourselves to me? *Herein lies one of the main differences between his guidance and that of Christ.*" (The italics are ours.)

It is natural that Romain Rolland writing for the benefit of Western readers should emphasize those elements in Ramakrishna's experience and teaching that make for the spiritual unity of mankind. But the lesson that we in India, especially Hindus, need to learn at the present day from the life of the great saint is that true religion is a liberalizing influence emancipating the spirit from blind adherence to custom and dogma. Hence

the present writer may be permitted to quote a passage here from his own paper on Ramakrishna printed in his " Gita and Spiritual Life " : —

Against a sombre background of sublimities and horrors, of uncanny disciplines and rare realizations associated with a Hindu temple, stands the simple, childlike figure of Sri Ramakrishna. In those wonderful visionary eyes of his which are trained to look upon eternity with a steady gaze, we see, as it were, the experience of all the Hindu sages from the time of the Rig-Veda. It was inevitable, of course, that he should be subject to the limitations of his environment. But it is marvellous, how, after his illumination, he transcends them all and with the quietness and assurance of one who has seen Truth, he gives a message which modern India sorely needs. Like many a *Sadhu* of his time, he went through various kinds of uncanny discipline, attended by supernatural visions and experiences, but he finally condemned the hankering after occult powers. Like many a *Sakta* devotee he worshipped Kali to the end, but he incessantly taught that every religion is only a partial representation of the ineffable Absolute. Like many an orthodox Brahmin he began his life with a strict observance of caste rules in the matter of food, choosing to cook his own meals on the banks of the Ganges rather than eat the *prasadam* of the temple, but he ended by making his disciples cosmopolitan, permitting them to receive food from the houses of all, irrespective of caste.

Thoughts on Western Civilization

BY MR. VASUDEO B. METTA

WESTERN peoples have tried more forms of Government than the Orientals have done. They did this in the hope of getting away from tyranny. But they have not succeeded in their object. Tyranny is a permanent factor in human society, and so it is impossible to get away from it altogether. If a man were to leave society and lead the life of an ascetic, then only can he hope to escape it altogether. Western peoples by trying to get rid of the tyranny of Government, have only exchanged one form of tyranny for another. The Western democratic Government of to-day interferes with the liberty of the individual in every conceivable way: often doing the work that society does in the East. In some Western countries it forces the individual in the name of conscription to join the army on all occasions: while in others it forces him to do so on special occasions—as during the

last war. It also forces him to report or register births, marriages, and deaths in his family. Western Governments, whether aristocratic or democratic, have also interfered with the thoughts and beliefs of their people. In ancient times the democratic Government of Athens condemned Socrates to death for teaching his ideas to the youth of the city: and persecuted Plato, Aristotle, and other philosophers for more or less the same reason. In the Middle Ages the Jews were persecuted in all European countries. A little later, the Protestant Governments persecuted their Roman Catholic subjects and the Roman Catholic Governments persecuted their Protestant subjects. The Spanish Moors, soon after the fall of Granada, were either expelled or exterminated by the Christian Government of Spain.

The chances of the liberty of the individual increasing in the West under Socialist govern-

ments are not very great, because the Socialists look upon the individual as a mere cog in their state machinery. The Bolshevik Government of Russia has already shown this.

Now Eastern despotic Governments did not interfere with the liberty of the individual half as much as the democratic Governments of the West. They did not compel him to report or register births, marriages, and deaths in his family. They did not force him to fight—if he was unwilling to do so. On account of this, the majority of Hindus and Chinese did not develop the military spirit: they developed their peaceful instincts only: and continued their professional work, whether agriculture, arts, or industries, regardless of the wars that were going on around them. The despotic Governments of India and China also did not persecute their people for their thoughts and beliefs. No philosopher had to flee from India or China for his opinions. I am not implying that the Oriental despotic Governments had no defects: they had many defects and very serious defects they were too. Only I wonder if their defects were more serious, on the whole, than those of Western democratic governments!

Westerners tell Orientals with pride that they have liberated the individual from the tyranny of the family. It is desirable, no doubt that the individual should not be too much dominated by the elder members of his family. The Oriental has no reason to be always proud of his subordination to his parents and other members of his family. It prevents him sometimes from taking steps for the improvement of his society or from realizing the nobler purposes of his life. But at the same time the Westerner has no reason to look upon the emancipation of his individuality as an unmixed good. It has destroyed or at least narrowed his scope for self-sacrifice. In the East, on account of the joint-family system there are many men and women who would

sacrifice their all for the sake of their parents. In the West, however, the emancipation of the individual from family bonds has led to the development of egotism: and so the number of people who would sacrifice their all for the sake of their family (except perhaps their wife and children) is becoming smaller. The break-up of the joint-family system in the West has also blunted the individual's sense of public disgrace. An Oriental, with his strong family sense, thinks of the disgrace that he would bring upon his family if he were to indulge in his evil propensities and were found out. But the Westerner very often thinks of himself only, and so there is no check on his evil propensities. We must judge institutions not from a chronological but an ethical point of view. An institution is better than another not because it came after this one or that one, but because it helped to produce better and higher ideals of duty and self-sacrifice in the majority of human beings.

Eastern society having the ideal of stability before it has not given rise to class warfare. Eastern peoples have taken for granted that certain values are eternal, and so they have never questioned those values and tried to reform their society on any other basis. The saints and men of learning and wisdom have always been put at the top of the ladder, while manual workers have always been put at the bottom of the ladder in Indian and Chinese society. It was no unreasonable prejudice or lack of humanity which made the lawgivers and leaders of Hindu and Chinese society do so. They did so, because they were convinced that men of saintly character, learning, and wisdom should exercise more influence in moulding the civilization of their country than men who work with their hands. Physical labour is necessary, no doubt; but that is no reason for contending that it is equal to intellectual or imaginative labour. Civilization, if it is to be synonymous

with culture, must have physical labour as its base, but imagination and wisdom as its apex.

Western society has held the ideal of progress before it and so there has been nothing but continual class-warfare in Western society. The West does not hold that any values can be permanent, and so it creates one set of values one day and another and a totally different set of values the next day—with the result that the cherishers of one set of values—that is one class—take up arms against the cherishers of another set of values—that is another class. Class warfare reddens the pages of Western history from its very beginning. In ancient Greece and Rome, slaves and plebeians were pitted against their masters and aristocrats. In the Middle Ages the barons were pitted against kings: at the time of the French Revolution the bourgeoisie was pitted against aristocracy and monarchy: and now Labour is pitted against the capitalist class—and often against the other classes too. Internecine warfare has therefore been chronic in Western society. But who shall say that it is for the good of society? It brings out only a group-selfishness, the desire of one group to triumph over the other groups. The members of the various groups who are striving for power, always say—so long as they have not got power in their hands—that they are inspired by nothing but the highest ideals. But once they come into power, they become just as greedy and group-selfish as the other groups which preceded them in power.

That the Western ideal of progress is essentially a war-creating ideal can be seen from the fact that it has brought about sex-warfare in Western society. Western women are resolved to be free. Now what freedom means no one can say. Absolute freedom is of course impossible in human society. We have to limit our freedom for the sake of the other members of our society. We create morality in ourselves by thinking of

the happiness of others and not of ourselves. We must therefore admire in a man or woman the possession of that kind of freedom which thinks less of itself and more of others. An Oriental woman has attained this kind of freedom. She is not a negligible creature in her society or a slave of her husband's as many Westerners seem to think. She rules her husband in all domestic matters: and her children obey her implicitly in everything. She more than her husband looks after the education and marriage of her children. But in spite of the power that she possesses she has remained selfless. She thinks more of the good of her husband and children than of her herself.

It should not be supposed that the Eastern woman has not got the ideal of self-realization before her. She has got it just as much as her Western sister of to-day. Only she thinks that she can realize herself better by subordinating her ego to that of her family members than by pitting it against theirs. The modern Western woman, on the contrary, thinks that self-expression is opposed to self-abnegation, and so she pits her ego against that of the members of her family. Racial ideals are after all the expression of racial character. Western peoples are essentially bellicose, and so class warfare and sex warfare have arisen in Western society.

Religion never had a strong hold on Western peoples, because they are essentially a fighting people. The development of individualism has also been harmful to the cause of religion in the West. It is making the individual believe that he need not belong to any church or creed: that he can have his own personal religion. Thus religion which should be a uniting bond between different individuals in a society, is becoming a source of division between them: since your personal religion is bound to be different more or less from that of your neighbour. As a result of

this individualism new religions are also springing up in the West or are being adopted from the East. But that does not mean that Western peoples are becoming more religious as some people seem to think. It rather means that they are becoming less religious. For, when people have a capacity for real belief, they do not need more than one religion. That one religion might be interpreted by different people in different ways to suit their particular nature or the spirit of the times: it might even be reformed when evils creep into it. But it need not be discarded in favour of half a dozen other religions; since in essentials different religions do not differ very much from each other.

In spite of its passion for progress the modern West has moved backwards rather than forwards in the matter of education. In ancient Greece, education was for the all-round development of man. But modern Western education has become specialistic, so that men and women are very often only a quarter or half developed. There has also been a tendency in recent years in the West to relax school discipline and make everything easy for the pupil to learn. This is the surest way to produce superficial men, men who avoid taking trouble over anything. Another tendency that you notice in modern Western education is that it gives far too much importance to the intellect and not sufficient importance to the other faculties of man.* Western education by employing salaried men to teach, has also degraded the teacher in his own eyes as well as in the eyes of his pupils.

The East developed the subjective sciences thousands of years ago: and the West has not been able to improve upon them. The East also developed the objective sciences. The Egyptians, Babylonians, Chinese, Indians, and Arabs

* The exception to this are the old public schools and universities of England, where a certain kind of unimaginative, unspiritual kind of morality is developed among boys.

were leaders of the objective sciences at different periods of history. Since the eighteenth century, however, the West has also taken up the objective sciences seriously: and developed them with unsurpassed brilliance in the nineteenth and twentieth centuries. But this brilliant development of science has not been all for the good of mankind. It has helped the growth of Militarism to such an extent that one wonders if mankind will not kill itself in a century or two by its own inventions. It is no use thinking that the evil side of scientific inventions will not be made use of by men in years to come: for men are not angels nor are they ever likely to become so. They will always remain what they are: one quarter angels and three quarters devils.

It is strange, if not comical to see the contradictory way in which Modern Industrialism works. On the one hand it has developed Individualism in Western society, while on the other it is destroying this very individualism by turning men into machines. It has also destroyed the artists' and artisans' pleasure in their work by making them think more of the marketable quality of their work than of its artistic quality. It has destroyed men's sense of leisure and love of knowledge for its own sake. The beauty of silence and the capacity for meditation—on which depends the spiritual development of man—are becoming unknown in the West. It has made them lose their happiness. The Western world at present is busy searching for its lost happiness: but it is searching for it the wrong way. It thinks it can regain it by multiplying wants rather than by decreasing them. The ideals of the brotherhood of man, social welfare, etc., which have been developed in Western society in recent years are the result of a reaction against the inhuman life which Industrialism has produced. These ideals are not very deeply imbedded however in Western society; they are on the surface only. For when they are deeply imbedded in a society—

as in the East—their outward intellectual expression is not necessary. The lack of a thing only creates a desire for its outward objective expression: not otherwise.

The art and literature which the West is producing show how the West is "progressing" from democratic ideals to aristocratic ideals. In ancient Greece, the poetry of Homer and the plays of Aeschylus were written and acted for all people. In the middle Ages the Troubadours and the Trouveres sang their songs for kings and peasants alike. The Gothic cathedrals and the paintings of Cimabue and Giotto were also painted for everybody. But as individualism developed in the West, art and literature began to be produced for a few only. The poetry of Robert Bridges or the sculpture of Epstein are not for all Englishmen: they are for a few of them only. Modern Western artists by producing their works for a few create a gulf between those few and the rest of their society. It is amusing when you come to think of it that while Western Governments are trying to create a sense of unity among their people, Western poets and artists are dividing the different classes of their people.

The ideal of progress which Western peoples have adopted is responsible for making them believe that continual change means continual progress—in the right direction. They look upon their national history as a straight line which is carrying them gradually towards Perfection. They have adopted this ideal of progress, because they are essentially a materialistic people. It is true that nations at a certain stage in their history develop continually from a materialistic point of view. But it is equally true that the morality and spirituality of a people does not develop *pari passu* with their material development. Take modern Western civilization. It might have done away with religious persecution, torture, slavery, and other evils of olden times. But it has created new evils which are at least as bad if not worse

than the old ones. Religious wars have given place to economic wars: domestic slavery has given place to factory slavery: and it has increased prostitution to an unprecedented extent.

The modern West does not realize that perfection—the limited perfection that is possible for us, human beings,—lies not in continual change, but in proper selection and elimination. Live within a circle, eliminate from it all that is likely to lower your ideal of perfection, discard that which does not quite suit you or that which clashes with the other and higher ideals that you wish to realize. The ancient Greeks understood this—as their art shows. The modern French understand this to a certain extent also, and so they have produced the best and the most harmonious culture in the modern West. But the other Western peoples are like children. They want to combine all sorts of mutually contradictory intellectual, moral, spiritual, and material ideas, and imagine that by so doing they are progressing towards Perfection! To attain perfection, we must create a synthesis. But the Western nations—instead of creating a synthesis, are breaking up life into a dozen mutually warring fragments.

Industrialism has made modern Western peoples Time-slaves. The watch and the clock have become the gods of the European and American nations. And this Time slavery has made them restless and neurotic—thus making them incapable of proper moral and spiritual development: for it is obvious that restless and neurotic people cannot become highly moral and spiritual.

The deification of the Intellect has made Western peoples confound knowledge with wisdom and instruction with education. They do not realize that wisdom and education are the products of limitation and all-round development of man, while knowledge and instruction are the result of a purposeless expansion and the develop-

ment of the intellect over the other faculties of man.

The Western ideal of progress has done the Western man good in one way: it has made him optimistic. The Westerner never despairs. He is constantly hoping that better things will come: and does all he can to make those better things come. Perhaps he is a child in hoping in this manner. But children are not bad from every point of view.

Modern civilization is chaotic and inharmonious, because of the mixture of Greco-Roman and Christian ideals. How can patriotism, pride, hero-worship, and the passion for the material joys of this life which the Greeks and Romans cherished be combined with the love of mankind, humility, and reverence for saintly men, which Christianity teaches?

Western civilization has to answer for creating a greater hatred between different races than any other civilization of the past. The Arabs seldom despised the Negro or the Spaniard for his race. Their prejudices—as those of other Mahomedans—were mainly religious. The Chinese have or rather had a certain dislike for other races. But they never wrote so many books to prove that they were superior to all other races: nor did they incite their people to war in the name of race—as Western peoples are doing. Colour prejudice also was more or less unknown in other civilizations. The Chinese, Hindus, or the Arabs naturally thought most of their own colour: but they never despised men of other colours half as much as the modern Europeans and Americans do.

One of the facts which shows that Democracy has got no really great hold on people in the majority of Western countries is that the rulers set fashions to their people. Take England, for example. There whatever the king or queen does is imitated by the people. One day the queen puts on a frock of a particular colour: immedi-

ately all society women do the same: and the fashion percolates not unoften to the lower middle classes. The king while dining handles his fork in a particular way: immediately his people do the same. Now if Western peoples were really democratic, they—instead of imitating their kings and queens—would make their kings and queens imitate them: because it is the kings and queens who represent their people and not the people who represent their kings and queens in democratic countries.

That Western peoples are bellicose can also be seen from the fact that from pre-Christian times till now they have made too much of their military men. One day it is the exploits of Alexander the Great that they sing: another day they go into ecstasies over Napoleon: and the third day they deify a Hindenburgh or a Foch. Now the Chinese have thought with nothing but contempt of military men. The ancient Indians do not mention even once in their literature the raid that Alexander the Great made in their country. Even a comparatively more warlike people like the Japanese have, so far as I know, not got a single poem in praise of war in their whole literature.

Western peoples lionize a poet on one occasion, a cinema star on another occasion, and a sportsman on the third occasion. That shows that they have got no moral or spiritual goal before them. If they really revered greatness of character or literary or artistic genius, they would never dream of lauding other and lower types of talent or genius to the extent that they do. The worship of saints or philo-sophers and of football-players cannot possibly go together.

Western peoples—like other peoples in the world—have found permanent beauty in Nature: they look rapturously at the sun, moon, stars, and flowers. Why then can they not create permanent ideals of beauty in art? Eastern peoples do not think that permanent ideals of

beauty in art cannot be created. Indian women discovered thousands of years ago that the sari was a beautiful garment and so they adopted it and have stuck to it ever since. The Far Eastern ideals of painting and the Indian ideals of architecture have after all not varied very much during the last thousand years or more: because the Far Eastern peoples and Indians felt that the beauty of painting and architecture which they had created was so satisfying to them that it deserved to be eternalized. But Western peoples cannot remain satisfied with their artistic creations for any length of time. The Greeks

created one ideal of sculptural beauty in which all the faculties of man were evenly balanced. But the modern Europeans have created another ideal of sculpture in which the body or the intellect predominates. Then again what English people liked in literature in the days of Elizabeth or George III or of Victoria is not liked by their descendants of to-day.

What is the reason why, Western peoples cannot remain faithful to one ideal of beauty in art? Is it because they do not know their own minds: or is it because they are fickle and changeable?

INDIAN PRISONS*

BY

MR. J. CHINNA DURAI, BAR-AT-LAW

AT a spacious hall in Windsor Castle, known as the Waterloo Hall, there is a large and beautiful carpet adorning the floor. It has been the marvel and wonder of many a visitor—and rightly so, as it is the only one of its kind both in size and beauty, and in fact the largest one-piece carpet in the world. The admiration with which this wonderful specimen of handicraft is beheld by visitors is intense indeed, but it is nothing compared with the surprise it causes on being told who made it. To no greater person than the humble Indian prisoner that unique honour belongs! That briefly is a picture of the Indian prisoner—rather an uncommon individual—and a discourse on his official abode, namely the Indian prisons, ought to be informative if not interesting to the public of India and abroad

* Mr. J. Chinna Durai, the writer of this article, while practising at the Bar in England made an extensive study of British Prisons by personal visits to them in company with the various Prison Governors of England with a view to suggesting reforms in Indian Prisons.

especially at a time like this when the attention of the whole world is concentrated on them as it was in one of these that our great Social and Political redeemer—Mahatma Gandhi—was recently confined, in addition to countless others, both men and women of India who willingly sought refuge within those walls in the recent political upheaval, that by doing so—they might hasten India's advance to freedom and liberty.

INDIAN PRISON SYSTEM

Nearly a hundred thousand prisoners are convicted in India every day! There are over two hundred prisons in the country, with an average of twenty-five prisons for each province or presidency, for the administration of which the various local Governments are responsible. Each prison is in the executive charge of a Superintendent, who corresponds to the rank of a Governor in this country—and all the prisons in a province or presidency are controlled by the

Financial and Economic Notes

BY "SHANKER".

THE BANKING ENQUIRY COMMITTEE

THE Banking Enquiry Committee has officially concluded its sittings and I think I am not giving away any secrets when I say that it will not present a unanimous report. One member, Mr. Mann Subedar, has so far disagreed with the spirit and findings of the majority that he has let it be known that he has written a separate report dealing with all the subjects over again. Of course there were bound to be minutes of dissent, particularly when there was the question of the treatment of foreign banks. But even here perhaps one will find that the majority who wrote the report are the minority and the real majority could not probably agree among themselves how to disagree!

The Report is to be published simultaneously in England and India, because there is an ancient meaningless tradition that it is to be submitted to the Secretary of State. As a matter of fact the Government of India appointed the Committee and it is not easy to see what vital interests are concerned in this matter which prevent the publication in India when the report is ready and a later official publication in England when copies reach there. Anyhow, this means that we shall have to wait till about September end for the actual publication.

I think it will be found to be most satisfactory in regard to the recommendations about the organisation of rural banking, less so with regard to the development of Indian banking, somewhat more unsatisfactory with regard to the Imperial Bank of India and least satisfactory with regard to the suggestions about foreign banks.

THE CULT OF KHADDAR

Much has been written in recent times about the cult of khaddar and men who have come to

scoff at it have had to stay to pray for its success. Doubting Thomases have had to face the hard facts that the cult of khaddar was spreading though, according to the known economic laws, it ought not to. Economic Laws not only stated that machinery can kill out handicraft but had also proved that, without money no industry can be organised. And yet khaddar has fought against mills and being almost penniless has so organised itself that it has gathered strength from day to day.

The success which has been achieved by Mahatma Gandhi in the political arena has again called forth public attention to his fad and people have once again begun to wonder if there is any method in the madness of the Mahatma. Hitherto the treatises explaining the value and efficiency of the khaddar movement have been written by confessed propagandists or enthusiasts whose observations were always taken by the public with a good deal of doubt. But, the dramatic success of the Irwin-Gandhi talks has called out a businessman to put all the facts together and explain how khaddar can fight the foreign mills.

If only we want to see it, perhaps there is more behind the madness of Gandhiji for khaddar than people are willing to allow. They think that, once the political situation is cleared again, politicians will have full sway and that they could then afford to ignore anything that Gandhiji may say at that stage. I am afraid they have not understood him or the way in which his madness has passed on to others. The cult of khaddar is a deeper principle in that it stands for economic freedom from exploitation by other nations. We refuse to send our cotton to foreign countries to be spun into yarn and bring it back in

that form or in that of finished cloth. We would further refuse to buy things for which we have no real use. We would refuse to be slaves to the fashions and luxuries which have been dominating us more and more steadily during the last few decades. We would try to buy only things made by our own people and sell only those things for which we have no use or which are necessary to pay our foreign commitments. The result will be that our balance of trade will be the same but the volume of the trade will be considerably diminished. From about 330 crores of exports, it came to nearly 200 crores last year and it may well go lower if the spirit spreads. The problem of khaddar is the problem of the poor man in India, namely, how to live on the products of forced leisure.

RECIPROCITY

Reciprocity has been recommended (or is not more correct to say has been supposed to be recommended?) by the Minorities Sub-Committee of the Round Table Conference as the basis for settlement of the rights of existing and future British citizens in India. The most curious feature of this clause is that it was not introduced before the Sub-Committee until almost the last day and it was apparently agreed to in the form "It was contended that, etc.", but when the Sub-Committee's report was presented to the plenary session of the Conference, it was found that someone had changed the wording materially and made it read "It was agreed that, etc." Naturally protests were made that no such agreement had been arrived at. Various explanations were given but the gentleman responsible for the change was quite satisfied with his work and it was thought that the matter would be dropped. But some of the Indian delegates were ticklish and would not agree to reason when it was pointed out to them that it was always understood that the findings of the Conference were to be of a tentative character and that the word-

ing of the clause did not matter much. So, out of deference to their stubbornness, it was agreed to allow some time for the members of the Sub-Committee to agree as to how the clause should be worded. But the gentleman who had made the change had glued his tongue to his cheek and the others could not make any progress and as they had to agree to something, they had to accept the clause practically in the form suggested.

Now what is reciprocity? Reciprocity is equal treatment for the subjects of two nations. But till now India has not been a nation and during the last few decades, the rulers of India have seen to it that Indians have helped British citizens to settle down freely and acquire those vested interests which are the subject matter under discussion now. It is only now that there is a possibility of our assuming control of our own destinies and it is but fair that, before saddling us with any "safeguard" in this connection, the powerful British Nation should give us time to look round and take stock of the situation and decide what exactly should be our future attitude in this matter. Would it surprise one to know that it is not possible, at present, to give an exact idea of the amount of foreign money invested in India? When even such simple and essential statistics are not available, one is tempted to ask for mercy and not to be forced to sign an agreement without realisation of what it means.

UNEMPLOYMENT INSURANCE RELIEF

The whole system of Unemployment Insurance seems to be under radical revision just now in England and, so far as the conditions are applicable to India, it is worth while studying them. The scheme was originally started as a triple contribution by the worker, the employer and the State to provide means for maintaining the workers who are temporarily out of work, and it was made to apply only to certain

industries like ship-building, coal-mining, textile, etc. Latterly, it was thought advisable to include all the trades in the scheme. The original idea was to maintain out of the fund all persons out of work who had paid as many as thirty-two premiums.

As a socialist stunt it was decided some years later, to extend the "benefits" of the scheme to all persons who could not find work and who, during one full year, had paid eight premiums. This was not insurance but relief, but as there was no organisation for giving relief, the insurance scheme was saddled with the cost of keeping up these men on the "dole" with the result that the Treasury had actually to pay out every year large sums to help the Insurance Board. The loans so made now amount to no less than £95 millions and it is supposed that the Fund has become unworkable and nearly bankrupt.

A Committee was recently appointed to go into the question and suggest remedies. After going into the facts, it could only suggest measures that were bound to be unpalatable to a "Labour" Government. It calls for the separation of the insurance and relief schemes or a higher rate of contribution from all the three parties. To this, labour would object, the employer would object, and the State would object. Labour would object because it would take away from the pockets of the provident and capable men something to provide for others who were not so keen or efficient. The employer would object as it is already hard enough for him to meet world competition and any further taxation, direct or indirect, would tend to shut him out of the world's markets. The State would object, even if it was temporarily represented by Labour, as it would have to provide nearly £20 millions out of the Budget which is already near the verge of bankruptcy. In these circumstances, it is feared

that the Prime Minister would adopt the practice of other rulers in regard to inconvenient Commission reports, namely, to appoint a Cabinet or other Committee to investigate how far the recommendations could be given effect to. In the meantime he will have peace! though the Insurance Scheme will continue to work on a non-actuarial basis!

A CASE OF COMPETITION

What is competition? Competition is defined in the Dictionary as "common strife for the same object". Is the rivalry between two traders equivalent to competition? If we regard the object as the supply of the articles demanded by the public, it is competition, but it is more often regarded as the killing out of one of the competitors so that the other can thrive. It is generally suggested that the existence of a branch of the Imperial Bank of India in the same city with other banks is healthy competition. The Imperial Bank enjoys the prestige and status of Government bankers and the free use of about ten crores of money with which it could "compete" with alacrity with other institutions which have to pay more highly for their funds. As to the efficiency of such a huge institution, it is important enough to be worth while enquiring into separately. But, here one may raise the question how far the Reserve Bank will find an enthusiastic supporter in this unduly powerful bank. Who will lead and who will follow? Who will adumbrate the policy to be followed as regards credit? Who will really control the activities of the other elements in the money market? Will it be the Reserve Bank or the Imperial Bank? This doubt should be raised before those responsible for framing the Reserve Bank Act so that they may make suitable provision against the danger.

Modern Light on Ancient Law

BY PROF. B. M. GHOSAL, M.A., M.Sc.

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EXPERIMENTS on the influence of emotions on digestion have revealed certain facts which are interesting in as much as they throw a flood of light on some injunctions of Manu.

Everybody takes his meals daily, but very few persons know what they ought to take. Still fewer people know how to take a meal.

Eating is so common an affair that nobody takes any special care to learn the principles that must be followed in order to derive the maximum benefit from what is eaten.

In our Shastras there are rules about eating. Not to speak of observing them very few families even know them.

In families, the elder members of which still stick to the old ways, younger ones, either students in schools and colleges or adults with English education, are not uncommon who care very little for such things. In some cases positive disregard and hatred is evinced when such youths are asked by their mothers and other superiors to follow these rules.

In most cases this apathy arises from want of reason to support the shastraic injunctions. When properly explained and supported by reason, such rules may find favour with some, but for a full belief shastraic injunctions must enlist the support and confirmation of modern science, at least in those cases in which it is possible to do so.

Cases for which scientific data are available ought to be made known to all so that the right course may be adopted.

In this article we shall consider a few rules in connection with the mode of taking meals as enjoined by Manu in the light of modern scientific researches:

The twice-born should wash hands, feet and mouth every day before sitting at a meal, and eat with an undistracted mind.—Manu II, 53.

Though only a part of this line seems to be directly connected with the theme we have proposed, yet a little thought will show that a wash applied to the hands, feet and mouth helps indirectly to bring about that equanimity and the pleasant mood insisted on by Manu and modern scientists with equal emphasis.

Moreover in a hot country like India, the body is always soiled with perspiration; and as food is touched and taken with the hand, it is a matter of necessity, for ensuring cleanliness, to wash the hand. A wash applied to the face with a few gargles gives a refreshing tone to the whole body and removes all the dirt and undesirable matter that may have accumulated in the mouth.

Hence we find that the preliminary wash serves the physical purpose of removing dirt and giving a refreshing tone to the body; and the mental benefit that arises from this is a part of that undistractedness and pleasantness of which we shall say more in what follows.

Manu goes on to enjoin in the next couplet:

Receive the meal every day with a hearty welcome and take it without censure, evince a hearty joy at its sight and wish that every day you may get one.—Manu II, 54.

It is a painful sight to see many youths of the present day disregard this wholesome rule, perhaps through ignorance, not only to the detriment of their digestive system but also to a corresponding deterioration in their moral nature.

Of course food prepared at hostels may sometimes deserve censure and the cooks rebuke, for they are only mercenary hands having very little care for the health of those for whom they work; but the stormy scene, that some youths are in the habit of creating almost every day over their meals, even when the food is cooked and served personally by the mother than whom there can be no greater well-wisher of anybody, and than

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whom nobody would prepare food with greater purity, greater care and devotion, should be severely condemned.

Such an inconsiderate person little knows or feels the injury he inflicts on his digestive system and to is moral nature. He is deprived of the benefit derivable from the meal and renders positive harm to the digestive mechanism; and by wounding the feelings of one, whose debt nobody has yet been able to repay, he lays the axe at the very root of his moral nature.

Now the question may arise why one should welcome food and express joy at its sight. The answer is given in the next couplet, which runs:

Strength and energy can be gained by thus welcoming the meal every day. Food taken without being worshipped destroys both these.—Manu II, 55.

The purport of this couplet is that food, though wholesome or otherwise and properly prepared, can not serve the purpose for which it is taken, if it is not taken in a spirit of welcome and worship.

It may be argued, however, that a particular substance is sure to react chemically on another substance in a particular way whether we wish it or not. Food taken by an individual is sure to be digested and assimilated by the system and the inevitable result of this process is the nutrition of the muscular and nervous matter in which strength and energy reside potentially.

Such an argument may appear to be sound at the first sight, but it cannot bear close examination. Of course if digestion be independent of the emotional condition of the individual when at his meal, there is nothing to say against the above argument, but Manu's injunctions point to the opposite direction, namely, emotion exercises an enormous influence on the process of digestion.

Manu's injunctions appear to be dogmatic and hence are liable to be neglected and overlooked by those who have a rational and scientific turn of mind. What scientific or empirical

knowledge is crystallised into these commands is not known. These couplets are mere assertions without being supported by positive experimental facts or proper reasoning.

We shall presently see that Manu's commands are based on scientific principles though these are not enunciated to prop up the commands.

It is necessary to understand the process of digestion before we can understand the validity and utility of these commands.

The human body consists of several kinds of tissues, namely, bone or osseous tissue, muscular tissue, nerve tissue, etc. The tissues get their nutrition from the food that is taken by the individual. All tissues suffer waste, and nutrition makes good the loss. The different chemical substances required for the repair and replenishment of the different tissues are all derived from the food. The different constituents of the different tissues are distributed to them through the blood. The blood receives these from the food through the process known as digestion. For being changed into blood all food materials have first to be brought to a liquid condition. An insoluble solid has to be changed into a soluble substance before being digested. Digestion begins in the mouth. A piece of bread or a morsel of rice taken alone and masticated for a sufficient length of time gives a distinct sweet taste, due to the change of insoluble starch into soluble sugar which is absorbed through the mouth. After being thoroughly masticated, the food enters the stomach where it is stirred and shaken with a juice, which is called the gastric juice, secreted by tiny vessels lining the inner walls of the stomach. This juice is essential for digestion in the stomach. This is only the simplest possible description of the complicated process up to what happens in the stomach; but this will serve the purpose of understanding Manu's commands.

The activities of the human body are due to the emotions of the muscles and the nerves. Muscles are under the control of the nerves which are themselves controlled by the brain. The nerves which control the blood vessels, (heart, etc.) and the digestive system are independent of the will, and form a separate system altogether known as the sympathetic system. Though independent of the will, this system is intimately connected with the emotional nature. For example, there is a rush of blood to the face when there is a feeling of shame. This disturbance in the automatic ordinary circulation is independent of the will. The individual does not deliberately wish that there should be a rush of blood towards the face, but it so happens automatically due to the response of the sympathetic system to the feeling in question.

Persons of irritable temperament admit that they not only lose appetite and power of digestion during an acute fit of anger, but also the same effect is felt, sometimes, for two or three days.

The analogous case cited above and the experience of choleric persons sufficiently support Manu's injunctions for preserving attention and equanimity of the mind during a meal. But evidence of a more positive nature, hence more satisfactory and convincing, is available now.

The actual condition of the stomach while at work has been brought within the jurisdiction of the naked eye by means of the X-rays. It is now possible, thanks to the superhuman achievements of modern science, to arrange for an ocular demonstration of the influence which emotions excite on digestion by withholding the flow of the gastric juice and checking the contractions of the stomach.

The following is an extract from an article headed, 'Influence of Mind on the Body,' that appeared in the *Statesman*, dated Sunday, 15th October 1922:—

(For the) *Statesman*. London, September, 21.

The influence of the mind on the body has been... emphasised.....by the teaching of M. Cone.....It appears, however, from a lecture delivered the other day by Dr. Hadfield at the Nations' Food Exhibition at Olympia on the Psychology of feeding that mental processes are much more extensively associated with eating and drinking than has hitherto been imagined to be the case.

To show the connection between the flow of the gastric juice and emotions, such as anger and fear, the help of the X-rays has been enlisted, and it has in this way been made evident that when the mind is under the sway of these emotions, the digestive contractions of the stomach cease to take place.

It follows that when we sit down to a meal we should in the first place turn our backs on all our cares and worries, and in no circumstances should we allow ourselves to be involved in a heated argument at table.

Did not Manu predict the findings of modern science? Certainly the facts were known but the proof is not given in the couplets quoted above. At any rate when science confirms Manu's commands, there is no reason why they should not be obeyed in the interest of one's health.

Dr. Hadfield's wholesome advice, based on experimental facts, tells us not to do certain things; Manu's commands include this negative aspect indirectly and ask us positively to be calm, quiet, and undistracted, to welcome or worship food, to be pleased at its sight and so on, for such emotions promote the very process which is hampered by emotions like anger and fear.

The above considerations lead us to think that irritable persons have a greater tendency to dyspepsia.

We have learnt therefore that emotions like anger, fear, etc., interfere with digestion. Undigested or ill-digested food is a burdensome load on the system and a mere waste from which escape lies in following the advice of Dr. Hadfield and better the commands of Manu.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST".

SIMLA ACTIVITIES

EVER since Their Excellencies Lord and Lady Willingdon arrived at the summer headquarters of the Government of India, Simla has been the centre of considerable activity. Apart from the social and spectacular attractions of the Viceregal Court, much tangible work has been in progress during these eventful weeks. The visit of Mahatma Gandhi to the Viceroy coupled with the latter's interview with the members of the Federal Structure Committee led to the fixing of the date of the London Conference for June 29. But Mahatma Gandhi and certain other invitees expressed their inability to leave these shores in time for the meeting and as there is a consensus of opinion that his presence at the ensuing session of the R.T.C. Committee is necessary, the meeting is now postponed to the first week of September. Meanwhile Mr. Gandhi was reported to have made a slight change in his attitude with regard to his proceeding to London to attend the Round Table Conference. He offered to go to London at a short notice even if no communal settlement is reached, provided there is a satisfactory observance of the truce terms; but then (rumour added) he would merely explain the Congress position without taking part in the proceedings of the Round Table Conference. This attitude was promptly challenged by Sir Chimanlal Setalvad as inconsistent with the Delhi Pact which Mr. Gandhi is straining every nerve of his to implement. Mr. Gandhi, however, has not left us in doubt as to his real intentions. He has set at rest all controversy on the subject by a definite and unequivocal statement:

If I succeed in attending the Round Table Conference I should put forth the Congress demands with all the zeal and power I may have and fully participate in the proceedings and not be a mere spectator at the Round Table Conference.

Now this position has since been confirmed by the resolution of the Working Committee which met in Bombay on the 10th June.

The Government's *communiqué* which announces the postponement makes pointed mention of the communal problem; and Gandhiji himself has all along said that without a solution of that problem little headway could be made at the Conference. It is hoped that by the time the Indian delegates leave for the September session of the Conference in London, some understanding, if not a complete settlement, would be reached. There is one point however, about which there has been a good deal of loose thinking. It is assumed in certain quarters, and considerable capital is made by interested persons of that assumption, that the Delhi agreement was based upon the acceptance of the Conference results. Now everyone who had anything to do with the Round Table Conference has affirmed that the conclusions of the Conference were purely provisional and are to serve merely as a basis for further discussion. As the Rt. Hon. Sastri himself pointed out in a speech in London, on May 19:

Every member of the Round Table Conference had given only his provisional assent to its decisions, and had left himself free to reconsider the situation. Therefore it would not be surprising if the newcomers to the Conference should be anxious to discuss everything afresh.

The Delhi pact was built on that understanding. The Agreement was, as a matter of fact, made possible by the declaration of the Government's policy at the end of the Conference, laying down that India was to be made responsible for her own affairs, subject to such safeguards as might be necessary in her own interests.

INDIAN SANDHURST COMMITTEE

In the meanwhile two Committees of the greatest importance have been meeting at Simla since May 25. The first is the new Indian Sandhurst Committee which has been formed in accordance with the understanding reached at the Round Table Conference in London to speed up arrangements for training Indian boys in India

for military commissions. H. E. the Commander-in-Chief who presided over this Committee outlined his proposals for Indianisation. After pointing out that the eight-unit system was obviously an experiment, His Excellency announced that he had proposed to the Government that they should at once begin to Indianise a complete division of the Indian Army of all arms. Thereby they would make a real start with an Indian Army as a fighting proposition and not merely an experiment.

He added that their object was to create a recognised combatant force on a purely Indian basis which would in time replace a force of a similar size in the Imperial Army. His Excellency drew attention to the advisability of developing Indianisation within a definite field and emphasised the need of ensuring a regular supply of candidates of requisite qualifications.

Two Sub-Committees have since been formed to assist in the deliberations of the Sandhurst Committee. Sir Abdur Rahim is in charge of the Sub-Committee which deals with finance and expenses, while Sir George Anderson with the Committee which will deal with the question of entrance to the Indian Military College, syllabus of studies and regulations.

THE RETRENCHMENT COMMITTEE

The other is the Retrenchment Advisory Committee which met under the Chairmanship of Sir George Schuster, the Finance Member. Sir George, in his opening address, laid emphasis on two objects, namely, the primary and all important one of achieving the maximum possible economy, and secondly, the satisfaction of public opinion that Government were proceeding in a business-like way.

Only by the voluntary co-operation of every Department, as well as of representatives of the public, could really effective results be achieved. The 10 per cent. cut addressed to each Department was only a sort of test figure.

Sir George, outlining the programme of the Committee's operations, explained that his idea was to work through small Sub-Committees, all simultaneously, with the assistance of outside experts. Dewan Bahadur Rangachariar, speaking for the non-official members of the Committee, pointed out:

Our main objective should be to examine the question so thoroughly that we can make proposals which will benefit the country for at least the next twenty years.

The Advisory Committee appointed a Business Committee and a Publicity Committee while the former has in turn appointed six Sub-Committees to deal with expenditure on the Army, the Railways, Posts and Telegraphs, Stores, Audit and Public Works and General Purposes. The preliminary work for the Committee which will probably meet about the 10th July is in full progress. The Chairmen of the respective Committees are:

Army: Dewan Bahadur Rangachariar.

Railways: Mr. Shanmukham Chetti.

Posts and Telegraphs: Sir Cowasji Jehangir.

Stores: The Hon. Mr. G. A. Natesan.

Public Works and } Mr. K. C. Neogy.
Accounts & Audit: }

General Purposes: Sir Abdur Rahim.

It is announced that the main work of the Committees so far as concerns the examination of witnesses will be undertaken in August. In the meantime the members will be engaged in the consideration of the material already supplied to them.

INDIANS IN BURMA

The rebellion in Burma took a nasty turn in that it led to an anti-Indian movement which broke out first in the Pegu and Toungu districts and subsequently spread to the Hanthawady district. The Indian Association of Mandalay drew the attention of the Government to this most disturbing factor in the situation and the Southern India Chamber of Commerce followed it up with

the following telegram to the Viceroy and the Governors of Madras and Burma:

The Committee of the Southern India Chamber of Commerce views with great concern the state of lawlessness prevailing in Burma and the great peril to the life and property of Indians who have long settled down there. The Committee earnestly urges the Government to take immediate and effective action to stop it and restore peace and security in Burma.

In one week no less than 1,500 Indian refugees landed in Madras and 400 in Calcutta.

As regards the anti-Indian outbreak the Government of Burma observed in their *Communique* that "they will use all means in their power to protect Indians resident in the country, and that if outrages continue, they will be compelled to resort to the expedient of fining villages where outrages occur." Accordingly two regiments of Indian troops are already in Burma and more regiments are kept ready awaiting orders. While every one will agree that loot and lawlessness should be sternly repressed, the root-cause of the outbreak should be tackled with. And we are glad to see that among the measures which are to be adopted to alleviate economic distress are postponement for a year of the collection of principal Government agricultural loans, revision temporarily of settlements in 15 districts and remission of land revenue. We hope that as a result of these measures the situation will soon improve.

INDIA AND LANCASHIRE

The *Manchester Guardian* takes a common-sense view of the Indian boycott, which is in refreshing contrast to the hysterical cry of the so-called champions of Lancashire. In fact they are no good friends of Lancashire who invoke the aid of the Government to crush the boycott.

'Some of those who have been leading the 'protest,' writes the *Manchester Guardian*, 'have adopted the manner of Mr. Churchill, but it would be incredible if this reckless bluster and 'damning of political consequences were really 'typical of Lancashire opinion.' It points out

that 'a strident agitation, the rushing of deputations to feed the Opposition to attack the Government, are ill becoming to a great 'industry.'

In an able analysis of the situation arising from the boycott and the position of Mr. Gandhi, the *Guardian* declares:

Mr. Gandhi objects to foreign cloth not so much because it is foreign as because it is mill-made. His great dream is to rehabilitate India's village industries, chief amongst which are hand-spinning and weaving; and he likes Bombay mills little more than Bolton mills. In his curious mind, the spinning wheel has come to be the symbol of all that is good.

"The way to win 'Swaraj' is by spinning," he is continually saying. If there had been no Nationalist movement in India, he would have been regarded by his fellow countrymen much as Tolstoy or Ruskin was regarded in Europe, and would have counted for as little politically.

It happened, however, that there was a Nationalist movement and that he, because he possessed certain moral qualities and through the exercise of a spiritual demagoguery, became its unquestioned leader. He added enthusiasm for India's political freedom to his enthusiasm for the spinning wheel, and made the one a consequence of the other. Home-spun became the uniform of Nationalism and the discarding of foreign cloth its consummation.

And so in Gandhi's mind there is no bias against England as such. It is a clash of ideals which British people will do well to understand. But let there be no mistake about it. To attempt to make India safe for British trade by methods of coercion will no more succeed than King Canute's attempt to stem the tide of the sea. For as Mr. Harward Redfern rightly points out in the *Guardian*:

Force will engender bitterness; and to create bitterness on the part of a customer nation is bad business. It will regain no lost trade; it will lose more. Who has ever won back a customer by cursing him or thrashing him?

And so the Prime Minister rightly challenged the Conservatives in his speech at Blackpool to declare their Indian policy and asked whether they wanted to put cotton on the Indian market at the point of the bayonet:

Give India a fair deal and a sympathetic approach. That is the only road along which you can drive your trolley laden with bales of cotton from Lancashire to the Indian market.

THE COMMONS AND THE GANDHI-IRWIN PACT

But there are recalcitrant members of the Commons who would not profit by the Prime Minister's advice. And in the first week of last month the Secretary of State for India was heckled by certain Conservative members who were apparently perturbed by the continuance of picketing and the project of what is known as the Foreign Export Agency which is taking shape in India. Asked if the Congress efforts were consistent with Mr. Gandhi's undertaking, Mr. Wedgwood Benn did not hesitate to say that he was "satisfied that the terms of the Irwin-Gandhi Agreement regarding the boycott of British goods are now generally being implemented". For it is common knowledge that none is more anxious to observe the terms of the truce both in letter and spirit than Mahatma Gandhi, and that he is doing everything in his power to uphold the prestige of the Congress in the teeth of considerable difficulty.

THE CAWNPORE RIOTS ENQUIRY REPORT

The Report of the Commission appointed by the United Provinces Government to inquire into the causes of the Hindu-Muslim riots in Cawnpore in March last and the measures taken to deal with them are now published with the Government's Resolution thereon. The Commission, it will be remembered, consisted of Mr. Keane, I. C. S., ex-President of the United Provinces Legislative Council, Mr. G. Allen, I. C. S., Mr. Baldeva Ram Dave, and Nawabzada Liaquat Ali Khan, Deputy President of the United Provinces Council. At the outset we must congratulate the Commission on producing a unanimous Report. Too often we have Reports encumbered with so many dissenting minutes that we are hardly the wiser for the enquiry. In this case we must point out that the weight of evidence was so

overwhelming that the Commission has practically endorsed the views formed by the public of Cawnpore regarding the incompetence of the District Magistrate and the extraordinary supineness of the police in the face of a grave crisis. Referring to the behaviour of the police, the Commission states:

Every class of witness before us who gave expression otherwise to widely different points of view agreed in this one respect, that the police showed indifference and inactivity in dealing with various incidents in the riot. These witnesses include European businessmen, Muslims and Hindus of all shades of opinion, military officers, the Secretary of the Upper India Chamber of Commerce, representatives of the Indian Christian community, and even Indian officials. It is impossible to ignore such unanimity of evidence. There is no doubt in our mind that during the first three days of the riots the police did not show that activity in the discharge of their duties which was expected of them.

"It appears to us," says the Report, "the District Magistrate was fatally slow in appreciating the gravity of the situation."

The U. P. Government however takes upon itself part of the blame for the failure of the local authorities to cope with the situation, both for inadequacy of police force and laxity in the application of the law in the earlier phases of the Civil Disobedience movement.

Regarding the measures taken by Mr. Sale, the District Magistrate, the Government Resolution declares that he committed errors both of judgment and action.

His mistake lay in failure to make a prompt and correct appreciation of the position.

He failed also (the Resolution adds) in realising the necessity of that active personal handling of measures for suppressing disorder which is incumbent on a District Magistrate in emergencies of this nature.

The Government have therefore decided to transfer the District Magistrate from Cawnpore and also to undertake a Departmental enquiry at once in order to assess the responsibility of any individual police subordinate guilty of "apathy or positive dereliction of duty".

A word as to the immediate cause of the riot. The Commission state that it was the *hartal* enforced by the Congress Committee in honour of

Bhagat Singh that was at the root of the trouble and that easily set the inflammable material on fire. While we do not hesitate to say that a disturbed atmosphere is naturally a breeding place of troubles, we cannot forget that the *hartals* were not confined to Cawnpore, but extended over the whole country. And it was certainly in the power of the local executive to gauge the situation aright and be prepared to meet an untoward contingency. The local authorities ought certainly to know the predispositions of the Cawnpore mob and be ready to handle any case of emergency. Now suppose there was an Indian Magistrate at the place and the situation was mishandled in the same way. What a lot of cant on the unfitness of Indians for executive office would have been trotted out by a certain section of the press! The incompetence of an individual Magistrate would have become the text for a sermon on race inferiority and the unfitness of Indians for responsible government.

PATIALA'S VOLTE-FACE

For sometime past it has been common knowledge that H. H. the Maharaja of Patiala has not been very enthusiastic over the Federal Scheme outlined at the Round Table Conference; but the public was not prepared for an open avowal of dissent from one who expressed himself so wholeheartedly in favour of Federation not very long ago. People remembered his eloquent plea for Federation at the Round Table Conference in London:

I believe, and I am happy to think, that my belief is shared by many that the readiest and the quickest means of achieving this enhanced status and dignity lies in the road of federation. For federation I am prepared to work, knowing that only through federation can the Indian States join with British India in the one of the greater India which we all desire.

Who could have thought that His Highness would so soon repudiate his own words and denounce the scheme proposed by the Federal Structure Committee as one "fraught with the

greatest dangers to the very existence of the Indian States"?

For such in substance is the new plea put forward by His Highness in a note issued the other day, in which he remarks that, "there is no trace of the existence of any federal spirit throughout India, and that, if the scheme as outlined by the Federal Structure Committee is accepted, the smaller States of India are bound to suffer the fate of the small German principalities under the Confederation of 1815, and to disappear from the map of India".

In place of Federation, His Highness has put forward a novel scheme, suggesting the possibility for "a union of the Indian States alone in direct relationship with the Crown". The germ of such a union, he says, already exists in the Chamber of Princes. And then:

The present Standing Committee of the Chamber will have to be enlarged so as to consist of a Chancellor and fourteen members.

This Standing Committee, with a few selected advisers, will confer with a permanent Standing Committee of both Houses of the Federal Legislature of British India specially constituted for the purpose, and will settle all questions of common interest and policy.

All justiciable issues will be referred to the Judicial Committee of the Privy Council of England, and all non-justiciable issues to a permanent Court of Arbitration, comprising representatives of the two parties and presided over by a representative of the Crown.

It is yet to be seen what measure of support this novel scheme has behind it: but we may look to the Indian Princes to stand by their declaration in favour of Federation. To back out of their own commitments will be not only bad tactics but altogether disastrous to their own reputation and the ultimate good of their States and of the country. For it was their willingness to join the Federation that made the prospects of a new constitution possible and it was left to the second Round Table Conference merely "to fill in the picture". In the event of their withdrawal the whole structure will fall down and all the work done so far will be in vain. It is difficult to contemplate this eventuality.

WORLD EVENTS

BY PROF. A. J. SAUNDERS, M.A., Ph.D.

SPAIN

WE have been accustomed to think of the Spanish people as extremely emotional, as people who do things without due consideration, and as soil in which revolution, if fairly started, would sweep the country like a prairie fire. But such a characterisation is not correct in the light of recent happenings in Spain, for almost over night and with scarcely any bloodshed and not much economic dislocation, the age-long monarchy of Spain has given place to a modern republican form of government. King Alfonso has not abdicated; he has not renounced any of his rights; he has simply left his country to forestall any possibility of civil war. The King is willing to abide by the wishes of the people, but he wants those wishes to be expressed calmly and deliberately after the nation has had time to think the matter through; if then the people vote for a republican government, King Alfonso will formally abdicate, and Spain will join the ranks of the republican nations of the world. It is a testing time for all Spanish people, and within a few weeks now that historic vote will be taken. In the meantime provisional republican government has been set up, and their task is extremely difficult. They have to control the revolution and calm the excited state of the country: law and order is their first concern; they are dealing with the fall in the value of the *peseta* and the dislocation of the exchanges; then there is also the preparations for the national elections, which are bristling with difficulties. The Government's hands are full with many serious problems.

AUSTRO-GERMAN CRISIS

In the Versailles Treaty at the conclusion of the Great War, it is stated that Austria and Germany shall not be allowed to unite. The thought then was the disallowing of anything in

the nature of a political union between those powers. That contract has been kept up to the present time, but recently a movement right in line with the trend of things to-day has been begun which looks towards a *zollverein*, or customs union between Austria and Germany. When we recall the resolution of the League of Nations in 1927 asking for a limiting of tariff barriers between European nations, and Mr. Henderson's reminder of that resolution in 1930, and when we think of M. Briand's United States of Europe idea, we at first think that this proposal of Austria and Germany is harmless and something that might be encouraged. But not so France; the proposal is economic in nature, but France sees political possibilities in it, and consequently objects and is inclined to think of the move as a menace to the peace of Europe. It shows how strained still is the relationship between France and Germany.

The British position as explained by Mr. Henderson, the Foreign Minister, is strongly in favour of making a start with economic co-operation, and one of the best ways of doing that is by lessening tariff barriers. Mr. Henderson made the practical suggestion that the matter be referred to the Council of the League of Nations which has been accepted.

The legal questions of the proposed customs union have been referred by the Council of the League to the World Court.

GREAT BRITAIN

The political situation in Great Britain is becoming more and more involved. The two super problems that are stirring the nation at present are: A Revenue Tariff and the Land Tax. They will figure prominently in the next election, and in fact either may precipitate an election at any time. The Conservative Party are out for a measure of protection to prevent dumping on the

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part of European countries, and that position seems to be gaining considerable ground; the other two parties—the Labour and the Liberals—while still maintaining their allegiance to Free Trade as a policy are beginning to cast about for some means of relief. The latest announcement is along the lines of a small tariff of about 10 per cent. for revenue purposes only. The two chief supporters of this new tariff are Sir Josiah Stamp and Professor Keynes of Cambridge; the fame of these two men is such as to make thinking people all up and down the country consider whether something as suggested might be necessary in the present state of British economic and financial life. As a writer in the *Times* puts it:

“The prospect before us is a decline in the standard of efficiency, in the standard of living, and in the volume of employment. There is scarcely a feature in our financial, industrial, and commercial situation that does not clamour for a policy of tariffs to raise revenue and restore confidence.”

Mr. Snowden, Chancellor of the Exchequer, on behalf of the Labour Party, is championing the Land Tax. It has been a favourite reform urged by the Labour leaders and also by the Lloyd George Liberals for many years, and soon we shall see what the country thinks of it. The question is put in the official pamphlet *Labour and the Nation* in this way:

“The Labour Party holds that the private ownership of land is not to-day in the best interests of the nation, and it intends to extend the area of the public ownership with the utmost rapidity. But it sees no reason why, while land remains in private hands, its proprietors should retain for themselves the economic rent which it yields as a result of the labour of their fellow-citizens. It proposes, therefore, to recover for the community part, at least, of that unjustifiable tribute, by securing that land values make a special contribution to national and local revenues.”

WHEAT CONFERENCE

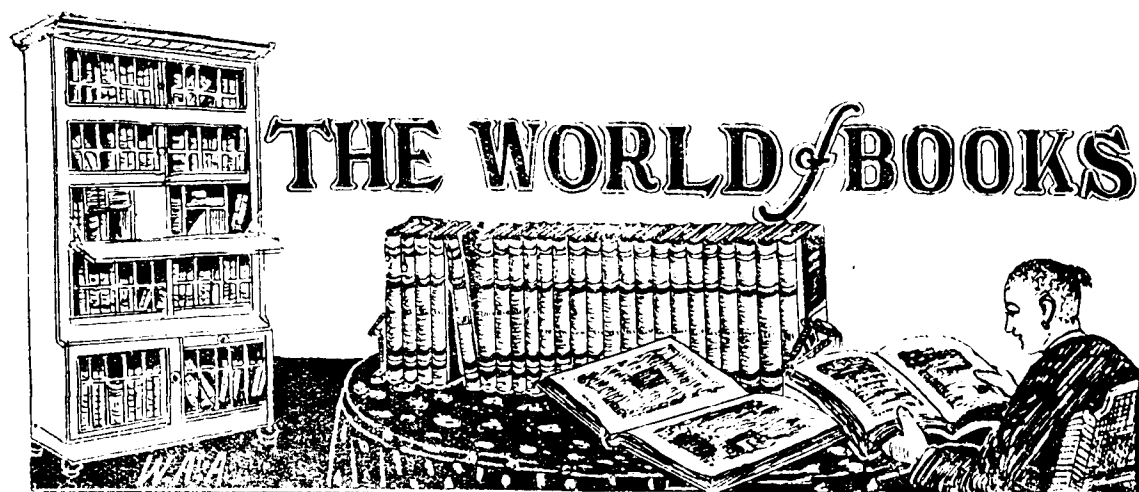
There was held recently in Rome a conference of the chief wheat producers of the world. Delegates were present representing Russia, several countries of Europe, Australia, Canada, and Argentina. The situation is this: in the last two or three years in the Australian and American continents wheat production has increased beyond the demand, and to add to the difficulty Russia has embarked on a policy of extravagant wheat production. While Europe has decreased her area under wheat by 2,000,000 acres, countries outside of Europe have increased their areas under wheat by 35,000,000 acres. The result is over-production of wheat.

At the Rome conference two solutions were advocated to meet the problem: Senator Donon of France urged a higher tariff wall against foreign wheat for France, for the purpose of preventing dumping especially of Russian wheat. Another solution urged was to limit areas under wheat, but Russia refused to co-operate in lessening her area under wheat. And yet that seems to be the most feasible solution of the problem. The Rome conference has made some possible suggestions; it remains to be seen if they can and will be carried out.

REPARATIONS AND WAR DEBTS

We are hearing a good deal in these days about the effects of reparations and war debts on world trade. First of all from Germany, a debtor, and now from the United States, the creditor nation.

According to a Washington message published in the *Daily Telegraph*, an avenue for reopening the question of reparations and war debts was provided in the closing session of the Congress of International Chamber of Commerce on May 9. The meeting adopted a resolution advocating examination of the effect of international “obligations” on world trade “if warranted by changed economic conditions”.



GEORGE FOX: Seeker and Friend. By Rufus M. Jones. George Allen & Unwin, Ltd., London.

George Fox, the seventeenth century founder of the Quaker movement, is a strangely attractive figure to the modern student of religion. He stood in strong opposition both to the religion of ceremonial and to the rigid Calvinistic theology of his day; he preached, as against these, the religion of the Spirit and of liberty. He was a mystic but no dreamer; he had a constant sense of close personal relationship with God, with flashes of illuminative spiritual experience and insight, but he was essentially a man of action and his visions always drove him to be up and doing. To him, as to Christ, salvation was no theological abstraction, to be contemplated or argued about, but "a way of living in the world now, a programme for the actual pilgrimage we are engaged in". He believed in the Divine Light in every man, and this led him to see infinite possibilities of good where others saw nothing but evil. As a result, he attacked with amazing energy all the evil customs which denied opportunities to the oppressed. Nothing was too deeply rooted for him, not even war; men said, as they always have said, "What has been is what shall be," but Fox opposed this in the strength of the higher faith that "what is eternally right can in the end be done". He is one of

the great champions of the power of the spirit against the inert weight of custom.

Yet he was not only a man of action; one of the great treasures of the Society of Friends is the appreciation he gave them of the value of silence, and especially group silence, in bringing the soul nearer to God. And they have also to thank him for giving them less organisation than any other religious body, less framework to become stereotyped and cramping, fewer rules to remain binding on later generations to whom they have lost meaning.

Dr. Rufus Jones has written a short but illuminating account of this little-known figure, including a long extract from Fox's own "Travel Diary" of his journey and preaching in America, which makes the man very real. There is something so modern in his ideals that it is hard to realise how revolutionary they were to his contemporaries until we read the accounts of the treatment he received, the stonings, beatings and imprisonments which were the rewards of his preaching. Yet he was undaunted to the end. "There were," the Journal reports, "great threatenings given forth in Cumberland that if I ever came there they would take away my life. When I heard it, I was drawn to go into Cumberland." The persecutions are forgotten, but the message, as Dr. Jones says, has become part of the air we breathe. This is a book decidedly worth reading.

SAROJINI NAIDU: SELECT POEMS. Chosen and Edited by H. G. Dalway Turnbull, M.A. Oxford University Press, Bombay.

Sarojini's Poems are a classic in their own way alike by the beauty of style and treatment. The three slender volumes of verse which she published from time to time, are, we think, out of print and the Oxford University Press has done well to present the more enduring of them in a compact volume. By publishing these verses the Oxford University Press has given them the imprimatur of its approval for use in Indian schools. That is as it should be: for the poems have nothing exotic about them except the language in which they are written and the Indian student will find himself quite at home in the passion and atmosphere that the poet creates. They breathe the very fragrance of the soil and are in that respect more adapted to our boys than the songs of Shelley or Swinburne. The introduction and the notes at the end are valuable additions to the text and will be particularly useful to students in our schools.

DERMOTT'S RAMPANT. By Stephen McKenna.

Published by Chapman and Hall Ltd., London. Price. 7/6.

Mr. McKenna is known to the English Fiction readers through two dozens (perhaps more) of his popular works. In this book he chronicles the eventful life of three generations. English life from the Boer War to the First Labour Government moves before us, as it were, on a screen. The author's fine sense of character and his capacity to create human interest are noteworthy in this story. The Dermotts are an ancient Irish family who find themselves exiled in England, penniless. They live in expectancy to return home. But the day never comes. And they become inextricably interwoven with affairs in England. The part they play in England is to be read with interest and enjoyed.

BENARES AND ITS GHATS. Published by the Kashi Tirth Sudhar Trust, Benares.

The Trust, of which Raja Sir Moti Chand is the president, has undertaken a by no means easy task. The primary objects are the prevention of pollution of the Ganges water and the preservation of the ghats from erosion by the river. The first is a measure of great sanitary importance affecting the lives of the residents no less than of the thousands of pilgrims that flock to the sacred city. The second will eventually turn out to be an engineering feat of stupendous importance. For the repairing and rebuilding of about a hundred ghats covering about three miles or 15,000 ft. is a task the magnitude of which can hardly be exaggerated. It is estimated that the ultimate total cost of reconstruction may reach the huge figure of Rs. 70 lakhs.

In the sumptuously got up Album issued by the Trust we have a complete account of Kashi through the ages, accompanied by illustrations of the various ghats and other notable sites of Benares. A perusal of the Album will convince the reader of the need for this great work of reconstruction, not only in the interest of Hindu culture and religion but in the larger interest of humanity itself. For the preservation of the great heritage of the ages is a sacred duty of the nation, irrespective of its differences in faith or culture. Kashi has withstood the ravages of time and the vicissitudes of political fortune and it is up to us to sustain its supremacy unimpaired.

THE MOTOR ELECTRICAL MANUAL. Temple Press, Ltd., London, 2/6.

This handy little book is written in simple language to meet the demand of owner-drivers for complete practical information on present-day car electrical equipment. The book is divided into sixteen chapters dealing with electrical principles of various types and is profusely illustrated.

FATE and FREE WILL. By A. S. Wadia, M.A.
Second Edition. J. M. Dent & Sons, Ltd.,
London & Toronto.

After a careful weighing and sifting of arguments on freedom of the will and fate, the author comes to his deeply cherished conviction that human volitions are not self-caused but have a cause like other things. The play of the sub-conscious or unconscious, which fact is the problem and the hope of psycho-analysts of the present day, is brought in with much skill to substantiate the fact of fate. In the author's opinion, objections like the foundations of morality getting destroyed or the apportioning of rewards and punishments in a moral order being rendered valueless by adhering to the theory of fate are without any real foundation. He would grant free will only as an illusion but nevertheless as a workable illusion. Fate and Free Will are poles asunder. The book is written in elegant English and is delightful reading by virtue of the new standpoint that it takes in support of the fate-claim.

CO-OPERATION IN BOMBAY: SHORT STUDIES.
Edited by H. L. Kaji, with a foreword by
H. W. Wolff. D. B. Taraporewala Sons & Co.,
Bombay.

The Bombay Co-operative Act of 1925, which has superseded in that province the Imperial Act of 1912, has a very wide scope and aim and is intended to promote thrift and self-help among all people with common economic needs and not merely among artisans, agriculturists and persons of limited means. The scope and working of the Act have been exhaustively treated in the Xth chapter by Mr. C. M. Gandhi, Hon. Principal of the Gujarat Co-operative School, Surat. The working of the Bombay Provincial Co-operative Institute and its relative position in the co-operative movement are described by Mr. Talmaki, the Hon. Secretary of the Institute, in the last chapter, which serves as a model for imitation by other provinces.

THE INDIAN STATES: Their Status, Rights, and Obligations. By Sirdar D. K. Sen, M.A., B.C.L., (Oxon). Sweet & Maxwell Ltd., London, Rs. 7-8-0.

This work, produced by the legal adviser to the Government of Patiala and dedicated to the Ruling Prince of that State, attempts to examine the juristic character of the Indian States "from a purely legal standpoint"; and the attempt does not suffer from any lack of either erudition or ingenuity. In the very first Chapter the writer discusses the Treaty Position of the States and pleads for a new classification of the States.

The penultimate Chapter makes an enquiry into the nature of the connection between the British Crown and the States. The writer does not approve of the expression "Suzerain" to designate the Crown; he would call it the "Protecting Power". The last Chapter deals with the rights and obligations of the Crown, and points out instances of incursions into the internal power and freedom of the States. And in an Appendix the writer tries to refute the claims put forward on behalf of the Paramount Power in the Report of the Butler Committee.

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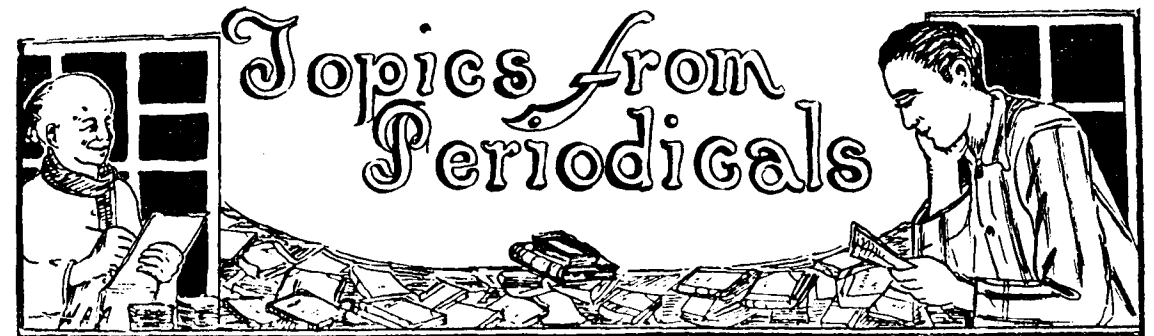
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THE TURKISH REPUBLIC

The story of the making of the Turkish Republic is vividly told by Mr. Caleb F. Gates, President Robert College, Istanbul and a resident of Turkey for over fifty years, in an article in the *Current History*. There was a strong opposition to make Turkey a republic. Many influential Turks wished to retain the Sultanate, or, if that were abolished, wished to place the Caliph at the head of the government and so to retain the prestige of the dynasty and the place of Turkey in the Moslem world, through the Caliphate. They felt that without Sultanate and Caliphate, Turkey would be reduced to the place of a small power without prestige. To this Mustapha Kemal Pasha replied that with a population of only thirteen or fourteen million, Turkey had no power to exercise the Caliphate over the Moslem peoples of the world, many of whom were living under foreign governments.

"The fact that democratic ideas were an inheritance of the Turks from their ancestors also favoured the republic. Those of us who watched the expression of opinion in the press, after the Turks gained liberty to express themselves freely, were astonished at the liberal ideas and principles put forth. These did not accord with the conventional estimate of the Turks. Evidently there had been a long preparation in the minds of the Turkish people, which had been quite hidden from the world. Into this preparation had gone ancestral, moral principles of democracy. They began to revert to their early ancestry, before the

Ottoman Turks came upon the scene. Desirous of escaping from the Ottoman inheritance they soon dropped the name Ottoman and called themselves simply Turks. They sloughed off the Sultanate, the Caliphate, the distinctive Ottoman costume, the schools and the institutions which had perpetuated ancient religious teachings, and they turned toward the Western World for substitutes. Into this preparation had gone also influences from the Western World and from Greece, their near neighbour."

Mustapha Kemal Pasha played no small part in the making of modern Turkey. He might have easily become the Caliph but he sternly refused saying that the Government of Turkey was a government of the people and hence it could assume no other form than that of a republic. "But he dominated and directed the thinking of the Turks to a degree which entitles him to be called a great man, and he could not have succeeded in this colossal task had it not been for qualities in the men associated with him and in the Turkish people that responded to his leadership and seconded his efforts. There is considerable truth in the claim which the Turks are making that their republic is a government of the people."

There is much of absolutism in their present system of government, concludes the writer, but there is also a strong determination to raise their people to the level of the task which belongs to them in a republic.

THE "PER HEAD" THEORY

"The enthusiasts for Empire trade, failing to find any satisfactory features in our total exports to Empire countries, as compared with foreign countries, try to console themselves by pointing out that some of our Dominions take per head of their population larger totals of British goods than foreign countries do. That, however, leads us nowhere," writes Mr. Harold Cox in the *Contemporary Review*.

"Our best customer is India, but per head of the Indian population British exports to India are minute, about three shillings. On the other hand, the Channel Islands take about forty-one pounds' worth of British exports per head of their population. It would hardly be profitable to scrap our trade with 300,000,000 Indians in order to concentrate on trade with fewer than one million Channel Islanders. Yet this is what is suggested by the per head argument in support of trade with the Dominions."

ENGLISH EDUCATION IN INDIA

The *Prabuddha Bharata* for June has an article on this subject from the pen of its editor who traces the history of English education in India from the year 1835 when English was made the medium of instruction at the instance of Lord Macaulay.

In upholding the cause of English education in India, Lord Macaulay said among other things: "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern: a class of persons Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect." And thus the seed was sown that 300 millions of people would have to receive education through an altogether foreign tongue—a phenomenon quite wonderful in the history of the world, and to-day the soul of Macaulay must be rejoicing in Heaven. For this expectation has been more than fulfilled!

In India a class is growing in volume who are not only "English in taste, in opinions, in morals and in intellect" but are the "mind-born sons (Manas-putras) of the English" as that great friend of India, Sir John Woodroffe, says in indignant derision.

The English were perhaps impelled by the best of motives when they introduced English education in India. But the result has been inevitable.

It cannot also be said that English education has done all harm and no good to the country. "In the present awakening of India English education has played a great part. Through this the people have got an access to the Western science which is a greatly needful thing of the modern age."

But in the writer's opinion the harm it has done is greater than the good. For what is the use of embellishing a man when his soul has passed away, asks the writer.

Her spirit has been stifled by the system of foreign education, her own culture is neglected in favour of one that is alien; in a word, she runs the risk of losing her soul itself. And in comparison with that what value can be attached to the tinsel show of some benefits that English education has brought in its trail to India?

Foreign language, he says, comes as the first messenger of death to a country which is too weak to resist the onslaught of a new civilisation. "For through the language new thoughts and ideals, hopes and aspirations are introduced till the people forget to think in their own line and turn into an echoing automaton, repeating simply what is heard. This has been the case in modern India."

The writer concludes by fervently appealing for the retention of India's ancient civilisation. He is of opinion that political freedom is nothing for those who have lost their souls. When India gets independence she must also maintain intact her Indian ideals.

EDUCATION AND UNEMPLOYMENT

Prof. J. W. Gregory, LL.D. D.Sc., F.R.S., writing in the *Political Quarterly*, truly observes that education in India is a factor of the highest political importance. According to the judgment of competent authorities learning has been longer and is more highly honoured in India than in any other country in the world, and what is more, on no other people has education a more direct and more powerful influence. Yet its existing higher education is widely condemned as mischievous and demoralising.

The writer was afforded an opportunity to inspect the records of the Bengal police regarding the part played by the educational institutions in the political agitation of the pre-War years, and especially as to their connection with the acts of violence for which some of the students had forfeited their lives. And what was the result?

"The testimony of the police was emphatic that the students involved in this movement and in seditious crime came, not from the University, but from the Vernacular schools, which received no Government grant and were not under Government control. Many scholars entered Calcutta University with political views inculcated in those schools, but most of them soon settled down to their new work and lost interest in political agitation. According to the police reports, only the University failures supported the campaign of criminal sedition and dacoity. The testimony of the police was that the educated classes had been the most effective supporters of law and order, and had shown the fullest appreciation of the benefits of British administration."

Though the reduction in size of some Indian Universities may be desirable, the total output of graduates is not excessive in proportion to the population, and they have no undue share of the unemployment prevalent in India.

"Sir Philip Hartog has reported 'that the universities and colleges of India are at the

present moment turning out large numbers of graduates who cannot find employment is well known'. This condition is not peculiar to India. European countries suffer from it and it is constantly discussed in Germany, Sweden, and Scotland. The fourteen Indian Universities in 1927 had 91,196 students; the number of those who graduated in Arts and Science in 1926-27 was 8,250. An annual output of one graduate to 39,000 people is not excessive."

That many Indian graduates cannot find remunerative occupation is only too true. But it is doubtful whether the proportion is as great as in other sections of the Indian community. Indeed the most ominous cloud over India is that of growing unemployment.

"According to the usually accepted figure, 75 per cent. of the people of India are employed in agriculture, and 90 per cent. live in villages which are directly dependent on it."

Thus the fundamental difficulty in India is not the unemployment of the graduates, but that of the bulk of the population.

INDIA IN PERIODICALS

NEW DELHI. By Capt. George C. Swinton. [The Empire Review, May 1931.]

HINDI AS A LINGUA FRANCA OF INDIA. By M. D. Thakore, [Indian Affairs, April 1931.]

MAKING A CONSTITUTION: AN INTRODUCTION TO INDIA'S PROBLEM. By Sir John Marriott, [The Fortnightly Review, May 1931.]

THE PLACE OF RELIGIOUS CONVERSION AND PROSELYTISM IN INDIA TO-DAY. By P. Chenchiah, M.A., M.L. [The Young Men of India, May and June 1931.]

THE APPROACHES TO INDIAN ART. By Shishir Coomar Mitra. [Triveni, March-April 1931.]

THE ELECTORATE IN BENGAL: ITS PROBLEMS. By Jatindra Mohan Datta, B.A., M.R.A.S. [The Modern Review, June 1931.]

JUSTICE IN PRE-MUGHAL INDIA

The Calcutta Review has a very interesting article on the "Administration of Law by Pre-Mughal Emperors" by Mr. J. N. Chowdhury. The reason why we do not hear much about the administration of Justice in the pre-Mughal period is due to the fact that materials dealing with this period are very scanty compared with those of the Mughal period. No such authority like Ain-i-Akbari and Dastur-ul-aml which contain detailed accounts of the Mughal administration are available. The writer says:

"According to the ancient political ideal which both the Hindus and the Muhammadans accepted, the sovereign was the fountain of justice and we find the pre-Mughal sovereigns like their Mughal successors, administering Justice in their own fashion. A perusal of all the available sources of the period under review gives us a clear impression that there were many sovereigns in this period, who deserve no less credit for their keen sense of justice than their Mughal successors. They tried their best to get in touch with the people, to ascertain their grievances, and to administer justice as promptly as possible, showing no mercy or favour to any one, not even to their own relatives or high officials of the State.

"The sovereign was, no doubt, the highest court of justice in the realm, but he did not confine his attention to appeals only: his court also acted as a court of first instance, whenever necessary. It was due to this benign attitude of the sovereigns that at least some of the oppressed people could find relief from sufferings and undue harassments. Many of the pre-Mughal sovereigns were great lovers of equity and justice, and they made every effort to redress wrongs of the people with impartiality and even-handed justice. Some of them, as for example, Balban, Allauddin and Sikandar Lodi, etc., went to the length of

appointing spies throughout their kingdom to know the real state of affairs, and whatever might have been the primary object of their espionage system had sometimes brought to light the sufferings of the people and their wrongs remedied."

Punishments were awarded according to the nature of the offence. Some of them truly spell of medieval spirit.

"Offences which called for severe punishments were apostasy, murder, adultery by a married man with a married woman, treason, rebellion against the sovereign, or aiding and abetting an insurrection and disobeying the orders of the sovereign and treating them with contumely. Punishments for these offences were—for apostasy, death; for murder, death, but if the nearest relative of the victim wanted to have the case compounded with money-damages, called "the price of blood offered by the murderer," he could do it; for adultery the punishment was stoning to death; and as for offences against the State, the punishment was also very severe, but they depended on the pleasure and sweet-will of the sovereign who decided on the merits of each case what punishment would be inflicted upon the offenders."

In spite of their best intentions these sovereigns could personally dispose of a very limited number of cases on account of the heavy pressure of multifarious duties that they had to perform. Moreover want of good communication in the absence of steamship or telegraphy also acted as a hindrance to the proper discharge of their duties.

It very frequently happened that oppressions and lawlessness which prevailed in distant parts of the kingdom could not reach the ears of the sovereign and these things continued there uninterrupted. The people would often brook them in silence rather than journey from such distant places and at great perils, loss of time and heavy expenses.

APPROACHES TO HISTORY

In a paper in the *Political Science Quarterly*, Professor Simkhovitch stresses on the definite attitude and social purposes of history teaching, particularly from the last century when signal use began to be made of emotionalised history and the historian ceased to be an amateur and became a professional. Attitudes are both conscious and unconscious; conscious approaches are transformed into unconscious attitudes; and both have a conditioning significance. The evolutionary approach has spread from biology in all directions; and though such approach has affected all sorts of material that the historian has to deal with, it has affected history proper less than any other of the social sciences. History has not been lacking in attempts at the biological explanation of the dwindling power of some nations like Spain and ancient Rome; but the treatment has become genetic without becoming evolutionary. The evolutionary attitude, even outside of political history, is tending to become genetic, and a story of descent, rather than a philosophy of progress. Bentham attempted to introduce an exact method into the discussion of utility and thus turn legislation, economics and ethics into exact sciences. His endeavours to transmute quality into quantity were not fortunate. Classical political economy adopted a mechanistic attitude and all but ignored the state and the rise and fall of institutions; and this attitude interpreted social life for very different purposes as in the contrast between the English economists and the French philosophers. This was followed by the eclipse of the Age of Reason and the Rise of the Age of History. The former took a critical individualistic attitude towards the state, regarded it as an instrumentality and not an end in itself. The latter deems rationalism and the principle of utility as either fatal or undermining to the state. Hegel, Schelling and Fichte evolved a new historico-dynamic logic which now permeates the entire nature.

SEPARATION OF BURMA

The question of the separation of Burma has been looming large in the horizon of Indian politics. For one of the most notable achievements of reactionaries at the Round Table Conference, says Dr. D. L. Dubay writing in the *Indian Affairs*, is the acceptance thereof by the assembled delegates, of the principle of Burma's separation from the rest of India. The writer continues:

"The appointment of a brilliant galaxy of purposeful administrators, like Sir Reginald Craddock, Sir Harcourt Butler and Sir Charles Innes, to the helm of affairs in that far-flung province of the Indian Empire, with vast undeveloped resources, has been a marked feature of the post-War administration of that territory, while the political consciousness of India as a whole has developed with remarkable rapidity. The policy of such appointments is now amply bearing fruit; the desired object, namely security and freedom to the foreigner for the exploitation of those resources, in a more or less monopolistic position undisturbed by the Indian intruder or critic, is now on the threshold of achievement. An artificial agitation for separation has been bolstered up, a cry of "Burma for Burmans" (forsooth, not for the foreign exploiter) has been raised and wires have been successfully pulled not only by the foreign interests, but partly by the Burmans themselves. It is a pity that the latter do not take a lesson from the pitiable condition of the Sinhalese under the present administration in Ceylon, but a considerable section of them has, unfortunately, played into the hands of reactionaries. A Northern Ireland will now be created in an autonomous India."

INDIAN NATIONALISM

What are the forces at work for the moulding of a united nation in India? Mr. Nagendranath Gupta, discussing the factors making for Indian Nationalism explains in the *Hindustan Review* for April that the awakening of national consciousness comes primarily from within and secondarily it is quickened by influences from outside. He discusses the part played by the Indian National Congress in the history of that awakening:—

"That history is still in the making and only the first few chapters have been written. The Congress is the main but not the only factor of Indian nationalism. It has been in existence for forty-five years and it marks the growing strength of the national feeling in India, but there have been also other forces from outside reacting on India, the sudden upheaval of a dynamic, democratic energy and an almost equally sudden disappearance of almost all the empires of the world."

Indian nationalism has evolved slowly. Many centuries of foreign domination cramped the Indian mind and paralysed all thought of liberty, till at last the Congress aroused the nation from its deep slumber. Mr. Gupta narrates the process by which the liberation of the nation has been sought to be brought about.

"In spite of unfavourable conditions the spirit of nationalism took firm root in India and with the passing years the vision of a united and nationalised India became clearer and took definite shape. The aspiration for a self-respecting India which can hold up her head among the nations became stronger, the national party became more outspoken in its demands and the number of its adherents increased with astonishing rapidity. A time came when the world was amazed to find Indian women, supposed to be ill-treated and denied equal treatment with men, taking their full share in the national struggle, courting and suffering imprisonment with cheerful and unflinch-

ing courage. Even the miracle of an awakening among the peasantry was not lacking. They refused to pay taxes and calmly left their lands and homes, and migrated to other parts of the country. The national urge for freedom was guided not by a revolutionary leader but by a prophet who refused to look upon any man as an enemy and whose only weapons were love and suffering. In this respect the Indian national movement is unique and is an object-lesson to the whole world."

THE FUTURE OF HINDUISM

Under the caption "How to preserve Hindu Society" the *Vedanta Kesari* for June contains an article by "An Observer". The encrustations of false conservatism and orthodoxy, says the writer, have become dangerous to the progress of the Hindu community and that they should now be broken down mercilessly. Suitable steps should, therefore, be taken to rescue the so-called lower classes from slipping to an alien faith. The writer continues:—

"One of the most important items of reform is the removal of the curse of untouchability that exists in various forms in different parts of the country. It is the spirit of an all round service for the depressed and the down-trodden that can save the Hindu community from its present crisis."

* * * *

Hindu society has been most apathetic for centuries. Under the cover of a sham toleration it has been hiding a terrible passivity from which it should extricate itself immediately, if it wants to preserve itself and its culture. The Hindus are declining in number, and one of the reasons of this alarming phenomenon is their conversion into alien faiths. So long as other religious communities are carrying on active proselytization, Hindu society cannot afford to sit quietly and suffer as at present. It should, on the other hand, organise itself efficiently and take proper steps for its preservation."

COMMON LANGUAGE FOR INDIA

The question of adopting a common language for India has often been raised in Congress circles and is one that must be definitely settled as we enter upon an All-India Federation. Mr. Ramnanda Chatterjee, writing in the *Modern Review*, says that English should not be hurriedly discarded in as much as resolutions and speeches on modern political and economic topics cannot at present be drafted with such nicety and with such provisos and safeguards in any Indian Vernacular as in English. He says:

"Just as in South Africa large numbers of independent people do use a foreign tongue, both Dutch and English being spoken by half the white population (and the number of bilinguals is increasing there), what harm would there be if both Hindustani and English were used in our All-India proceedings and publications? Both Hindustani and English are, after all, Indo-European languages, and Indians, including Gandhiji and Mrs. Sarojini Naidu—to mention only Congressmen—have enriched English literature in its broadest sense. To refuse to use English, simply because the English people have been and are ruling India, would be to deprive ourselves of a very convenient implement and weapon owing to the inferiority complex and perhaps also to sub-conscious pique."

Gandhiji insists on speaking only in Hindustani for All-India purposes. But so far as writing goes, says Mr. Chatterjee, he uses English in *Young India* which circulates all over India. If it be permissible for him to use English for making his opinion known to Indians by writing, why should others be prevented from using English for making their opinions known? It is no argument to say that English speeches would not be understood by the whole Congress audience, as Hindi and Urdu speeches also are not understood by the whole audience. And Gandhiji's

Young India also is not understood by the vast majority of Indians. Mr. Chatterjee concludes:—

It is intelligible that by making Hindustani the only language allowed to be used in Congress proceedings, an appreciable incentive would be given to the spread of the knowledge of that tongue. For commercial reasons also it is necessary for men of business to learn it. But for political, commercial and cultural reasons, it would not be practicable to dispense with English. Because, (i) the logic of history has already made a larger number of Indians learn English than any other European language; (ii) it is the most widely used European language in the world for all purposes combined; (iii) we require to know some European language for culture and intercourse with foreign countries, and for Indians, English is the handiest; (iv) English is the most widely used language in international commerce; and (v) it is one of the two languages used by the League of Nations.

The *Indian Social Reformer* writing on this subject warns that the Congress, in its insistence on Hindi or Hindustani, is likely to revive "the ancient divergence between Hindusthan and the Deccan" and winds up with the following note:

If the rule laid down at Karachi that no one who cannot speak, or at least profess to understand Hindi, should become a delegate to the Congress, is seriously sought to be enforced it must inevitably lead to the dropping out of the South from the Congress.

But Dr. M. D. Thakore pleads for adopting Hindi as the common language for India in the latest *Indian Affairs*. He says that Hindi, as a *lingua franca* is the inevitable choice of all thinking and patriotic Indians. It is the mother tongue of over one hundred millions inhabiting Northern and Central India and is the most extensively spoken and understood of all the indigenous languages. It has achieved, says Dr. Thakore, the position of a natural language without the prestige of official recognition. The main arguments for saying that Hindi would be the most acceptable *lingua franca* for the vast majority of Indians are summarised as follows by the writer:—

- (a) It is the mother tongue of one hundred millions.
- (b) It is understood by over two hundred millions all over India and in parts of the Far East.
- (c) It can be written either in Sanskrit or Persian characters, connecting culturally and religiously Hindus, Moslems, Buddhists and Sikhs with Parsees, Jains, Gurkhas and the rest,

MR. GANDHI'S DEMANDS

Mr. Gandhi's demands for the abolition of Government's salt monopoly and the prohibition of alcohol are examined from a biological point of view by Professor J. B. S. Haldane in the *Week-end Review*. While refraining from expressing views on the demand for Swaraj—since the arguments for and against the biochemical part of Mr. Gandhi's programme will be materially unaltered whatever the system of Government—Prof. Haldane points out that, whereas very few people in Britain would suffer if the salt-tax resulted in decreased consumption, in India salt is an essential component of diet, owing to the loss of salt occasioned by heavy sweating. The salt-tax, therefore, is as undesirable from a biological point of view as would be excise duty on wheat in England. Prof. Haldane concludes that while the salt-tax is a very easy method of raising revenue, it is clearly detrimental to the people's health and its continuance is a biological argument for Swaraj.

GURU NANAK AND LUTHER

Sadhu T. L. Vaswani contributes an article on "Guru Nanak: A Prophet of Harmony" to the latest number of *Khalsa Review*.

Born in 1469, four years earlier than Luther, he passed away in 1538, eight years earlier than Luther. Like Luther he laid the basis of a new reformation. But Nanak's reformation was, in a true sense, democratic. Guru Nanak initiated a People's movement in religion. Like Buddha, Nanak left the house of his father who was a land steward to join the brotherhood of the poor.

Prof. Vaswani does not rest content with calling Nanak the Luther of India.

"Two of the greatest figures of Europe were Luther and St. Francis. These two master spirits seemed to have come together in Guru Nanak. He had Luther's zeal to reform religion—to lift it from the formal and conventional to the

simple and practical. Guru Nanak was like Francis of Assisi, a poet saint. Each taught through simple songs and stories. Each had a rich vein of humour. Each was a wanderer, a troubadour of God,—travelling from place to place, singing the sacred name. Each was a mystic. And in each I hear the authentic voice of Jesus the Blessed. For Jesus said:—'God is Love'! And early Christianity was a Bhakti Marga, a way of faith, devotion and love. And did not Guru Nanak sing again and again 'His Love is infinitely inexpressible. How shall I write it?' "

LABOUR UNDER THE SOVIETS

In an article in *Foreign Affairs* by Paul Hænsel, we have an account of the five-year plan of Soviet Russia and of its three aims; and we are told that the results have, on the whole, been quite remarkable. The chief factor of this success is the drastic exploitation of the working class and the pressure which has been put on all other classes. The system of piece-work wages has been introduced wherever possible. Sundays have been abolished; a seven-hour working day with two or three shifts has been introduced; brigades of experienced workmen are sent on tours to the various factories; and all these devices increase the profits of the state-factories. There is an enormous investment of capital which is accumulated by means of high taxation, compulsory loans and artificially high profits in state enterprises. The state factories are monopolistic, mobilisation has been resorted to in order to prevent the flight of workmen from factories, railroads, etc. Instead of labour exchanges, special boards for recruiting workmen have been organised. Extensive use is being made of compulsory work in order to maintain the supply of different commodities, and the whole economic system seems to be based on pressure and forced labour. And there is no real victory of socialistic methods of planned economy.

Questions of Importance

WOMEN'S DEPUTATION TO THE VICE-ROY

A deputation of 15 ladies, representing the All-India Women's Conference, waited upon His Excellency Lord Willingdon at Simla on May 28, and urged the need for adequate representation of Indian womanhood with a view to ensuring the success of the Round Table Conference. The deputation presented a memorial from which the following are excerpts:—

"We feel sure that one of the most remarkable changes that you must have realised on your return to India is the strength and growth of the women's movements which has been well said to hold the key of progress and the results of which are bound to be incalculably great. It was because of the growth of this movement that the appointment of two women to the last session of the Round Table Conference was made and the same though unprecedented in itself was still of an inadequate nature. And hence it is that we claim that more women should be invited to take part in the deliberations of the next session. India's women have become more and more politically conscious, while they have absorbed the culture of all ages, adapting it with innate felicity to true Indian development than perhaps has been the case on the part of the men. We think that there can be no doubt whatever that women should be more widely represented on the Round Table Conference. The question of selection is most important and that is the primary reason of our deputation to-day. We desire to bring to your Excellency's notice that the All-India Women's Conference has been in existence for five years and to its valuable work it has added the formation of the All-India Women's Education Fund Association which is concerned with the foundation of an All-India college for women based on a new approach to the Indian women's development. I personally feel very strongly that in the future there is no question of the fundamental rights of the

womanhood need very special attention. We realise that it may not be possible for your Excellency to recommend more than a very limited number of names, but we do trust that at least three ladies from amongst our number will be sent to England. Your Excellency can rely on us that we will lend a most sympathetic consideration to decisions in which our representatives have had a share and will thus be able to influence the very powerful body of educated opinion."

VICEROY'S REPLY

His Excellency replying expressed his great surprise and real pleasure at the extraordinary growth of the women's movement in India during the few years he had been away and said that the increasing influence of women in the public affairs of India could not but have a beneficial effect upon the country. He assured them that he would do what he could to support and assist the women in India in their efforts to take a more active part in the public life. He paid a tribute to the work done by Begum Shah Nawaz and Mrs. Subbaroyan at the last session of the Round Table Conference and added that he would bear in mind the request of the All-India Women's Conference for further representation at the next session.

ADVISORY ECONOMIC COUNCILS

The earliest establishment of Central and Provincial Advisory Economic Councils, representative of unofficial institutions, working through specialised sub-committees and adapted to the administrative divisions and areas of a vast agricultural country like India, is what is recommended by Sir Arthur Salter (Director of the Economic and Financial Section of the Secretariat of the League of Nations) whose report to the Government of India is now published.

MR. SASTRI ON THE NEXT STEP IN INDIA

"The next step in India" was the subject of an address given by the Rt. Hon. Srinivasa Sastri at Friends' House, Euston Road, on May 20.

"One thing," said Mr. Sastri, "has made me rather sad. I find among people in this country a good deal of personal misunderstanding of Mr. Gandhi's movement. They have no idea of the extreme good fortune to the Empire in having at the head of this disruptive movement a man of rare principle and integrity of character, who esteems justice and truth above all things and who cared at no time for his own fortune, his reputation or even his life, if these things stood in the way of his great work. He has kept the movement still within the bounds of safety."

Upon the reservations and safeguards to which reference is made in the truce document and for which the delegates to the Round Table Conference generally agreed, Mr. Sastri declared that they are not disavowed by Gandhi, who only wants it proved that they are in the interest of Indians. "Mr. Gandhi comes to the Round Table Conference," he said, "with an open mind. If India's honour were not to be sacrificed, he would convert the truce into a binding peace between the two communities. From him we need have no fears of a walk out. He is not likely to do anything theatrical, if there is a prospect of saving Britain and India for each other."

"Many people are surprised and disappointed," said Mr. Sastri, "that Mr. Gandhi is coming to the Conference alone, believing that alone he will be difficult to deal with. But of all men on earth I know, the man easiest to handle, if you only know the trick, is Gandhi. But you must deal with him fairly and justly. If only you convince him that you mean well, seeking no ulterior aims, that you have a humane outlook, there is no limit to the amount of confidence he will place in you."

"The only trouble is, that without anybody being to blame, things are being delayed. * * And while honest men are asleep, the mischief-maker is very active. Ill-feeling is being aroused and who knows, on the soil of India, anything may cause more trouble between Hindus and Moslems and more blood may be shed."

Alluding to the boycott movement and its result in Lancashire, Mr. Sastri spoke sympathetically but declared that India, so far as she has formed plans for herself, has made up her mind to develop her industries and that she will not be under the economic domination any more of alien peoples—whether in Lancashire, Japan, or America. "If the interests here, which have grown up while India was unable to defend herself are in jeopardy, it is not possible for the Indian people, now fully awake, to do much to make it convenient for others. She has deliberately adopted a protectionist policy. Now, we all know that when Protection begins it goes on until finally it proves ruinous to the country which adopts it. That has been proved, and it is to be hoped that India will adopt no more Protection than is proved necessary for her interests."

MR. BENN'S SPEECH

Mr. Benn made a memorable speech in the House of Commons, on May 14, calling for conciliation with India. He narrated stories of picketing which he had heard. "I had a case given me by a merchant of Cawnpore," he said, "who told me that two ladies came and stood outside the shop of the merchant and as visitors came in they pleaded with the customers, in that wonderful appealing and courteous way which Indians have, not to go in and buy the foreign goods. The shop-keeper said he rebuffed them with many words of abuse and they went away, but half an hour they had returned with a based on keeper's wife and women members as is no real family, and within an hour, the shop was given up the sale of foreign goods."

MYSORE FINANCES

A reduction of Rs. 22½ lakhs in the expenditure grants for the Government for 1931-32 was announced by Sir Mirza M. Ismail, Dewan of Mysore, in his address to the Mysore Representative Assembly, which met on the 1st June. As it had not been found possible by retrenchment alone to balance the budget for the next year, the Dewan stated that it was proposed to enhance the income-tax rates and to revive school fees in Middle School classes. The Dewan, in concluding his speech, said that the financial position of the State was perfectly sound. "We must," he urged, "banish from our minds that feeling of dismay which is all too prevalent at the present time."

PROGRESSIVE SANDUR STATE

By a Proclamation issued on the 20th April 1931 by Shrimant Raja Saheb of Sandur, a State Council was constituted consisting of officials and non-officials nominated by the Durbar. The Members were sworn in at a meeting held on the 20th May in the Tara High School Hall. It shall for the present be a purely deliberative, consultative and advisory body in all matters that are referred to it by the Government of the State. The meeting was presided over by Shrimant Sardar B. Y. Ghorpade, the father of the Ruler. The Sardar Saheb is the Vice-President, the Ruler being the President. The main idea that led to the institution of this Council is to establish better relations between the Ruler and the ruled, and to educate the subjects of the State to participate later on in matters relating to the Administration of the State.

Mr. P. Sivarao, Ex-M.L.C., and a prominent member of the Bellary Bar, thanked the Durbar on behalf of the Councillors for having liberalized the Government of the State by associating the subjects in matters of administration. When all over there is an agitation for an All-India

Federation, he observed that it is really a matter for congratulation that His Highness the Raja Saheb should have inaugurated this progressive measure in this ancient State, which though small in size exercises all the sovereign powers. He hoped that in the fulness of time this Advisory Council would develop into a Representative Assembly of the type of Mysore, or into the Sri Mulam Popular Assembly of Travancore.

FEDERATION AND STATES SUBJECTS

Mr. R. P. Parsai, Seth Anandilal, Pandit Sooryanarain and several other representatives of Central India States, assembled at Ujjain to consider the problems of Indian States, have sent a letter to Mahatma Gandhi and Pandit Jawaharlal Nehru stating that their legitimate aspirations are almost identical with those of British Indians and therefore no scheme of federation in which the interests of Indian States subjects are not directly and sufficiently represented and safeguarded, will be acceptable to people of the States.

FOREIGN CLOTH SALE IN NAWANAGAR

H. H. The Maharaja Jam Saheb of Nawanagar has issued an order prohibiting the sale of foreign cloth in Nawanagar State territories. Explaining the reasons for the order, His Highness says it is the desire of an overwhelming majority of his subjects to see that foreign cloth is not sold within State limits, and that even dealers have agreed to it. The order will remain in force for three months, any one defying it will be punished.

HOSPITALS IN KASHMIR

The Kashmir Durbar is taking special measures for the improvement of maternity conditions in the Jammu and Kashmir State.

Special female hospitals exist in both the Jammu and Kashmir provinces and in Gilit for the exclusive treatment of women. At the desire of the Junior Maharani, four special travelling dispensaries for women and children are opened.

INDIAN COOLIES IN CEYLON

It is said that owing to the prevailing trade slump the employer of labour in Ceylon is finding it difficult to pay his coolies the standard minimum wage and to find work for every one of his employees. If so, says the *Servant of India*, the more straightforward course is to try to get the minimum wage reduced after duly notifying the Government of India and to send back to India the unwanted surplus coolies. "The European planter in Ceylon however does not apparently want to have recourse to either of these things. If he adopted the latter course, he is said to be afraid that it would react unfavourably on recruitment of Indian labour in more favourable times. As the reduction of wages only after going through all the formalities prescribed by law would take time, the planter is resorting to this subterfuge of taking back something from the standard wage by the questionable means of selling rice at a rate higher than the market rate. To say the least, this is a very disingenuous way of circumventing the requirement about the payment of the minimum wage and should be put a stop to."

COLONIAL INDIANS

"Under no circumstances should any repatriation of colonial Indians be encouraged." In these words Mr. Bhawani Dayal Sanyasi and Mr. Benarsidas Chaturvedi conclude their reports on the emigrants repatriated to India under the assisted emigration scheme from South Africa and on the problem of returned emigration from all colonies.

Mr. Benarsidas Chaturvedi states that it is most difficult for returned emigrants to settle in India owing to social and economic reasons, and adds that "under no circumstances should our leaders or the Government of India be a party to any compromise with the South African or any other Colonial Government which has for one of its objects the repatriation of Indians from those colonies."

"I can quite realise that in spite of all our warnings a number of colonial Indians will still return to India entirely of their own accord. We have a duty to perform towards them. To use Mr. Andrews' words, they must on no account be allowed to go to destruction in the slums of Calcutta and Madras."

Mr. Bhawani Dayal Sanyasi, who deals mainly with Indians in South Africa, says that the scheme of repatriation has failed because it has brought untold miseries on the repatriates. He adds:—"To encourage unsuspecting and ignorant Indians from the Colonies to return to India to lead a miserable life in the hope that others, more fortunate, who are left behind, will be uplifted is at once selfish and immoral—selfish on the part of leaders of the remaining colonial Indians and immoral on our part, when we have not got the moral courage to take those returned emigrants back into our society and into our castes."

ALL-MALAYA INDIAN CONFERENCE

The fourth All-Malaya Indian Conference was recently held at Teluk Anson, Lower Perak. F. M. S. Dr. N. K. Menon, of Penang, presided.

In the course of his address Dr. Menon said that Indians in Malaya had come out not to exploit the weak but to colonise and develop a land united with their own country by inseparable bonds of culture, tradition and association. They were there by right and not by way of sufferance. Unless they had a united organisation, capable of immediate and effective action, there was not the slightest doubt that their elementary rights would be trampled under foot by those better organised. Dr. Menon appealed for a network of Indian associations, not functioning independently and existing for mere social amenities, but for the good of every member of the community.

Resolutions were passed at the meeting requesting the Malayan Government's fixed minimum wages for Indian labourers, protesting against the arrest and banishment without trial of certain British Indians during 1930, asking for the increase of Indian representation on all public bodies and representation for labour.

LABOUR IN THE EAST

SCHEME FOR THE MERGER

It is definitely understood that the proposed scheme for the merger of thirty-five textile mills in Bombay has been given up on financial grounds. This decision was arrived at recently by the members of the Committee of which Sir Ness Wadia was the Chairman, consequent on (1) the Government of India's refusal to forego entirely the stamp duty of 3½ per cent. which would have meant the saving of 30 lakhs; (2) the inability of the Committee to arrange a loan of ten crores from the Imperial Bank to finance the merger scheme.

DECLINE OF BRITISH TRADE

A huge decline of 338,445,000 square yards in the export of cotton goods from the United Kingdom to British India is shown by the Board of Trade statement. Only 139,917,000 square yards was exported in the first four months of 1931 compared with 478,352,000 square yards in the same period in 1930.

On the contrary the exports of cotton goods to China including Hongkong increased from 36,891,000 in the first four months of 1930 to 42,887,000 square yards in the same period in 1931.

ELIMINATION OF ARTIFICIAL SILK

The committee, appointed sometime back by the Chairman of the Millowners' Association to regulate the nature and extent of the use of artificial silk yarn, met on April 11 and passed the following resolution:

"That the arrangement arrived at between Mahatma Gandhi and certain millowners be endorsed, and in accordance with the terms thereof, the use of artificial silk yarn be gradually eliminated so as to cease altogether by August 15 next."

A number of resolutions, given notice of by delegates from Far Eastern countries, and down for consideration at the International Labour Conference, include the proposal of Mr. Bakhale, the Indian workers' delegate, to convene an early advisory conference to consider special matters affecting labour conditions in the East, at which workers in the colonies and mandated territories and also native and coloured workers should be represented.

NEW MILLS FOR BENGAL

The starting of cotton mills on a large scale as in the Bombay Presidency is receiving a great deal of consideration in Bengal at the present moment. The new industry would supply the requirements of Bengal.

In this connection Calcutta has a number of advantages for the localisation of the new industry. It is an important distributing centre for goods. Capital would be available and labour is more plentiful and cheaper than in Bombay as about 40,000 trained jute mill workers are now unemployed owing to the mills working one shift only a day. Raw materials would be available from the Central Provinces and Upper India, and coal is cheap, while there is sufficient demand as the population of the province is about 60,000,000.

The only factor lacking is the spirit of industrial enterprise so abundantly displayed by Bombay. In this connection there is a proposal that Lancashire millowners who find Home conditions unsuitable for profitable production should transfer their capital and experience to Bengal and start mills embodying the latest technical advances, while the management could be on the basis of an Anglo-Bengalee partnership.

MARKETING OF INDIAN FRUITS

The Empire Marketing Board has, on the recommendation of the Imperial Council of Agricultural Research, awarded a scholarship of about £250 to Dr. Cheema, Horticulturist to the Government of Bombay, for study in the marketing of Indian fruits, particularly the mango. It is expected that Dr. Cheema's period of study will last for about 6 months. This scholarship has been awarded in pursuance of a scheme by the Empire Marketing Board for grant to a limited number of selected workers in the Dominions of scholarships for study in the marketing of agricultural produce in the United Kingdom.

THE TRUCE AND GUJARAT FARMERS

Gandhiji, writing in *Young India* of April 30, refutes the allegation that Gujarati farmers are not playing the game since the Irwin-Gandhi settlement and claims that the farmers have played up exceedingly well. He adds that great difficulty is being experienced in establishing a friendly touch with the local officials, who, he says, do not seem to realise that there is peace now. Difficulties in the way are enormous, but as far as is humanly possible he (Gandhiji) would prevent the truce from breaking:

It has hurt me to take the public into confidence even to the extent I have done, but I feel I can no longer suppress the fact that there are ominous signs on the horizon. I shall hope and pray that next week I may be able to report that the threatening clouds have lifted.

INDIA'S AGRICULTURAL SLUMP

The economic difficulties of India are only partially to be attributed to the fall in silver price or political unrest, according to Sir Atul Chatterjee who, speaking at the International Labour Conference said, that the complete collapse of agricultural prices throughout the world amply accounted for the agricultural slump in India thus seriously contracting markets for the Indian industrial produce. Advance in industrial conditions in the West could not be attained unless Asiatic and other overseas countries participated in it.

WORLD'S GRAIN EXHIBITION

Sixteen countries have so far accepted the invitation of the Canadian Government to send official representatives to the World's Grain Exhibition and Conference to be held at Regina, July 25 to August 6, 1932. The countries from which word has been received that they will be represented by delegates and exhibits are: Italy, Peru, Yugoslavia, Guatemala, New Zealand, Czechoslovakia, The Netherlands, Belgium, Poland, Siam, India, Portugal, Switzerland, Estonia, The Philippine Island and Argentina. It is expected that about 50 countries will be represented when the exhibition and conference opens next year.

RELIEF FOR PUNJAB AGRICULTURISTS

To relieve the "unprecedented conditions created by the present low prices of *rabi*, agricultural staples, and wheat in particular," the Punjab Government have decided to give remissions estimated to amount approximately to Rs. 80 lakhs of land revenue and Rs. 28¼ lakhs of occupiers' rate, as well as to make other concessions. The total remissions in the present agricultural year is likely to attain to Rs. 141 lakhs.

The remission of land revenue will be at the uniform rate of five annas in the rupee on the whole assessed *rabi* land revenue due, fixed or fluctuating, and will apply to all kinds of land.

The remission of occupiers' rate will be at the uniform rate of three annas in the rupee on all occupiers' rate assessed on wheat.

In addition to these special measures of relief Commissioners and Collectors have been instructed to pay special regard to the condition of village where crops have suffered damage from any cause and out-turns are abnormal.

Other relief measures decided upon by Government include suspension of collection of acreage rate due on canal irrigated areas during the present *rabi* season.

A NEW TREATMENT

Widespread interest has been aroused in experiments which are being conducted on cancer cases at three London Hospitals with serum discovered by Dr. Thompson, Lecturer on Physiology at King's College, London, and research worker at the Royal College of Surgeons. Scientists and surgeons in close touch with the tests emphasise that these are still in the experimental stage. Patients under treatment are being carefully observed and although it is believed some benefit has resulted, it is too early to say what permanent value there is in the treatment which consists in injecting a preparation made from parathyroid gland in order to remedy the deficiency in the components of the blood which Dr. Thompson believes to be the cause of cancer.

Sir Arthur Keith stated that although the discovery had yielded results that were promising, it must not at present be regarded as more than marking an interesting stage in research work which must be continued.

COLD BATH

"Much of the vigour of the ancient Romans was due to the important place the bath occupied in the every-day employments of life amongst them." Thus spoke a medical man when giving advice regarding the importance of daily bathing, especially cold water bathing. He went on to say that as a means of fortifying the entire system there was little if anything to equal the application of cold water to the entire surface of the body, provided that it was done in a manner suitable to the individual constitution.

SMOKING AND CANCER

For sometime now doctors have been at variance as to whether or not pipe smokers were apt to contract cancer of the tongue by the smoke of the pipe playing on one part of the tongue. One firm of manufacturers has now taken up the matter very seriously, and after considerable experimenting have brought out a new pipe which should tend to relieve pipe smokers of any danger of the disease.

SAVED BY AN OPERATION

The life of a boy who had been stabbed through the heart has been saved by an operation performed with skill and speed by a Stockholm surgeon. Two boys about 15 years' old, had been fighting a mock duel in a school corridor with carpenter's knives. One of them by an accident ran his knife into the chest of his schoolmate and the weapon penetrated the heart. The wounded boy was taken to hospital apparently in dying condition. A young surgeon, Dr. Ernest Bergenfeldt, at once decided to try and save his life, although the case looked most hopeless. With record speed he opened the boy's chest, cutting and removing two ribs, and quickly stitched together the wound in the heart before the boy had bled to death. For a night and a day the patient remained in a critical condition, but is now well on his way to recovery.

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SUPERSEISMOGRAPH

A Japanese student, Mr. Namieno, has invented a new superseismograph for detecting and reporting the slightest tremor, however weak it may be. The instrument has been accepted by the University of Tokio and the details will be given for the first time at the International Scientific Congress at Stockholm this winter. Reports would have it that the apparatus is 250 times more sensitive than any existing seismograph, says a report in a Ceylon daily. Seismographs are used for the purpose of recording earth tremors and in that way to enable scientists to determine where an earthquake shock is taking place. Often these tremors occur beneath the surface of the ocean or in places where it would be impossible to obtain any reports. Seismographic stations can, by a series of calculations, determine exactly how far off a quake occurs and when reports are obtained from two or more stations the position of the earthquake can be definitely fixed. It is expected that with supersensitive instruments much will be learned about this earth that is not presently known.

SEX FORETOLD BY X-RAYS

Dr. Thomas O. Meness, of the Blodgett Memorial Hospital, Grand Rapids, Michigan, has exhibited to a meeting of the American Association for the Advancement of Science a number of X-ray photographs showing the possibility of determining the sex of a child three months before birth.

The method followed by Dr. Meness, says the British United Press, consists of injecting in the surroundings of the unborn child a small amount of concentrated solution of strontium iodide. This relatively harmless chemical has the property of being comparatively opaque to the X-rays, and an effective X-ray photograph is obtained.

Much more important than the determination of sex, says Dr. Meness, is the fact that the method can be used to determine if any treatment is necessary to ensure that the child is safely born.

INVENTOR OF MICROPHONE

The centenary of the birth in London of Vaid Hughes, Inventor of the Microphone as well as Telegraph Printer on induction balance and the first man to convince himself of the existence of wireless waves was celebrated last month by the British institution of electrical engineers. Hughes' first microphone was made from a cigar box, some nails, sealing wax and firewood. He died in 1900 leaving £400,000 to Hospitals and Scientific Research.

JUNKER'S NEW AEROPLANE

It is said that an aeroplane intended to reach altitudes of over 50,000 ft. is being made at the Junker's works, Dessau, Germany. The pilot will be ensconced in a doublewalled chamber in which normal atmospheric conditions will be maintained. The object of building the machine is the scientific investigation of the upper atmosphere.

MICHAEL FARADAY MEMORIAL

When the foundation of the great Battersea Power Station was laid on April 23rd a stone in remembrance of Michael Faraday, the great British scientist, was unveiled by wireless by Lord Bessborough, Governor-General of Canada, from Ottawa 3,000 miles distant.

SIR C. V. RAMAN

It is stated that Sir C. V. Raman, Nobel Laureate and Palit Professor of Science, Calcutta University, has accepted the offer of the office of the Director of the Indian Institute of Science, Bangalore. He will be the first Indian Director of this Institution.

A NEW ALARM CLOCK

The latest "alarm clock" in Germany is a device which, attached to a timepiece, explodes, at any given hour, a cartridge containing pungent gas, causing the sleeper to sneeze himself awake.

THE GHOSE BROTHERS

Mr. Fraser Blair has some pleasant reminiscences of Moti Lal Ghose, "one of the most notable journalistic personalities in India for the best part of fifty years". Moti Lal loved individual Britishers but loathed the British supremacy.

For the 35 years during which I knew the paper I doubt whether there was a single issue of the *Patrika* which didn't contain something nasty about the British people or the British Raj. But Moti Lal was so cunning that it was impossible to bring him to book. Moreover he was so amusing even in his bitter hostility that the authorities seldom particularly wanted to.

He had a great sense of humour, and he used to illustrate his arguments by telling the most entertaining stories—most of them invented for the occasion.

Mr. Blair then recalls Moti Lal's chronic feud with Surendranath Banerjee. The *Patrika* could never see anything right in anything that Surendranath said or did and was perpetually attacking the *Bengalee* which perhaps was cutting into the *Patrika's* circulation.

At last it occurred to mutual friends that this internecine warfare between the two most prominent Bengali journalists was bad for the country and a movement was set on foot to bring them together. It was so successful that a public meeting was eventually held, at which both champions appeared on the same platform, and, after a number of flowery speeches had been made, embraced and kissed each other!

That incident in itself imposed a severe strain on the gravity of onlookers; but to cap it the two reconciled opponents were at it again, hammer and tongs, for all the world like Messrs. Pott and Shuk, within a couple of weeks of this touching *circoncision*.

Moti Lal Ghose was "a hard old nut, but if he had a soft spot it was for his elder brother". Shisher Kumar Ghose. Mr. Blair was struck by the contrast in appearance between the brothers:

Moti Lal was anything but a beauty to look at; but his brother had the face of an angel—clear cut, ascetic, with an air of grand serenity. As a matter of fact I believe he was even more anti-English than his brother. But he was a most charming old gentleman, and when he died, I was put up to move a resolution of condolence at a mass meeting in the old Town Hall.

"PUNJAB TAGORE'S" DEATH

Sardar Puran Singh, the well-known Punjabi poet and writer, died recently at Dehra Dun. His works were highly praised by well-known critics. Rabindranath Tagore, for example, said of his 'Unstrung Beads': "It is best that you should send out your beads unstrung, it is for your readers to string them with a single thread of delight." Favourable reviews appeared in most European and American newspapers. The following are some of the "beads":—

"A single dewdrop fills up the empty bowl of a thirsty flower. What need has it of ministering rivers?"

"Purity of knowledge, or of feeling, or of deed, has but one common colour—Innocence."

"Love is the paradise within us; but few find it."

"The true philosopher studies himself, the false one everybody else."

"Lightning resides occasionally in the face of the woman, but always in the feet of the Saint."

LORD DARLING ON BOOKS

"When I find how few people read my own books, I am convinced what good books they are," said Lord Darling at the annual dinner of the Antiquarian Booksellers' Association.

"But I suppose," continued Lord Darling, "I have made as much by my books as Goldsmith made out of 'The Deserted Village'."

"Old books have their qualities—the smell of them, their leather bindings, their silver clasps, their vellum, their paper—which Ruskin called 'honest old rags'. The trouble to-day is that the rags are not honest."

"I like them because they differ so much from modern books, which have a lot of qualities which I detest. These books have to go to the British Museum. There, a long time hence, the papyrus of the Pharaohs will be as it was. The book of to-day will be dust, because it is printed on wood, not on paper."

HINDI IN THE UNIVERSITIES

The claims of Hindi as the *lingua franca* of India was discussed from different points of view at a meeting of the All-India Hindi Sahitya Sammelan, which opened at Calcutta in the last week of May under the presidency of Pundit Jagannath Ratnakar, of Benares.

Babu Rajendraprasad addressed the conference on Hindi literature, emphasising the expansion and enrichment of the language. He added that the last political movement made Hindi poetry extremely rich.

A resolution urging the universities and educational bodies to look to the interests of Hindi and requesting Bengali parents to teach their children Hindi as a second language was adopted.

A committee was formed comprising Mr. Durgaprasad Khaitan, Mr. Subhas Bose, Mr. J. M. Sen Gupta, Mr. Purshottam Roy, Dr. Suniti Kumar Chatterji, of Calcutta University, and fifteen others for purposes of propagation of the language.

FUTURE EDUCATION IN INDIA

Prof. Seshadri, President of the Indian Teachers' Federation, who left for Geneva last month to attend the meeting of educational experts, made a statement to the press prior to his departure from Bombay.

In the course of his statement Prof. Seshadri expressed the wish that in the shaping of the new constitution for India the special needs of education should not be forgotten, so that the present rate of educational progress might be speeded up and India might reach rapidly the conditions obtaining in the more advanced countries of the West. It was taken for granted, he continued, that there should be more or less full provincial autonomy all over, and education at least should not be interfered with in any way by the Central Government of the future. He differed from this view and added that it was worth while considering whether such an import-

ant aspect of nation-building as education should be handed over entirely to provincial control without any attempt on the part of the Central Government to co-ordinate educational effort and to insist whenever necessary on certain minimum conditions of efficiency and progress, at least with regard to elementary education. One of the provinces had recently passed an Elementary Education Act, which would ensure the provision of adequate funds by special taxation for a universal programme of free elementary education within a short time. There was no reason why in the interest of general advancement of the country pressure could not be exercised on other provinces as well, to fall into line with this arrangement.

Prof. Seshadri has accepted a number of invitations to lecture on cultural subjects relating to India at some American centres, including the universities.

THE SANDHURST COMMITTEE

The Indian Sandhurst Committee, which is meeting at Simla, has come to a decision on the proportion of candidates to be admitted to the college. It has provided for only 60 vacancies. Of these 60, 23 will be thrown open to competition, 30 will be for nominees from the Indian Army, and the remaining 6 will be filled by nomination from among those who qualify at the competitive examination.

A GREAT EDUCATIONIST

In the death of Mr. P. T. Srinivasa Iyengar, Professor of Indian History, Annamalai University, has passed away one of the foremost educationists of South India and a man of versatile talents. He had a vast erudition. He was a pioneer in many fields, "particularly in that of popularising knowledge through the vernacular and he wrote a vivid and incisive style which had an appeal for the student and the general reader alike".

THE ACTING LAW MEMBER

It is announced that Sir C. P. Ramaswami Aiyar will act as Law Member to the Government



SIR C. P. RAMASWAMI AIYAR

of India in the place of Sir B. L. Mitter during the latter's absence on delegation to Geneva. It is gratifying to learn that Sir Brojendralal will lead the Indian delegation this year. He is thus the third Indian to have that distinction—the first being Sir Muhammad Habibullah in 1929 and the next, H. H. the Maharaja of Bikaner last year. We congratulate Sir Brojendralal on this special mark of appreciation which the Government have shown by their choice of him to lead the Indian delegation to the League of Nations.

Sir C. P. Ramaswami Aiyar, it will be remembered, was Law Member to the Government of Madras when Lord Willingdon was Governor of this Presidency, and he made a brilliant success of what threatened to be an unpromising situation.

But this acceptance of this high office will preclude him from participating in the proceedings of the ensuing Federal Committee of the

Round Table Conference of which he was a member of outstanding talents. And yet he could be of invaluable service to the head of the Government of India at a time when important decisions affecting the constitution will have to be made.

Readers of Mr. Montagu's *Diary* will recall the many passages of unstinted appreciation of Sir Ramaswami Aiyar's tact and ability, and we heartily congratulate him on the further opportunities of service that are opened out to him by his elevation to the high office to which he has been called.

NEW CHARTER TO BRITISH PRESS

In future, proceedings against newspapers and journalists under the Official Secrets Act are to be taken in Britain only with the express approval of the Attorney-General or the Secretary of State.

This assurance is given by the Attorney-General, on behalf of the heads of all Government departments concerned.

It follows representations made to the Prime Minister by the Newspaper Associations because the house of a Lobby Correspondent was invaded and his wife questioned about the source of information which he had published.

They asked that the power to grant a warrant to search a civilian's house should not be taken from the justices of peace and from the superintendents of police and vested in judges of the High Court or a stipendiary magistrate, but only with the consent in writing of the Attorney-General and the Home Secretary and this has been agreed to.

SPAIN'S LAWS

The English legal system will be a model for the new Spanish legal code.

The Minister of Justice received the Presidents of the Madrid Supreme Court and the Court of Justice and urged the necessity for a thorough revision of the Spanish legal system on the broad lines of the English system as far as it was adaptable to Spanish requirements.

THE MAHARAJAH OF MUHMADABAD

The death of the Maharajah of Muhmadabad at the comparatively early age of 54 is a great loss to the public life of the United Provinces in particular and to the cause of Hindu-Muslim Unity in the country in general. A friend of Sir Harcourt Butler's he was Home Member of the U. P. Government; he was also one of the staunchest supporters of the Nehru Committee Report. The Maharajah was a nationalist to the core and the cause of progressive nationalism is the poorer for his death.

THE LATE SIR S. M. CHITNAVIS

The late Sir Shanker Rao Chitnavis was, after Sir G. M. Chitnavis, the most outstanding figure in the public life of the Central Provinces. He retired after 33 years of service from the position of a Commissioner of a Division. Appointed Minister by Sir Frank Sly, he was later elected President of the Legislative Council. Sir Shanker Rao was a distinguished Liberal and one of the most genuine members of the party.

CHARLIE CHAPLIN

Charlie Chaplin has startled music-hall artists by refusing an invitation to take part in the Royal Command Performance at the Palladium recently. Most music-hall artists accept this honour quickly, not only because it is an honour in itself but also because it helps them to get more engagements. Charlie Chaplin is sensible of the honour, but has refused because he has made it a principle never to appear on the stage since he became associated with the screen.

His attitude is understandable. He has been asked to take part in the Royal Command Performance because he is a world-renowned comedian. But he became a world-renowned comedian by means of the screen and not the stage, where he is never at his best.

M. BRIAND

M. Aristide Briand, who celebrated his 70th birthday recently, has served as a Minister in 25 Cabinets and has been Premier eleven times. Whenever there is a political crisis in France, M. Briand is always summoned to put things right. The political cards are shuffled fairly frequently in France, for M. Briand's Ministers cover less than that number of years. He was elected to the Chamber of Deputies 29 years ago, became Minister of Public Instruction four years after and three years later was Premier for the first time.

DOUGLAS FAIRBANKS ON GANDHIJI

Mr. Douglas Fairbanks, in the course of a conversation with the staff and students of the Victoria College and Jenkin's School at Cooch Behar, referred to the great work done by George Washington in America as providing comparison with that of Mr. Gandhi in India.



DR. P. RAMA RAU

Dr. P. Rama Rau of the Unique X-ray Institute, Madras, is proceeding to Europe for higher studies in Radiology. He is attending the 3rd International Congress of Radiology to be held in Paris this month.

CONGRESS AND THE R. T. C.

The Congress Working Committee which met at Bombay on the 10th June, passed the following Resolutions:—

"The Working Committee hopes that the efforts that are now being made to secure an honourable and satisfactory settlement of the communal problem will meet with success; but the Committee is of opinion that, even should these efforts unfortunately fail, in order to avoid any possibility of the Congress attitude being misunderstood in any shape or form, other conditions being favourable—Mr. Gandhi should represent the Congress at the Round Table Conference if thereto required, for the presentation of the Congress position.

"The Working Committee disapproves of the policy of Congress organisations issuing certificates to shops dealing in cloth except those dealing exclusively in Khaddar and advises those organisations which have already issued such certificates to withdraw them.

"The Working Committee has noted with regret that some Congress organisations have infringed the directions issued by it in regard to boycott of foreign cloth by permitting sale of the existing stocks of foreign cloth for certain periods. The Committee calls upon these organisations immediately to cancel all such arrangements as they are against the declared policy of the Congress, namely, complete prohibition of both sale in India of the existing stocks and importation of any further stocks. In the event of any infringement of the directions of the Committee in regard to the programme of boycott of foreign cloth, the President of the Congress is authorised to take disciplinary action against the Committee or individual as the case might be."

The Working Committee has fixed last year's figures for contributions by Provincial Congress Committee to the All-India Congress Committee.

REBIRTH OF INDIA

Discussing the problem which now confronts Britain in India, the *Manchester Guardian* warns her statesmen against ignoring the strength of the new awakening in this country:

"India, as Asia generally, is reborn. It is we who are old now and she who is young. That ancient civilisation which slept for so many centuries has awakened and will no longer meet us except as equal to equal. Those who consider India Mayo-wise, in terms of statistics, will think this the merest nonsense. Yet you cannot measure the strength of Indian nationalism by the number of Indians in whom it is a coherent emotion, nor even by the manner of its expression. Actually it is one of the greatest forces now at work in the world, and we must make terms with it while we may, before it is too late."

INDIA AND THE LEAGUE

India took her seat for the first time at the table of the Council of the League of Nations at Geneva, on May 21, when Sir Atul Chatterjee deposited India's instrument of ratification of the general Act of Arbitration, acting as the representative of a full Member State of the League, independently of Mr. Henderson, who deposited the instruments of ratification on behalf of Great Britain, Canada and New Zealand.

Sir Atul Chatterjee has since been appointed to the India Council.

THE PREMIER AND THE HOUSE OF LORDS

"The House of Lords has chosen a moment of national anxiety to pick a quarrel with the Commons," says Mr. Ramsay MacDonald, in a letter to Mr. Hardie, Labour candidate in the by-election at Rutherglen, adding, "If this country is to escape the turmoils through which others have gone owing to conflicts within of unworkable Constitutions, this menacing challenge of the Lords must be faced and the mass of electors assured that representative democracy is not a word but an effective power."

TWO INDIAN CENTURIES

Two Indian victories were recorded on May 21 in the English County matches. Duleep playing for Sussex against Surrey scored 162 while the



PRINCE DULEEP SINGH

Nawab of Pataudi for Oxford against Gloucesters compiled 169. Commenting on the splendid record of the two Indians, a correspondent writes:—

“Exhilarating display of powerful hitting given by Duleep and Bowley who added 250 in partnership in three hours for the third wicket including hundred in fours produced some of the brightest cricket in this bright cricket season,—Bowley who was faster than Duleep in the early stages batted in all for four hours and hit up his third century in successive matches and 44th of his career. His innings was characterised by a wide variety and included one five and eleven fours. He was out at 304 for three. Duleep batted without the slightest effort, making several off drives and hitting beautifully to the leg and cutting. He was at the wicket for 200 minutes and sent the ball to the rails thirteen times.

Another brilliant Indian century was made by Pataudi who played a faultless innings which included no less than 19 fours. He was even faster in scoring.”

M. C. C.'S VISIT TO INDIA

The M. C. C.'s proposed visit to India has taken a definite shape in the announcement that, in response to an invitation from the M. C. C., Northamptonshire have nominated Bakewell, who headed the Northants' batting average last year, and Matthews and Thomas (bowlers) for consideration for the tour of India and Ceylon.

It is further learnt that in response to an invitation from the Board of Control for Cricket in India, His Excellency Lord Willingdon has accepted the suggestion of playing for his team against the M. C. C. in the forthcoming visit of the M. C. C. to India during the next cold weather, provided the fixture did not clash with His Excellency's other engagements.

Provisional dates for the match have been fixed between January 15 and 17, 1932. The matches will take place in Delhi.

SPORTS STADIUM FOR DELHI

His Highness the Maharaja of Bhavnagar, shortly before the departure of Lord Irwin, offered five lakhs of rupees towards the construction of an All-India Stadium, at New Delhi, to be associated with the name of Lord Irwin, who accepted this generous offer. It is expected that the work will be put in hand shortly, and it is hoped it will be sufficiently far advanced to enable the Imperial Delhi Horse Show to be held there next year. The Hazari Maidan, suitable as it was for the Horse Show, has always presented a difficult problem to the Horse Show Committee, and it is satisfactory to feel that the Show will now have a permanent location. Plans are now in course of preparation and will include seating accommodation for several thousands and all the appurtenances necessary for various branches of sport.

DAVIS CUP

In the final between the North and South American Zones in the Davis Cup, the United States beat Argentina by three matches to nil.

MR. SASTRI ON EAST AFRICA

Before the Joint East African Parliamentary Commission in London, the Rt. Hon. V. S. Srinivasa Sastri, giving evidence on behalf of the Government of India, announced at the outset that the Government wished to vary its East African dispatch, to the effect that it now expressed disapproval of a closer union scheme without safeguards, and was also of opinion that the High Commissioner's Central Council should be advisory and not executive.

Furthermore, natives should be appointed to represent the native population, or otherwise should be represented by officials. If neither alternative was accepted, then Indians, by virtue of their special knowledge of the natives' wishes, should be appointed.

Mr. Sastri added that the question of overseas Indians in the Empire had not yet been settled to the satisfaction of India, who wished that the status of Indians in the Empire should not be inferior to that of any other community.

Mr. Sastri then dealt at length with the demand of the Indians in Kenya for a common roll. He complained that while the Indians were officially equal in theory, they were differentially treated in practice; and declared that the Indians in no way wished to damage the European community in Kenya. Any dangers apprehended from a common roll should be amply safeguarded.

THE MAKING OF SALT

Since the conclusion of the settlement between Lord Irwin and Mr. Gandhi, the Government of India have been engaged in settling the details of the arrangements and regulations in the various districts to give effect to Clause 20 of the Settlement, which related to the collection and manufacture of salt by local residents in villages immediately adjoining areas where salt could be collected or made. These details in all cases are now practically completed and the general manner in

which effect is to be given to the arrangement are stated as follows:

(1) Clause 20 is intended to benefit the poor classes. It will be open therefore to those villagers adjoining the salt areas to make or collect salt for domestic use and sale in their respective villages. (Note: Domestic use shall include use for manure, cattle or fish curing by individual fishermen).

(2) For this purpose villagers may make salt pans or beds.

(3) There should be no sale of salt for purposes of trade outside villages. It follows, therefore, that such salt can be carried only on foot and not in carts or such other conveyances.

(4) Wherever manufacture of salt under the foregoing clauses is permitted, salt pans will not be directed or otherwise interfered with by Government officers and regular watches will be withdrawn.

(5) The concession will be withdrawn from villages where it is found that it is abused. Wherever it is discovered that salt is manufactured or collected in quantities above the requirements of a particular village, abuse of the concession will be presumed.



SIR H. A. SAMS

who was knighted on King's birthday.

Diary of the Month

May 19. Marquis of Zetland addresses East India Association on Congress and the Safeguards.

May 20. Mr. Sastri, speaking at the Friends' Service Council, London, forecasts Gandhiji's visit to Lancashire.

May 21. Members of the Federal Structure Committee are advised that the Committee meets in London, on June 29.

May 22. Report of the Cawnpore Riots Enquiry Committee is signed.

May 23. The Maharajah of Muhmadabad is dead.

May 24. It is announced that Sir C. P. Ramaswami Aiyer will act as Law Member in the absence of Sir B. L. Mitter at Geneva.

May 25. Retrenchment Advisory Committee meets at Simla.

—The Indian Sandhurst Committee holds its first meeting at Simla in the Assembly Room.

May 26. Sixth Karnatak Conference meets at Belgaum, Seth Jamn Lal Bajaj presiding.

May 27. Mr. Subash Chandra Bose is given a rousing reception in Bombay.

May 28. H. E. The Viceroy receives Women's Deputation representing the All-India Women's Conference.

May 29. Gandhiji is reported to have written to the Viceroy that he would attend the Round Table Conference only to place Congress views and not to participate in the same.

May 30. Sir Chimanlal Setalvad deprecates this attitude in an interview.

May 31. In reply to Sir Chimanlal Setalvad's statement, Mr. Gandhi says he would fully participate in the ensuing R. T. C. discussions.

June 1. 1,500 refugees from Burma arrive in Madras and 400 in Calcutta.

June 2. Kenya Legislative Council opens to-day. Indian Members abstain from attending in obedience to Congress pledge.

June 3. King's birthday. Sir George Schuster becomes K. C. S. I.

June 4. Indian Sandhurst Committee appoints two Sub-Committees.

June 5. Mr. Sen Gupta accepts arbitration for Bengal Congress dispute.

June 6. Curfew order in Chittagong following discovery of explosives.

June 7. Cawnpore Enquiry Commission Report is published.

June 8. Severe earthquake shock in Britain and the Continent.

June 9. States Peoples' Conference meets in Bombay, Mr. Ramanand Chatterjee presiding.

June 10. Congress Working Committee decides that Gandhiji should attend the R. T. C.



SIR ATUL CHATTERJEE

June 11. Sir A. C. Chatterjee is appointed to the India Council.

June 12. Government of India issues *communiqué* re: the postponement of the R. T. C. Session to September.

—The Rt. Hon. Sastri gives evidence before Joint Parliamentary Committee on East Africa.

June 13. Government is threatened with a crisis over the Land Tax Bill.

June 14. Gandhiji in an interview says he was twice in the firing line during the Boer War.

June 15. H. H. the Mir of Khairpur is deprived of control of the affairs of his State.

June 16. Government is defeated on a snap division in the Commons on the Land Tax Bill.

June 17. Maharaja of Patiala releases his alternative scheme.

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

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

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

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

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

P. T. O.

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

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

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

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

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

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

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

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

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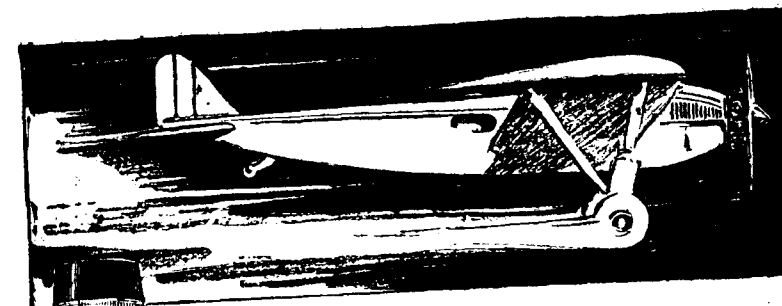
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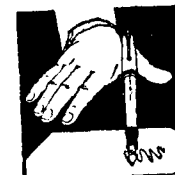
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PENINSULAR AND ORIENTAL SAILINGS—BOMBAY TO LONDON.

Steamers	Tons	Sailing About	Steamers	Tons	Sailing About
S. S. "Naldera"	16 088	20th June 1931	S. S. "Macedonia"	11 120	25th July 1931
"Mantua"	10 946	27th "	"Rawalpindi"	16 619	1st Aug. "
"Ranpura"	16 601	4th July "	"Ranchi"	16 650	8th "
"Kaisar-i-Hind"	11 518	11th "	"Mooltan" x	20 847	15th "
"Narkunda" x	16 572	18th "	"Malwa"	11 000	22nd "

x Through Steamers from Australia. * From China.

PENINSULAR AND ORIENTAL SAILINGS—CALCUTTA TO LONDON.

STEAMERS	TONS	SAILING ABOUT
S. S. "Jeypore" *	5,318	26th June 1931.
"Novara" *	7,000	10th July "

* Cargo Steamers.

BRITISH INDIA SAILINGS—CALCUTTA & MADRAS TO LONDON.

Steamers		Tons	Sailing About	
			From Calcutta	From Madras
S. S.	"Manora" *	7,929	20th June 1931	24th June 1931
"	"Morvada"	8,231	4th July "	8th July "
"	"Mulbera"	9,100	18th "	22nd "
"	"Malda"	9,066 *	1st Aug. "	5th Aug. "

* Carries one class passengers only.

BRITISH INDIA COASTAL SAILINGS.

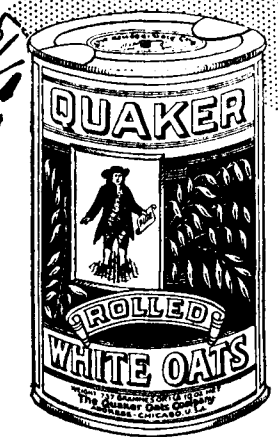
From Calcutta to:—RANGOON DIRECT—Sundays, Tuesdays and Fridays.
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COROMANDEL, CEYLON AND MALABAR PORTS TO BOMBAY—As inducement offers.
STRAITS, CHINA AND JAPAN—Fortnightly.
FREMANTLE, ADELAIDE, MELBOURNE AND SYDNEY—Monthly with additional sailings as required.
MAURITIUS via COLOMBO—About every four weeks as inducement offers.
From Madras to:—RANGOON—Every Friday at 10 a. m.
STRAITS SETTLEMENTS—Every alternate Wednesday at 5 p. m.
From Bombay to:—KARACHI—Direct on Wednesdays and Fridays with English Mails.
Basra via Karachi and Persian Gulf Ports—Subsidiary Mail steamers leave on Wednesday via Karachi and Persian Gulf Ports and the Fast Mail on Fridays, the latter calling at Karachi, Bushire and Mahomerah only.
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East and South Africa—Fortnightly, calling at Seychelles—Monthly.
From Karachi to—BOMBAY—Direct every Thursday with English Mails.
Basra via Bushire and Mahomerah—Only on Sundays at noon; via Persian Gulf Ports on Sundays or Mondays.
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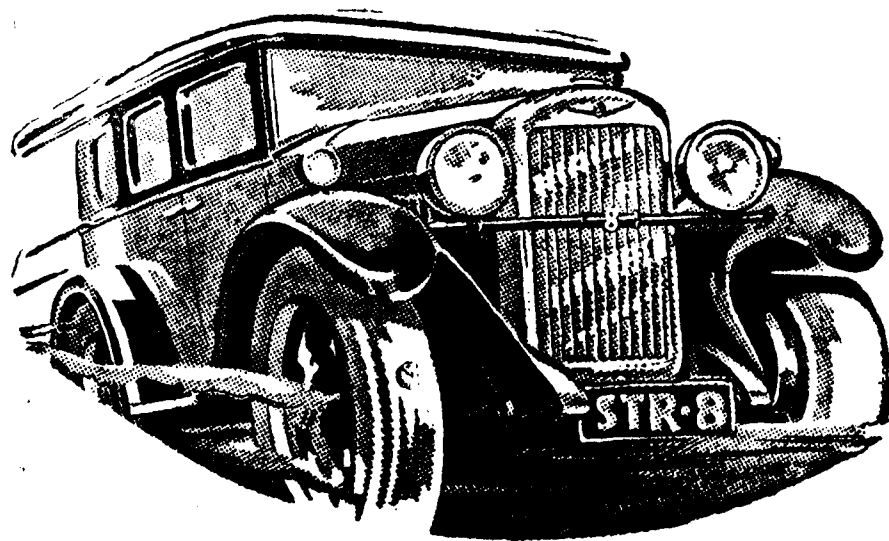
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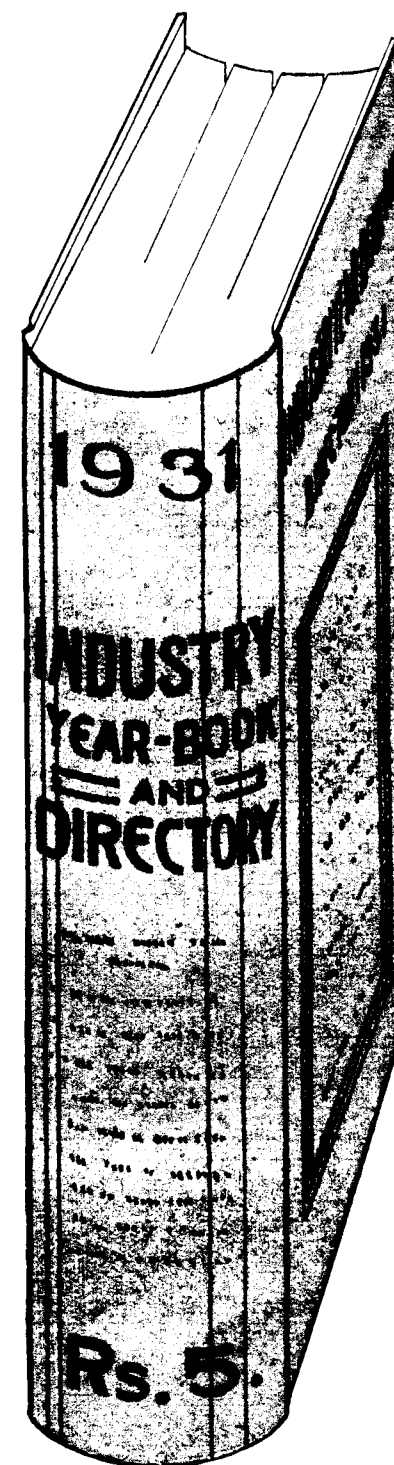
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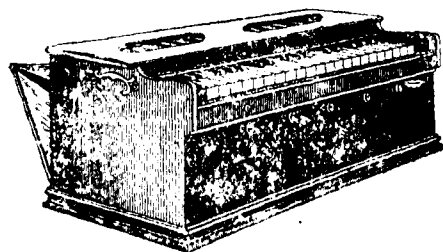
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Vizagapatam Town		Hubli	8 13 0
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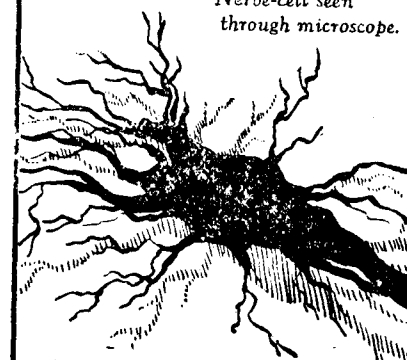
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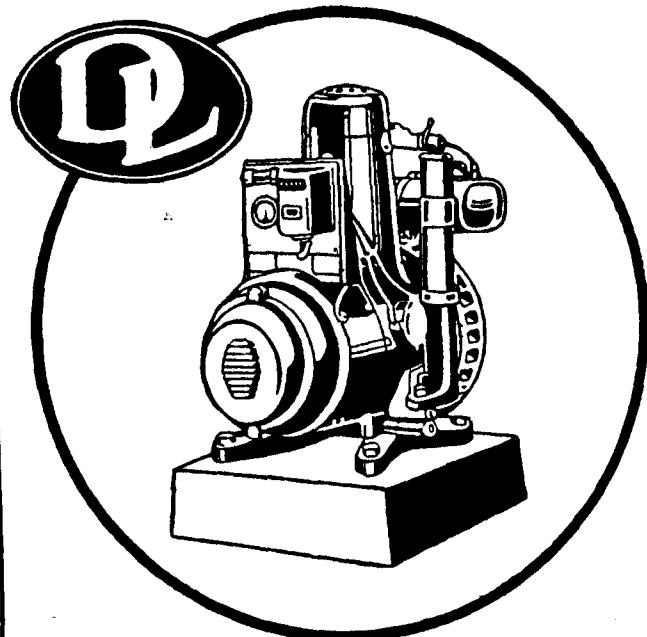
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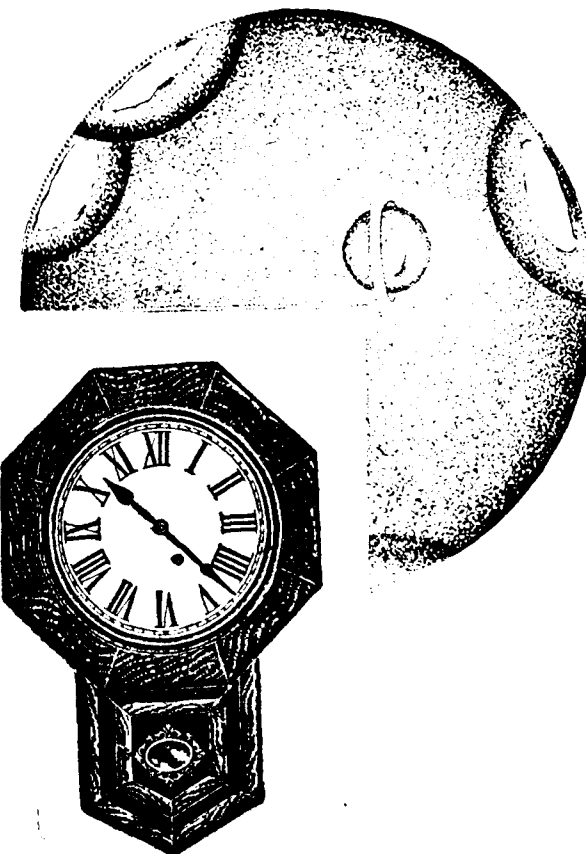
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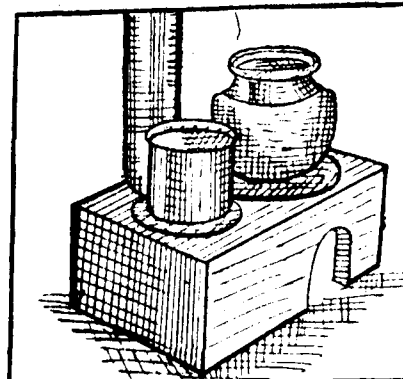
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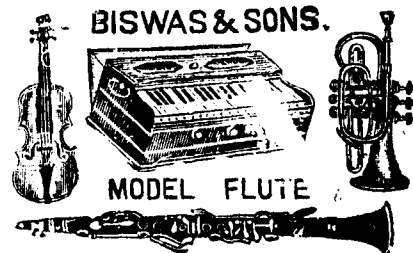
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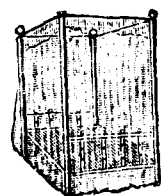
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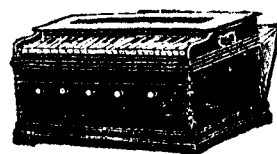
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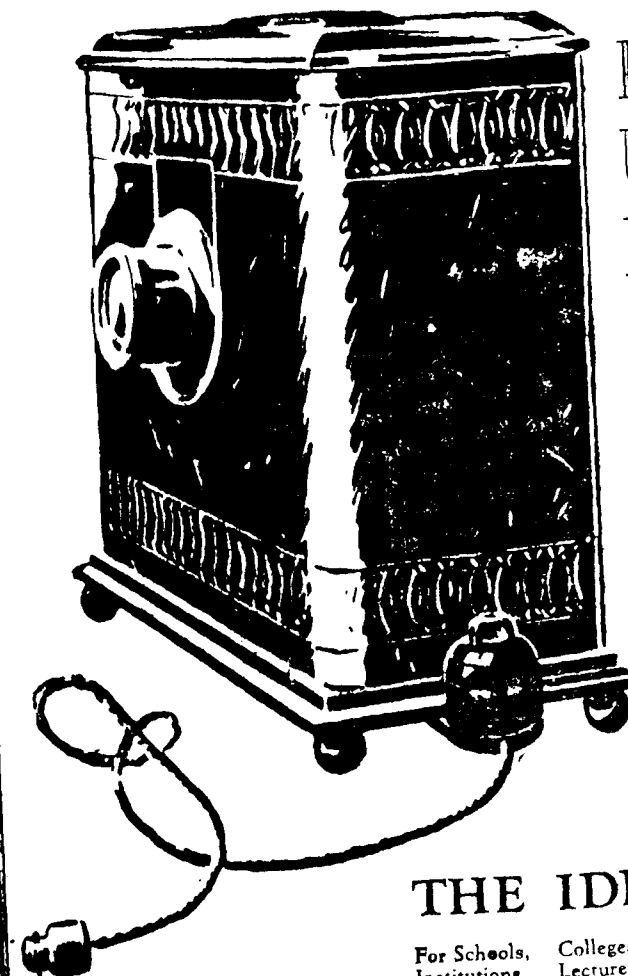
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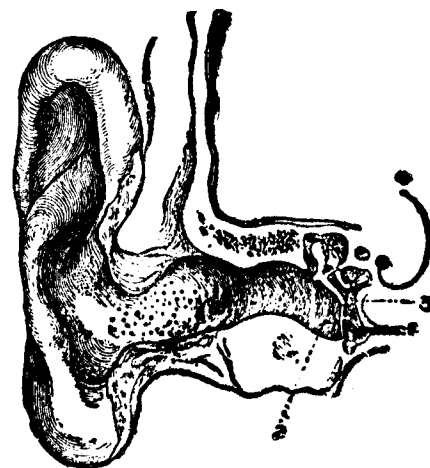
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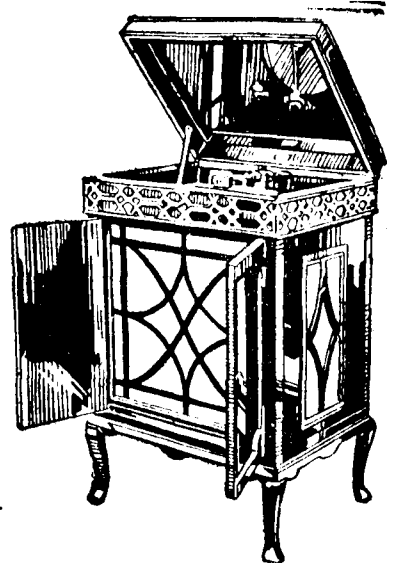
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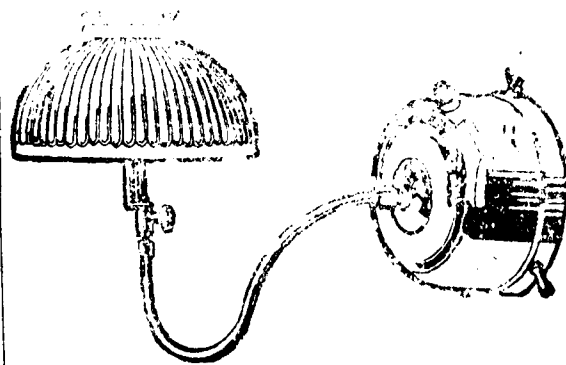
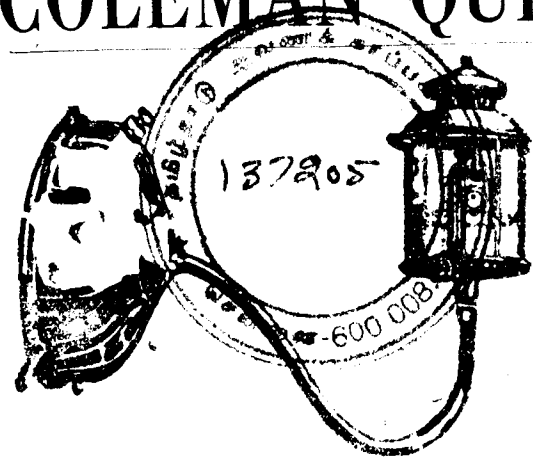
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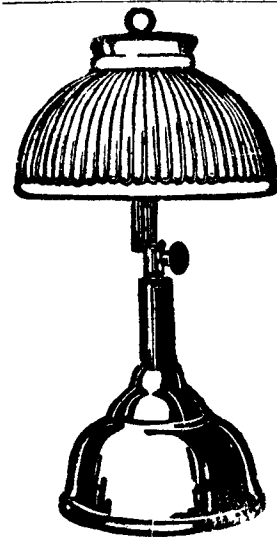
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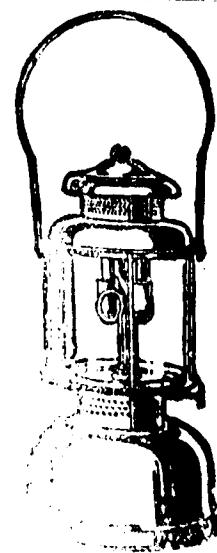
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