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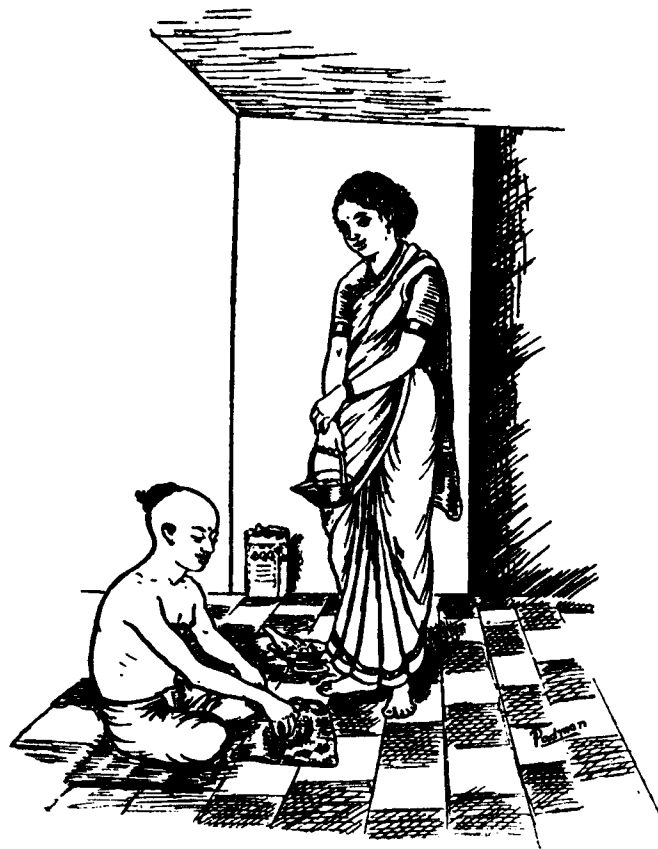
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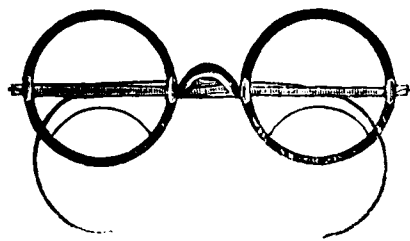
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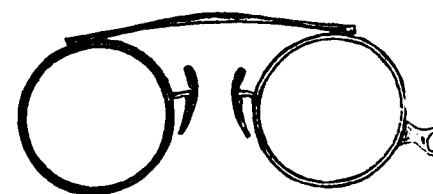
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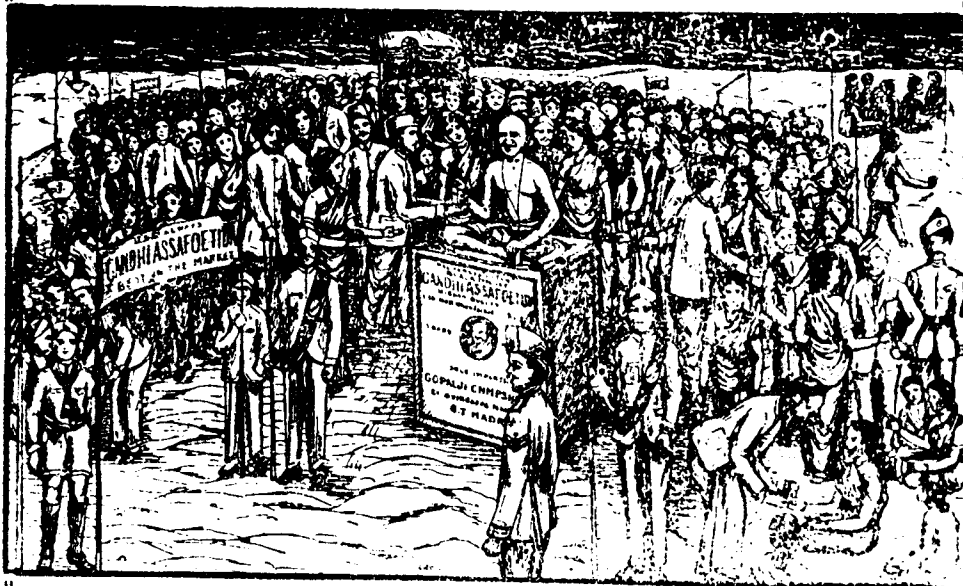
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THE LATE PANDIT MOTILAL NEHRU

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THE LATE PANDIT MOTILAL

BY N. RAGUNATHAN, M.A., B. L.,

HONOURS that a Roman Emperor might have envied have been paid to the memory of Pandit Motilal Nehru, but far greater than any honour that has been the lot of an Emperor is the sense of an aching void that his loss has left in the heart of a great nation. India has mourned the death of many worthy sons in the past, but never has she felt so forlorn. There was about him a certain solidity, a rock-like firmness which was infinitely assuring. No man cared so little to cultivate those arts which gains the popular ear; in this respect he was the very antithesis of the professional politician. He was the grand *seigneur* to his finger tips and not the less so when he had exchanged the purple and fine linen of his earlier years for the coarse khadder of the political sannyasin. You could no more have dreamt of taking liberties with him than a devout Catholic would with the sovereign pontiff at Rome. But he had in a supreme measure the art of putting men, whatever their degree, at their ease. An unaffected kindness of soul, an old-world courtesy,

which was the fine fruit of the Moghul tradition, and an eclectic culture, which admirably balanced the claims of humanism and spiritual adventure, were wedded in him to an intellect sharp and glancing, like a Damascus blade and a wit and skill in repartee quicker than lightning. This rare combination of qualities gained him his unique intellectual ascendancy over his countrymen, but the secret of the respectful affection that he inspired in the masses was at once subtler and simpler. It was his self-respect. There was not the slightest trace of narrowness or inverted snobbery about it. It was the national sheen on a liberated spirit, and it kindled the self-respect of others as spontaneously as the scientist's burning glass. It was eminently in the fitness of things that he should have been again and again the nation's spokesman in voicing the national demand, for no one in his own person could have so adequately symbolised the self-respect of a nation determined to be free.

Motilal was a man who had drunk life to the lees. Of him it might be said, with a slight adaptation of Pater's famous lines about *Mono Lisa*, "His is the head upon which all the ends of the world are come, and the eye-lids are a little weary." He was singularly free from illusions—but then his heart preserved a virginal youth to the very last. It was lit up by a great love; young Jawaharlal was the life of his life, but who can say that the father's affection, great as it was, was not merged and lost in the patriot's pride in the flower of his country's youth going to its sacrifice as to a bridal? When the cynical West was talking with its tongue in its cheek of making the world fit for heroes to live in, Gandhiji was kneading heroes out of common clay so that India may live. Could so generous a heart as Motilal's look on unmoved? So we find him, at an age when it is notoriously difficult to shed the habits of a life-time, starting a new life with all the ardour of a neophyte. He was never the man to do things by halves; is it any wonder that his renunciation should have been so complete? From Ananda Bhavan to the sacred sands of the Triveni, from the Tribunate in the Assembly

to the cell in the Naini gaol, from the triumphs of the law-courts to the crowning at Amritsar as first citizen of India, from the darling of Society to the warrior proclaiming with the certitude that comes with Death "Swaraj is won"—Motilal's life is a brilliant study in contrasts, which the historians with a dramatist's eye will find the most fascinating in India's golden book.

It is yet too early to assess the precise significance of the part played by Panditji in the nation's affairs during the past ten years. But this much may be said without fear of contradiction, that if the great mass awakening in India, which is the most momentous event of these years in world-history, is almost wholly the work of one man, Gandhiji, the task, hardly less great, of consolidating the vast energies thus liberated and harnessing them to the cause of national freedom, which by the fortune of events devolved on Pandit Motilal, was fulfilled by him in a manner that won the admiration of friend and foe alike. It is to his iron will and superb gifts of diplomacy that the country owes the splendid political organisation that the Congress alone, among the various political parties, possesses to-day and the unrivalled prestige it enjoys. And the Nehru Report is an abiding monument to his constructive statesmanship even as the historic Slocombe interview is a striking testimony to his safe far-sightedness. The tyranny of shibboleths had as little power over him as the fashionable laodicianism which passes by a more honourable name among our orthodox politicians. He had the vision to see great things and the will to fashion them out of the most intractable material and the wisdom which knows how to wait and when to strike, which is the most difficult of all to acquire. If India found the Moses of the new dispensation in Mahatmajī, in Motilal She found her King David. In his death She has truly lost a pearl of great price.

THE FUTURE OF THE TALKIES

BY K. S. VENKATARAMANI

THE age-long neurosis of books is no more. The swift advance of science in all spheres is working many miracles in the sources of delight and instruction for the young and the old. Schools will hereafter be no more the prison-house for the young. They will become the play ground of talents, where the best in each will be evoked with the minimum of effort and the maximum of results. Instruction will follow like honey-drops from flower-cups. There will be no more any pathetic straining of eyes by poor and ill-clad genius over pale lamp-light. Pebbles will cease to adorn the eyes. The vigorous exercise of the cane will become as extinct as the Dodo. Sensitive and talented young boys will no more play truant to school hours. Culture will blossom with adolescence as gently as the flower from the bud. Such is the excited prophecy of the prophets of the talkie and the movie world.

There is a broad sub-stratum of truth in this prophecy of the pioneers. The movies and the talkies are exercising all over the world a profound influence on vast masses of men who were hitherto mere inert mass of slaving matter. The screen is deeply changing the mind and habits of the average man. The age-long ruts of instruction are slowly being cut anew into a broad channel on the higher slopes of leisure and entertainment.

But the talkies and the movies, to realise themselves to the full must be lifted to a higher plane of work and endeavour. They must step into the shoes of art, and begin to play the real drama of life. We must invest the screen with a true place and purpose in the wide scheme of things, and enfranchise it, without at the same time depriving it of the genuine elements of play and pleasure that now surround it.

At present the main fascination of the screen is that it shows us strange places and new peoples, and gives us in a

large measure the sense of travel. It is geographical instruction that you receive now as the first benefit, and the other things you happen to learn are merely incidental. If the aim could be deepened to serve the ends of true education, the screen has a magnificent future as the instructor of the young. Painful and laborious reading and teaching of books will be replaced by motion-pictures in the classroom in the star-lit and breezy hours of the evening.

The classics of the race should be re-rendered from the books with as much of art into talkies designed to serve the purpose of the class-room. The psychology of the young and growing mind is more susceptible to instruction conveyed through pictures with appropriate dialogue. The impression is naturally more vivid. The memory is less fatigued. The mind is more cheerful because it is surrounded with all the elements of play. The imagination is stirred to great respectivity and creative endeavour.

However, for the talkies to come into their own, they should feel every beat of the pulse of the great drama of life; its infinite and ever-changing variety, its pathos and tragedy, its unceasing quest and ever-receding ideal, its tremendous sacrifice and poor gains all around, its mirth and laughter in the midst of tears, its compassion and cruelty, and the essential oneness of ideals and their duality in action. Akin to the drama, the art of the talkies must reflect life in all its phases in its rolling motion of pictures. It must have its roots, not in phantasy, but in the soil of realism, gently watered by the hidden springs of idealism.

A great new art is in the making for the pride and enrichment of man and the liberation of the young. Only the great masters of the art have not yet arrived. In the fulness of time the conquest of the talkie will be rich and complete. For man it will be a great day, and for children it will be a great carnival of pleasure. But we must all strenuously work with insight and vision to hasten that great day.

OSCAR WILDE

BY P. NARAYANA KURUP. M.A., B.L.



WO things in Oscar Wilde are interesting, namely his vices and his style of utterance.

Wilde's life is not available in detail. Much that is talked of Wilde today is from heresay, and all that is very attractive too. But one is struck as much with his genius as with his much-talked-of degraded moral life. It is a pity that Wilde was a miserable man. But who could have helped him when God made him such and He thought it best even so?

Wilde's contribution to literature was splendid in spite of his miseries. Many miserable men of his stamp have indeed made world's thought richer; and from this stand point I am prepared to forgive him all his faults.

I do not think that many know that there is a link between Wilde and India. It is not his love of Oriental splendour. Wilde was a friend of Mano Mohan Ghose. It is praise enough for Mano Mohan's genius that Wilde reviewed his (Mano Mohan's) poems with high tribute, Wilde who often asserted that no modern literary work of any worth had been produced in the English language by an English writer.

I have often wished for a chat with Wilde, just to enjoy his brain-play in conversation. I would tell him of our own beautiful things, and ugly things too which on account of antiquity have become beautiful. We would together visit the South Indian temples without consulting the much-advertised Jagadisa Iyer's book. I am sure Wilde would take notes for essays on South Indian customs; with plans and particulars for two separate articles on the Aiyangar Namam and Andhra pickles. I imagine that he and I would together collect the best available bronze Natarajas with a better understanding of the real signi-

ficance and aesthetic values of the divine dance than Mr. S. V. Ramamurthi can boast of.

Now at least I had hoped that Wilde would agree that he could have avoided that course of conduct which led to his fall in 1895. But there he comes and says that morality is a myth; that truth transcends morality; that pleasure transcends truth; that the divine Auditor returns a hedonistic balance-sheet; that in the great Universe everything has its necessary place, lying and immorality not excepted.

All this is just like Wilde. He knew the futility of the world, experimented with untruth and immorality, and concluded that where everything was bad, it was good to know the worst—a conclusion which it took F. H. Bradley to argue chapters from primary qualities to ultimate doubts to arrive at.

All this philosophy is put time and again in the mouths of his Gilberts, Earnests and Lord Goring.

Wilde practically lived a "modern man's confession", while old Paul de Musset could write it only.

Had Wilde possessed a little of that false piety with which many that passed for the good and great covered their sins, history would have had a different story to tell of Oscar Wilde; and that a splendid story.

But great artist as he was in taste and genius, the performance of his life was not a piece of art, not a thing of beauty nor a joy for ever, nay for a minute. Forget him, his madness, his miseries, his lies, his immoralities, and the rest. What remains? A good deal. Those splendid plays, sparkling essays, ballads and other verses, epigrams that are Shakespearean in tone and meaning, and a host of other varieties of utterance that make style of the rarest type in literature, all these remain; and will remain so long as the English language houses its best literary output.

Wilde's influence on modern writers is marked. It is but truth to say that even the great Shaw owes much to Wilde. There is no comparison between the two. For Wilde's was a higher type of genius. Shaw the play-wright, Shaw the paradoxist, Shaw the essayist, humorist, the Socialist, Shaw of the various other things, all combined together do not make up Wilde's sum of genius.

Shaw's paradoxes are his weak points, whereas Wilde's constitute his strength. Shaw's philosophy is his rescue; but Wilde's philosophy was his peril: yet that peril was seen by Wilde with an artist's eye; he saw it even as he saw the "Laocoon". Hence the peril was a success. It made Wilde the artist.

In an earlier age, Congreve and Wicherley said vulgar things to England, and Voltaire said unwholesome things to France; yet they were applauded. But in the eighties of the 19th century, Wilde who suggested beautiful things was hooted, Wilde who wrote sense was hated, Wilde who preached decorations was disfigured by pen and tongue. No wonder that he said that 19th century realism was Caliban seeing his own face in a glass. The world has not yet come to the stage where it can endorse Wilde's theory, that the fact that one is poisoner should be nothing against his prose. We do not love the cobra though it wears the loveliest gem in the world. But the reptile, if reptile at all, is dead, and the gem is for the world. Let us take it.

I love to witness a students' debate on Wilde and Shaw, their respective merits and demerits marshalled for argument. If it is vote, Wilde, I am sure, would win. But if it is judgment, with Shaw as judge, Bernard Shaw should win. All glory to Oscar Wilde!

RIGHTS OF WOMEN

BY T. P. GOPALAKRISHNAN, M. L.



THE report of the Mysore Committee on the rights of women under the Hindu Law contains recommendations some of which are far-reaching but beneficent amendments to the existing law. The Committee was called upon "to consider in what particulars the law as at present administered operates harshly, unequally or anomalously, or fails to meet sufficiently the needs of the time".

If Mysore felt the necessity for such changes, does not British India also require similar alterations in the law? The people of the Indian States as well as the people of British India form one nationality, and have more or less similar social habits and requirements. There is the same feeling even here in British India that the existing law is not in keeping with the present day requirements of the Hindu Society. The Hindu Woman of the present day is not as her grandmother was willing to be cooped up in the house; she claims an equality of status with man in every sphere of life, as a teacher, as a lawyer, or as a politician. She finds a place in the Round Table Conference, and more willingly goes to the prison as a non-violent fighter in the country's cause. In the words of the Mysore Committee:

A new consciousness is dawning on the women of this country as regards their status and the role they have to perform in life under the appealing ideal of service to their sex and society in the various phases of national activity. Indian women are seeking equal opportunities with men and the latter are generally sympathetic to the efforts made to raise their status.

Roscoe Pound, a celebrated jurist of modern times, well said "Continual changes in the social life demand continual new adjustments to the pressure of other social interests as well as to new modes of endangering society". To the same effect has Sir Henry Maine observed that "Law is stable and society is changing and flexible; and the

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greater or less happiness of a people depends upon the degree of promptitude with which the law is adjusted to suit the social needs and requirements. No rule of law however wise and beneficent it may have been when it was first promulgated, can be a permanent guide for all time. Madison is said to have written to Jefferson in 1789 that the earth belonged in usufruct to the living"; that in consequence every Constitution and every law naturally expired at the end of nineteen years and that if enforced, longer it was imposed by force and not by right. Though one may not go so far as to fix such periods of limitation, it may be safely stated that a law is good only if it is conducive to a particular state of society at a particular time. It is because that so far as Hindu Law is concerned there has not been any prompt and adequate machinery by the instrumentality of which the law of the commentators could be adapted to the pressure of infinite and variable human desires as they prevail today, that there is so much of disharmony in the Hindu society. The position of women under the ancient law is mainly due to the tendency of our ancient law-givers to include law under religion and identify religion with law. Heritage and wealth, according to them, were mainly for religious purposes and secondarily for purposes of enjoyment. On account of the assumed incapacity of the women to offer religious ceremonies, she was placed in a subordinate position in regard to proprietary rights over property. Today the idea of wealth being intended for religious purposes only has completely lost its force and there is absolutely no justification to keep rules in force when the reason underlying them has disappeared. But yet look at the position of women today. Our courts deny a right of inheritance to our women save those that are given under what are called as Express texts. Her power of disposal over property is limited, and in many respects she is made to depend upon the whims and fancies of her male relations.

Without examining the recommendations of the Committee in detail, we may yet notice some outstanding ones. They have improved the position of the daughter by

giving her a place in the order of inheritance along with her brothers. So also the sister. But her place is not similar to that assigned to her in the recent British Indian Act II of 1929. The injustice of denying the stepmother a heirship has been removed; the Committee have however, given her a very subordinate place after the sister's daughter. A place for the widows of the predeceased sons has been properly provided. The Committee make adequate changes in the Joint family law, which, as it at present works, operates undue hardship upon women. It may have been indeed very satisfactory if the Mitakshara Joint family is reduced to the same level as the Dayabaga Joint family, but thinking that such attempts would be beyond the scope of their reference the Committee have rest content with suggesting changes in the Law as to gains of science, as has been recently done by the British Indian Legislature. Further, some of the female members of the family, just as the mother, daughter, etc., are given a right to claim a share at partition—a right which, according to our ancient law, they possessed, but somehow or other they have subsequently lost. The share given to these members may probably be small in the opinion of some, but that is a minor matter.

The Committee deserve our special regard in that in one important branch they have done all that they could to minimise the existing hardship to women. Many there may be at the present day who would be willing to have the entire system of adoption abolished; but the Committee dared not adopt such a course and provoke criticisms like, interference with religion and things of that sort. They have however, taken care to safeguard the rights of the adoptive mother in the best possible manner. In addition to leaving for herself a share in the property or sufficient maintenance provisions, any ante adoption agreement also entered into by her with the natural father of the adopted boy has been declared to be valid. He who runs may see that similar rules in British India will put a stop to a large portion of the litigation. Another recommendation in this branch of the law is that a widow must be presumed

to have authority to adopt in the absence of express prohibition by the husband. The banality of the Spaindas' consent has thereby been removed.

Besides these, the Mysore Bill removes all restrictions as to the modes of enjoyment of Stridana property by a woman; son has been made to share with the daughter in the Stridana property of the mother; and the stridana heirs, male or female are given an absolute estate in the inherited property. The powers of a widow over her widow's estate have also been increased to suit the present day requirements.

It may perhaps be stated that, left to the ordinary modes of development, viz usages and interpretation of text-book writers, the desired effect might have been achieved. But that was not allowed to be under the existing conditions. The only mode of development available is by Judicial decisions and legislation. As the committee observes:

There is no denying the fact that there has been a marked arrest in the development of Hindu law after the institution of the British courts of justice—a degree of rigidity was given to it which it never before possessed: the courts accept as living law all that is found in the ancient law-books, although much may have been abandoned in practice and is otherwise inapplicable.

The legislature is the only satisfactory instrument of legal reform available to us. All along our Legislature has been very chary in introducing changes in the Hindu law, though in several branches there have been piecemeal legislation. The Mysore Committee has examined all the grounds against the policy of interference by the Legislatures of the country and their conclusions will hold good even for us in British India.

It is no doubt true that in British India there is less scope for the introduction of a uniform legislation to satisfy the several Provinces and Schools of Hindu law as they exist today. But there will be a highest common factor of agreement in all India and that may be codified for the time being.

It would therefore be highly satisfactory that reforms similar to those as recommended by the Mysore Committee are introduced in India also.

PREPARATION FOR DEMOCRACY

BY S. MUKUNDA RAO, M.A., L.T.



It can now be confidently expected that the *demos* will have a great, if not the sole voice in the Government of the country. All these years, when people were fully absorbed in storming the citadel of the bureaucracy, it was neither possible nor politic to discuss the short-comings of democratic rule. Now at least we should foresee difficulties and make adequate preparation to overcome them. We can burden these pages by quoting eminent political thinkers from Aristotle to Bryce and Laski. But it is enough to mention that even such a great radical as Bertrand Russell is of opinion that Democracy will be a success only in a literate and homogeneous country.

Literate and homogeneous! Exactly in these are we far below the level. The first essential preparation, therefore, is to fight out this illiteracy. During the past ten years, in spite of increased expenditure on education, no comprehensive and bold plan has been put into force to combat this national stigma. It behoves all well-wishers of democratic rule to see that well-planned schemes are executed to enforce compulsion in primary education in all populous villages. Without compulsion it is a mere waste of public money to open schools. The Hartog Report bears ample testimony to the waste of effort and money involved in opening schools without seeing that the pupils remain in the school for at least five years. Side by side with this a nation-wide campaign must be conducted for the establishment of rural libraries and adult schools. Pious resolutions and niggardly grants by the Secretariat are not sufficient; intense campaigning by Ministers and high-placed officials is urgently needed.

There is great need in our country for political parties with definite programmes. It is customary for candidates to promise in general terms that they would serve the constituency and try to bring Swaraj nearer. It would no

longer do. In a Legislature composed of members who are not wedded to a particular principle or programme, the Ministry cannot confidently rely upon the support of the House for any Bill they might introduce. As a result, instead of giving a clear lead to the House, the Ministry is tempted to leave the whole matter to the chance vote of the House. This danger is not imaginary; twice in the course of past ten years two different Ministries in Madras bungled in the matter of the Andhra University. Such unfortunate incidents would not have occurred if the Legislature contained parties who had already made public their views on a vital matter like this. Moreover, in a country where society is cut up into sections and subsections, the only means to cut across these differences and to bring persons of various denominations together is to formulate programmes which affect people of all castes and creeds.

There are many problems yet to be solved on the solution of which the welfare of millions of citizens depend. The system of land revenue, which knows neither exempted minimum nor graduation, is one; Prohibition is another; taxing agricultural incomes is a third. There are many more which can be added on, and it is along these lines that political parties can be built and continued.

Germane to these questions is the status of Indian Newspapers. Fortunately for us the Press in this country is not tied to the wheels of any party or syndicate. In such circumstances, there is less room for the suppression of truth or garbling of news. To enable the Press to do its duty more effectively it is necessary to remove all unnecessary restrictions that hamper it and to encourage it by our thoughts and subscriptions. When these things are properly carried out we can reasonably expect that Democracy in the country will be an unqualified success.

THE STUDY OF FICTION *

BY P. R. KRISHNASWAMI, M.A.



WHEN I agreed to deliver a lecture under the auspices of your Union, I wanted to choose a subject which should seem suitable to me as a teacher of English. As you are all students of the Sixth Form and likely to join the College next year, I thought I might infect you with an enthusiasm for English literature. I might have spoken to you about the cultural value of a literary training and pointed to the essentially humanistic nature of literature. But as literature in its entirety is too vast a subject, I wished to restrict myself to one department of it and I chose fiction for two reasons. First, I have a personal partiality for it, because I have had to pursue certain investigations in that province which have yielded me very gratifying results. Secondly, fiction seems to need specially something like a defence. It is either too popular or relegated in the other extreme to an inferior place. The fact that fiction is most popular in circulating libraries seems to be taken to imply some sort of inferiority in it suggesting that most readers do not rise above the level of the object of gratifying an idle taste. The dignity of fiction suffers by the most unworthy rabble being admitted into it. On the other hand, the Universities have cast a slur on fiction by giving it a position of inferiority in the curricula of studies. It is usually included in that undefined and usually profitless branch of "non-detailed study". This is not surprising because literary criticism itself has not yet developed to be able to cope fully with the features and tendencies of fiction. Quite recently there has been a crop of books trying to analyse the qualities of fiction and each author has had a different view to offer. The number of books of fiction is bewildering and each work is so voluminous that few critics can have the patience or ability to make conclusions which are comprehensive. One is reminded of the story of the

* Summary of a Lecture delivered under the auspices of the Hindu High School Literary Union.

six blind men of Hindusthan who judged an elephant, and each could grasp only one feature of the huge animal. It is much easier to write a critique on a drama or a poem or an essay than on a novel. Think for instance, of the material and sources on which a drama, poem or essay is based. This can be determined with comparative definiteness and ease which cannot be, in dealing with a novel.

The tradition of unjustly regarding fiction as an inferior branch of literature has been attacked by novelists themselves. Jane Austen has ridiculed this contempt in her "Northanger Abbey." Thackeray has described in the first of his Roundabout Papers how a man's retaining a taste for novels all through his life is like one having perpetual youth.

To appreciate the full value of fiction, we may look at its evolution as a form of literature in modern times. In the Elizabethan age the drama was the supreme form of literature. In the seventeenth century we had the fashion of epic poetry which went to such an extreme that Pope wrote an essay giving a Recipe for writing epic poetry. In the eighteenth century Addison and Steele set the model of the essay which an endless series of writers imitated afterwards in the century. It is a familiar story that in the essays describing Sir Roger de Coverley and other members of the *Spectator* Club, we have the beginnings of the novel, we have the sketches of characters which wait to be incorporated into a plot and story. It is in the nineteenth century that the novel becomes the most prominent form of literature. The restrictions which worried a writer in a drama were removed in resorting to the novel. What an essay could not convey was remedied in the novel. Sir Walter Scott is called the father of the nineteenth century novel, because in various ways he led the way to his successors. If Scott meant to devote each novel to depicting the events and social manners of some period of British or Scotch life, later novelists like Thackeray for instance, have essayed similar tasks. If Scott meant to hold the mirror up to life and fill his novels with realism, others

have done the same. If he meant to write historical novels, mixing up with them a certain degree of realism, others have done it too.

If we analyse the novel for the essential elements which go to its making, first we think of the interest of characters. The novelist is a 'poet' in the sense of 'maker,' and we cannot sufficiently praise the genius of those who have enriched the world with living and immortal characters. There are novelists and dramatists who previously plan characters and their acts so completely that there is no surprise to readers, and the characters seem mechanical. With the great novelists, characters live and grow as if independent of the authors themselves. The faculty of creating characters is like the dream faculty by which all of us know of persons who appear in our dreams and carry on long conversations. While staying as a guest, Thackeray was once asked by his hostess if he had slept soundly the previous night, and he replied, "How could I, Colonel Newcome is making such a fool of himself—" It is not for no reason that we believe that Thackeray's characters have three dimensions.

Think again of the interest of back-ground in the great novels. The novelist has to create a whole world for himself, towns, streets, parks, hills, rivers and the different kinds of inhabitants of a city for instance. About the novels of Dickens and Thackeray whole books have had to be written to describe fully the topography implied in them. To an English reader a source of the keenest gratification lies in the completeness and accuracy of local descriptions contained in English novels. We in South India have hardly caught this feature of a novel in the vernacular productions.

The power of the novelist in creating and developing a plot in which he combines a series of fruitful incidents is another faculty calling forth our profound admiration.

I must also remark that a certain degree of pure intellectual satisfaction is a feature of all estimable novels. It

was Meredith who gave a decided turn to fiction by providing abundantly this intellectual gratification. After him, reading a novel need not mean any more an idle perusal of a book while travelling in a train. In the work of the great novelists of whom Balzac serves as a good illustration, we often find a special understanding of some department of human activity, as painting, music and war.

Every great novel has to offer some special view of life, it has to teach a philosophy. Earlier than this, the novelist has to exercise his wisdom in reviewing every aspect of social life. He has indeed to be omniscient. Though the novels of H. G. Wells have often failed to reach a high degree of artistic excellence, the manner of his omniscient outlook and of his analysis of every feature of social life as in "Joan and Peter" is amazing.

With all these excellences, the reading of good fiction imposes no severe strain, it is always a source of keen pleasure. In commending this species of literature, let me liken it to a vast form of architecture comprising in itself many chambers of varied beauty, while other forms of literary expression are but small and limited edifices of art.

My Religion.

What is the law of nature? Is it to know that my security and that of my family, all my amusements and pleasures, are purchased at the expense of misery, deprivation, and suffering to thousands of human beings—by the terror of the gallows; by the misfortune of thousands stifling within prison walls; by the fears inspired by millions of soldiers and guardians of civilisation, torn from their homes and besotted by discipline, to protect our pleasures with loaded revolvers against the possible interference of the famishing? Is it to purchase every fragment of bread that I put in my mouth the mouths of my children by the numberless privations that are necessary to procure my abundance? Or is it to be certain that my piece of bread only belongs to me when I know that everybody else has a share, and that no one starves while I eat? —*Tolstoy.*

MEN I HAVE KNOWN

II

Sir Ponnambalam Ramanathan

BY N. S. SRINIVASA AIYAR, Advocate.

[The next to be dealt with in this series will be Mr. T. Prakasam.]

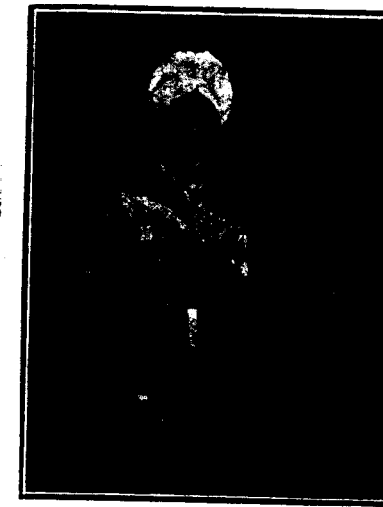


“**HERE** only man is vile,” sang Bishop Heber of Ceylon. This grim verdict of an ecclesiastical bigot has in the eyes of Westerners placed our Southern neighbours, in an unenviable light. We in India, are also guilty of a far less excusable attitude. While the Ramayana serves as a perpetual reminder of Ceylon's distant past, its present-day problems scarcely concern us. While the incidents of Martial Law in the Punjab convulsed India in 1919, similar outrages which occurred in 1915 in Ceylon received little attention. A momentary interest is roused when some question relating to Indian Labour in Ceylon arises, or when the rights of Indian settlers are sought to be jeopardised by franchise restrictions. Beyond this, we are apt to be oblivious of the vital issues concerning a colony divided only by a few miles of sea from India. Yet, Ceylon is, in a sense, a daughter of India. Her problems, though cast on a smaller canvas, are of a cognate type, while ties of civilisation, race, and culture provide further common bonds. Some Ceylon names are, however, familiar to us; and the most conspicuous among them is that of Sir Ponnambalam Ramanathan, who was gathered to his fathers a few months back and whose death was mourned as widely in Ceylon as that of Pundit Motilal has been in India.

As Dr. Johnson said of Burke no one who had met Mr. Ramanathan for the first time could fail to have been struck by his vivid personality. My first recollection of him goes back to 1906, when as a little boy I saw him at Chidambaram; he was then on a pilgrimage in India. Twelve years later he had to pass through my place in

Tanjore, on his way to Vedaraniyam, and for a week we were thrown in together. In 1923, a heavy appeal in the High Court, in which I had a junior brief brought him to Madras, and for nearly two months we had to work together, first at the case, and later at the weary details of a compromise, which, ultimately, brought the prolonged disputes between the parties, relating to a public trust, to a termination. On his suggestion, I visited Ceylon during the summer vacation, and the last time I saw him was in 1925, at Madras.

Mr. Ramanathan was, what we would call in India, a moderate politician. But though he was puzzled by latter-day political developments, and had a genuine aversion for unconstitutional methods of work, more than any one else, he was the maker of modern Ceylon. For nearly fifty years he was a member of the Ceylon Legislative Council, and had fought autocracy inch by inch. The impatient idealists of to-day would do well to remember that the work of the pioneer in the political field was by no means an easy task. At a time, when to formulate a protest was *less majestic* of the Government and any criticism of the authorities was apt to be treated as a sign of disaffection, Mr. Ramanathan fearlessly represented the popular stand point. This brought him into conflict with successive governors and Colonial Secretaries but he invariably triumphed in the end. He was well-equipped for his work as a legislator. Hard study, careful preparation of his materials, power of lucid exposition, a gift of repartee, and a command of meticulous English, made him formidable in the Council. On the platform, however, when dealing with political issues he was not much of a success. Essentially of an aristocratic temperament, he refused to play the role of a demagogue, and the habit of appeal to the mass mind was not his. Latterly a generation arose, which affected to ignore his out-standing services. The intrusion of communal issues in the political field made his position also difficult. The Donoughmore Scheme, with its suggestions for adult franchise, Committee Government and non-communal electorates roused his strongest condemnation; and shortly



Sir Ponnambalam Ramanathan

before his death, he went to England, and formulated his objections in a pamphlet which showed that, at the age of eighty, he had lost none of his vigour of expression, or clarity of thinking.

Perhaps the greatest service done by him to Ceylon was during the hundred days of Martial Law in 1915 and thereafter. A dispute between the Sinhalese and the Moors (Muhammadans) regarding the taking of a religious procession near Kandy was magnified into an open rebellion, and an incompetent Governor, in the person of Sir. Robert Chalmers, placed five districts in Ceylon under the regime of Martial Law. The scenes of woe enacted in the unhappy province and the sufferings of the Sinhalese population were of a sort, for which the shambles of Amritsar and the horrors of Jamaica do not constitute an inapt parallel. When at last the dreadful episode came to an end, Sir Robert Chalmers offered a thanksgiving for having smothered a rebellion with rose water reminiscent of the manner in which Toglak is said to have invoked divine blessings after the pillage of Delhi. During this period the voice of Mr. Ramanathan rose like a hurricane in favour of the oppressed Sinhalese. He went to England and got most of the punitive fines and other measures annulled. In the Council he instituted proceedings by way of impeachment of the Inspector General of Police, whose measures had created a lasting terror throughout the period. He presented petitions from the afflicted areas and made a speech of several hours' duration in the same way in which Pandit Malaviya subsequently recounted the sorrows of the Panjab in the Imperial Legislative Council.

One of the wisest things done by Mr. Ramanathan was to marry the Australian lady, whom he has now left to mourn his death. Lady Ramanathan had started from Australia in the hope of finding a Hindu mystic who could give lessons in Yoga. Arriving at Colombo she heard of Mr. Ramanathan's eminence as a religious teacher and their meeting ripened into a deeper regard which led to their marriage after the death of Mr. Ramanathan's first wife. An Englishwoman by birth, Lady Ramanathan is a true

Hindu and has always kept in view the Hindu ideal of wifely devotion to the husband. She has also all along been managing the Girls' School at Chunnakam, and her gentle influence has been a source of inspiration and help to all the girls who go through the portals of that institution.

As a lawyer Mr. Ramanathan always conformed to the highest ideals of that profession. He became Solicitor-General in 1892 and acting Attorney-General in 1894. Latterly, he entirely gave up professional work and devoted himself to public life. He had a huge private trust to manage and his methodical ways led to its being placed on a firm and stable basis. The temple under his management is located in Cartoboam Street in Colombo and its administration should serve as a model to other institutions of the kind. The Parameswara College at Jaffna was yet another institution under his control, and he was regularly attending to its affairs despite advancing age and other pre-occupations. He was a devout Hindu and a master of the Hindu system of Saiva Sidhantha. He was, however, wholly opposed to the strange and intolerant gospel latterly in vogue in Southern India, which seeks to run down Samskrit and Aryan culture on the basis of a non-existent Dravidian civilisation which functioned in full splendour until the intrusion of the hated Brahmin elements from the North.

Mr. Ramanathan was ever earnest in everything that he undertook and he lived always under the Maker's eye. He did not move slightly over the surface of a changing world but had his principles deep rooted in the eternal verities of life. He grew out of favour latterly as he could not understand the new concepts of politics, religion and social life which had recently come into vogue. Like the older politicians in India, of the type of Sir Surendranath Bannerjee, he found a new world springing up whose ideals he could not comprehend and whose irreverence he detested. But the services of men like Mr. Ramanathan are none the less lasting and valuable. They served their country and the cause through good report and through evil report in the way they best understood.

PANDIT MOTILAL—A MEMOIR

BY C. H. V. PATHY



IN order to appraise Pandit Motilal Nehru's place in Indian History and the significance of his loss to Indian nationalism, one must rapidly glance through some of the incidents of his life. From times immemorial, the greatest form of self-expression in our land has been self-abnegation, and Nehru's life is rich with sacrifices and suffering. He saw the light of day in Delhi in 1861, where his father, Gangadhar Nehru, held the post of a Police Inspector. Since he lived near a canal (called in Hindi 'Nehar') he took the title of Nehru. The Pandit was born as a posthumous son, his father having died four months before his birth. Hence the upbringing and education of this Kashmiri baby devolved upon his elder brother Nandlal Nehru, who was a distinguished advocate of the Allahabad High Court till his death. There was nothing precocious in the Pandit's infancy. But like his son Jawaharlal Nehru, who began to lisp in French before he learnt English, Pandit Motilal learnt Arabic and Persian at a tender age, and his speeches and writings bear testimony to the depth and profundity of his knowledge in these languages.

In his twelfth year he went to Cawnpore. Matriculating from Cawnpore, Mr. Motilal joined the Muir College, Allahabad. It was there that he came into contact with Babu Sunderlal and Pandit Madan Mohan Malaviya, who were destined to exercise very great influence on his future life. At Muir College, he qualified for the law, topping the list among the successful candidates.

At the age of 23 he set up practice at Cawnpore, and easily built up a very lucrative practice. The sudden death of his brother Nandlal Nehru in 1886, combined with legal ambitions, made Mr. Nehru shift to Allahabad, where also he leapt to prominence becoming a favourite of the then Chief Justice, Sir John Edge. In 1896 when the

Judges of the court were invested with the power of recruiting Advocates from among the lawyers, Pandit Motilal was one of the four candidates thus chosen. This set the hallmark of distinction on him, and from that time till his retirement from active practice, he was chosen to represent one side or other in all the *causes celebres* of the Allahabad Court. Even before his imprisonment recently in connection with the Civil Disobedience movement, he was briefed by the Maharaja of Dharburangha in the Agra Mills case on the handsome fee of Rs. 2,500 a day.

When he shifted to Allahabad from Cawnpore he was living in No. 9, Elgin Road, but later on moved to the palace in Church Road "Anand Bhavan," which was subsequently made a gift of to the Nation and re-christened "Swa-aj Bhavan." His aristocratic ways, charming manners and Proverbial hospitality drew to his house the shining lights of the United Provinces, including Sir Harcourt Butler, the then Governor of the Province, and the Maharaja of Mahmudabad, the premier Talukdar of Oudh. At that time, there was nothing in him to suggest the Fakir that he became in the evening of his life. He lived amidst the barbaric splendour of an oriental magnificence, like some of our Indian Princes. It was as Sir Harcourt Butler's guest that the Pandit attended the King Emperor's Durbar in 1911.

Like all the rich and fashionable gentry of those days Pandit Motilal also dabbled a little in politics. He joined the Congress in 1888 when it was a purely moderate show dominated by the principles of neo-Victorian Liberalism. When the Congress met at Allahabad in 1892, he was one of its office-bearers. He was a member of the U. P. Legislative Council under the Minto-Morley Reforms and was an able critic of the Government but believed in the benefits of British rule and in a freedom to India broadening from precedent to precedent. He was the author of the first U. P. Provincial Conference and was its President in 1907. His speech on that occasion infuriated the younger generation who were dominated by the revolutionary philosophy of Aurobindo Ghose and Babu Bepin Chandra Pal.

In order to understand the Pandit's political evolution, one must glance hurriedly through the history of those times. After the Surat split between the partisans of Lokamanya Tilak and those of Gopal Krishna Gokhale, a vain attempt at rapprochement was made at the Madras Congress in 1914. In 1915, Dr. Besant who was becoming the leader of the extreme section in Indian politics made a bold bid for supremacy at the Bombay Congress but without much success. Motilal, who still believed in the bona fides of the British statesmen, was amazed at the perplexing turn of political events. However, he helped to bring about the famous Hindu-Moslem Pact in Lucknow. In the wake of this, he presided over the U. P. Provincial Conference once again, re-iterating that "the British Parliament was the final arbiter in India's destinies." This statement provoked the impetuous Jawahar, who sprung a surprise by shouting, "question." "Who questions me," retorted the Pandit, and the story is told that Mr. Motilal asserted that Home Rule for India was a mere dream. After Dr. Besant's internment Pandit Motilal came more prominently into the political arena. But even then, he was a moderate.

The Rowlatt Bills and the Punjab tragedy hastened the conversion of Pandit Motilal Nehru to extremism. The iron of the Jallianwala Bagh massacre entered his soul, and along with Mr. Gandhi and Mr. Jayakar, he sat in the Congress commission of Inquiry into those dark happenings. He was elected as the President of the Amritsar Congress in 1919. There for the first time he made an indictment of British rule in India. At the special session of the Calcutta Congress in 1920 Mahatma Gandhi's programme of non-co-operation and triple boycott met with spirited opposition in the Subjects Committee from several Nationalists, including Lala Lajpat Rai (the President), Dr. Annie Besant, Mr. C. R. Das and Babu Bepin Chandra Pal. In the Subjects Committee Jawaharlal Nehru supported Mahatmaji while Motilal opposed him. In the open session of the Congress, however, to the surprise and dismay of his friends and foes, the elder Nehru threw the

weight of his support with Gandhiji, who carried the day. Young Jawahar thus triumphed. And thus the physical son became the political father.

As a logical result of this, Pandit Motilal suspended his princely practice at the Bar in 1921. He was arrested and convicted to 6 months' imprisonment in connection with the Prince of Wales' visit to India, along with his son and nephews for signing the volunteers' pledge.

A new political situation confronted him when he came out of jail. Mahatma Gandhi had cried the Bardoli halt, and had been arrested and imprisoned and the non-co-operation movement was dying out. A Committee was constituted to study the political situation in the country and the Pandit along with Hakim Ajmal Khan, and others toured the length and breadth of India, finally affixing his signature to the majority report advocating council entry. At the Special Session of the Congress in 1922 Mr. C. Rajagopalachari carried the day, but nevertheless the Swarajya Party was formed and Mr. Das and Nehru became its shining lights. In 1923 Pandit Motilal Nehru contested the general election and almost all the candidates set up by him in U. P. were returned. He himself was elected to the Assembly, where by his charm, courtesy, experience and skill in debate, he became the leader of the House. In the 1926 elections his party suffered a landslide. He went to Europe in 1927 and after his return in 1928 he was mainly engaged in the preparation of the "Nehru Report" in answer to the challenge of Lord Birkenhead and presided for the second time over the Congress at Calcutta. After that we come to modern times. The part he played in the Civil Disobedience campaign and the suffering he underwent which hastened the end, are too recent to need recapitulation.

He who was living in the grandest western style, threw all the luxuries to the winds and embraced the cross at the call of the country. The following letter he wrote in the middle of 1921 to Mahatma Gandhi from Ramgadh,

a hill station in U. P. reveals the extent and enormity of his sacrifices:

You will be interested to know the kind of life I am leading here. In the good old days, two kitchen establishments, one English and the other Indian, accompanied us to the Hills. After *chota hazri* in the camp we would start off for a jungle with a full equipment of rifles, shot guns and ammunition, and on occasions, with an army of beaters and killed such inanimate creatures as came on our way, lunch and tea being served in the jungles with as much positive care as at home. A hearty dinner awaited us on return to the camp and after doing full justice to it, we slept the sleep of the just. There was nothing to disturb the even tenor of our life except occasional annoyance at the stupidity which saved the life of a poor beast. And now the brass cooker (purchased in Delhi when we were all there for the opening of the Tibbe College) has taken the place of the kitchens; a solitary servant, 3 small bags containing rice, Dhal and massala that of the mule loads of provisions; one square meal of rice cooked together in the middle of the day that of breakfast, lunch and dinner *a la Anglaise*—lots of fruits with the afternoon tea and an occasional egg or two when available. The shikkar has given place to lazy walking and the rifle and gun to books, magazines and newspapers (the favourite book being Edwin Arnold's *Song Celestial*). When it rains, there is nothing to do but to write silly letters like these. "What a fall my countrymen". But really I have never enjoyed life better.

Never Despair

At times life breaks upon us with her ills,
A hopeless sky, a flight of lonely hills,
And yet there is one saving word for us:
Even the vanquished are victorious
If from the world disaster they arise
To press on with new purpose and new eyes.
Yes, since the grind of ages first began,
"Never despair" has been the word for man.
Onward forever, breaking every bar:
There is no time to parley or retreat:
Up and away and onward toward the star,
Though the Earth turn to ashes 'neath our feet.

— Edward Markham.

SCIENCE AND SPIRITUALITY

BY T. L. VASWANI

From the unreal lead me to the Real.
From darkness to Light,
From death to deathlessness.

IN these great words of the Vedic Rishi is expressed the very heart of the search of man through the ages. The problem of freedom, is at heart a spiritual problem. Freedom is a category of the spiritual order. And freedom may not be really won without an inner transformation.

Organised religions, with their emphasis on outer forms and creeds, have become organisations of power more than instruments of service. How often have we not organised religions, quarrelled with one another? It is true the conflicts of creeds in this country are, in these days, often more socio-economic than religious; but organised religions strengthen these conflicts. Need we be surprised that there is a growing revolt against religion among many young men to-day?

This revolt may be traced to several causes. Young men in an increasing number are concentrating into cities; and if rural life helps a religious outlook, the life of noise and hurry and excitement helps enlightened scepticism. And in these democratic days, many would echo the thought of Walt Whitman:

The damp of the night dives deeper into my soul.
Now I re-examine philosophies and religions.

The economic factor, too, is an important one in modern life. We live in an age of the machine,—an age in which industrialists, technicians and men of affairs play an important part. Politics and economics secure more interest than religion.

Yet man is incurably religious. And this cry of 'revolt' is really a cry for revaluation of religion. Viewed sociologically, religion has its value in building a new social

order. But we must be careful not to confound religion with creeds and forms. Sectarianism is the very negation of religion. Religion is life,—a life of communion with the Ideal. Religion is the life of the Spirit in the midst of time. The retreatist conception of religion must go. Spiritual life is *shakti*, vitality. To be spiritual is not to run away to the forest, but to play one's part on the field of life in God's gracious presence. It was a great economist, the late Prof. Marshall who bore witness to religion as one of the "two great forming agencies in the world's history".

Nor need modern science be antagonistic to a religious world-view. Dr. Millikan's recent discovery of "cosmic rays" tells the wonderful story of integrating matter in interstellar space. A universe in which mass can be changed into energy and energy into mass cannot be 'materialistic'. A universe in which every 'atom' interprets a law cannot be materialistic. I believe we are in the midst of a new movement of synthesis. Science and religion will no longer be ranged, one against the other. And the world's great religions will no longer be regarded as rivals. And as the thought will grow that religion is essentially life, religion and education will once more be reconciled. It was a great man of action who declared: "If you divorce education from religion, you will produce a race of clever devils."

Modern India's urgent need is an inner movement of the Spirit with its message of harmony of religions and brotherhood of humanity and love and reverence for the poor and the sub-human God. Religion is Yoga or Unity,—the yoga of science with faith, of aspiration with action, of work with worship, of knowledge with character, of nationality with humanity. Religion is the yoga of life with love.

We must some day.....cross the line between nonsense and common sense. And on that day we shall pass from class paternalism, originally derived from fetish fiction in times of universal ignorance, to human brotherhood, in accordance with the nature of things and our growing knowledge of it.....from war and despotism, in any form, to peace and liberty.

—Thomas Carlyle.

SCENERY OF SOUTH KANARA

Hindu Temples.

BY T. B. KRISHNASWAMI, M.A., B.L.



UCH has been bruited abroad of the beauty of West Coast scenery—its cocoanut groves and groves of arecanut palm; its paddy fields and pepper-vine; the grandeur of the Western Ghats and the glory of moonlight on the backwaters. But little has been said about the characteristic excellences of South Kanara scenery, its distinguishing features which over and above these, have other attractions, other elements of fascination, that have so far been little noticed, and have had but little justice done to them. The undulating and uneven country, with its soft rolling downs of *mulu* grass, is wholly unlike Malabar which is mostly a flat country. There are no deep valleys there, such as are formed in South Kanara by the dense wooded escarpments of the Western Ghats. "Valley opens upon valley in picturesque and diversified similarity." Every inch of land has yielded to the energy and enterprise of man in Malabar, but here the country is but half-won: there are still romantic spots which just divide the jungle "from the sown." Tall trees, whose huge roots look like coils of pythons, stand relics of a remote and far-off age when man himself was a stranger in these solitudes. The shifting panorama shimmers under various lights in such soft tints and subtle tones as one rarely meets with elsewhere. I propose to set down somewhat of the charm of the scenery which, in the course of a busy touring life, I have seen and lingered lovingly over, in what has been not unaptly called

A Cashew and calladium* land
Held in the hollow of the hand
'Twixt mountains and the ocean strand.

* Kesu.

The Temples.

I.

Kollur is sixteen miles east of Byndore, and is famous for a shrine, said to have been established by the great Sankaracharya. To the native of Malabar there is no holier place than Kollur. By comparison a visit even to Benares is but of secondary importance. Tradition has it that when the mother of the Great Master died, the Malayali disciples did not help him to cremate the dead body. He cursed them and left them and established this temple at Kollur. On their repentance, he ordained a way of absolution that they should be reborn of a cow. This is said to be the reason for the strange practice of making the Maharajah of Travancore pass through a golden cow, for his own benefit and vicariously for the benefit of all his subjects. At Kollur, on payment of about five rupees, the Malayali sinner is purified by being passed through the western elephant-gate and through the northern-gate of the shrine.

The stairs to heaven are doubtless everywhere, but one feels the sanctified atmosphere most keenly and intimately in a place redolent with the memories of a great thinker, saint and sage. So humbly following on the ancient and sacred road, many a pilgrim goes forth, seeking the self-same God.

The road from Byndore winds serpent-like, up and down an undulating country, past the villages of Taggershe and Halkal, and then, crossing a mountain-torrent that rolls on a rocky bed, passes into the cool bracing atmosphere and green soothing verdure of the Reserve Forest. Even during the hottest hours of noon, not a ray of sunlight penetrates the deep shadow of the forest. The pendulous fuchsia and blue-bells that ring out their sweeter 'unheard melodies' in the rapturous silence of these solitudes, rustle a little, as we dash past, and resettle as the waves of air surge softly backward and sink back into their primal calm. Krait and cobra and the green snake, tight like a whipcord, gliding softly amongst clusters of bomboos seeking silly butterflies, abound. The hyaena and the panther are also found in these parts.

THE SCHOLAR

At last we gain a glimpse of the golden crest of the Temple Dome. The chief attraction is the remarkably lovely image of Durga, flanked by those of Savitri (Chastity) and Saraswati (Learning). There is also a gold-streaked block of stone which is kept in the *sanctum sanctorum* and seen when the sunlight is reflected thereon. The temple is situated on a height and from a side looks as if it were built on ramparts. Two rural bridges laid across a streamlet add to the beauty of this lonely spot. The depredations of wild animals are gradually driving out man; the few forest tribes, dark and stunted in their growth, live a life scarcely lifted above that of the wild animals among whom they live.

II

Three miles from Coondapur is *Anagudde* a mild elevation from which a wide prospect of the surrounding country can be obtained. A temple dedicated to Ganesha, the Warder of Evils is set up here so that the beauty of the situation may lead the mind by easy steps to piety to God. At the foot of the hill is an interesting shrine, where the deity is set on a plank laid on posts that are planted in a perennial spring of water. The object doubtless is to keep the water free from pollution if not also to emphasise the enormous importance of water to the very existence, if not also to the prosperity of man. It is said in the Vedas *Sarva Devata Apo. Bhuh Bhuvah survah apa om.* All the divine intelligences are water. The physical, mental and astral worlds are water, and this shrine is a visual representation and reminder of the truth of the vedic saying. The clear water flowing directly from the rocky foundations has many salutary properties and its purity is such that it is indefinitely conservative of these medicinal virtues.

III

Another shrine, where the same idea is embodied is the one at *Sankaranarayana* about nine miles from Anegudde. Those that reach it from the Golikate side, have to cross a little stream and then winding through much of primaeval

jungle for a mile or so, they come upon the Golden Spire or Cupola of the Shrine which like the one at Kollur resembles those of the temples of the Tamil Districts rather than those common in and characteristic of South Kanara. The presiding deity here, with His divine consort, *Shakti* or power like the one at Tiruvanaikaval once, is always under water. The spring is perennial and has a medicinal virtue. Devotees have showered gifts on this temple, the most characteristic being a huge bell and gold and silver jewels and vessels. The temple is situated in a dell, practically over a large sheet of water held in the hollow of the mountains. The rich vegetation of areca palms and the rank vegetation of cashew and lantana bear testimony to the remarkable fertility of this valley whose beauty has again been chosen to lead the mind of man to God.

IV

From Coondapur to *Kota* it is a distance of 8 miles. And in the *Kota* temple may be studied the characteristic temple architecture of South Kanara. There is no spire or cupola or golden crest or dome, but a gabled roof over a masonry structure, built very much in the shape of a horse-shoe. In some temples as at Barkur the rear-wall is unsculptured but at *Kota* there is some attempt at ornamentation. A white stone image brought all the way from Kasi or Benares is a special attraction at *Kota* to the Hindu devotee. But the distinctive beauty of *Kota*, is the temple of the Goddess, *Mother of the Many Children*. On three sides round this temple, small stones are cropping up from the soil and each period of three years sees more of them rising into visibility. Their gradual rise out of the Earth may be noticed even now and the pious devotee pours a little oil on each of the stones, numbering now well over two hundred and fifty. The idea embodied is most lovely; that we are all children growing out of and round the knees of Mother Earth, the Great Goddess of Protection. Other religions preach by way of words, Hinduism embodies the ideas graphically, in figures, images, idols and symbols.

V

Barkur has a varied interest, religious and historical. It has an old fort of Tippu Sultan in absolute and irretrievable ruins and has also the famous *Aliya Santa* arm cut in bas-relief commemorating the spot, it is variously stated, either of the performance of *Sati* or where the Aliya Santa Law was promulgated. There is a well since closed up where copper deposits were once drawn up with the water and then there is the famous Panchalingeswara Temple where over the head of the deity five dripping vessels or *Dhara patrams* are hung. The Vinayaka temple near the large and lovely tank was set up by a Pandya King who delighted to worship there.

The *Aliya Santana* law or law of succession through women, seems to have been established as a consequence of the constant state of warfare requiring the men to be away in fields of battle leaving the women in possession and management of the properties.

VI

The most famous of the temples in South Kanara is the Krishna Temple at Udipi established it is said by the great Religious Teacher, Madhwa Charya. It will be remembered that at Kollur his rival Sankaracharya had established a very famous shrine. At the side of the temple is a beautiful Gopuram of the Eastern pattern, but the front is rather plain and adorned only with coloured pictures on the wall. The temple tank has a central, *Niraxhi* or water-surrounded mantapam roofed over with bronze tiles, and has a pathway of stone slabs on upright posts leading thereto. In the background one sees the famous stack, where fuel is stored and curiously arranged to resemble a car. It is drawn upon in monsoon time, for cooking the food for the thousand brahmins who have to be fed every day. The Car festival which comes off once every year in January attracts a large number of Pilgrims. But the car is not like those one is accustomed to see in the Eastern districts—a sort of a huge wooden temple tower—but a matter of paper and bamboo. There is an Adi-Subramanya

Temple inside the precincts permitting a worship of Subramanya to those who are unable to reach Subramanyam in the ~~Uppinagadi Taluk~~ ~~The grave-yard of the Matathi-~~ pathis is worth a visit.

There are two other temples in the vicinity and they are Siva Temples. They are ancient and sanctified, but there is nothing of special or picturesque interest about them, except that the *Navagraha* which in the Eastern districts, comprise nine statuettes facing in different directions, are here represented by nine *lingas*, or blocks of stone seven in one row and two at the sides.

VII

Leaving Udipi, the next place of pilgrimage, is *Paduka shetram* in a village known as Kunjargudde. The temple is situated on a rock and is dedicated to the Goddess Durga Parameswari. At the foot is a curious looking enclosure with a slight depression where water gathers. This is pointed out as the spot where the infant Madhava was sought to be destroyed by his great rival Sankaracharya who let a serpent loose on him. Madhava jumped off leaving the foot print and the serpent turned into stone. The ridge of an escarpment half-buried in the earth is shown as the back of the snake.

VIII

A temple established by Madhava's rival Sankaracharya is at Katil. It is not so imposing as that at Kollur established by the same great teacher, but its situation is highly picturesque on a rocky island washed on all sides by a perennial stream whose pellucid waters as they flow down from one black boulder to another, carry on their crest bright beautiful rainbow-reflecting foam. The noise of many waters raises a hymn of praise which affects with awe and grandeur the mind of the pilgrim. In addition to the mighty volume of water, in the river, small channels from the further shore flow in water-falls into what is practically a moat round the fortress temple.

(To be continued)

FROM THE WORLD'S TABLOID

BY A GALOPPING GOSSIPER

An ideal is always beatific and alluring; to profess it is easy, to preach about it still easier but to practise it a different thing altogether. Many of us profess some ideals in our lives though we may seldom practise the same and the few who honestly try to put them into action, find it tough, difficult and 'Apple Cart' sometimes well nigh impossible. To translate an ideal into practice calls forth the exercise of higher and sterner qualities and the individual mind defeated in the struggle often stays down content with a lip homage but sometimes curiously enough, reacts against the ideal itself, its wisdom, and its very ideality. This is true of nations as well as individuals; only in the case of nations this reaction, is oftener caused by the misuse or abuse of the ideal in practice rather than by the impossibility to practise it and now, such a reaction has set in against Democracy as a political ideal. It was the political ideal of 19th century Europe, the beacon light of all its leading thinkers and political philosophers, like Mill and Bentham, Voltaire and Rousseau, the main *raison d'être* of the French Revolution, and in more recent times of the great European conflagration. The question now is whether Democracy has justified itself in practice and if so, why this reaction or whether this reaction is due to its misuse or rather absence of use, as a practical mode of national governance. In modern political parlance no ideal has been paid more lip homage to nor less practised or misused in practice than democracy. Some of us knew democracy in action, in that land of liberty, the New World, where it has been successfully strangled to death between the dictatorship of Wall Street and the more militant one of Al Capone, and readers of Dean Inge, and Bertrand Russell may be also familiar with what is happening to it as a practical mode of national government in the Mother country, the land of Magna

Carta, the First Reform Bill and Labour Rule. But nowhere has it been more forcibly exposed nor vividly parodied than in "The Apple cart", the latest work of Bernard Shaw. Nothing is Shavian, if it is not thought-provoking, challenging and revolutionary and whether Shaw has succeeded or not in upsetting the 'Apple Cart' of democracy, I am sure, he has greatly succeeded in upsetting the apple cart of all our long cherished cant and conventional ideas on democracy. It is a brilliant political comedy; a satire, and caricature as well, and exposes ruthlessly the unreality of both Democracy and Royalty as existent in England at present; both being merely constitutional figments, puppets in the hands of the formidable Breakages Limited, the embodiment, of capitalism. According to Shaw, the government in England is closely akin to plutocracy and we cannot but agree with the truth and justice of the following observations in his brilliant preface, "The conflict is not really between Royalty and Democracy. It is between both and Plutocracy which having destroyed the royal power by frank force under democratic pretexts, has bought and swallowed democracy. Money talks; Money prints; Money reigns; and kings and labour leaders alike have to register its decrees."

These stray thoughts on democracy lead me for a moment to reflect on the significance of the recent general elections in Germany and the sensational success of Hitlerism at the polls. The war saw the downfall of Kaiserism and the setting up of a form of democracy in Germany and now after the few years of working of these representative institutions, we have the invasion of Fascism, (with all its basic ideas of Dictatorship and Strong Man Rule) again in the programme of Herr Hitler and his success is an index and a portent as well. Fascism is a success in Italy; its adoption by the Hitler Party in Germany, clearly illustrates the growing reaction against Democracy and an ugly reversion to the antediluvian mode of One Man Rule or Autocracy. It is an index of the clash of contending political ideals and forces, disfiguring

Europe today; communism on the one hand, with its slogan of Government by the Proletariat or Rule by All, and Fascism on the other extreme with its basic principles of Dictatorship or One Man's Rule; but both alike, natural reactions against the practice of Democracy. The success of German Fascism is an evil portent in that it harbingers the entry of a New Germany in international politics, probably the revival of German aggressiveness. Sesley Huddleston, the well known European journalist, in an article in the 'New Statesman' sees grave danger in this and observes that "Hitlarism will effect a *coup d'etat* in Europe. Now a *coup d'etat* in Germany is bad enough but a *coup d'etat* in Europe would be infinitely worse; it might produce another Great War. Hitlar has halted the efforts of M. Briand and placed not only Germany but pacifism in a most unfavourable legut."

With the advance of civilisation, the detection of crime, the arrest and capture of criminals, has become a definite branch of science. The modern detective, unlike the psychological Sherlock Holmes, does not go about with a pipe in his mouth, evolving theory after theory with every puff, but sits, works and studies in the laboratories of chemists and microphotographers, sifting finger prints, blood-stains and glass pieces. Even examination of blood is already old fashioned in this world of ever-advancing science and today in the best advanced countries like France and Germany, the scientific criminologists are busy with the examination and analysis of dust. An important case in which dust analysis played an interesting part was that of Duequesne who was murdered in Paris a few weeks back. The victim had his skull cleft with a weapon of a type belonging to a certain regiment and by order of the commandment, the sabres of the whole regiment were examined. Only one showed a small patch of grass with dust, when magnified several times, the murderer evidently having his sabre wiped in the grass to have it cleansed. The owner of the sabre was accused, the accusation being based on the minute examination of dust particles and he was eventually convicted.

OUR YOUNGER BRETHREN

Teaching Cats to Love Rats

The popular belief is that cats and rats are hereditary and instinctive enemies and that it is impossible for them to be friends and companions with one another in this life. Psychologists have been at pains to test the reality and the truth of this theory and their experiments have established the pleasing fact that a kitten may be made to grow up either as a friend of the rats or their enemy, the only deciding factor being its early experiences in this world. Some of these experiments are described in the *Journal of Comparative Psychology* and in a Science publication of Washington. The outstanding experiment is that of Xiang Yang Kuo of the University of Chekiang, who brought up in his own laboratory fifty-nine kittens and closely studied the introduction of every one of them to rats and mice in varying circumstances. How he proceeded with his experiment and what results he achieved are thus summarised in the *journal*:

Some of the kittens were put in isolated cages, and shielded for the first week of life from knowing that a creature like a rat existed. Other kittens were given rats or mice for social companions almost from birth. Still other baby kittens got an early introduction to the race war between cat and rat by watching their mothers expertly dispatch rats. Some of the kittens were brought up to be vegetarians, and others had a more liberal cat diet of meat and fish, along with milk and rice.

Of the twenty-one kittens raised in an environment where their mothers killed rats, 85 per cent. of the kittens killed a rat before reaching the age of four months. Of the twenty kitten kept in a ratless environment, only 45 per cent. killed rats without being taught. None of the kittens raised with rats ever killed one of its playmates, or any rat of its kind. Only three of the eighteen kittens so raised killed other kinds of rats.

Being vegetarian does not make a kitten less keen as a rat-hunter, the experiment indicated. But most of the vegetarian kittens would not eat the rats that they killed. In fact, after

three to four months of a meatless diet, the vegetarian kitten refused any meat. Being hungry does not spur on a cat to rats hunting, the Chinese psychologist reports.

The cat is a small-sized tiger, equipped with a bodily machine fitted for capturing small animals, the Chinese psychologist points out. But the cat's potential career as a hunter is modified by its life conditions. The explanation that a cat hunts rats by 'instinct' is entirely inadequate, according to this experimenter, who 'is impressed by the fact that the behavior of the cat toward the rat is much more complex and much more variable than most psychologists would have thought.'

The investigations are still in progress and may eventually revolutionise our ideas of animal psychology and animal behaviour. But even as it is the conclusion is irresistible that kittens can be made to kill a rat, to love it, to hate it, to fear it, or to play with more refined methods with more thorough investigation in this direction, and with more knowledge of the physiology of the cat's behavior we should be able to predict in mathematical terms how a given cat will react to a given rat at a given moment.

I find considerable joy in those mysterious creatures whom we call our inferior brethren. In what sense are they inferior? The instincts which guide them—though instincts are not their sole guide—are they not in many cases superior to our wisest and most subtle reasonings? I find in them a logical sense, different from and more profound than, that displayed by many human beings, and also a refinement of sensibility of which many of ourselves seem quite incapable. I bow to the mystery of their soul.

Raymond Poincare,
Ex-President of France.

FROM THE WORLD OF SCIENCE

Measuring Heat of Invisible Star.

Measurement of the heat from an unnamed star 631 times fainter than the faintest star visible to the unaided eye was announced recently by the Carnegie Institution. The tiny heat ray, one of unnumbered thousands whose existence has been suspected but not hitherto so definitely established, was caught by an instrument weighing one-thousandth as much as a drop of water, named a thermocouple.

The unnamed star is of the thirteenth magnitude. The temperature of its ray is described in the announcement only indirectly by a comparison which states:—

“This exploit becomes even more impressive when it is realized that a star of the sixth magnitude, that is, one which can barely be seen with the unaided eye, radiates upon the whole United States no more heat than the sun radiates upon one square yard of surface. Yet in the case of such a star, the thermocouple will show that the increase in heat on account of it is one-half of one millionth of a degree Fahrenheit and that the electric current generated thereby is about one twenty-billionth of an ampere.

This value becomes intelligible in consideration of the fact that the light in an ordinary incandescent house light is produced by a current of from one-fourth to one ampere.

The extreme sensitiveness of the thermocouple is again illustrated in the case of stars as they rise above the horizon. The higher they ascend the brighter they rise the less of earth's atmosphere their rays are obliged to penetrate and consequently the less their rays are absorbed.

The sensitivity of the thermocouple is so great that with bright stars near the horizon the change in brightness which takes place in one minute of time can be detected.

The instrument: The thermocouple is only two hair-like wires welded together at their ends, one of bismuth and the other of bismuth and tin. This union of unlike elements changes almost infinitesimal amounts of heat into electrical current which can be measured. An eye-piece permits of focusing the thermocouple so that only the rays of the star to be measured fall upon the wires. This instrument was perfected by Dr. Edison Rettit and Dr. Seth B. Nicholson of the staff of Mours Wilson Observatory of Carnegie Institution.

With it the surface temperature of the hottest stars is found to be 41,000 degrees Fahrenheit and 2800 for the coolest. The hottest stars are blue and the coolest red. Among the planets Mercury's temperature is found to be 800 degrees, that of the cloudtops hiding the face of Venus 9 below zero, Mars much like that of the earth's and Jupiter's face 210 degrees below zero.

Glasses fitted with Electric Lights.

A London oculist has invented a type of spectacle which solves the problem of reading comfortably in bed in a darkened room. For lack of a better name he calls his invention "Head-light eyeglasses." They are devised on the same principle as the headlights of a motor-car. A tiny electric bulb is attached to the rim of each, and is backed by an oval reflector, which completely surrounds the edge of the lens. The current is supplied by a small battery which may be placed under the pillow or in the pocket of the wearer's pyjama jacket, and which is connected to the bulbs with a thin silk-covered wire. The spectacles are so made that none of the light shines into the eyes, but a brilliant beam is focussed on the exact spot of the book or newspaper towards which the lenses are directed.

AMONG MY BOOKS

BY R. BANGARUSWAMI



HAVE you read Louis Marlow's new novel *The Lion Took Fright*? Perhaps not; perhaps the name Louis Marlow itself is new to you. In any case you will do well to read it. It is the first of a new series of three-shilling novels which is being published by Mundanus Ltd., an offshoot of Victor Gollancz Ltd. This reduction by more than a half in the price of the first edition of a novel—the conventional price is 7s. 6d.—is considered 'revolutionary'.

Mr. Marlow who according to Arnold Bennet, "has a mind, a mass of social information, an attitude, a judgment and a power of presentment which exceedingly few serious nonfictional writers could match" has in this book given us a very simple story. The theme is the love of Brangdon, the Lion, to Julia, the child. Rather the love of Julia to Brangdon; for the latter took the whole affair light heartedly and dissembled his feelings. The bubble bursts at the last stage of the story. Brangdon meets with his death under tragic conditions and Julia does not shed any superfluous tear for him, for by now she has learnt all his perfidious intentions. The character of these two is brought out well. Brangdon, hypocritic, full of self-esteem, and thoroughly wanting in honest morality: Julia, charming and innocent, a stranger to all the wiles of the world, and endowed with all the graces and a little of the weaknesses that go to make up femininity. At the back ground of the novel there is Dr. Stalham, an amiable old fellow, his wife, something of a termagant and a contrast to her husband with her dogs "snelling and yapping and barking and gambolling"; Mrs. Derrick with her fad for authors and a few others. It is a pleasure to read the book.

From novel to autobiography. *The Bengal Lancers* (Victoria Gollancz Ltd. 9 sh.) by Colonel Yeats-Brown is an interesting book. For one thing, it deals with India—the book is itself sub-titled "India understood." For

another, the author reveals himself fully unreservedly in his work. He seems to have had a rich and varied experience in life. That he has a élan of style and can enliven anything about which he writes is clear; he had filled with distinction the office of Assistant Editor of a leading paper and had for sometime been the special polo correspondent of *The Times* and *New York Herald Tribune*. Yeats-Brown is also a great traveller, a student of the science of Yoga, a soldier and what not. It is with such rich experience that he has written this delightful volume of autobiography, apparently for the information of his countrymen. A chapter is given to each of these three principal cities of India—Benares, Madura and Puri, Masheen of the Mirrored Thumbs is an excellent portraiture and is an attempt to understand in problem of the *devadasi*. Says he elsewhere: 'The *devadasi* and the Ganges between them they received the outer worship of Benares. Other Gods there were in stone and brass but those were dead, these the quick and adored priestesses.' 'The Temple of the undistracted mind which is the closing chapter of this book gives an insight into the spiritual life of East as it is and it is lived out and not as it is painted. An hour or two spent with this book is well spent.

A collection of essays is always welcome with me. Especially so it is when it comes from the pen of H. W. Fowler of the Concise Oxford Dictionary fame. I allude to his book *If wishes were horses* (Allen and Unwin). Though first issued so early as 1907 under the title 'Si Mihi' and under the pen-name of 'Egomet', it was published in its present form in 1929, under his own name and under the new title. "I should be glad indeed," says the author in the prologue "if I now had the whole of them (these essays) safely corked up, instead of a small selection; but they are fitting bat like things that appear for a moment, and then make off at a sharp angle into the murky Ewigkeit. And indeed I have not hunted them with much persistency of search for fear their bottle should have to be bigger than was convenient.' There are eleven essays on the whole excluding the preface and the prologue, and

each of them begins with the title *If I had*—Frankness, Imaginations, Opinions, Charity, Ideas, A Religion, A sense of Beauty, Manners, A Philosophy. A Cat, A wish. There is a frankness of expression about the author which more than anything else is sure to appeal to the ordinary reader of these essays. And they are written in a vein of humor that one has to pause often to have a hearty burst of laughter. About the title of the book he says in the last chapter which is styled 'If I had a wish':—'If wishes were horses, beggars would ride, but does this particular beggar really wish to ride, or does he not? that is the question. Accordingly, the 'wish' in such heading is one of the mythical centaur sort, wish and horse in one, no sooner is the wish formed than it is to solidify into fact." But I won't quote you more from his essays. You must go to the fountain head and enjoy.

The World in 2030.

Limitless motive power; stereoscopic television in natural colors, enabling a Test match in Australia to be seen in perfect clearness in London; Parliamentary debates heard by everyone and ending in a national vote by all electors, like a Parliamentary division, within 20 minutes; disease practically abolished; agriculture superseded by food chemically made; every town self-feeding on beefsteaks made by the ton in laboratories; synthetic bread; sugar and vegetables cheaper than water; one week's work to three weeks' leisure for everyone.

These are among the forecasts in Lord Birkenhead's book, "The World in 2030."

Lord Birkenhead predicts a Federation of Europe, transcending all mere nationality with a new relationship between the British Empire and the United States. Aeroplanes will supersede motor cars, except for shopping and picnics, and government by experts controlled by a referendum will take the place of Party politics.

BOOK REVIEWS

Torch Bearers of Tomorrow Ganesh & Co., Madras.

Readers of this journal are familiar with Acharya Vaswani and his message to Young India. He is a "philosopher" who unites European Rationalism with Indian culture," and "his publications, numerous as they are, are all a cry to war against separation of spirituality from practical life." This tiny but attractive booklet is a collection of the interpretations of Vaswani's message to Young India by Dr. Weisl of Austria, V. I. Cooper of New York, the Occult Review, London, Hanskohn of Jerusalem, Professor Horwitz of the Hunter College, U. S. A. and other Journals. The articles collected here show the hold the Acharya's message has got not only among the men and women of this country but also among the savants and leaders of the youth movements in the west.

Spiritual Life by A. H. Jaisinghani. Published by Ganesh & Co., Madras. Price Re. 1

Mr. Jaisinghani is very well known to the public as the devoted desciple of Sadhu Vaswani and as the author of *Talks with Eeyya*, *The Vision of Life*, and *Dialogues in an Ashram*. This small book is written in the author's delightfully simple style. Though the author says in the introduction that the essays do not claim to be a product of labour, we have no hesitations in saying that the book will be found highly useful by all. Emphasis is laid in the essays upon the ideal of realisation through life. We commend the book to all those who are interested in the vexed question of religion and its relation to modern life.

Elementary Biology. (Plant, animal and human) By M. V. Sundaresan M.A., L.T., Mysore Educational Service Price Re. 1—8—0.

Copies can be had of K. A. Chourappa & Sons, Avenue Road, Bangalore City.

We have great pleasure in recommending this book on Ele. Biology for the use of teachers & students of secondary schools in the Madras Presidency. This book is quite welcome at this time when the S. S. L. C. Syllabus in Ele. Science has been completely revised. The author has closely followed the Ele. Biology

Syllabus of the Secondary School in the Mysore State, but we have no doubts that it will be found equally useful by students preparing for the Madras S. S. L. C. Examination. The author has brought his valuable experience as a teacher in the preparation of this book. Illustrations have been given where-ever needed and add to the usefulness of the book. The author has also avoided technical terms as far as possible. The treatment followed will be found to make the subject interesting to the pupils. The get up of the book leaves nothing to be desired.

Ram & Om. By K. R. Vijapurkar. Price 6 as. To be had of V. Krishna Rao, Sri Sanatana Dharma Vidyalaya, 118, Sowcarpet, Madras.

This is a small book of verses of religious bent. Ram and Om are two mystic symbols and syllables of the Hindu religion said to possess great potentialities. The author of this book says that there is no difference between the two. He also says that the sacred syllables have great redeeming powers. He speaks on various topics and says at the end of each one that the two syllables would save man from all the troubles of the world. We wish the author God-speed in his religious pursuit.

P. M. H.

The Kalpaka. A Monthly Journal published at Tennevelly. Annual Subscription Rs. 5.

The Kalpaka for January 1931 true to its tradition opens in its Notes of the month with that quest of the one whom many claim to have discovered and rediscovered, draws a contrast with the fever of growth of the Idea in conception and of its propagation in the West and points out the medium of instruction of what little is known by correspondence as next best to direct instruction. Two such efforts at understanding appear in the articles on Kundalini and the Voice of the Silence.

Free Masonry, its concept and origin is traced to Purusha Sukta and the Rig Veda, and the first sod is broken for an international outlook on a very ancient but nevertheless fast losing cause. Reviews of important recent publications as the "Psychic Self-Defence", "The Soul and its Mechanism" and "Progressive Creation" form a fitting close of studies of this month.

NOTES

Her Excellency Lady Irwin has issued an appeal for a sum of thirteen lakhs of rupees for establishing an All-India College for Women in Delhi as suggested by a Special Committee of the All-India Education Fund.

Central College for Women. Any scheme which aims at the advancement of women will easily secure enough support in this country, and we have not the slightest doubt that the sum required would be easily subscribed by our patriotic countrymen. But it would also appear that this particular proposal has special claims which demand public support and patronage. For, this institution aims to be not merely a teaching body but also a centre for research work in educational methods. What exactly are its ideals and aims the appeal explains in these words :

The staff and students will study the life of the Indian child and its relation and response to environment, with the object of evolving a method of education most suited to Indian psychology and Indian conditions. Special course in Home Science will be provided for which diplomas will be given. The ideal of the College will be to send out trained teachers in all subjects with a new attitude towards education, which will enable them to carry out methods applicable to varying conditions. A school will be an essential part of the institution for carrying out the work of both research and training. As the work expanded it is intended to open other schools in rural areas.

We are glad to notice that the response has already been both generous and immediate. His exalted Highness has led with a handsome donation of Rs. three lakhs while Sir Victor Sassoon has donated another lakh.

That we in India are sadly lacking in the civic sense is a fact which is uncontrovertible and must be realised by us. It is not profitable to try to apportion the blame as between us and our masters unhygienic and insanitary

The Civic Conscience. habits are of course, the result of ignorance but even among the better educated this communal sense, this pride in citizenship, is comparatively much less; how poor it is can be seen from the account of what obtains in this respect in America which

Professor Ernest Wood, the popular author gives in his new book, *The Science of Brotherhood*. He refers therein to newspaper supply stations in many of the cities, where the morning's papers are deposited on shelves or tables clamped to the post of the electric light from where you take your copy and put the price of it in the box near by kept for the purpose; and to Exchange Buffets, which are run without waiters, where you not only choose your articles of food but take it and pay for it according to your own calculation, without the account being checked by any body at all. Apparently nobody thinks of abusing such confidence, for otherwise neither the supply stations nor such buffets will continue for long. Contrast this with the rather disconcerting evidence of misapplied ingenuity which came under the notice of the writer some time ago, where a party of students took their weights all together in a public hall for one anna instead of each paying that sum. Their simple device was for the first boy to put the money in the slot and weigh himself and get his friend on to the machine before he got down, which friend did the same to his companion and thus all got weighed. When the monthly season tickets were first introduced in a particular city by the Tramway Company it was so grossly misused by some who made a profit out of it by letting out their passes (one or more kept for this purpose) for daily hire to needy persons—which ultimately made the company withdraw the concession. When will our civic conscience sufficiently assert itself to make such things impossible and enable us to come up to the level of the Americans in this respect?

It is interesting to learn of the attempts made by the India Society in London to bring into existence a Central Museum for Asiatic Art in order to illustrate the culture that obtains in different parts of this wide **Museum of Asiatic Art** continent. A desire to understand the underlying ideas of Asian Art has been responsible for the various Exhibitions of the arts of different countries like India and Persia, but though they have had a good educative and appreciative effect on those who saw it, their usefulness could not be as lasting

as that of a permanent exhibition, as the proposed Museum will be. The creation of such a centre for the study of Asiatic culture will also help to promote that deeper understanding of the ideals and aspirations of the East which will eventually help to secure that world peace for which all the peoples of the world are yearning. We hope therefore, that the attempts made by the India Society will be crowned with success in the not distant future.

The advanced countries of the West have for a long time now brought into use the kinema and broadcasting for the education of the young with more or less encouraging success. We are interested to hear that

Talkies for Education talking films are also sought to be made part of the teaching equipment. Towards this end experiments are being made at fifteen elementary schools in Middlessex (England) with a view to embodying this new instrument in the national educational system. A talking picture is shown to one class while the same picture in a silent form is shown to another class, and the effect on the children are carefully collated by educational experts. The result of the experiment will be watched with interest by all educationists though we in India may have to see several years perhaps before such new ways in education will be thought of by our Education Department.

The Education Department of the India House which looks after the education of Indian students studying in England has a very interesting account to give of its activities for 1930. The development in the

Education of Indians Abroad volume and extent of the functions it now discharges is well brought out in the comparative figures given for 1924 and 1930. The number of students interviewed had doubled during the period, while the number of cases in which offers of admission to educational institutions were secured for new arrivals increased from 198 to 556. Five years ago 148 students were in the direct charge of the Department while

in 1930 there were 417 scholars. Another interesting feature disclosed by the report is the large increase in the number of students for whom the Department has been able to secure facilities for practical technical and technological training, which has increased from only 27 in 1924 to 194 in 1930. This is all to the good, because if our young men should go abroad for their education, it is far better that they get training in subjects for which adequate facilities are not available in our country than they should go in for the Arts courses or the law, on which equally good training is obtainable here. The report discloses also this interesting fact that many Indian students are now seeking training not only in the United States but also at the various centres of training on the Continent of Europe, they being found at places as far apart as Upsala in Sweden, Konigsburg in Germany, and Bordeaux in France. This is a very healthy tendency which deserves to be encouraged for obvious reasons.

It is a matter for considerable regret and shame that we have not been able yet to settle our communal differences. Not only that, but at the Round Table Conference it was

Communal Virus. actually suggested that the decision of a third party should be imposed because we were unable to agree among ourselves. The only encouraging feature in the situation is the fact, of which we are having evidence every day, that it is only our older generation which is vitiated by this communal virus, of which at least our young men, who are the future citizens, are completely free. We record with great pleasure and interest an incident which took place in Delhi recently. At an Inter-University debate in which 300 Muslim students participated. The retention of separate electorates—the bone of contention between the Muslims and the Hindus at the Round Table Conference—was disapproved as being detrimental to the cause of Indian Nationalism and the interests of Muslims themselves. Will our Shafis and Dandis who swear by their pet obsessions take note of the times and fall in line with the aspirations of the young, and adjust themselves, or allow themselves,

to be superseded in leadership by those who, though less experienced—perhaps because of it—have yet a truer vision of the best interests of their Motherland?

The distrust and suspicion that is undoubtedly the chief characteristic in the relations between Englishmen and Indians to-day, is highly to be deplored. It can be ended only, perhaps, by a proper and last settlement of the political issues. But attempts at understanding need not await that happy day. It needs hardly be stressed that a proper understanding of the culture and arts of the two different peoples will go a long way in remedying and assuaging a defect that politics has created, and from this point of view we gladly welcome the influential letter that appeared recently in the *Times* of London urging the need for establishing a Chair for Indian cultural studies in at least one English University. Among the signatories are Messrs. Henry Balfour, Atul C. Chatterjea, George F. Hill, George Macmunn, William Rothenstein, C. G. Seligman and Gilbert T. Walker. Here is the letter:

Sir,—We are of the opinion that it is imperative, both academically and imperially, that Indian cultural studies should be represented by the dignity of a chair in at least one English University. We regard this as a necessity, not only in order that an understanding of India may be nurtured in England, but that Indian students, under the discipline of expert teaching, may be led to the study of their own environment and so to a proper appreciation of it and its problems. The teaching we have in mind would be founded on scientific basis, historical, archaeological and anthropological, and would include the fine arts as well as the industrial crafts, their distribution, development, and technology.

Such a chair would be a fitting complement to existing chairs of Sanskrit and Indian languages. The necessary material is to a large extent already accessible in the unique collections at the British Museum, the India Museum South Kensington, and the India Office Library, which provide unrivalled opportunities, not only for such teaching, but for advanced research. Moreover, Indian cultural studies would thus take their rightful place with classical archaeology, Egyptology, Assyriology, and general anthropology. We are of the opinion that a representative committee should be called into being as soon as possible to discuss this important matter in detail.

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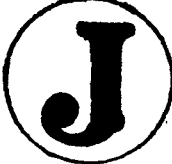
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