

THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

EDITED BY MR. G. A. NATESAN

VOL. XXXII.]

JUNE 1931

1918/8
[NO. 6.]

FOUNDATIONS OF A SELF-GOVERNING INDIA

BY SIR COWASJEE JEHangIR

SO much has already been said about the work of the Round Table Conference that I run the risk of repeating what might have often been stated in the Press and on the Platform. Although not in agreement with all the conclusions of the various sub-committees, I think I can firmly assert that the Conference has laid the true foundations of a future self-governing India. The best proof, however, of this success is the promised co-operation of the Congress; for, if there had not been convincing evidence that the Conference would lead to self-government, Mr. Gandhi would not have agreed to participate in its further proceedings. I have already had occasion to speak on the financial safeguards and the Federal Structure Sub-Committee's Report as a whole. This part of the work of the Conference appears to have attracted the greatest attention in India and has been dealt with at considerable length by others. I will therefore confine my remarks on the present occasion to the report of the other Sub-Committees.

Sub-Committee No. 2. considered the question of Provincial constitutions. It was only natural that there should be difference of opinion. The issue that raised some controversy was that of the special and emergency powers to be conferred on

Governors. It was generally agreed that there should be vested in the Governors some suitable emergency powers to enable the administration to be carried on in the event of a breakdown of government or of the administrative machinery. But some members of the Committee were anxious to give the Governors certain powers of interference with their ministries even if they only apprehended or anticipated that a certain act or acts of the ministry might lead to a breakdown. The conferring of such powers was strongly resisted by some of the Indian delegates. They considered that although sub-section 3 of section 52 of the present Government of India Act might be deleted from the future constitution, any powers given to the Governors to interfere with their ministries might lead to difficulties of the same kind as those experienced by the ministers under the present constitution due to the very wide interpretation placed upon this section by Governors. They were strongly of opinion that the Governor, under no pretext whatsoever should have the right to interfere with their ministers but that the emergency powers should come into operation only when there was an actual breakdown of the constitution. It has been felt in many provinces that sub-section 3 of section 52 of the present Act has been taken

advantage of in many cases without any justification, and the failure of Diarchy is attributed to this section. It would therefore, be bad policy to allow any provision which might enable Governors to keep their ministers under leading strings.

Attempts were also made to include provisions of a distinctly retrograde nature such as the discretion to permit the appointment of officials to the Cabinet. It was even suggested that the Governor should be solely responsible for the appointment of all the Ministers, without the advice of the Chief Minister, and also that the Governor should preside at all the Cabinet meetings. The majority of the Sub-Committee rejected these proposals.

Some members of the Franchise Sub-Committee were in favour of adult suffrage being immediately introduced. But the majority felt that, while that should be the ultimate goal, we should for the present be satisfied with only a considerable broadening of the franchise. There was, however, serious cleavage of opinion as to the extent to which this was practicable under present circumstances. The Sub-Committee recommended that an Expert Franchise Commission be appointed with instructions to provide for an immediate increase of the electorate so as to enfranchise not less than 10 per cent. and not more than 25 per cent. of the total population if that should, on investigation, be found practicable and desirable. The Committee further recommended that in addition to this increase, the rest of the population should be grouped together in primary groups of 20 or in some other suitable manner for the election of one representative member from each group who should be entitled to vote in the provincial

elections, either in the same constituencies as those having the direct vote or in separate constituencies to be formed for them.

I regret I was unable to subscribe to these recommendations. I cannot agree with the views so often advanced that India should not get self-government unless and until it is broad-based on the will of the people. I continue to be of the opinion that a broadening of the franchise and the standard of literacy in the country cannot be dissociated from each other. A few figures will clearly indicate the history of the broadening of the franchise in the United Kingdom. At the time of the first Reform Bill, in 1832, only 3 per cent. of the population got the vote. In 1867 the number was raised to 4.5 per cent. But in the Bombay Presidency, by the last Reforms, as many as 4.4 per cent. of the population were enfranchised. The percentage of literacy in England from 1841 to 1845, was as high as 67.4 per cent. among men and 51 per cent. among women. At the present time the percentage of literacy in Bombay is 15.7 among men and 2.7 among women. If England, with such a high percentage of literacy, thought it fit to give only 4.5 per cent. of the population the vote till 1867, can it be legitimately contended that it will be wise to broaden the franchise in this country with such a low standard of literacy as prevails to-day. I hold that our provincial legislatures are as representative or unrepresentative of our people as the House of Commons was of the English people in 1867. Was the House of Commons in those days unfit to rule the United Kingdom and the British Empire because it was returned by only 4.5% of the population?

If the tentative recommendations of the Sub-Committee are accepted, we will be getting very near to adult franchise, as all adults, male and female will get a vote, 25 per cent. of them directly and the rest indirectly. Under the present circumstances, this is a broadening of the franchise with a vengeance! Broaden the franchise we must, and we must continue to do it in the future until we attain the goal of adult franchise. But to broaden it in the manner suggested by the Sub-Committee just at the moment that we are about to accept the responsibilities of self-government would, in my opinion, be asking for trouble; it might even lead to disaster.

I am of opinion that the system of "Electoral Colleges" should be given more careful consideration than has been devoted to it till now. We can get all the advantages of the educative effect of the vote and at the same time obviate the incalculable risk of handing over the government to masses of illiterate people. This question is really the foundation on which the whole future constitution is to be constructed. It cannot also be separated from the question of safeguards, of which we have heard so much. The surest method of ensuring the election of Legislatures that will act with a sense of responsibility, is to give the most careful consideration to the question of the franchise. Any safeguards that may be otherwise provided will only prove to be illusory, if the legislatures are to be elected by means of adult franchise. I am fully aware that these views might be thought retrograde by some; but the history of many countries has shown that the sudden broadening of the franchise only leads not to democracy but to

autocracy. If this is what the champions of adult franchise really desire, then I have nothing further to say.

Another tentative conclusion arrived at by the Round Table Conference has evoked some criticism which I must frankly admit was unexpected. Clause 14 of the Minority Sub-Committee's Report deals with the future position of the English commercial community resident in India. At first their representatives claimed that there should be no distinction whatsoever, between their position in India and that of Indian born subjects. They were most anxious that this principle should be accepted by the Conference. In the opening Plenary Session several Indian delegates went out of their way to reassure the British delegation of India's good intentions towards British commercial interests; but that did not mean that Englishmen living in this country, even for the best part of their lives, could claim exactly the same rights and privileges as enjoyed by Indians in their own country. When the Minority Sub-Committee's Report came before the Committee of the whole Conference, some Indian delegates objected to the claim put forward on behalf of the English mercantile community. The Prime Minister very wisely held over further consideration until some of the delegates, who were most interested in the question, had had time for discussion. The result was the new draft which was finally accepted by the Conference with only one dissenting voice. The draft clearly shows that the claim put forward on behalf of the English commercial community was not persisted in. The clause embodies the principle that there shall not "generally" be discrimination against

240012
31-32-6/9/8/8

English interests. It was intended that the word "generally" should cover certain exceptions of national importance. It was further understood that the word "reciprocity" should convey the idea that if there was any discriminatory legislation against Indians in England, India would be justified in having similar legislation against Englishmen in India. The force of the word "appropriate" must not be overlooked. It provides for the convention being so drafted that the rights of the British mercantile community will be regulated in consonance with the interpretation placed upon the words "generally" and "reciprocity" as explained above.

There is now a school of thought in India which would like to go much further and provide for discrimination not only when our national interests are concerned, but also in other commercial and industrial enterprises. Leaving aside the opposition, that the proposal, for such a provision in the constitution, would evoke from the whole of the British delegation, the equity and morality of such a contention should be examined. I would strongly resist any unfair and inequitable treatment for Englishmen in India, and I have no doubt that after further consideration it will be found that the clause as drafted and provisionally accepted will meet with all our requirements.

The New Ceylon Constitution

By MR. JOHN COATES

THE report of the Donoughmore Commission on Ceylon outlined proposals for constitutional reforms that were hailed by certain critics as little more than a dangerous experiment and by others as a laudable attempt to gratify the natural desire of the people for, at least, a measure of self-government. The Ceylon (State Council) Order-in-Council, 1931, confirming these proposals with but few modifications, came into operation recently and the General Election of Members to the new State Council will take place at an early date.

It has been frankly admitted that the system of government to be employed is an experiment; it has been hinted that, if it should prove a success, it may, conceivably, be introduced into other parts of the Empire. Who knows whether India may not find the

solution of her problems in such a scheme? Apart from this momentous consideration, however, the fact that well over half a million of his fellow countrymen will be directly affected by its operation should invest the subject with compelling interest in the eyes of every Indian patriot.

It is not proposed, within the limited space at my disposal, to attempt to do more than give a brief summary of the new Constitution and to draw attention to its most noteworthy features. Those who desire a more detailed account of the proposed working provisions are referred to the text of the Order-in-Council, that was published by the Ceylon Government on April 15th and appeared in the Ceylon newspapers on the following day.

The first and, perhaps, most striking point of all concerns the tremendous responsibility

that has devolved upon the electorate. Under the old regime, the Legislative Council consisted of Official unelected Members, the Executive body, and Unofficial elected Members, whose functions, apart from legislation, pure and simple, were to criticise and amend the decisions of those responsible for the government of the island. It will be readily seen that, under these circumstances, the responsibilities of the elected Members, and therefore of the electorate, were exceedingly restricted. Under the New Constitution, the State Council will consist of 50 elected Members, not more than 8 Nominated Members and 3 Official Members, in a purely advisory capacity and without a vote, and will be called upon to assume full executive powers.

How is this to be achieved? With so small a Council, it would, obviously, be difficult, even if it were desirable, to introduce the Party System of England. To nominate certain Members as Heads of Departments would be to restrict executive responsibility to a few with the result that the remainder would, inevitably, form themselves into a non-co-operative opposition; the position would, then, be not only closely analogous to what existed under the old regime but would, also, defeat the whole purpose of the Reforms, which is to ensure that executive powers are exercised by each Member of Council and responsibility shared between every one of them.

The only practical method of making certain of this result is to divide the Members into groups, each of which will control a certain section of the Executive. This is the daring plan that is to be adopted. The whole

Council will be divided into seven Committees and these, together with the three Official Members, to be known as Officers of State, will be responsible for ten Secretariats, which have been allotted as follows:—

- (1) External Affairs, Defence and the Public Service, under the senior Official Member, who will be known as the Chief Secretary.
- (2) The Administration of Justice etc., under the Legal Secretary.
- (3) Finance, under the Financial Secretary. And, under Committees,
- (4) Home Affairs *i.e.* Police, Prisons, Excise etc.
- (5) Agriculture and Lands.
- (6) Local Administration *i.e.* Local Government, Mines and Salt, Fisheries etc.
- (7) Health, including Housing.
- (8) Labour, Industry and Commerce.
- (9) Education.
- (10) Communications and Public Works *i.e.* Railways, Posts and Telegraphs, Electrical undertakings and Ports and Harbours.

Such a scheme has never been attempted before in the realms of responsible government. The accepted function of a committee is to advise and no responsibility is incurred in this capacity; executive control by means of the same constitutional machinery is a daring innovation that can only be tested by results.

The minor details necessary for the smooth working of the Committee system are simpler and yet suggest difficulties that may prove to be insuperable. It has been laid down that each Committee, elected by secret ballot amongst the Members of Council, should, by the same method, choose one of its own number as Chairman, who will take the title

of Minister, and will represent his Committee on a Board, which will deal with such matters as the Budget estimates and other financial measures. Yet, as the Ministers must bow to the majority vote of their Committees and, as all decisions of Committees and of the Board of Ministers must be confirmed, subsequently, by all Members in Council, it is clear that the ministerial powers will be very meagre.

It has been suggested that this is where obstacles may arise. According to the Order-in-Council, if the Board of Ministers is defeated on any motion or a vote of "no confidence" is passed, a general election must follow, regardless of the fact that the Council would not be normally dissolved for a period of four years; what is more, the Council has the power of rejecting any recommendation or measure proposed by any of the Committees. Unless used judiciously, such omnipotent provisions will undoubtedly create considerable friction.

Amongst other points connected with this interesting scheme, the constitutional position of the three Offices of State, *i.e.* the Chief, Legal and Financial Secretaries, is a complicated one. Although entrusted with executive powers in regard to their departments, their position in the Council is merely advisory and it is to be presumed that their policy will be, to a great extent, decided for them by the necessity of conforming with that of the Committees. This, of itself, is a strange corollary; it appears, to say the least of it, illogical that the three highest appointments in the Government should be subservient to those of lesser importance and such an arrangement is not calculated to produce harmonious relationships.

Considering the experimental nature of the Constitution, it is not unreasonable to find that the Governor's powers have been increased to safeguard against any possible irresponsibility on the part of the Council. His assent is required to ratify any bill that is passed by Members but he can only withhold confirmation if the proposed measure infringes his Royal instructions. It is to be devoutly hoped that occasions for the exercise of his veto will be few and far between, for nothing is so calculated to hinder the smooth working of the Constitution and to create bad feeling as the abrogation of the Members' decisions and the consequent impression that the Council is a mere puppet in the hands of the representative of the Crown.

The position of Public Servants has, also, been safeguarded. It might have been presumed that their circumstances would be analogous to those of the Civil Servants in England, who are controlled directly by whatever Government is in power. This is not to be. They will be placed under the Governor, who, in matters affecting promotions, appointments etc., will be advised by the Public Services Commission, consisting of the Chief Secretary and two senior Officers, and the Committees and Board of Ministers will have no say in any matters affecting them. This arrangement has been the butt of considerable criticism; it has been pointed out, not unreasonably, that, although Ministers are to be charged with full responsibility, they have been deprived of any control over those who will give effect to their decisions.

Such difficulties, however, may not prove to be so critical in practice as in theory. Granted a spirit of unselfish and whole-hearted co-operation, it is more than possible that a daring experiment will be turned into an outstanding success and that it will pave the way to full Dominion Status.

THE SPANISH REVOLUTION

BY PROF. B. N. SHARMA

Sanatana Dharma College, Cawnpore.

MONARCHICAL Spain has passed almost over night into a Republic and although so far the transformation has been remarkably free from all those ugly manifestations that are almost an inevitable accompaniment of such revolutions, the latest advices from Madrid show that the political sky is not yet quite clear and it is unsafe to predict the course which the events may take in the immediate future. Whether the new Republic has a reasonable prospect of weathering the storms that may be set it depends very much upon the skill and far-seeing statesmanship that President Zamora and his colleagues in the Provisional Government may display in the handling of problems that have already arisen or may soon arise. It will facilitate our appreciation of the Spanish situation as it is to-day if we just pass in rapid review the story of events that led to the abdication of King Alfonso and the proclamation of the Republic on April 14.

II

Ever since the fall of General Primo De Rivera, Marquis De Estella in February 1930, Spain has been in a state of unstable equilibrium. General Berenguer, his successor, had announced his intention of holding 'furiously sincere' elections and bringing the country back to 'normality.' For a few months the country waited and regarded the qualified amnesty that he granted to the opponents of the Dictatorship to be an earnest of the better times that he had repeatedly promised to usher, but the pace of transition was so slow that the people

began to suspect the bonafides of Primo's successor. In November last, he threw out a hint that the attenuated Dictatorship might be converted into a full dictatorship if circumstances required. This threat coupled with the known monarchist leanings of the men and his tremendous influence with King Alfonso who was despised by the country for his violation of the Constitution of 1876 by not summoning the Cortez within three months of its dissolution by Genl. Primo in 1923, greatly exasperated the people and set them furiously re-thinking about the political future of their country.

The intellectual classes began to regard the Dictatorship of Berenguer to be worse than that of Primo and placed the chief blame for it not upon the General but upon the King. Professor J. O. Gasset voiced the opinions of a large body of students, journalists, politicians, and lawyers when he declared the abolition of monarchy to be the crying need of Spain. Nothing short of it, in his opinion, could check the progressive demoralisation of the state.

The industrial workers of the country in general and Catalonia in particular have become pronounced republicans. They are well-organised and are quite conscious of their solidarity. The Unico Sindicato, their largest Trade Union, has favoured the establishment of the Republic from even before the advent of General Primo De Rivera and has frequently assisted the republican cause by calling General Strikes and thus adding to the difficulties of the Government.

threatened to boycott the elections to the normal Cortez. Even this might not have been enough; what really deterred him from his determination was an announcement by Count Romanones and Marquis De Alhucemas that the Liberal party would demand a Constituent Assembly as soon as the new Cortez had met.

Evidently the Berenguer policy could not work. He resigned and the King was forced to invite Senor Sanchez Guerra, Berenguer's most vehement critic, to form the Cabinet. The gentleman failed in his task and the King appointed Naval Captain General, Don Juan Aznar, his Premier and General Berenguer his War Minister. The new Government had to declare its willingness to hold municipal and provincial elections before the general elections for a Cortez constituyentes.

VI

The first stage of the struggle was over and the King at last allowed the nation to sit in judgment over his conduct during the Estella regime. The moderate and the liberal groups welcomed the decision of the Government and began to prepare for the coming constitutional struggle. The Socialist and the more extreme radicals decided to take part in the local and provincial elections but refused to participate in the general election on the ground of the re-imposition of the censorship that had been withdrawn only a few weeks before.

All the parties, thus, plunged into the impending electoral struggle and the nation worked itself to a high pitch of excitement. The fateful 12th of April came, and, for the first time in Spanish history, almost the entire nation went to the polls. Even fashionable ladies went about in cars distributing republi-

can hand-bills. By the evening Madrid was in hysterics, for Republican and Socialist candidates had carried all before them in almost every town. Even in small villages which had been hitherto regarded to be monarchical strongholds the republican triumph was complete. The nation spoke in an unmistakable voice and the Cabinet decided to resign. The King, meanwhile, had reflected over the events of the 12th and concluded that he had forfeited the love of his people. On the 14th he abdicated and Aznar handed over the seals of office to the Republican leader, Senor Alcala Zamora. The same evening the Republic was proclaimed in Madrid and in most other towns in the mofussil. Alfonso, only a few hours before the King of Spain, was, like a felon, smuggled out of Madrid to board at Cartagena, a steamer bound for Marseilles. Queen Eno, the Prince of Asturias, the Heir-Apparent and other members of the Royal family left Madrid soon after by a special train.

It was amid scenes of unparalleled republican fervour that the oldest ruling family of Europe left the capital. The people had worked themselves to such frenzy that had the Royal family remained in Madrid for a day more all the frightful scenes of the French Révolution would have been repeated, and as Queen Eno confessed to a journalist she could not say what might have befallen them all.

VII

Although the transition from monarchy to republic has been so quick, there has been no disorder worth the name, anywhere in the country and the nation seems to be settling to the new order of things very quietly.

Although Alfonso has not finally renounced his claim to the throne and still hopes for something to turn up in June next when the elections to the Cortez contituyentes takes place, we may take it that monarchy as an institution in Spain is dead and buried. The offer of Alfonso to abdicate in favour of his son, the Prince of Asturias, was rejected by the triumphant republicans. Spain has become a republic and upon the new regime has devolved the task of arresting the demoralization of the country and renewing the political life of the nation. Though the Republicans are in no doubt about their capacity to evolve order out of chaos, an enumeration of the many difficulties that beset their path will be of interest to students of international politics.

VIII

Throughout the last and the present century the army has played a very prominent part in Spanish politics. Of the 115 Cabinets formed since 1833 as many as 35 have been headed by generals. In fact the *pronunciamento* of a Captain General is regarded to be a normal method of putting an end to a corrupting regime. As a Captain General once remarked, "leading a revolution has become almost a career with us." Every colonel in Napoleon's army was said to carry a Marshal's baton in his knapsack. In Spain, every Captain General could hope to be a Prime Minister if he could persuade his colleagues in the army to support him in his attempted coup. If today the republican cause has triumphed by the very strong backing it has received from the ranks and the younger officers of the force, to-morrow the military barracks may become infected with communism and President Zamora's dream of establishing a conservative

republic may dissolve into thin air. Besides the regular army, there is the Civil Guard, an extraordinarily well-disciplined force of about 28,000 men, both horse and foot, under the command of General Sanjurjo of Morocco fame. It was a detachment of this force that prevented the spread of the communist revolt in 1923 and the republican rising of December last. In the interests of ordered progress the Republic would have to put a stop to the mischievous practice of allowing officers and soldiers to take part in political intrigues. The army must be made to realize that it is only a servant of the nation and not its master.

IX

Then there is the problem of awakening the political conscience, of the people. As a member of the Aznar Cabinet lately remarked, "Spain is not like other countries of Europe and is in most things essentially backward." With the exception of Catalonia, Spain is a predominantly agricultural country and the average peasant does not bother himself about the movements on the political chess-board of his country. It is this absence of an informed and organised public opinion that is responsible for the present degeneration of the Spanish state. General Primo de Rivera used to remark that Spain was the freest country in the world, as the people had always allowed their liberties to be restricted without murmur. This tendency in her people to prefer the path of perpetual peace to that of organised protest has made the Spanish legislature an arena for ambitious army chiefs and wily politicians to serve their ends and ruin the nation by corrupting the entire political structure of the country. The purifi-

This time the villagers decided to get him before he did any damage. They had already suffered enough from his hallucinations. They caught him and sat on him as he struggled on the ice. They asked him how he preferred to die, whether they should shoot him, stab him or drown him. Makogliak did not answer. Perhaps he was winded. At any rate the Eskimos told the officers that he did not tell them his preference, and cartridges being a valuable item in the Arctic the community carried the struggling mad man to a waterhole, shoved him in and kept him under until he was dead.

There was a time when such killings in the Arctic were more frequent than they are today. They are gradually dying out; the Mounties have warned the natives of the consequences of such crimes from the standpoint of Canadian law. And so a religious fanatic among the Eskimos thinks twice before he starts on a killing spree, for instead of being killed by his fellow villagers he may be turned over to the white man's police, and that, in his estimation, is worse.

One hundred members of the Royal Canadian Mounted Police patrol the North West Territories of Canada. It is in this region that the long patrols are made for which the force is famous. There are police patrols to within 800 miles of the North Pole, where even Eskimos do not live. Long patrols with these men are regular features of their work.

Corporal Anstead with two natives set out on one of these patrols last year. They travelled 850 miles from March 22nd to April 30th. During that time they found corrections to be made on maps, discovered coal

bearing rocks and investigated islands never stepped on by white men before. There was no easy trip. With native sleds and dogs they started out, making splendid time over the frozen ground for some days. Then they struck a glacier which barred the way. One of the natives suggested going over the top of it, a climb of seven miles up a steep, ice-coated and ice-strewn hill. The Corporal looked at the glacier. He came to the conclusion that there must be another way around, for what the native had suggested would take all the energy out of the men and the dogs at this early stage in the trip. He investigated and found between hills and towering glacier ice cliffs a passage very narrow, but at least a way through. In fact the passage was barely wide enough to squeeze through, while above hung tons of ice which might fall down at any time and crush them in this narrow alley twelve feet long. But they widened the passage enough to get the sleds through and to squeeze through themselves. On the other side there was a downward grade. It was not a straight incline. It was strewn with boulders and lumps of ice, which had rolled down from the top of the glacier, a forbidding trail. With axe and main force they rid the path of some of the worst obstructions so that their dogs might be able to climb over and pull the sleds along. Then they came to a gorge.

This was the worst part of the trip. They had managed the narrow passage between the glacier and the cliff, they had chopped away boulders of ice, but this looked a stumbling block. Here was a gorge, narrow, and filled with lumps and large pieces of ice which had fallen from above, in fact some.

times fell as they were working out a scheme to get through. They could see on the other side of the gorge a better trail. There was nothing to do but fight their way through. For five hours they worked to negotiate that five hundred yards. Five hours it took them to bring through all the komitaks, as the native sleds are known. The temperature was at least thirty below zero. Yet when they finished they were dripping and soaked through with perspiration. In the jungles of the equator or on the Sahara they would not have been hotter than they were here in a temperature which was more than thirty degrees below zero. But they cleared the gorge, pushing and pulling and chopping.

Domestic quarrels in the Arctic mean long treks for the police. Sergeant Anderton while on his patrol from Cambridge Bay on Victoria Island, one of the most remote police posts in the Arctic, was told of a murder while visiting a camp of natives. It was a murder which had occurred but recently, that very winter. With the information he had he set out. Three days later he arrested an Eskimo woman, Isyumatok, at Oongeevik Island, a small trading post. The woman was suspected of having killed her husband.

He questioned her and she did not deny the murder. Her husband had always beaten her. She was afraid of him. But a short time before he was killed he had beaten her with an axe, had threatened to kill her and her two year old child. Higluk was not a popular man in the small colony of Eskimos. He lived alone with his wife most of the time because the others were afraid of him. They told the sergeant of those beatings, corroborated the

woman's story. He was a bad man according to most of the natives.

Higluk was camped at some distance from the rest of the village the night of the murder. He had threatened to kill his wife the next day, and there being no help nearby she was afraid. She knew how to handle a rifle. She saw that all was prepared for the execution the following day. Higluk had placed one shell in the barrel and one in the magazine. Her husband had gone to bed, and Isyumatok feared the day to come. So she took the rifle away from where it lay near her husband, aimed the barrel at his head and shot him.

This was the story she told the sergeant. The latter, accustomed to these domestic quarrels of the natives, could see that the woman had been frantic with fear of her husband. She had killed him while under the impression that he would kill her. So the officer gathered all the information he could, then took the woman and her child to Cambridge Bay, there to await trial. Ten days after he had first heard of the case his report on it had reached headquarters at Ottawa by means of the radio station aboard the steamer "Baymaude," which was frozen in that year at Cambridge Bay.

The activities of Canada's famous Mounted Police, who are seldom mounted nowadays, are not confined to the Arctic regions but throughout Canada.

A message was received by the sergeant in charge of the Onion Lake detachment of the Royal Canadian Mounted Police in Saskatchewan. A resident of Fort Pitt had fired at some of his neighbours. The sergeant sent one of Canada's red coated policemen to check up on the shooting.

The constable arrived at the small village. There he was told that a man named Handel had terrorized the community for some time. The farmers who make the community thought him insane. They had watched him and kept out of his way. One day he took some shots at one of the villagers. Then the community felt that it needed police protection.

The villagers took the constable to Handel's home. He must have seen them coming, for he met the Mounted officer on the doorstep and barred the way into the house. When asked he disclaimed all knowledge of the shooting. But the villagers were adamant. The man who had been shot at identified Handel as having committed the deed.

On hearing this Handel jumped into his house, locked and bolted the door from the inside and shouted to the policeman that he didn't do anything and that besides it was not

the Mounted Police with whom he had to deal if he had done anything.

Two of the party helped the constable break down the door. Handel picked up his rifle and made for the cellar. Here he entrenched himself and refused to come out. All night the constable stayed at the house, trying to persuade the man to come up from the cellar. But Handel remained there through the night, his rifle ready should the officer come down.

In the morning the constable made a chute to the cellar, and with the aid of the villagers began to fill the cellar with water. Bucket after bucket was thrown in, till the cellar was nearly full. By that time it was afternoon. Handel was having considerable difficulty keeping himself above water. Finally he thrust his head through the cellar entrance. "I surrender," he said, as he shivered with cold and his clothes dripped water all over the floor.

AN ARTIST'S LOVE

BY PROF. ABINASH CHANDRA BOSE, M.A.

Rajaram College, Kolhapur.

—: o :—

Others may bring thee the wild pang of heart
And intense earnings of a stricken soul,
And woo thee and want thee with the whole
Impetuosity of youth or its wile or art;
Others may make the woman in thee start
With a glad surprise at the novel role
Of queen—that Nature, seeking her own goal
Calls her to play with smile or with smart.

I have not sought the glamour of thy youth
Or cried child-like to make thee all my own,
I have not cared for young love's sweet response;
I've ta'en thee as thou art in very truth,—
A wisp of life—a glow-worm flaming lone,
A passing bloom that fadeless dreams ensconce.

ARNOLD BENNETT

BY PROF. DIWAN CHAND SHARMA, M.A.

TO one who has occasionally derived inspiration and very often real enjoyment from the writings of Arnold Bennett, his death has come as a personal loss. I spoke of inspiration in connection with his writings, a quality which many would not ascribe to them, but this was present here and there in those books, which he wrote to illuminate some of the problems which confront people in their daily life. It was with regard to this aspect of his writings that Robert Lynd called him a tipster of life, but surely he was far better than that. He emphasised the need of self-control and direction in life, and wanted everybody to be master of his own will, his own temper and his own time. In other words, he wanted us not to be driven here and there by chance, but to control, guide and direct our life. By doing so he preached the gospel of efficiency and of energetic and vital living in a very convincing way. In this matter he probably lacked the profundity, intimacy and insight of men like Marcus Aurelius, but none could doubt that whatever he said was eminently sane and practical. He thus wrote many books, in which the theme was how to make the most of life. In them he gave valuable ideas on friendship, happiness, love and many other subjects of everyday importance. This irritated many of his admirers. They thought that he was making himself too cheap by writing these platitudinous pamphlets, but even these had their value. They filled many a man with a noble ardour for organising his life in a better way, so as to render a good account of himself.

He was equally interesting, when he wrote a brilliant series of books "Things That Have

Interested Me." They show his insatiable curiosity, his manifold interest in life and his catholic taste, and none could read these books without feeling that in spite of his well-disciplined life he had still something of the gipsy in his blood. He always welcomed chance encounters with new persons, and made capital use of them. In the pages of his books one reads accounts of his meeting with barbers and coachmen and many other persons. He thus reminded one of an undergraduate on a holiday with a camera slung over his shoulders. He took snap-shots of whatever interested him, and his pictures had always a clear and definite outline.

He was no less stimulating as a critic and an essayist. He was not always discerning, when he appraised the work of those who had already made their reputation. But none could be more generous to promising men of letters, who had yet to establish their reputation. It was on account of this that he was sought very often by writers like Hugh Walpole and others, to whom he always gave the best words of encouragement and the soundest possible advice. As an essayist his work had much appeal especially for Indian students. His essays always contained well-informed comments on men and things, and were always a mine of lively information. The mild satiric touch gave them a distinction of their own, and they delighted everybody with their wholesome out-look on life. The most remarkable thing about them was that they never had the air of a thing which is said casually, but always revealed clear thinking and definiteness of purpose. Their great defect was that they did not possess that elusive charm

which the essays of Lamb, Stevenson or Robert Lynd disclose. They did not reveal a lovable personality as the essays of Elia or Stevenson do. After reading them one rose with the impression that the essayist had something hard about him. He was too definite in and too cocksure of his opinions. He did not possess the human touch in the same degree in which the best English essayists have possessed it. In Arnold Bennett's essays one did not find a gentleman with whom one could be on terms of intimacy, but a schoolmaster who sometimes caned us and sometimes commanded us, sometimes gave important information and very often noble advice.

He was not very successful as a dramatist. He did not have the power of sympathetic interpretation of current problems, which some writers have. Nor did he possess the gift of arresting dialogue. But he will always be remembered as a novelist of the Five Towns, as the author of the *Old Wive's Tale* and as a creator of Sophia Constance, Edwin Clayhenger and Hilda Lessways. The germ of the *Old Wive's Tale* lay in a very trifling incident. In the autumn of 1923 he used to dine very frequently in a Paris restaurant. There he often saw a fat old woman, who aroused much merriment by her eccentric behaviour. The novelist reflected, "This woman was once young, slim, perhaps beautiful; certainly free from these ridiculous mannerisms. Very probably she is unconscious of her singularities. Her case is a tragedy. One ought to be able to make a heart-rending novel out of a woman such as she." This led to the writing of the *Old Wive's Tale*, which contained the life-history of two women, Constance the ordinary sister,

and Sophia her independent and attractive sister. In all the novels that he wrote he gave the illusion of reality. He generally described lower middle-class provincial life in a spirit of rank realism. In fact, he was very remarkable for the objectivity of his art, and none could organise trivial details of everyday life to a better purpose than he. It was, therefore, that ugliness and coarseness crept into his novels very often. As a critic has said, "He was a copyist of life, and indirectly a commentator and interpreter or an apologist." But this does not mean that he was absolutely devoid of a sense of beauty. He himself wrote in *The Author's Craft*, "The sense of beauty is indispensable to the creative artist. Every creative artist has it, in his degree. He is an artist because he has it. An artist works under the stress of instinct. No man's instinct can draw him towards material which repels him—the fact is obvious. Obviously, whatever kind of life the novelist writes about, he has been charmed and seduced by it, he is under its spell—this is the beauty in it. He could have no other reason for writing about it. He may see a strange sort of beauty, he may—indeed he does—see a sort of beauty that nobody has quite seen before; he may see a sort of beauty that none save a few odd spirits ever will or can be made to see. But he does see beauty."

Nor did he revel in details merely for the sake of details. Sometimes they were charged with a tremendous significance. For instance, in *Clayhenger* we read of two boys spitting over a canal-bridge on the day when one of them leaves school for the last time. This simple incident is made symbolic of the battle of youth against the universe.

DISEASE

BY

MR. C. L. R. SASTRI, B.Sc.

NATURAL selection is found to have full play in the animal and plant kingdoms. In the case of man, however, it is more or less in abeyance. This is due to the fact that the human mind is far more highly developed than any animal or plant, and does not, in consequence, feel itself bound to accept nature's conditions meekly and without resistance. On the contrary, it tries to assert its own independence. The results are, and are bound to be, serious. Nature can be counted upon to wreak her vengeance: and when she does, she makes things not indeed for men to cope with. This vengeance often takes the form of epidemics. These are unknown in those animals and plants that have, so to speak, become accustomed to their surroundings: it is only when the relations between them and their surroundings are disturbed or tampered with, that epidemics result. In extra-human conditions there is no mid-way, no half-way house, between annihilation and complete triumph. Nature's laws are so inexorable that the victims must either succumb to the disease or conquer it. The same would be the case in man, also, were he not rebellious. Instead of calmly submitting to the disease he combats it; instead of meekly allowing it to work its ravages in his system, he adopts, as it were, an attitude of vehement protest, and fights it with tooth and nail. Sometimes, of course, for all his trouble, he succeeds; but, more often, he fails. This is the principal reason that epidemics ravage mankind so fearfully. But there is, all the same, no occa-

sion for despair. In the onward march of progress we cannot expect the path to be uniformly smooth. Obstacles there will be, and it is our duty to face them boldly.

All organisms exhibit what are called *adaptive* responses; there is action and reaction always going on between themselves and their environments; and, in the end, both become, as far as may be, adjusted to each other. The environments may in themselves be very injurious and may inflict any amount of harm on the newcomers. But, paradoxical as it may seem, they are powerless over the older inhabitants. The former are not, in a manner of speaking, *used* to such environments, they are not, if I may put it so, *acclimatized* to them, while the latter are: this is the reason of the difference. There are, for instance, many tropical diseases, like malaria and typhoid, that are, relatively, harmless over the native inhabitants, but have extremely serious and deleterious effects upon foreigners; the former can sometimes recover, but recovery is very rare in the case of the latter. Similarly, measles thrive in European countries but the mortality is not very great: in other lands the results are deadly. There is, again, the peculiar "nagana" horse and cattle disease in South Africa. It is not at all fatal to the wild big-game animals. But when the domesticated horses and cattle are infected, it spreads like wild-fire and does no end of mischief. In all infectious diseases, minute animal or plant parasites are the cause of the fatality. But these are not always equally dreadful. In the native animals and plants

they thrive, no doubt, but—such is the effect of environment—are not injurious. They are gentle creatures and respect their "hosts" at whose expense they derive their nourishment. Such "hosts" are said to be "tolerant" of the parasites, and are consequently "immune" from the disease.

In speaking of "infectious" diseases, it is of the utmost importance to ascertain the particular germs concerned. Different diseases are due to different germs. The malarial parasite, the cause of our annual devastations, was discovered by a French medical officer, Laveran. The life-history of the parasite has been traced out. A part of its life it spends in the human body: and a part in the spot-winged gnat or mosquito (*Anopheles*). The mosquito bites the body of the patient and sucks up the blood along with the contained parasites. Then it inflicts a wound on another person, thus introducing the parasites into his body. In the human blood these tiny creatures multiply extensively by ordinary cell-division. The results of such divisions are two crescent-shaped cells, one male and the other female. These are carried into the gut or throat-tube of the mosquito, and there, by conjugation produce an active worm-like animal. This then passes out of the gut into the body-wall and encysts itself. This is the resting-stage, but soon, inside the cyst-wall, it divides and subdivides and ultimately produces a number of needle-like forms. These are transferred into the human blood again on the mosquito stabbing the body. The cycle continues indefinitely, and people die in thousands. It is through the agency of these *Anopheles* that the disease spreads: where they do not exist there is no malaria. It is, there-

fore, absolutely essential for us to take proper precautions against such mosquitos; they thrive best in damp and marshy lands, and at such places people have to be very cautious.

The Negroes of the West-African coast are specially liable to contract a disease called the "Sleeping Sickness". The patients become lazy after the attack, and the laziness increases gradually and develops into semi-consciousness. They are roused only to take their food and at once relapse into their former moribund state. After a time, however, even food fails to have any charm for them and they become utterly unconscious and, in the end, pass away. The problem offered serious difficulties and many investigators gave up the attempt in despair. But, at last, a master-mind came to the rescue and succeeded in detecting the cause. The parasite concerned was found to belong to one of the species of *trypanosome*, and was also found to be lodged in the cerebro-spinal fluid of the patient. The infection is carried from man to man by a parasite-tsetse fly. The men often sleep under the branches of trees, and the flies find ample scope for their mischief. Much of the difficulty consisted in spotting the fly, but it was overcome after immense trouble and the investigation was completed.

In many infectious diseases one species of *trypanosome* or another is concerned. The *bacterium cell* is also dangerous and gives rise to equally painful diseases. It is a matter for wonder that such hideous powers can reside in these tiny, microscopic animals and plants. But so they do; and it is a warning for us to beware of our enemies, however small and insignificant they may

appear to be. Sometimes it is these small and apparently insignificant things that are more fatal and more difficult to be conquered than the bigger and more obvious objects.

In the study of infectious diseases three things have to be borne in mind: (1) the nature of the parasite; (2) the infected subject; (3) the agent that carries the infection. Knowledge about the last is of great importance; if it is gained, we can take preventive measures and ward off the attack; otherwise the consequences will be serious.

Many infectious diseases are treated by inoculation. The theory of inoculation may be explained as follows: If a horse is bitten by a cobra, it will die after some time. But if the poison is injected into the horse's blood, at first in minute quantities, then in slightly larger and larger quantities, death will not occur: the animal becomes used to it and there is no fear. If some of the blood of this horse be taken out and injected into another, the latter also becomes immune from the effects of the poison. The blood so injected is called an "anti-toxin." Anti-toxins are fluids derived from poisons or infectious germs and administered into the blood of patients. But, by their peculiar properties, they resist further attacks of the poisons or germs and keep the body in the state of comparative safety. We hear of people being inoculated for plague: here, also, a special anti-toxin prepared, in the first instance, from the plague bacilli themselves, is injected into the blood-serum.

In order fully to understand the subject of inoculation, we ought to know something of the colorless amoeboid cells present in all tissues and blood-vessels and called

"phagocytes". These are "living" cells—that is to say, they are capable of active movements, they feed just like the adult organisms, and exhibit many other properties that are the special attributes of living things. Their essential property is their activity. The cytoplasm of the cells consists of numerous protoplasmic granules and one or more "vacuoles"—places in the cells containing hollow cavities. The cells send out processes from all parts of the surface of the body, and by means of these their movements are effected. They are also useful in another way, viz., they engulf the food particles and help the cells in the process of nutrition. The food particles are eventually carried into the vacuoles and then digested.

So far I have described the structure and habits of the phagocytes. Active powers reside in them. I have said that they inject food-particles into their bodies: the food particles may be the bacilli themselves. Suppose the body receives a wound at any place. At that spot a swelling or inflammation appears; the blood vessels are gorged with blood, and the phagocytes ooze out from the blood-vessels and eat up the foreign matter: a grave danger is thus averted.

When the disease germs enter the body, they may be more powerful than the phagocytes, and then the contagion is caught. But by properly training the phagocytes, it is possible to make them more efficient and powerful to cope effectively with the germs. The training of the phagocytes is accomplished by injecting suitable anti-toxins; the germs contained in the anti-toxins are eaten up by the phagocytes. This is the underlying principle of inoculation.

Unemployment and Reform of Education

BY PROF. R. N. SANYAL, M.A.

THE problem of unemployment specially among the educated classes in this country, is a growing menace, and unless a determined effort is made to face it immediately with all the resources at our disposal, it will cause reactions in the society which can not but be calamitous in the long run. Already a vague discontent with our present system of education is in the air, and the volume of discontent is growing every day. This is quite natural. There was a time when an ordinary graduate of our universities could look forward confidently to a prosperous and comfortable career either in Government service or as a Doctor, Lawyer, Teacher or an Engineer. But times have changed to-day. Even a distinguished M.A. of our universities is finding it increasingly difficult to find a 'job' even as a clerk in the A.G.'s office or in the Railway. It is therefore not surprising that the disillusioned graduate should feel disgusted with the whole system of education, which he feels, is mainly responsible for his present plight. There is a vague feeling that the entire machinery of education requires over-hauling to fit in with the changed environment of our country. The whole of our educated community is eager for new experiments in schemes of vocational education.

We should therefore calmly consider, (1) the ways and means of reforming and changing our present system of education to solve the problem of unemployment, and (2) to what extent can reform in the system of education help us to solve the problem.

In my opinion the second of these problems is even more important than the first and

unless we have some clear notions about it our efforts made in preparing schemes of reform will be entirely useless, and nothing but dis-illusionment can result from the failure of our proposed schemes. It is therefore necessary to discuss the second question first.

Let us consider how and to what extent can the system of education prevalent in a country help to solve the economic problems of that place. There are various ways of making money, and earning a livelihood. Every individual in a society is managing somehow or other to earn a livelihood for himself and his family. This is done in all countries and at every age, without exception. The only difference is that some are well off and others manage with extreme difficulty to maintain themselves and their families. If we take into consideration the whole of any one country, the means of livelihood for the vast majority of the people must consist of Agriculture, Industry and Commerce, and the learned professions of Law, Engineering, Medicine and Government and private service support a small minority. Naturally the second of those groups of work can be taken up only by those who have received an education. If any numerical proportion may be hazarded we may say that roughly speaking the former absorbs 95 per cent. of the population while the remaining 5 per cent. is supported by the learned professions. There may be some variation in the proportion according to circumstances. But we should not be far wrong in assuming something like the above proportion according to the present circumstances of our country. The chief difference from our present point of

JUNE 1931]

UNEMPLOYMENT AND REFORM OF EDUCATION

343

view between the two groups are not education and want of education; but that one of these is practically unlimited or limited only by the population of the country and the other is extremely limited in its scope. Every single individual must be fed and hence it is necessary to produce food. The more the population of a country grows, the food supply must be accordingly increased. It is therefore inevitable that countless persons must be engaged in producing this food and in transporting it from one place to another. Besides food supply there are other things such as clothing, household utensils, materials for house construction, and similar commodities which must be produced and supplied for society to exist. There are then various articles of luxury which are always in demand for good or for evil and numerous people must be engaged in producing them. Hence it is apparent that Agriculture, Industry and Commerce must absorb the labours of the vast majority of the people at all times. The more there is an increase in the demand for these articles, whether as a result of the growth of population or as a result of prosperity and an advance in the standard of living, the number of people absorbed in these professions must increase accordingly. Ordinarily the problem of unemployment is never very acute among these classes of people apart from famines or any other economic crisis.

It must be admitted, however, that under unfavourable circumstances even the above classes may suffer from poverty and want. If, for example, a large number of people formerly engaged in industry suddenly give up their hereditary callings and take to

Agriculture, the pressure of population on the soil will increase, the average earnings of the individual cultivator will be depressed and grinding poverty and want may result in the absence of any other employment. This cause is already at work among our Agricultural population, which explains their deplorable poverty in comparison with similar classes of people in other civilised countries. The industrial classes may also suffer from competition with more advanced countries who use up-to-date machineries and implements.

These are questions of detail which it is not our purpose to enter into in this article. The broad fact remains that there is no limit to the number of people who may be absorbed in Agriculture, Industry and Commerce, or is limited only by the number and wealth of the people. The other group of professions which are generally sought by educated men are extremely limited in their scope. It is true that these opportunities are also increasing, but they are negligible in comparison with the increase in population.

If we understand correctly the natural differences between the two classes of work mentioned above, it will not be difficult to realise to what extent a mere change in education can help the economic problem. As thoughtful men we ought to take a far-sighted view of things. It may be natural for a dying man to listen to the advice of a quack who promises a sure and safe remedy to cure him in no time. But the malady is not cured in that way. A hand-to-mouth policy of educational reform may be temporarily gratifying to the suffering educated classes, but it is no lasting solution of the problem.

It is for this reason that we should have some sense of proportion and calmly think out what to expect and what not to expect by means of educational reforms. Otherwise we may make one reform in education after another, but when they fail to cure the economic ills of our country we shall simply lose faith in all reforms whatsoever, and even begin to question the utility of any education at all. This kind of dis-illusionment is only natural if any impossible expectation is entertained from educational reforms. It is good therefore to come into contact with realities. It is good to have clear notions as to what extent the education imparted in schools and colleges may or may not help the problems of earning a livelihood.

As mentioned above the possible employments in service, whether in a Government department, merchant office or a private service is extremely limited. The demand for technical experts whether in Engineering or any other specialised line must similarly be very limited too. Even if we make radical changes in the system of our education which is essentially theoretical and literary, and replace it by a vocational and specialised training, the result will still remain unsatisfactory so long as the demand for those services falls short of the supply. Many of those who came back after receiving technical and scientific education from foreign countries attempted to start some independent business of their own. But in most cases their attempt ended in failure and the overwhelming majority of these foreign educated men entered service either under Government or under private firms. Their failure was in most cases due to want of capital and necessary business

experience, and seldom to any defective education which they had received. The real crux of the problem is that there is still no adequate number of factories and business establishments in this country which can provide work for men who have received such education. The industrial progress of the country must keep pace with the increase of technical education imparted in the country, otherwise there is no way out of our present difficulty. Many of our youths are receiving the best technical education at home and abroad. But there is no field in our country for their labours. These young men have got no capital of their own and the capitalists are hesitating to risk their money for want of business confidence. This was a situation long ago, when a student could be sure of getting a job after completing education at a technical school. But with the increase in the supply of such men in proportion to their demand, the fate of most of these graduates of technical institutions and of agricultural colleges is no better than the fate of B.A.'s and M.A.'s. In any scheme of educational reform, the experience of the past two or three decades must never be lost sight of. We should rather build up our future programme in the light of this experience.

We have gained sufficient experience to know that by merely changing the method or system of education the problem of earning a decent livelihood for the educated classes can not be solved to any great extent.

To solve these questions satisfactorily, we have to change entirely our social environment, our national habits and tendencies and above all the industrial and commercial policy of the Government.

Pioneers in European Sanskrit Scholarship

BY THE REV. J. CASTETS, S.J.

IN an article of the *Indian Review* (May 1930) purporting to sum up the views expressed by Professor Winternitz, in his *History of Indian Literature*, on European Scholars and Sanskrit Scholarship, there is a curious omission, evidently unintentional, that might well cause surprise even in one but imperfectly acquainted with the subject. Under the heading, the "Early Efforts", the reader will look in vain for as much as a casual reference to a number of pioneers in the field of Sanskrit Literature, whose names and achievements however had attracted the attention of such authorities as Dr. Burnell, Benfey and Fr. Max Muller. The omission is all the more incomprehensible as the learned Professor's list opens with the name of Abraham Roger, a Dutch Missionary, whose knowledge of Sanskrit never went beyond a few literary specimens of no great significance, derived from translations made for him into Portuguese.

We need not dwell on the long list of missionaries of the Goa Province, who before the end of the 16th century, as Benfey remarks, had gathered and given out to the world much and very complete information on the Vedas and the Hinduism that had evolved from them. Somewhat later in 1658, one of them, Fr. Miguel de Almeida, published what is probably the first book known to have been printed in the Sanskrit language. This is the "Jardim de Pastores," printed at the Jesuit Printing Press of St. Paul's Seminary, Goa.

FR. HEINRICH ROTH, S. J. (1620-1668)

But to come to those who may more properly be called pioneers among European Sanskrit Scholars, the first name we may mention is that of Father Heinrich Roth, a German, born at Dillingen in 1620, who came out to Goa in 1650. After having first traversed, in company with the famous traveller, Fr. Gruber, the greater part of Asia, he finally settled at

Agra in 1653, and there devoted six long years to the study of Sanskrit, as a result of which "he obtained complete mastery of this difficult tongue". (Max Muller, *Sci. of Lang.* p. 277). He wrote two works: One, "On the Myths of the Brahmins and especially on the Incarnations of Vishnu", and the other in Latin, "Elementa Linguae Sanscritae" (Elements of the Sanskrit Language), the Sanskrit words and texts written out in Devanagari characters. Extracts from both works were inserted by the well-known Jesuit scientist, Kircher, in his "China Illustrata" (Amsterdam, 1667), the portions from Hindu Mythology being illustrated with drawings by Fr. Roth on the Avatars, and those from the Elementa Linguae Sanscritae with five pages of Devanagari characters, including the Lord's Prayer translated into Sanskrit.

FR. ROBERT DE NOBILI (1577—1656)

Forty years before Fr. Roth came to India, Fr. de Nobili had taken up his abode at Madura, then the flourishing Nayakar Capital, and the seat of the famous Sangham or Academy of learned Brahmins gathered from all parts of India. There he lived, a Brahmin Sannyasi, in a little hermitage situated in the very heart of the Brahmin Agraharam, and very soon his profound knowledge of Tamil, Telugu and Sanskrit, enabled him to discuss freely in any one of these three tongues with the learned pandits of the Sangham. All who met him were lost in admiration of the fluency, dignity and purity of his diction, and of the vast and deep acquaintance he proved himself to possess with both Tamil and Sanskrit literature, philosophical and religious, Brahmin or Jain. From the fact that the script used for Sanskrit in the South was the Grantha, the language itself was more commonly referred to by him as Grantha or Grandonic, "which was", he wrote, "the sacred language of the Brahmins and stands to them

as Latin stands among us". His facility for learning languages and memorising whatever he happened to read or compose must have been prodigious, for indeed instead of "shutting himself up", as the current legend has it, "for acquiring in secret a knowledge of those three languages", as a matter of fact he spent only a little over a year upon it. Coming to Madura at the end of 1606, having already given three months to the study of Tamil, he was by August, 1607, able to challenge the Madura Pandits to a discussion with him; and we find in January 1609, one of his Brahmin Converts, a man who was regarded as "the light of the Madura Sangham", boldly daring anyone of his *co-sangatars* to measure themselves against his master on any philosophico-religious subject they pleased. "His life in India, where he died as an old blind man," says Max Muller, "is full of interest to the missionary."

I can only speak of him here as the first European Sanskrit scholar, a man who could quote from *Manu*, from the *Puranas*, nay from works such as the *Apastamba-sutras*, which are known, even at present, to only those few Sanskrit scholars who can read from Sanskrit manuscripts, must have been far advanced in a knowledge of the sacred language of the Brahmins, and the very idea that he came, as he said, to preach a new Veda, which had been lost, show how well he knew the strong and weak points of the theological system which he came to conquer.*

In the several 'apologias' which that much misunderstood missionary had to send to Rome in defence of his methods and of his toleration of certain practices and caste marks, he quotes whole passages in the original Sanskrit in Grantha script from *Manu*, *Apastamba-Sutra*, *Scanda-Purana*, *Kadambari*, *Parasara*, *Taithiriya Samhita* and others. Besides, his apologetical works are full

* NOTE: Lects. Sci. Lang. 166..... 'The Lost Veda.' in the mind of De Nobili, was the originally revealed Veda, i.e., the Veda of the Bible, which, according to Hindu legend had been lost, the three existing Vedas being only human reconstructions by memory, of the one primitively revealed. Taking a hint from the Jain preachers who claimed to have the original Veda in their possession the missionary argued that his Veda was the one revealed to primitive man, this the one he had come to preach at Madura, and the only one that could procure salvation.

of references to the various Puranas and Kamba Ramayana. He wrote several works in Sanskrit, both religious and apologetical, for the use of his Brahmin disciples, all of which unhappily, together with his accumulated stores of Sanskrit literature perished in the fire which burned down his little hermitage, when the soldiers came to seize him in 1640. He was led away, and confined in a close prison, where he remained for two years. Of all his Sanskrit works thus irretrievably lost, the one he regretted most was a poem by him on the life of the Blessed Virgin. A few relics from this disaster have survived through having been circulated among his disciples, viz., the chief Christian Prayers, some special blessings and slokas to be sung on different occasions, especially during marriage ceremonies, and a didactic poem on the essence of the true religion, the *Sattva Veda Sara Sangraha*, in 172 slokas.

After Fr. De Nodili the missionaries who continued for a time to follow his mode of life as Brahmin-Sannyasis, had, like him to be perfectly familiar with the Sanskrit language and literature, but none of them, as far as is known, has left behind any written work in the language.

On Fr. de Nobili's labours Prof. Max Muller incidentally remarks:

It is surprising that the reports, which he sent to Rome, in order to defend himself against the charge of idolatry, and in which he drew a faithful picture of the religion, the customs and literature of the Brahmins, should not have attracted the attention of the scholars. The "accommodating question" as it was called, occupied Cardinals and Popes for many years; but not one of them seems to have perceived the extraordinary interest attaching to the existing of an ancient civilisation, so perfect and so firmly rooted as to require accommodation even from the missionaries of Rome. At a time when the discovery of one Greek manuscript would have been hailed by all the scholars of Europe, the discovery of a complete literature was allowed to pass unnoticed. The day of Sanskrit had not yet come.

THE FRENCH MISSIONARIES OF THE CARNATIC

"We now approach," continues the eminent Professor the eighteenth century,

and there we find that the attention of European Scholars begins at last to be attracted to the extraordinary discovery, a discovery that would no longer be doubted of the existence in India of an immense literature

the age of which was believed to exceed that of every other literature in the world. The French Jesuits whom Louis XIV sent out to India after the treaty of Ryswick, in 1697, kept up a literary correspondence with members of the French Institute. Questions were addressed to them by members of that learned body and their answers were printed either in the *Memoirs of the Academy*, or the *Lettres Edifiantes*.

We may mention also the Letters Patent of 1695, giving the Royal assent and the promise of a royal subsidy to the French Carnatic Mission. These explicitly state the object of the subsidy to be the spread of the Christian religion and "the advancement of science," by science meaning the knowledge of the religious and literary treasures of India. Henceforth from all sides began to come urgent demands of the missionaries pressing for first-hand information on those literary treasures of the East, and especially on those hidden Vedas, so ancient and so renowned, and in default of them, demands for original commentaries throwing light on their doctrine and contents.

The demand for such literary productions now became a general craze spreading to colonial agents and others, and this created the supply. A number of Vedas or *Upa-Vedas* began to be forged. Even the Padisha of Delhi, Shah Jehan, desired to have *Upa-Vedas* written in Persian for his use. A translation of them into Latin by Anguillet in Perron was published by him under the title of "*Theologia es Philosophia Indica*" 2 vols. in 40 *Argentorati*, 1801 & 1802. Prof. Weber in his "History of Indian Literature" (p. 152-54) shows how such *Upa-Vedas* were being forged by the hundred and offered for sale to amateurs, Masulipatam being the chief centre of production. But apparently Nudia in Bengal was a centre quite as fertile. In fact the collection of *Upa-Vedas* made by the Jesuit missionaries at Pondicherry about that time, and so carefully examined by Mr. Francis Ellis in 1816 came all of them from Nudia. Caught in the general movement and stimulated moreover by the prospect of possible advantages that might

accrue for the spreading of the Christian religion some missionaries soon perceived that the best way to succeed in their search was to become themselves true Sanskritists, so as to be able to judge for themselves of the value of their literary finds and to draw direct information from them. In this way did these men become the true pioneers of Sanskrit studies among European scholars. We shall mention here only the most prominent of them, in chronological order.

FR. J. FRANCIS PONS (1698-1752)

Fr. Pons came to India in 1724. Having first worked for a few years in the Telugu mission, where he began his study of Sanskrit, he was then appointed Superior of the Bengal Mission, and settled at Chandernagore during the two years, 1631 and 1632, becoming acquainted, as he tells us, with the Sanskrit Pandits of the Nudia University who appeared to him, as the most learned of the whole of India. Mystified at first, twice or thrice, in company with many others, by the vendors of forged Vedas, he soon made himself an expert in Sanskrit. Returning once more to the South, he sent to Paris in 1738 an abridgment of a Sanskrit Grammar written in Latin with the Sanskrit words in Bengali script, a grammar, he himself writes, based on Kramadivara's abridgment of the voluminous grammar of Panini. The year after there followed to the same address a treatise on Sanskrit poetry; and finally, in 1740, he wrote from Karikal to Fr. Du Halde, the general editor of the '*Lettres Edifiantes*', a long letter on the peculiar features of Indian Literature. "He gives in it", says Max Muller,

a most interesting and, in general, a very accurate description of the various branches of Sanskrit literature, of the four Vedas, the grammatical treatises, the six systems of philosophy, and the astronomy of the Hindus. He anticipates on several points the researches of Sir William Jones.

In addition to this eulogy of the learned Professor, we think a special mention should also be made of Fr. Pons' appreciation of the wonderful

The first two Vedas were sent to France in 1738, the fourth only in 1731. However, they were all written in Telugu script and gave a Telugu character to the Sanskrit pronunciation. The reading of them necessitated a scholar in Sanskrit acquainted also with Telugu. In a letter accompanying the despatch of the 4th Veda, Fr. Calmette says:

For this discovery of this Veda we needed a man already acquainted with such work, who would know how to piece together the scattered fragments. For in no town or kingdom is it found as a whole. We had to search for it in Mysore, in the territory of the Moors, and other neighbouring kingdoms, so that I may well be said to be the only man within a radius of 100 leagues who possesses that Veda in its entirety.

And from this, passing on to the general difficulty of getting the Brahmins to communicate their religious books, he continues:

Their reticence on that point is so strong that even among themselves they will not pass books pertaining to one sect to the Brahmins of another. As an instance, the Brahmin in our service having asked of a Vaishnavite the loan or sale of some volumes of his Vedantha, the latter protested, "Even were you to offer me 100 pagodas for a single sheet do you think I would consent to give it to you?"

In the same way I wanted to get copies made of some theological books belonging to some Brahmins of this place. After the business of getting the permission had been settled, and when the copyists had already begun their work, suspicion began to brew about the copies being made for us. Immediately the copyists stopped their work, the originals were withdrawn, and our agents were caused a lot of trouble.

After the perusal of such a remarkable letter, especially when we take into consideration the time when it was written, we are entirely at a loss to understand how it came to pass that it did not find a place in the series of 'Lettres Edifiantes,' the more so as other subsequent letters, dealing with the same matter, were inserted, letters that would not be properly understood except by reference to it. In conclusion, and as a final appreciation of it, we shall only say that, besides revealing to us customs and manners of times long past, such a letter leaves us wondering at the deep and extensive knowledge of Sanskrit possessed by that missionary scholar.

FR. COEURDOUX (1691-1779)

Fr. Coeurdoux came to India in 1732, worked first in the Telugu country, till 1738 and then coming south, spent the remainder of his life in the country round about Karikal or Pondicherry, in which town he died on June 19th 1779. In the following passage Max Muller describes the important discovery made by him in Sanskrit Philology:

As early as 1588, Filippo Sassetti was struck with the similarity of the Sanskrit and Italian numerals, and of the words for God, serpent and many other things. The same remark must have been made by others, but it was never so distinctly set forth as by Fr. Coeurdoux. In the year 1704, the French Jesuit, Fr. Coeurdoux, came to Pondicherry to the Abbe Bartholemy at Paris, who had asked him for a Sanskrit grammar and dictionary and for general information on the history and literature of India. He enclosed a memoir, which he wished to be laid before the "Academie" with the following title: Question, proposée a M. l'abbé Bartholemy et aux autres membres de l'Academie des Inscriptions et Belles Lettres. "D'où vient que dans la langue sanscrouthane il se trouve un grand nombre de mots qui lui sont communs avec le latin, le grec et surtout avec le latin?"

The Jesuit missionary first gives his facts, some of which are very interesting. He compares for instance *deva* and *deus*: God; *mṛityu* and *mors*: death; *janitam* and *genitum*: produced; *janu* and *genu*; *vidhava* from *vi* (without) and *dhara*; man, with *vidua*: widow; *na* and *non*: not; *madhya* and *medius*: middle; *dharmam* and *donum*: gift, and many more. He also pointed out afresh by later scholars. Some of his comparisons, no doubt, are untenable; but on the whole his paper deserved more attention than it seems to have received from the *academie*. His grammatical comparisons, in particular, are very creditable. He compares the personal endings of the Indicative and the Subjunctive of the auxiliary verb in Sanskrit and in Latin. He likewise exhibits the striking similarities in the Sanskrit, Greek and Latin numerals from one to 100. But not satisfied with this, he goes on to examine the different hypotheses that suggest themselves for explaining these facts, and after showing that neither commerce, nor literary

intercourse, nor proselytism, nor conquest could account for the common stock of words, there only remained the consideration of them as relics of the primitive language of mankind, preserved by different tribes in their migration north and south after the great catastrophe of the confusion of the tongues of Babel.

Considering that this essay was written 100 years ago, it is astounding that it should have attracted so little attention and should, in fact, never have been quoted, until M. Michel Breal disinterred it from memoirs of the French Academy and vindicated for this modest missionary the credit that certainly belongs to him, of having anticipated some of the most important results of comparative Philology by at least 50 years.

Thus it happened that although read before the academy in 1768, the letters of Fr. Coeurdoux* were published only in 1808, and meanwhile other scholars had entered the field, and the work of the earlier labourers was overlooked. *Tu lit alter honores.*

FR. JAN ERNEST HANXLEDEN 1689-1732

The last of the Jesuit Missionaries to add to the rapidly accumulating store of Sanskrit literature now at the disposal of European scholars, was Father Hanxleden. Born in Hungary in 1689, he came out to India for the Malabar Mission in 1705, and died at Pashaur on the 20th March 1732. He was thus contemporary with Fathers Pons and Calmette, but does not seem to have ever been in correspondence with them. We need only remark that his knowledge of Sanskrit was such as to excite the wonder of the Brahmins in Travancore.

Fr. Hanxleden wrote in Latin a Sanskrit grammar on the lines of an original Sanskrit grammar work of the kind called *Sidharubam*, and as a companion volume, he added a Sanskrit Portuguese dictionary. But neither of these works left India during the author's life time. It was only many years later probably after the suppression of the Society of Jesus, that they found their way to the library of the Propaganda in Rome, and there they remained.

* Fr. Coeurdoux wrote besides a "Dictionnaire Telougou-Francais-sanscroutam."

As Prof. Max Muller observes,

The interest excited by these accumulated treasures of learning remained necessarily barren, as long as there were no grammars, dictionaries or Sanskrit texts published to enable scholars in Europe to study Sanskrit in the same spirit in which they studied Greek and Latin.

As we have already seen, such grammars and dictionaries already existed in manuscript in the Royal Library in Paris, in the Library of the Roman College, and also in that of the Jesuit seminary of Ambalacattu, where the works of Father Hanxleden had been meanwhile deposited. These latter alone had the good fortune of being unearthed from practical oblivion. This was done by a Carmelite Friar, a missionary for a time on the Malabar Coast, Johann Philip Wesdin, better known as Paulin a Santo Bartholomeo. The Friar was in India from 1776 to 1789, and then returning to Europe, published his two works in Rome, in 1790 and 1804. His first work was merely an edition of Fr. Hanxleden's Sanskrit Grammar, now published for the first time.

Its full title was: "*Sidharubam*" seu grammatica sanscroutica cui accedit dissertatio historico-critica in linguam Sanscroudicam vulgo Sanscres dictam. Ex typo Con. de Prop Fide, in 1790." The only real addition to Fr. Hanxleden's original work was the accompanying historico-critical dissertation. The Friar's second work, published in quarto volume by the same Propaganda Press, was entitled: "Vyacarana, seu louple-tissima Sanscroudicæ linguæ institutio. Romæ, 1804," which may be translated; "Very Copious Manual for the study of Sanskrit." "The grammar of Paulinus," says Max Muller, has been severely criticised, and is now hardly ever consulted, but it is only fair to bear in mind that the first grammar of any language is a work of infinitely greater difficulty than any later grammar."

Thus the work of the early pioneers had at last come to a head. Their achievements were of no mean quality, even when compared with those of their more favoured and better known successors, but public interest was not on their side. They toiled, apparently without fruit, for a public as yet incapable of appreciating them at their true value. This alone, we think, makes it a duty incumbent on us to bring their names once more into the light, and to set on record their scholarly efforts and success.

Westermarck's Autobiography

BY DR. A. LAKSHMANASWAMI MUDALIAR, B.A., M.D.

THIS interesting autobiography* which has been translated from the Swedish language, is one of the few autobiographies which will appeal to the reader from more points of view than one. The author has had varied experiences in many countries in the world and his impressions of men and matters are so vivid and searching that it is a pleasure to go through the volume.

Westermarck is a Professor of Sociology who has filled with distinction the position of a Professor of Philosophy in Helsingfors and Professor of Sociology in London. A great authority on subjects connected with Sociology and particularly on the history of human marriage, Dr. Westermarck uses his imaginative and piercing intellect in the study of all human institutions. Here and there the book is interspersed with those spicy, personal touches which make it all the more valuable and interesting. Thus, speaking of his undergraduate days, he says: "Some of the lectures to which I listened made me think that I could get the same information more comfortably and with less waste of time by reading, and also that the eloquence from the Professor's desk was often more profitable for the lecturer to secure his living by it, than for the students. The lectures are really a survival from the time when books were difficult to get". Startling as this may seem to some, few would be prepared to characterise the remarks as unwarranted or unjust. Speaking again of his experience as a Lecturer at the London University, the author says: "A University lecture in England is somewhat different from the one in Finland. It lasts a whole hour, without our deduction of the 'academic quarter'. The lecturer carries out his office standing, clad in a black gown; and when the hour is over he often sits down to con-

*"MEMOIRS OF MY LIFE"—EDWARD WESTERMARCK, George Allen & Unwin, London,

duct his class, which is really a discussion of the subject-matter of the lecture. I have tried to introduce the same method of teaching in my own country, but without the slightest success—the students sat as mum as mice. The English students are not so bashful or afraid to display their ignorance. And why should they be? They then get an opportunity to take their revenge, as they may in their turn puzzle the teacher with their questions".

Speaking of the Englishman, the author says: "He is a creature of habit and one moreover who allows himself no deviation from his habits even when he is staying in a foreign land. On the other hand, he is very particular that foreigners should accommodate themselves to his customs when they come to England. The rules of English convention as compared with our own, largely resemble the Ten Commandments in their negative character". Such spicy remarks are interspersed throughout the book and add much to its profitable study. The author naturally lays some emphasis upon the study of Sociology and the great men with whose name the Sociological Society and the School of Economics in London is associated.

The chapter on war years throws some lights upon the position of foreigners during the time of the Great War. Incidentally, it also reveals to us the manner in which the independence of Finland was achieved.

On the whole, the autobiography is an exceedingly human document, interspersed with so many anecdotes, which, while being personal in their nature, yet appeal to the larger humanity, and with reflections on life and manners, customs and habits, personalities and persons, that it will afford genuine pleasure to all lovers of contemporary events to go through its pages. It was well worth a translation and we agree with the *Times Literary Supplement* that one's regret that the autobiography was not written in English has soon been met.

Gandhiji on Current Events

[In view of Mr. Gandhi's pre-eminent position in the public life of this country and of the weight and authority of his pronouncements it is proposed in these pages to present from time to time his views on the leading topics of the day.—EDITOR, *The Indian Review*.]

WESTERN CIVILIZATION

IN many of his recent addresses Mr. Gandhi has referred to the necessity of India remaining true to her own civilization and of refusing to be swamped by Western culture. Indeed in his address to the Indian Chambers' Federation in Delhi at the beginning of April he emphatically warned the country of the danger of going in for wholehearted Western ways. Explaining his ideas on the subject he subsequently wrote in the course of an article:

European civilization is no doubt suitable for Europeans, but it will mean ruin for India if we endeavour to copy it. Incessant search for material comforts and their multiplication is such an evil that I make bold to say that Europeans themselves will have to remodel their outlook if they are not to perish under the weight of comforts to which they are becoming slaves. It may be that my reading is wrong, but I know that for India to run after the Golden Pile is to court certain death. Let us engrave on our hearts the motto of a Western philosopher "Plain living and high thinking." To-day it is certain that millions cannot have high living and we few who profess to do the thinking for the masses run a risk, in a vain search after high living, of missing high thinking.

INDIA AND FOREIGN MISSIONARIES

Gandhiji is well known for his Christian sympathies and his avowed admiration for the character and teachings of the founder of Christianity. He counts many missionaries and Indian Christians among his own admirers. Therefore it was with something of a rude shock that he learnt that his views on Christian missions in India were being misunderstood and misinterpreted. In the *Young India* of April 23, he referred to the controversy on the subject and explained his position. He pointed out:

If instead of confining themselves purely to humanitarian work such as education, medical services to the poor and the like, they would use these activities of theirs for the purpose of proselytising, I would certainly like them to withdraw. Every nation considers its own faith to be as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another.

Amplifying this bold statement Gandhiji explained:

I hold that proselytising under the cloak of humanitarian work is, to say the least, unhealthy. It is most certainly resented by the people here. Religion after all is a deeply personal matter, it touches the heart. Why should I change my religion because a doctor who professes Christianity as his religion has cured me of some disease or why should the doctor expect or suggest such a change whilst I am under his influence? Is not medical relief its own reward and satisfaction? Or why should I whilst I am in a missionary educational institution have Christian teaching thrust upon me? In my opinion these practices are not uplifting and give rise to suspicion if not even secret hostility. The methods of conversion must be like Caesar's wife above suspicion.

FOREIGN CLOTH BOYCOTT

Needlessly bitter and unwarranted agitation has been launched out against foreign cloth boycott in England, wrote Mr. Gandhi in the *Young India* of April 23. He went on to observe:—

The tremendous advantage gained by England owing to the removal of the boycott of British goods is hardly ever noticed. This is not fairplay. This suppression of a fact of very great importance makes much more difficult the solution of the Indian question which is already difficult enough. Do the English public know that the British goods boycott move is over thirty years old?

India will for a long time to come, if not always, need certain things from foreign countries. To-day the settlement is provisional. Suppose there is a lasting settlement and an honourable partnership between England and India will not the trade with England in other articles that India may need to import more than compensate for the loss of the piecegoods and yarn custom which England must forego in every case?

The thing to realise is that India can no longer be the dumping ground for every thing English or foreign whether she wants it or not. The days of exploitation are over. We may or may not achieve communal unity. If we fail, we may not have immediate independence. But the world will find that all Hindus, Muslims, Sikhs, Christians, Parsis, Jews, for whom India, is their home, will fight unitedly to resist the exploitation of India's resources for the benefit of the foreigner. They will resist the ceaseless annual drain which starves all the communities with ruthless impartiality.

Since these words were written more important bodies, and men who might be expected to know better joined the fray.

REPLY TO MANCHESTER EXCHANGE

In the first week of May the Manchester Royal Exchange passed a resolution protesting against the Government of India's economic policy and the boycott and picketing of foreign cloth. Evidently the Exchange was under the impression that the settlement would give an immediate stimulus to their trade and it was chagrined to find that the reaction was by no means favourable. There was no appreciable change in the position and the Exchange gave currency to the notion that in some way there was a breach of the pact. Interviewed by the Associated Press at Borsad on May 6 Gandhiji said:

The resolution is partly based on misapprehension. There was no hostility towards Britain in the present movement, but on the contrary the Congressmen were trying against heavy odds to promote goodwill as far as it was possible under the present circumstances. It was not sufficiently realised what tremendous step the Congress had taken in lifting boycott of British goods. It is a misnomer to call boycott of foreign cloth as boycott. That name therefore has been intentionally omitted from the Delhi settlement. I use the word "boycott" even for exclusion of foreign cloth because it has become the current popular expression. Nobody however mistakes its purpose.

The exclusion of foreign cloth does produce political consequences, but it is predominantly economic and social proposition. It is a means for the economic and social uplift of the masses. Instead of agitating against the permanent movement of economic uplift if the leading men in Lancashire will find out ways and means of disposing of their manufactures in other countries where they are wanted they will save much time and really promote goodwill between the two countries.

I regard the attempt to suppress peaceful picketing as fruitless. Surely Lord Irwin did not accept peaceful picketing of foreign cloth and liquor shops without sound reasons and anyone who studies this question as patiently as he did cannot but come to the same conclusion as Lord Irwin.

MESSAGE TO AMERICA

Representatives of the Fox Movietone News of New York filmed Mr. Gandhi in a talkie while he was interviewed by Mr. James A. Mills, representative of the Associated Press, America at Borsad on April 30. Asked to give the American people a message of greeting and friendship Gandhiji said:

I appreciate all the interest and sympathy that America has shown in our struggle, and I hope we shall be able to retain the friendship and goodwill of the American people to the end of our struggle.

POLITICAL MURDERS

"If the Indian experiment succeeds, as it is bound to, the occupation of the political assassins will be gone for ever" declared Mr. Gandhi in commenting on a letter signed "One of the Many" which appeared in the *Young India* of April 23. This letter appealed to Mr. Gandhi to come to terms with the revolutionaries or to cease making appeals to them and let them alone. Gandhiji revealed that the letter was written by the late Sukhdev who was hanged at Lahore recently along with Bhagat Singh. Gandhiji's comments are as follows:

The writer does me less than justice when he says that I have made no more than sentimental appeals to the revolutionaries to call off their movement, and I claim on the contrary that I have given them hard facts which, though they have been often repeated in these columns, will bear recapitulation:

1. The revolutionary activity has not brought us near our goal.
2. It has added to the military expenditure in the country.
3. It has given rise to reprisals on the part of the Government without doing any good.
4. Whenever revolutionary murder has taken place, it has for a time and in that place demoralised the people.
5. It has in no way contributed to mass awakening.
6. The effect on the masses has been doubly bad in that they had to bear the burden ultimately of additional expense and the indirect effect of Government wrath.
7. The Indian revolutionaries cannot thrive in the Indian soil, Indian conditions, Indian methods, being unfavourable to the growth of political violence.
8. If the revolutionaries seek to convert the masses to their method, we would have to wait for an indefinitely long time for it to permeate the masses and then to gain freedom.
9. If the method of violence ever becomes popular, it is bound to recoil, as it has done in other countries, on our own heads.
10. The revolutionaries have an ocular demonstration of the efficacy of the opposite method, i.e., non-violence which has gone on in spite of sporadic cases of violence on their part and in spite even of violence occasionally done by the so-called votaries of non-violence.
11. Revolutionaries should accept my testimony when I tell them that their activity has not only not done any good to the movement of non-violence, but it has on the contrary harmed the cause. In other words, if I had a completely peaceful atmosphere, we would have gained our end already.

Financial and Economic Notes

BY "SHANKER."

THE BANKING ENQUIRY COMMITTEE

THE Banking Enquiry Committee is nearing the end of its labours and it is understood that its conclusions on all important matters have been settled and the final shape only is in question. After dispersing from Delhi for the drafting stage, it has met again in Calcutta and resumed its deliberations and the report is likely to be signed just about the time this appears in print. It has naturally covered a very wide field in accordance with its terms of reference and its findings will have a bearing on almost all aspects of our economic and financial organisation.

It has to deal with five distinct problems, namely, rural finance; industrial finance, finance of foreign trade, the money market and the regulation of banking. Under each problem there are currents and under-currents and policies of state and general finance and it should be the aim of the Committee to reconcile these as far as possible, and its report will be judged by the success achieved by it in safeguarding the national interests without giving rise to adverse criticism from vested interests.

While it is not the purpose of this note to suggest to the Committee what it should do, it will be well to point out that if its conclusions are not exactly satisfactory to the present Government and the report is shelved, the new Government of India that will be brought into existence shortly will certainly pay much greater respect to it, and to express the hope that the Committee will be guided by this consideration.

INDIAN STATES AND BANKING

Reports of the Banking Enquiry Committees appointed by several of the Indian States have been published and the conditions depicted therein are very much like what is described in

the pages of the Provincial Committees. There is this difference, however, that where the Provincial Committees have been able to recommend specific remedies, these Committees have been forced in a way to spread out their hands and say "Alas". For, in British India, there is the possibility of improvement of conditions as there is the right inherent in the Government of India to regulate monetary policy but in the States there is no way of regulating the volume of currency. It is to be hoped that when the Reserve Bank is started it will regard all India as its field and pay as much attention to the needs of the States as to that of British India. Of course, under a Federated India, it will be part of its function to do so, but it should not be forgotten that the very mobility of funds which will arise out of its activities may act as a danger to the scanty capital resources in the States.

The most persistent complaint made by up-country places has been that the banking system has taken away all local money and left these areas destitute, with the result that very high rates of interest prevail. This is particularly true of the Indian States, as, apart from the other causes operating in this direction, there has been another cause which has driven away the capital. It is the comparative lack of safety of funds invested in the Indian States on account of the feeling that the protection of the Government is not all that is desired.

It will be very hard to bring back these funds even when the Reserve Bank is started. The existence of a Bank which would be independent of the local authorities is for this purpose a great desideratum. It is true that the Imperial Bank of India is established in several of the States but it is doubtful if, in this case also, the complaint made against its branches in drain-

ing away capital is not justified. It is for this reason that I feel that the Reserve Bank will have to pay particular attention to the needs of the Indian States.

THE SALT TAX AND ITS LESSON

The imposition of the salt tax has roused very intense feelings in Bengal, which have found expression in the columns of the *Statesman*. It is claimed that the dominance of Bombay, as evidenced by this episode and by the representation its interests have secured in the counsels of the Indian Empire, is a dangerous sign of what will happen to the other provinces in the future Swaraj Government. Several prominent men in Calcutta started the stunt and they were followed by some members of the European community to whom it was a pleasure to foment such feelings.

Naturally, it has evoked a reply not only from the Bombay side but also from men in Calcutta of the same persuasion. One is glad to find a sympathetic pronouncement from some men of Bengal also who point out that if Bengal does not count for much to-day, the Bengalees are alone to blame. The landed aristocracy have believed in land as a cult and have persisted in putting all their income back in land not, be it noted, in improving the land but in purchasing new lands and thus artificially raising their price. The cultured classes from whom one has a right to look for better things, those in receipt of princely incomes like the Vakils and Barristers, have put all their savings in acquiring plots of ground in what may be called the Harley Street of Calcutta for Vakils.

Industry in Bengal is therefore in a backward condition. It is true that several monied men have invested in industrial shares but the best brains of the province have devoted themselves to other walks of life and the industries have all been managed by foreign firms acting as Managing Agents who have appropriated a very high proportion of the profits. What, then, are

the interests of Bengal in the sense in which Bombay has them? Far better than going at Bombay, it will be better if they will turn the torch inwards and utilise to the fullest extent the provincial autonomy proposed in the new constitution to develop the vast resources of the province through the agency of its own men as far as possible.

The incident has a lesson for other provinces as it has brought to the forefront once again the domination of Bombay in financial matters. The other provinces will do well to take stock of the situation and put forth every effort to improve their position in this respect.

THE RATIO CONTROVERSY

The ratio controversy has again been to the forefront at the annual meeting of the Federation of Indian Chambers of Commerce. As usual this was handled on behalf of the Federation by that great veteran Sir Purshottamdas Thakurdas but there was something of a difference in his resolution this year as compared with previous years and the Finance Member was quick to take advantage of it. It was no longer advocated that the ratio should be set back at $1/4$ or some other lower ratio than $1/6$ but that "the Government should ~~maintain the value of the rupee at $1/6$~~ maintaining the value of the rupee at $1/6$ " which the Government should dedicate all its work as the currency authority. If it was suggested, as usual, that $1/6$ was an artificially high ratio and that the ratio must be allowed to be stabilised at its natural level, without pegging or "management" the argument would not have been so easy to demolish. But when it was suggested that whether the year was good or lean, foreign exchange should take its natural course without any manipulation, Sir Purshottamdas was giving away his whole case.

Any controversy of this kind is sure to give rise to some undesirable developments. People would begin to think that the lower level would

soon be reached and, with a desire to make a speculative profit out of the fall in exchange, would take away capital from this country and this would have a very adverse and artificial effect on the exchange rate. Secondly, the country which has after years of suffering, settled down to the new ratio so far as price levels are concerned, would have to go through all the same processes again together with all the economic disturbances connected with them. And yet, it has been no more proved that $1/4$ is the natural ratio now than that $1/6$ is the natural one.

The proper solution of the exchange muddle is that the Reserve Bank should be started as soon as possible and allowed to have time to give the ratio a fair trial for one or two years, when it will be able to assess the effects of the ratio on its gold assets and how far the depreciation would be caused by artificial incidents like the flight of capital and it will be in a position after the trial to suggest to the Government of the day to take the proper action. Such a recommendation would have real authority and be free from the present suspicion of bias attaching to the policy of the Government or the Federation.

THE STATE'S RIGHTS FROM FALLING PRICES

In the course of his budget speech in defence of the raising of certain customs duties, Sir George Bonham was guilty of a misapplication of the doctrine of the right of the State to profit by falling prices, a matter that was left unchallenged both in the Assembly and the Council of State. He claimed that, as prices had fallen, and the citizen in India was getting things cheaper, it was quite fair for the Government to increase the taxes on these commodities and compensate the fall in prices. This would be a perfectly valid argument if the consumer had his income unchanged, as in the case of wage-earners, and prices of commodities had fallen. But India is a predominantly agricultural country with wages in kind and these wages and the earn-

ings of the agriculturists had fallen far more than the fall in prices, for it is admitted that, while wholesale prices have fallen, resulting in loss to the producer, retail prices have not fallen to the same extent. Consequently, the consumer has lost much more than he has gained by the fall in prices and when the State desires to benefit by the fall in prices by raising the duties of imported commodities, it is aggravating the miseries of the poor.

A measure of this kind which would be justified if the agricultural products had risen in prices comparatively with imported manufactured articles, is thus specially indefensible in the present circumstances when the agriculturist is at his wit's end to balance his income and expenditure without increasing his indebtedness to an impossible extent.

On the other hand, the proper method by which the State ought to benefit by the falling prices is in the payments made for its contracts. Though a good proportion of the national expenditure is for services rendered, there are large amounts spent for purchases of stores and materials and for buildings and other contracts involving current price quotations. A properly functioning Government would take advantage of falling prices in these matters and not endeavour to aggravate an already painful situation.

THE TRADE DEPRESSION

The Trade Depression of which one hears so much is a peculiar phenomenon and is in some respects different from previous depressions. We have now a paradox of wholesale prices reduced by as much as 35% without any appreciable fall in retail prices. In most countries, this is attributed to the fact that there are fixed charges which are not affected by wholesale prices. But in some countries like France, we have a more farcical development. Wholesale prices have fallen there also in conformity with the world movement, but retail prices and the index of cost of living have

increased. This is supposed to be due to the inordinate inflow of capital and imports of gold in spite of every effort of the Bank of France to prevent them by raising its purchase price of gold and by the lowering of the discount rates. Thus it comes about that the flood of money in the financial markets has more than compensated the fall in retail prices due to the international movement.

Everywhere we find a struggle between the producers, manufacturers and industrialists on the one hand and labour on the other. The former claim that the prices of products have fallen and that everyone must sacrifice something to prevent the industries from dying out. They therefore call upon labour to give up a portion of its earnings and thus reduce manufacturing costs. But labour complains that it is already hard hit by the depression both as regards the quantity of labour employed and as regards the quality of real wages paid. The only solution possible is a providential rise in prices or some sort of national legislation against the maintenance of high levels of retail prices in the face of lower wholesale prices. Such legislation has been discussed in France but it will be some time before it will be accepted as just. In any case, any such legislation will have to take into account the time-lag between the two prices and can only operate if the lower wholesale prices are in operation for a fairly long period.

One other difficulty in the present depression arises out of the very large volume of international indebtedness. The War and post-War developments have created heavy interest charges on the inflated volume of these debts and as these charges have to be paid for by exported commodities or by fresh loans, the burdens on the debtors are becoming more taxing than ever. When it is remembered that the chief creditor nation, the United States, has such a high tariff wall that it is impossible for the debtors to pay

in kind, it can be seen that the only means of paying the interest charges is to borrow more from the creditor. It is not easy to foresee where this will end.

THE FEDERATION & ASSOCIATED CHAMBERS

The annual report of the Federation of Indian Chambers has brought to public notice an episode that brings out the attitude of the Associated Chambers of Commerce and what we may expect if we accept equality of status. It may be remembered that when the International Economic Conference arranged for representation in each country, the Federated Chambers were chosen to organise the Indian National Committee and, naturally appointed the Committee consisting only of Indians. When the Associated Chambers found this out, they applied for admission to the National Committee and claimed a fifty-fifty vote because they were prepared to pay half the expenses of the Committee. The Chairman of the Committee very correctly replied that representation on the Committee will be on the basis of number of members and not on the amount of subscription that a member pays and, in any case, it was not possible to understand why the European Chambers wanted a fifty-fifty vote instead of the voting strength they were entitled to. If they desired to become members of the National Committee, they should become members of the Committee concerned and be satisfied with the representation to which they are entitled by virtue of that membership. But the European is so accustomed to dominating these shows that he cannot reconcile himself to taking up a secondary position, even in a body where he cannot hope, through numerical strength, to secure that dominating position which he has owed so far to his political and other influence. It is a sign of the times that a proposal of this kind which a decade ago, would have been gratefully accepted by the Indian Chambers of Commerce, is now turned down without regret.

CURRENT POETRY 20

[A good deal of fine poetry is being written now-a-days and not all of it confined to books. English and American papers contain verses of high quality alike in style and substance. We propose in these pages to publish selected poems from time to time. It is hoped that these poems culled from our contemporaries may be of interest to readers of the *Indian Review*.]

Renunciation

By DANIEL WHITEHEAD HICKY

When I am done with worldly things that
blind me
Like a swift light that flashes and is gone,
Deep in a forest the long, slow years will
find me

Waiting for the twilight, listening for dawn.
I shall have time to see a fern uncurling
Its emerald fingers like a child asleep;
To watch gold fireflies, gypsy-hearted,
swirling

In beauty that the night alone may reap.
I shall have time to hear the scarlet sobbing
Of shattered roses on a frosted bough;
To hear the breath of early Autumn
throbbing

In every grass I trample lightly now.
Then shall I know, and let my heart run over
With secrets that shall open like a flower,
And I will lie in deep sweet-scented clover
And count the shining minutes of each
hour.

NEW YORK TIMES.

Words of Cheer

By ANNIE WRENCH

I Heard them first from granny's lips.
Oh, with what glad concern,
Those happy hope-inspiring words
'The days are on the turn.'

The January snow may fall,
Jack Frost his title earn;
There's compensation in the thought
That days are on the turn.

The February skies may weep,
Mad March's winds be stern,
But spring is coming soon, I know,
Since days are on the turn.

SUNDAY AT HOME.

Capital Punishment: How Long?

By GLENN WELMER DOUGLASS

To hang until the spark of life is fled,
To shock the pulse until it cease to beat,
(Thin wisps of smoke denote the searing
heat),

Or snuff life out in lethal depths instead:
Can it be thus that fear of crime is bred?

Is this a worthy act for Justice meet—
To strike the blow, unfold the winding sheet
And wrap it round the pale, dishonoured
dead?
Does this become the honoured sovereign
State?

Should it, with graceless stroke and heavy
hand,
Invoke the stern and unrelenting fate,
Require the ancient due and dire demand
Of life for life, returning hate for hate?
No more let this anachronism stand!

CONGREGATIONALIST.

For an Indian Hot Weather

By A. R. UBSDELL

Now does the koel split the tortured air
With shriek on shriek from shrill and rasping
throat;
Across the plain the shimmering heat-mists float,
And rain-starved, close-cropped fields lie brown
and bare.
Dumb is the music now, for blazing there,

Where rang the jingling river's laughing note,
Are sun-bleached sands; only the vultures gloat,
For Death moves swiftly, and there's none to care.
The nights are breathless with the creeping flame
Of each new dawn, and sleep is scared away

As moon and stars give comfort-light in vain—
It seems that God has hung His head in shame
At the unhindered clutch of Indian May,
When day is horror and the night is pain.

FORTHRIGHTLY REVIEW.

The Press

BY RUDYARD KIPLING

The soldier may forget his sword
The sailor man the sea,
The Mason may forget the word
And the priest his Litany.
The maid may forget both jewel and gem
And the bride her wedding dress,
But the Jew shall forget Jerusalem
Ere we forget the Press.

Who once hath stood through the loaded
hour
Ere, roaring like a gale,
The Harild and Hoe devour
Their league-long paper-bale,
And has lit his pipe in the morning calm
That follows the midnight stress—
He hath sold his heart to the old Black Art
We call the Daily Press.

Who once hath dealt in the widest game
That all of a man can play,
No later love, no larger fame
Will lure him long away
As the War-horse smelleth the battle afar,
The entered soul, no less,
He saith: "Ha! Ha!" where the trumpets
are
And the thunders of the Press!

Canst thou number the days that we fulfil,
Or the Pines that we bring forth?
Canst thou send the lightning to do thy will
And cause them reign on earth?
Hast thou given a peacock goodly wings
To please his foolishness?
Sit down at the heart of men and things,
Companion of the Press.

The Pope may launch his interdict
The Union its decree
But the bubble is blown and the bubble is
pricked
By us and such as we;
Remember the battle and stand aside
While Thrones and Powers confess
That King over all the children of pride,
Is the Press—the Press—the Press!

Diaries

BY ETHEL ROMIG FULLER.

The Old Year is a diary where is set
Down, page by dog-eared page, all that I knew
Of twelve months' joy, of sorrow, of regret,
A memo of the times when I was true

To trusts, to friends; what I have made of self.
Here violets are pressed—here is a blend
Of tears and ink—I'll place it on the shelf
When I have added these last words:—"The End."

And now I have my New Year book to fill,
No word yet penned in it, nor any blot
Upon the clean white sheets, the pages still
Uncut, though dated day by day. Just what
They will record, God only can foretell—
And, after all, perhaps it is as well.

CHRISTIAN CENTURY

The Right of Secession

BY MACFLECKNOE

The Hindus, the Moslems, the Princes,
Believe that the scheme may succeed;
The Tories (though Winterton winces),
The Libs. and the Labs. are agreed.
Yes, the Round Table Conference ended
With nobody greatly annoyed
Save the Congress and Wingers attended
By Churchill and Lloyd.

We are granting the right of secession
As we did to the Irish and Dutch,
And 'tis Churchill's deliberate impression
We are putting our fate to the touch;
For the Hindus are thirsting for slaughter,
And if tanks be not freely employed,
Then the blood will be flowing like water,
Say Churchill and Lloyd.

Ah! what is this sound, as if rending,
That falls on my agonized ears?
Is it Indian patriots ending
The Empire connection with shears?
(A strikingly foolish proceeding
When freedom's already enjoyed!)—
Or is it the Empire, seceding
From Churchill and Lloyd?

NATION.

WORLD EVENTS

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

GERMANY

WHEN the terms of the Treaty of Peace were announced from Versailles it is reported that one German said to another of his countrymen: "Hoch! then we must have lost the War." But just as France after the Franco-German War rallied in a remarkably short time and paid off the huge war indemnity imposed upon them by their conquerors, so Germany during the past six years has given a wonderful example of economic recovery from what seemed like absolute prostration and national bankruptcy. The story of how this has been possible, as readers of Professor J. W. Angell's recent book on THE RECOVERY OF GERMANY will know, is most interesting and informing, and shows a great nation at its best with a will to work, not permitting itself to be bowed by the spirit of defeat.

In order to get the correct perspective one must bear in mind the important steps taken or accepted by Germany since the War. They are briefly—the revolution of 1918 which was political and resulted in the abdication of the Kaiser and the establishment of a German Republic and the acceptance by Germany of the Versailles Treaty which ended the Great War, the disastrous inflation period of 1922-23, and restoration of stability under the Dawes Plan, then since 1924 the steady and persistent policy of economic reconstruction which has culminated in the Young Plan, has given Germany a place on the Council of the League of Nations, has freed the Ruhr from Allied occupation, and has given Germany the right to lift up her head once more among the nations of the world.

Out of these troublous times three movements can be traced leading to a fourth which holds the attention of the whole nation to-day; they are—

the Reparations question, the currency depreciation, stabilisation, and economic recovery. It will be remembered that no attempt was made in the Versailles Treaty to deal with the question of the amount of reparations, that problem was dealt with by a special Reparations Commission which reported in 1921 that Germany was expected to pay the huge sum of 132 milliard gold marks, or 3 milliards a year; that would have been a crushing burden for Germany even in her most prosperous days of 1913, but when one realises that Germany by the Peace Treaty had lost 13 per cent. of her 1913 population, 13 per cent. of her European territory, all her colonies, and some 15 per cent. of her productive capacity one can see that such reparation payments were simply impossible. The new Cabinet under Dr. Wirth tried to collect the first milliard but failed, then disaster followed disaster for Upper Silesia voted for a connection with Germany but it was given to Poland, Walther Rathenau who advocated honouring the Treaty terms was murdered, the Allies occupied the Ruhr, and Germany refused payments. These events resulted in the currency depreciation and the fall in the foreign exchanges. From a great creditor in 1913 Germany became by 1921, the world's greatest debtor nation; the fall in the exchanges is indicative, starting in May, 1921, at 62 marks to the dollar it climbed to 270 before the year was ended. The next year it reached 40,000, while in 1923 it was completely out of sight at 4,200,000,000,000 to the dollar. Interest rates likewise rose to 20 per cent. per day, or approximately 7,300 per cent. per year.

The inflation period seriously weakened the economic position of Germany; it is true that her export trade benefited, but at home production,

wages, efficiency, general economic prosperity were all sacrificed to the inflation which resulted in Germany being far worse off in 1923 than she had been in 1919. Of course such a condition could not continue; it was bad not only for Germany but for the rest of the world, and accordingly early in 1924 there was set up by the Reparations Commission a Committee under the Chairmanship of General Dawes of America to consider the questions of German budget equilibrium and currency stabilisation, but before they got through they had to deal with the problem of Reparations, Industry, Commerce, and in fact almost every important aspect of German economic life. The Dawes Plan effected four important changes which proved the foundation on which Germany's recovery became possible. There was first a revision of the Reparation payments along the lines of a less burdensome and more reasonable schedule; there was set up a workable system of internal taxes and other levies so as to provide the necessary funds for making the payments which met with the whole-hearted co-operation of the German Government and people; with the foreign payments provided for the Government was left free to continue its work of economic organisation and balancing its budget; and the Plan showed the fundamental soundness of Germany's currency and credit. These conditions resulted in a renewal of confidence in Germany, and this confidence was expressed in large loans being made which put Germany on its feet again, the German External Loan, 1924, was for 800 million marks. "The supreme test and defence of the Dawes Plan lies in the history of Germany during the five years of its operation. Germany has recovered. Taking the country as a whole, she has more than made good the losses inflicted by the War and the inflation period, and in most branches of her economic life is at least as strong now as she was in 1913." This remarkable re-

covery is attributable to two important factors: "rationalization" of German economic life, and the importation of foreign capital; old methods have been discarded, new machinery and processes have been installed, a definite economic policy has been followed, and the people have had a mind to work. The net results have been over 40 per cent. increase in the volume of production since 1924, costs have been lowered, wages have steadily risen, and at the same time practically all the people were employed and the great majority of the companies were making money.

As to Germany's future, the Young Plan of 1929 will have considerable influence. The recommendations of the Paris Conference, 1929, came to supersede the Dawes Scheme; they have set the total amount and the time for the reparations payments at 28,800 million dollars which would be paid in 59 years; the machinery of supervision and control of the Dawes Plan is swept away, and Germany's financial autonomy is restored. This completed Germany's economic recovery, and the future looked bright and encouraging when two movements set in which have aggravated the situation once more. They are the Hitler Party movement and opposition to the Young Plan and the world fall in commodity prices and the financial depression which has hit Germany very hard. As a result Germany's economic recovery has been retarded during the last two years, and conditions this year will impose a great strain on the nation if the reparations payment is to be made; already there is talk of a default. But this depression is only temporary, and with its passing economic conditions will improve. We rejoice in the recovery of Germany, but at the same time we recognise that her recovery means keen competition with the other industrial countries, like Britain and the United States.

COMMERCIAL REVIEW OF 1930

The story of business throughout the world during 1930 which is just now being told makes decidedly sad reading. Probably no peace year in living memory can show the bad business record equal to 1930, and it may yet go down in history as the black year. Much time and deep thought have been expended by bankers, economists and others in trying to adequately find out and explain the causes of one of the world's most serious trade depressions. On two or three main points there seems to be rather general agreement: there is over-production in certain basic primary commodities, as wheat, cotton, rubber, wool, oil, resulting in a serious fall in world prices; there has been a large reduction in the purchasing power throughout the world, which has decreased demand and produced unemployment to an alarming extent; there is also the lack of co-operation in working the machinery of international credit and exchange, and the maldistribution of the world's gold supply. Add to these the civil disobedience movement in India, the civil war in China, the communist propaganda emanating from Russia, the policy of high tariffs and economic nationalism in many countries, and we have symptoms enough to make any country sick.

So much for the night of depression, what about the dawn of a better day? To prophesy is not wise, but I do see some signs, feeble as yet, that lead one to expect a change for the better within the next six months. Visitors from China say that things seem to be quieting down there; there is the hopeful peace movement in India; there is of necessity a diminution in the production of primary and manufactured goods which will allow the accumulated stocks to be reduced, and make way for new goods; and perhaps the strongest force of all is the will to succeed which is overthrowing the spirit of defeatism and pessimism.

THE SILVER PROBLEM

The supply and distribution of gold has been urged by some as the main cause of the present world fall in commodity prices, but there are others who believe that silver is the real cause of all our economic ills.

The well-known British banker Mr. J. F. Darling addressing the Silver Sub-Committee of Congress urged that the nations of the world should seek an immediate remedy for the depressed price of silver or else dire consequences were probable.

Senator Pittman, Chairman of the Sub-Committee, advocated a world conference to stabilise the silver market.

Reuter reports that businessmen are becoming interested in the appeal of Mr. Darling, who urged co-operation between the British Empire and the United States to stabilise silver at 20/1 in relation to gold, in order to relieve world-depression by the increase of the purchasing power of half the human race in the Orient. He expressed the opinion that unless the present situation was remedied the repudiation of national debts and industrial revolution might ensue. He contended that such a rehabilitation of silver would not only put Asia on its feet, but materially benefit Mexico and South America.

Reuter also sends the following from Canada which has a bearing on the general problem:

An indication that the depressed value of silver might form an important subject for consideration at the Imperial Economic Conference which will be held at Ottawa this summer, was given by the Rt. Hon. Arthur Meighen, a former Canadian Premier, in a speech at Toronto. Mr. Meighen advocated, as a remedy for the present worldwide economic depression, International—or failing that Imperial—action for the restoration of the value of silver coinage to at least something like the old ratio to gold; and pointed out that the demoralisation of the exchanges was owing to the fall of silver to about forty per cent. of its value of five years ago.

Mr. Meighen suggested that if the United States, Germany and other countries declined to co-operate with the nations of the British Empire, the latter should combine through the establishment of a British Commonwealth Bank to purchase silver and standardise prices on the basis of, approximately, a twenty to one silver to

gold ratio. He also suggested that Canada might take the lead by extending the use of one-dollar and two-dollar silver pieces to replace to some extent the present note issues.

FRANCO-ITALIAN NAVAL TREATY

Our hopes were first raised and now are lowered in connection with the hitch which has developed in European naval arrangements. After a Conference a memorandum was issued and a statement made to the House of Commons by Mr. Alexander, the First Lord of the Admiralty. It seems that agreement had been reached between France and Italy in reference to displacements and gun calibre for the period till 1936, but now the point of issue is what the proportion of new and old vessels is to be for the French Navy at the end of 1936. The arrangement does not touch January 1st, 1937, and if then France is allowed to have a much greater superiority over Italy it will not make for peace. France should think twice before upsetting an arrangement which gave full promise of peace and harmony.

THE SPANISH REPUBLIC

The most notable and far-reaching movement in Europe is the recent proclamation of a Republican form of Government in Spain. Clouds of opposition have been gathering ever since King Alfonso XIII supported the Dictatorship of the Marques de Estella in 1923, and when he fell from power a year ago the Republican party then organised their attack on the King. The recent municipal elections were made the test case, and when the Republicans swept the country King Alfonso sacrificed himself, left the country, in order to save the people from civil war. He has not formally abdicated, he wants the country to settle down, and later if by popular vote and after some experience of Republicanism the Spanish people prefer a Republic, then the King will abdicate.

BOOKS RECEIVED

- PRINCIPLES OF THE CONSTITUTION OF THE UNITED STATES OF INDIA. By R. G. Pradhan, B.A., LL.B., Advocate, Nasik.
- ECONOMIC AND COMMERCIAL GEOGRAPHY OF INDIA. By B. B. Mukherjee, M.A., B.L. Thacker Spink & Co., Calcutta.
- THE TRAVEL TALES OF MR. Joseph Jopson. By Lord Dunsany. G. P. Putnam's Sons, London.
- THE RELIGION OF MAN. By Rabindranath Tagore. George Allen & Unwin, Ltd., London.
- THE FAMILY. By Dr. M. L. Mulla. George Allen & Unwin, Ltd., London.
- RESIDENTIAL BUILDINGS SUITED TO INDIA. By R. S. Deshpande, B.E., POONA.
- LONG MISSING LINKS or the Marvellous discoveries about Christ and Allah. By V. V. Duraiswami Iyengar, Triplicane, Madras. Rs. 10. (Available of G. A. Natesan & Co., Madras.)
- INTRODUCTION TO MYSTERY OF MAHABARATA. Vol. I. By N. V. Thadani. Bharat Publishing House, Karachi.
- TOLKAPPIYAM. By Dr. P. S. Subramanya Sastri, Office of the Journal of Oriental Research, Madras.
- THE SEQUENCE OF ASTROLOGY. By Kutubudin Sultan. Thompson & Co., Madras.
- ART OF ELEPHANTA. By W. E. Gladstone Selomon. Times of India Office, Bombay.
- AN UPHILL ROAD IN INDIA. By M. L. Christlieb. George Allen and Unwin, London.
- I AM OF APOLLOS. By A. J. Walker. Williams and Norgate, London.
- THE STATES AND THEIR PEOPLE IN THE INDIAN CONSTITUTION. By D. V. Gundappa. Karnataka Publishing House, Basavangudi, Bangalore.
- PLANTATION LABOUR IN INDIA. By Dr. Rajan Kanta Das, R. Chatterjee, Calcutta.



JEWISH VIEWS OF JESUS. Ed. by the Rev. T. Walker. George Allen & Unwin Ltd., London.

This book is an outline of the views taken of Jesus, the Christ, by representative Jewish writers, including the tracing of two distinct stages in the formation of Judaic opinion, of which the earlier body of tradition shows much greater respect for truth than the later. The Talmud may be taken as the representative of the Jewish views on Jesus for some four hundred years; and in the Middle Ages the *Toldoth yeshu* was prevalent in several recensions as embodying Jewish histories of Jesus. Among orthodox Jewish writers, Paul Goodman can find no place for Jesus in the religion of Israel; while Friedlander would claim that four-fifths of the Sermon on the Mount is exclusively Jewish. Among liberal writers, Mr. Montflore, President of the Liberal Jewish Synagogue, would say that Jesus is expressed in his activities and objects more accurately by the word Prophet, than by the term Reformer. The late Mr. Israel Abrahams to whom the book is dedicated, would acknowledge the independence of Jesus' views from Judaism as well as their value. The book also contains an account of two very deliberate recent attempts at the full portraiture of Jesus, as an inference from which it is maintained that Judaism must in the end seriously reckon with Jesus, her most revolutionary and most widely influential product.

The writer concludes that greater justice should be done to the Synagogue of Jesus' time, in which Christianity was born, and that anything which will make that synagogue life better known, may help on to a better understanding of some aspects of the life and teachings of Jesus.

THE INDIAN YEAR BOOK 1931. Edited by Sir Stanley Reed and S. T. Sheppard. Bennett Coleman & Co., Bombay. (Available of G. A. Natesan & Co., Madras. Price Rs. 7-8.)

This admirable year book of India is year by year growing in bulk and usefulness. To the very invaluable statistical and historical facts collected in these pages the Editors have added copious material on the principal topics of the day. Facts and figures are presented in an easily accessible form for ready reference and about a hundred pages are devoted to the Who's Who in India, an excellent feature of this Directory.

THE ASTROLOGICAL ASPECTS. By Charles E. O. Carter. L. N. Fowler & Co., London.

Aspects play a vital part in determining astrological influences and Mr. Carter's book will prove a valuable help to the student of predictive side of astrology. The treatment of the subject is rational and scientific and the author displays considerable commonsense.

THE VEDIC GODS. By V. G. Rele, L. M. & S., P.C.P.S. Taraporewala, Bombay.

We have here a new Vedic exegesis. We have had from the time of Yaska up to date Acharyas who believe that the Vedas are the mere babble of primitive humanity and no wise man will waste time over their study or interpretation. Far larger in numbers are those who could not bring themselves to dismiss these venerable scriptures so lightly and have worried over their true interpretation. From the most ancient times there have been differences. The traditionalists have a certain variety among themselves. The Orientalists have diversities of their own. We have had recently the Arctic theory, the geological theory, and now we have the biological theory.

It is of the essence of a great world scripture we suppose to be capable of interpretation, the most diverse, so as to be capable of taking every kind of phenomena under the Sun or among the Stars. "As above so below". Macrocosm comprises every external phenomena. Microcosm corresponds in every respect. A great scripture must contain literally both. Then it should be no wonder that there should be such diverse interpretations of the Vedas. In due time we shall have interpretations from the point of view of each science. Such a view would make it unintelligible that any one exegetist should be so one-sided as to think that his interpretation is the only one possible. It may be that one-sidedness for the moment is necessary for one-pointedness in the presentation of the case in all its strength. It may be said to be demanded by the Vedas themselves by the example of what has been termed their henotheism, the habit of making supreme that with which one is for the moment concerned. If the object is to present valid phenomena of nature in any of its departments, we must express our preference for their presentation to the public simply and straightforwardly

without complicating them with the wholly unnecessary question of whether the author's identifications are intelligent and intelligible.

It must for ever remain an insoluble problem as to what the Vedic Rishis were thinking when they wrote their hymns. If it is legitimate to offer criticism in the old traditional lines in regard to a work of so original a character, one may venture to suggest that the fact that no commentator has introduced us to anything even remotely resembling the Vedic universe of the author detracts from the validity of the suggested interpretation. Or to be more exact, traditional interpretation has in some places been understood to sanction the identification of the Vedic deities as the abhimani or presiding 'devata' of physical or mental functions of man but they have nothing in common with the author's identification of them in the book before us. Compare for example the identification by Sankara of the deities referred to in the opening benedictory lines of the Taittiriya Upanishad, Mitra, Varuna, Aryaman, Indra, Brihaspati and Vishnu. A bold original interpretation of the Vedas cannot afford to take much account of these considerations.

INDIA AND BURMA. A new pamphlet dealing with India and Burma issued by the Central Publicity Bureau, Indian State Railways, 26, Alipore Road, Delhi.

The object of this pamphlet (with a very attractive cover, a reproduction of a painting by Bagdatopolus) is to give briefly the information a visitor to India will require before he starts on his journey and when he arrives in India but much of the descriptive matter is also of interest to those who live in India. Details are given of the facilities provided and of the comprehensive organisation which Indian Railways have organised for the convenience of the traveller in India.

THE TRAVEL TALES OF MR. JOSEPH JORKENS. By Lord Dunsany. G. P. Putnam's Sons, London.

Lord Dunsany's name is well-known to readers of fiction and is a sure passport to popularity. In his latest publication entitled the "Travel Tales of Mr. Joseph Jorkens" Lord Dunsany has betaken himself to short story and has produced no less than thirteen in this book. They come from the lips of one Mr. Jorkens who like the Ancient Mariner has travelled all over the globe. Jorkens is only too eager to rattle forth a story if asked over a bottle of whisky and soda. His manner is very open and the most impossible circumstances in the story are narrated with details and arguments which amuse the reader immensely. Mr. Jorkens takes us, to Africa, to Russia, the United States, in fact anywhere in the course of his recitations. We revel in the mass of local colour he is at pains to provide so that his audience may have no doubts in his veracity. None of his friends at the Club may have believed him yet they always looked up to Jorkens to smooth away the cares of the day or to combat the tedium of inclement weather.

Any reader of these Travel Tales will agree that they were right and will testify that Mr. Jorkens has enlivened a weary evening or two for him. The style of the stories is simple and unassuming yet full of sly mischief and sometimes genuine humour. Jorkens borders on the poetic in his flights of imagination yet the manner of a story-teller is preserved intact throughout. The book is thoroughly interesting and can be safely recommended to the reading public. Lord Dunsany has discovered a new traveller whose adventures are no less thrilling and no less interesting than those of Gulliver, Sindbad and Munchausen.

The book is neatly printed in bold type on good paper and the general get-up does much credit to its publishers.

THE JOY SHOP. By Countess Barcynska. Chapman & Hall, London.

La Boutique de Joie is the name of a Moulin Rouge revue played in Riviera. Ann Steer, a symbol of cheerful, prettiness is in the chorus. Tony Storgate who runs an agency that ministers to tourists takes Ann by storm. The capitulation was very easy as Ann was intensely attracted to Tony. Tony is an ideal lover and normally they should have married and lived happily ever after. But then the story would end short, and for another reason and Tony being a commoner would not do for a hero. 'Life' as Ann said 'is like Harrods where if you don't like what you see in one department you go on to the next'. But it will be too flippant to give up a lover because he has ceased to amuse (though one would think that is a good reason). Now Tony is discovered to be "not a gentleman!" No doubt he distinguished himself in the war and died in a daring venture. But he was boastful, he drank and he had some liaison with another woman. Douglas Asloun is of the aristocracy and consequently a gentleman. Though you could not have known it he was in love with Ann from the commencement and after Tony's death in the war, he marries Ann and the story ends, on the whole a delightful story.

SECRETS OF SUCCESS. By Ernest Wood. Published by The Indian Book Shop, Theosophical Society, Benares City, India.

This is a collection of twenty-five essays by Prof. Wood who is well-known in India as one of the few foreigners who have really understood the Indian systems of Philosophy and the Hindu Puranas. These essays will be useful to the young and old. They contain many valuable suggestions which are the results of true introspection which alone is the key to the right knowledge of human psychology. The book is to be read well and understood.

THE LEGENDS OF FLOWERS. By Paolo Mantegazza. T. Werner Laurie Ltd., London.

This little book attractively arranged and printed is a new edition of a collection of tales translated from the Italian by Mr. Alexander Kennedy and originally published in four parts. That the author, a professor of medicine at the University of Pavia, who died in 1910, was well pleased with the translation may be gathered from the preface in which he writes: "Had I been born in England I would have written this."

The title is misleading for the word legend implies traditional stories or folk lore. These stories are not that. They might more aptly be described as fantasies, woven in the author's own mind and imbued with a rather sensuous romance. There is nothing of medicine or science in them as might be supposed from the author's profession. Their sensual nature makes them unsuitable for children, and for Indians the book will lose much of its interest from being about European flowers only. The get-up of the book is excellent, and the head of each chapter is decorated with a black and white design of the flower referred to, often of a very charming character, but it is marred by many careless misprints.

RAAZ (THE SECRET.) By K. M. Yusufuddin. Published by Arthur H. Stockwell, Limited, 29, Ludgate Hill, London, E.C. 4.

The author in his foreword says that some of the "Grics" in this book are "prose translations from Urdu while some have been directly written in English, the ideas, of course, having originally been conceived in the first-mentioned language."

EDUCATION FOR LIFE. By Samuel Chapman Armstrong. Gujarat Vidyapith, Ahmedabad.

This pamphlet is a reasoned exposition of the subject with an eye to the practical side of life. Education of the hand and of the mind is sought to be done with harmony leading to a happy life.

EUROPE'S DEBT TO ISLAM. By Syed M. H. Zaidi. Published by the author, "King's Palace", Garden Reach, Calcutta. Price Rs. 1-2. (Available of G. A. Natesan & Co., Madras.)

That the Arabs were talented in every branch of learning not only in Mathematics, Astronomy, Poetry, Music, Medicine, art, dancing, metaphysics, religion, botany, history, arts of warfare, invention of gun-powder, etc., but also in giving a fillip to these branches of knowledge in the Middle Ages and during the time of Renaissance to the other nations of Europe enveloped in ignorance at that time, is the information that he gives in this book. With numerous historical instances and details the author cleverly suggests that the Arabs were the people who first invented and imparted many of the above mentioned branches of knowledge. The book is well worth a reading since it points out in a novel way the many debts that European nations owe to Islam.

The New India Assurance Co., Ltd.

(Established, Bombay 1919).

Subscribed Capital	5,00,00,000
Paid-up Capital	71,21,000
Total Premium Income	76,81,412
Total Assets	1,40,32,571
Security exceeds	5,42,61,808

"THE NEW INDIA" is admittedly the largest General Insurance Company in India. From the Capital point of view, it may claim to be one of the largest Insurance Companies in the world.—*Indian Insurance—June 1928.*

Agencies available for all classes of Assurance—LIFE, FIRE, MARINE, MOTOR CAR ACCIDENT etc., in unrepresented parts.

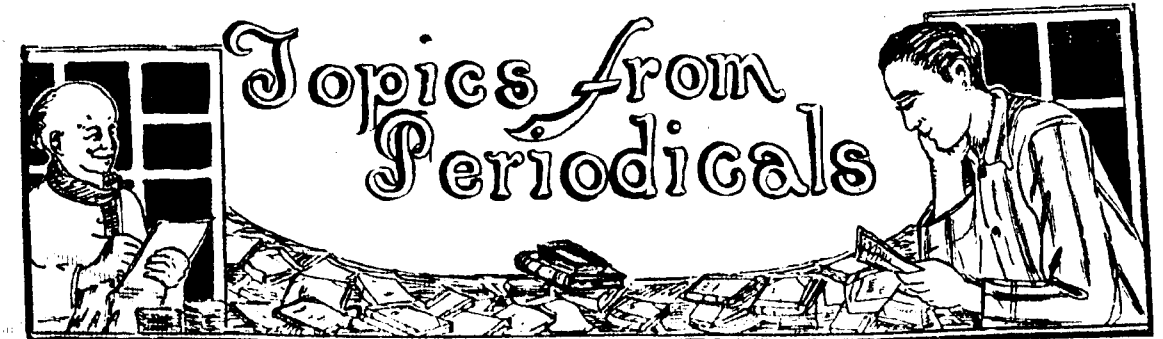
K. K. SRINIVASAN,

Branch Manager,

4, 1st Line Beach, Madras.

Applications for fire, Marine and Motor Car Insurance Agencies also are solicited from influential gentlemen.

E. May '32.



THE FEDERAL CONSTITUTION

The Editor of the *Empire Review* in the course of his notes in the April issue, explains "for the benefit of those unfamiliar with the intricacies of the Indian Constitution" exactly what the proposals of the Round Table Conference in London really mean. The materialization of the Federal Constitution for India "does not entail the withdrawal of Britain from this country."

It postulates rather the agreement of the three interested parties, Great Britain, British India, and the Indian States, to erect a Constitution which will preserve and safeguard the rights which each possesses. In such a Constitution full play will be given to that diversity of race and culture which is so striking a feature of the country; there will be a considerable measure of de-centralisation; quite possibly an adjustment of provincial boundaries in accordance with racial and linguistic lines; while every care will be taken to see that the whole structure is sound from the bottom upwards. The powers not exercised by the Provinces of British India and by the Indian States will be exercised by the Federal Government. Thus, for the first time in the history of India, a Government will be brought into existence whose orders will be operative, in certain spheres of administration, as well as of policy, from Kashmir to Cape Comorin. Provision will be made in the Constitution to safeguard the rights of minorities; to secure the ultimate peace and tranquillity of the country; and to preserve its financial integrity.

Now the translation of these ideas into concrete clauses of an Act of Parliament is naturally a matter of some difficulty and delicacy, but those who have a right to speak with authority on the subject believe the task to be by no means impossible. And, the more carefully the general situation in India is examined the more clearly does it appear that a solution along Federal lines represents the only way out of the present difficulties.

THE EDUCATED & THE ILLITERATE

The May Number of the *Aryan Path* contains an article under the arresting title "The educated exploit, the illiterate build" by Dr. N. B. Parulekar. The majority of our educated men, says the writer, have sold themselves to Government machines. They will have now a chance to barter with businessmen perhaps with better prospects. He says:—

We have used our intelligence for the last thousand years in learning languages and methods of foreign rulers to become their handy men, letting alone the larger interests of the nation. In that respect the educated man has been always allied with the ruling class though in a very subordinate relation. He has been an alien in his own land, exploiter of his own people, and callous of his country's needs. He has not risen in protest, and he has served his master when he should have cast off the coveted service for a larger service of his people.

The choice before the educated man in India is between economic slavery, whether in the interests of political powers or industrialists and national work. The writer concludes:—

You cannot go after your own security when life at large is itself insecure and in the hands of the future. We shall be defeated unless we undertake to deal with real life and try to raise it according to our own lights. At present the sins of our generation are covered by the vicarious sufferings of a great soul. But when that shield is removed and time for actual reckoning comes, the progressive ideas will begin to cause friction against social prejudices. Then the educated man, who should have leavened social thinking, will be found without authority and without following. As the present emotional idealism subsides and we are left in a world of plain facts intermixed with a lot of prejudices which India is prone to have, what is to sustain our life except a desire to know and to serve? It is the task of the educated man to provide himself for this contingency and if he does not, the tragedy will be too great. This should brace men who have learnt in their studies both about the east and the west to cast off economic fear and join to salvage a civilisation which will comprehend both the east and west.

THE INDIAN SETTLEMENT

The *Asiatic Review* for April opens with a discussion of the situation arising from the Irwin-Gandhi pact. Mr. J. S. Wardlaw-Milne, M. P. Chairman of the Unionist India Committee of the House of Commons, commenting on the settlement points out:—

One thing is perfectly clear, and that is that what would have satisfied political India a few years ago will not satisfy it to-day, but this is not necessarily a matter for regret or apprehension. In some respects it is a matter for congratulation. Our duty, however, very definitely, is to realize that our responsibility remains for the vast masses of the Indian people who take little or no part in agitation, and who are only anxious to be allowed to pursue their daily avocations without disturbance and in the manner to which they have been so long accustomed.

He recognizes that it is foolish to ignore the fact that the whole outlook of the nations of the world was entirely altered by the War and that India is not insensible to the demand for self-determination which spread so rapidly at the time.

Our declared policy is not in conflict with this demand and with this movement. The only real question is the rate of progress. But there is one matter which, before we discuss the rate of that progress, should be clearly and definitely decided. It is a clear definition of the goal at which we are aiming.

And what is that goal? If Great Britain and India can agree upon "the destination towards which we are moving" then we shall be able to consider, with a much better chance of agreement at what rate we should travel along the road. The statement of policy is clearly laid down in the preamble to the Government of India act of 1919 "to provide for the increasing association of Indians in every branch of Indian administration, and for the gradual development of self-governing institutions, with a view to the progressive realization of responsible government in British India as an integral part of the empire."

I would therefore lay it down quite definitely that, our aim being the future self-government of India within the Empire and the association in that government with us of Indians, we shall make better progress when India definitely understands that this is our objective, beyond which we have no intention whatever of going, and joins with us in making steady progress towards that goal.

But there is also another clause, in the Preamble that "the action of Parliament must be guided by the co-operation received from those upon whom new opportunities of service will be conferred, and by the extent to which it is found that confidence can be reposed in their exercise of responsibility." The writer discusses how far the settlement goes to implement this principle enunciated in the Preamble.

The release of prisoners and the repeal of certain measures to ensure internal security is the natural corollary of the settlement, and a gesture of this kind, if one assumes a settlement at all, was almost certainly essential in India. If, as against the concession regarding the manufacture of salt, the release of prisoners and the possibly dangerous effect of the long-drawn-out conversations upon loyal Indian opinion, the Viceroy has secured a real peace, co-operation instead of opposition, and a complete cessation of the anti-British movement in the country, then indeed he has achieved a miracle. Only time, however, will show what are the real results of the settlement.

If, continues Mr. Wardlaw-Milne, Mr. Gandhi can deliver the goods and can bring his followers into line then a further conference will undoubtedly be necessary to try and fill in the details of the picture outlined in the Round Table Conference. But it is useless, according to the writer, to hold such a further gathering

Until the position of the minorities has been dealt with, until British interests are safeguarded, until the Muhammadans and others are satisfied as to their security, and until India fully appreciates the goal which we are aiming at and the steps we propose to take to lead us to it.

And then the writer contends that the safeguards in any scheme for the future Government of India should be real and operative. What are these safeguards which according to the writer are indispensable and without which he could not consider any scheme of self-government for India.

The defence of the country must remain in the hands of the Viceroy; he must consequently have control of the forces which constitute that defence. He must have absolute power to secure the financial stability of the country and to prevent any possible interference with its credit. There must be no discrimination of any kind against any race, creed, or sect. The position of the minorities must be secured, and it is well in this connection to remember, when we speak of minorities, that if these are all classed together, they constitute a larger number than the purely Hindu population of the country.

THE CHURCH IN SWARAJ INDIA

Under the heading "The Indian Church and the political situation" Rev. Stephen Neill contributes an article to the *Church Overseas*. He says that many people are very anxious as to the fate of the Indian Church under a Swaraj Government.

The Church, he says, ought to consider itself as the soul of India; anything which tends to disturb its universal mission, and to breed in the minds of its members the idea that they are one of a number of watertight compartments, is bound to prejudice the spiritual cause, for which alone the Church exists. It is fatal to begin to regard the individual duties of Christian citizens as synonymous with something essential in the life of the Church. At the same time, the Christian has the opportunity of teaching the whole of India a lesson of enormous importance. The Indian Christian who casts away safeguards and artificial props expresses his desire to vote and to enter into politics, not as a Christian, but simply as a citizen of India. It is this lesson of citizenship, which, above all, India needs to learn. Amid the jungle of conflicting aims and ambitions, of rivalries and jealousies, any body of men which sets itself to impartial and generous service of the country as a whole is bound to win the attention and the applause of all generous spirits in every party, sect and faction. There is already a little evidence to show that the Church is beginning to appear in this light to the more thoughtful of Indian leaders. Not long ago, a leading Indian Christian quoted to me from a speech by a very well-known Hindu politician something as follows: "I see arising like a star on the horizon of Indian politics, a body which is renouncing self-seeking and ambition in favour of service. That is the small body of the Indian Christians."

Under a Swaraj Government, concludes the writer, the church will have a unique and immense opportunity of service and of proving its worth.

INDIA AND THE WEST

Swami Ashokananda contributes an article on "the influence of Indian thought on the thought of the West" to the pages of the *Prabuddha Bharata* for May. The modern Western thought, says the Swamiji, is not the same as the ancient or the medieval. For there has been a profound change in the Western outlook in the modern age and it has a great likeness, if not expressly, at least in tendencies, to Vedantic thought. And in this change Indian ideas as spread by Orientalists,* have surely played a considerable part. The writer says:—

Vedantic ideas are still in germs in the Western thought of to-day. A good deal of evolution in which, I am sure, India will play a great part, would still be necessary before they can come to fruition. In any case it is true that the readiness of the West is a great factor. I have always thought that there must be a preparedness in a people to receive new ideas if those ideas are to spread adequately. That preparedness cannot be a gift, it must be self-evolved. Therefore, I said to M. Rolland: "I think, in the first stage, the industrial, social and cultural changes, especially the progress of science, drove the West to those ideas and was helped therein by Indian culture as disseminated by Western Orientalists." I still believe that it is a correct position I have taken.

The writer proves how in the beginning of the 18th century Germany took to the reading of Indian literature for developing her own standard.

It is unnecessary to show what is obvious that, considering the intimate connection between literature and philosophy in Germany, philosophy also has been influenced more and more as time advanced from India. The philosophies of Kant (1724-1804), Fichte (1762-1814) and Hegel (1770-1831) show wonderful similarities with Indian wisdom, though there is no proof that these great philosophers had any direct acquaintance with Indian philosophy. But living at the time when German thought was so greatly interested in Indian thought (compare the dates), it is conceivable that their minds were indirectly influenced by Indian thought. The cases of Schelling (1775-1854) and Schopenhauer (1788-1860) are quite different. Schelling's interest in India was very lively, especially in his later life. He admired the *Upanishads*, thought them the oldest wisdom of mankind and induced Max-Müller to translate some of them for him in 1845. He placed the *Upanishads* higher than the Biblical books and said of the latter that "they can in no way be compared as regards real religious feeling with many others of former and later times, especially the sacred writings of India."

* Eminent Orientalists: Indian, English, German, French and American. Rs. 2. To Subs. of "I. R." Rs. 1-6.

THE COMMUNAL PROBLEM

The minority question and the communal problem are in a most accentuated form in this country. It is for this reason that the solution of these problems is taxing the better brains of India. Prof. Gulshan Rai, writing in the *Tribune* contributes his quota towards the clear understanding of the real issues. All political parties among Nationalist Indians have agreed that they want to see established in this country a responsible parliamentary system of government.

But before such a system of government can succeed, it is absolutely necessary that the legislative body should consist of people, who are united in their general outlook of life, but who differ in connection with the methods of administration, the industrial and economic regeneration of the country, and the measures for defence adopted against foreign aggression or internal turmoil. In other words, there should not be in the legislature any permanent cleavage in thought, which should divide a people into unchanging majorities or minorities. Questions of religion, language, culture and civilisation do divide a people into permanent divisions, and consequently these differences stand in the way of responsible parliamentary system of government proving a success.

Something like twenty major languages are spoken in this Sub-continent of India. We must therefore have, says Prof. Rai, in each federal unit a linguistically homogeneous population.

The Indian National Congress has already divided India into linguistically homogeneous units. Their scheme of territorial divisions should be adopted and given effect to. This would not only make the responsible parliamentary system of government in India successful, but would also incidentally satisfy the Muslims of Sind and help a good deal in solving the communal tangle in the Punjab.

Having removed the linguistic differences in the provinces, there still remain many other problems in which the minorities will continue to be vitally interested. Questions of religion, culture and civilisation are also problems, on which a nation remains permanently divided. These differences should not be allowed to produce conflict and discord in legislative bodies.

The only right course under the circumstances would be to have in the constitution a set of fundamental clauses for the protection of the cultural and religious interests of the minorities. I would propose that the legislative bodies shall have no power to change the existing laws regarding marriage, inheritance and succession, adoption, forms

of religious worship, religious endowments, language and script and social customs and manners having the sanction of religion. In addition to this, the State should guarantee that every one has the right to get education, and that there is no disability against individuals adopting any profession, trade or occupation. These fundamental clauses should be laid down in the constitution, and they should, in case of infringement by the executive or the legislature, be enforced by ordinary courts of law, the constitution of which will be independent of the provincial executive government.

The writer says that the recruitment of Public Services should be outside the influence of legislative bodies and Ministers. He is also of opinion that the Executive government should have no hand in the appointment of members of the Public Services. They should, like the High Court Judges, be appointed by the Crown, and hold office during good behaviour.

If the recruitment of services is not influenced by legislative bodies, if religious and cultural questions are taken outside the jurisdiction of the legislature, if no civic disabilities are attached to any individual in getting education or in adopting any profession, trade and occupation, and if the provinces are linguistically homogeneous, then, I hope, the interests of the minorities will be amply protected, the responsible parliamentary system of government will prove a success, and separate electorates will not be needed. Joint electorates will then unite the people into one united whole. We should do away with separate electorates and have safeguards for the minorities embodied in the constitution itself.



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.

E. Sept '31.

THE IRWIN-GANDHI AGREEMENT

The *United Empire*, the Journal of the Royal Empire Society, points out in its April issue that Lord Irwin has succeeded where at least one of the most brilliant of his predecessors, Lord Reading, failed.

The agreement between the Viceroy and Mr. Gandhi is stated to have a definite object in view, namely, "frank and friendly discussion of constitutional questions" between the representatives of India, including Congress, and the British Government. The discussion is to be concerned with the scheme for constitutional Government of India discussed at the Round Table Conference, including Federation, Indian responsibility and safeguards in Indian interest. On the understanding that both parties are earnest in that matter, civil disobedience and boycott for political purposes are to cease, while the Indian Government's special ordinances designed to counter those methods are to be withdrawn, non-violent prisoners released, and sequestered land and movables restored where they have not passed out of the Government's hands. At the moment of writing Mr. Gandhi is endeavouring, with what success time will show, to exorcise the Frankenstein monster of his creation. True, he is committed to a moral breach of the agreement by elaborating a tyrannical understanding with mill-owners in India whereby they will be compelled to export their stocks of foreign cloths for sale ex-India. Such action clearly does not accord to Indian consumers the chance of purchasing foreign cloth, subject to legal persuasion to the contrary, which Mr. Gandhi's contract with the Viceroy contemplates.

On the whole, concludes the journal, the Mahatma is observing his promises and, when the Federal Sub-Committee of the Conference re-assembles in London in the summer Mr. Gandhi will be one of India's representatives.

Writing on the same subject in the *Labour Magazine* Major D. Graham Pole eulogises the patient statesmanship of Lord Irwin and Mr. Gandhi's frank honesty of purpose in coming to an agreement.

It yet remained to be seen whether Mr. Gandhi would be able to carry with him the Indian National Congress at its momentous meeting at Karachi. We are told of the dark clouds in the sky which would break over Mr. Gandhi's head. But the forces of reason and goodwill have triumphed at Karachi as they did at Delhi.

In the Subjects Committee of the Congress Mr. Gandhi's resolution was accepted practically unanimously, only two delegates voting against it out of a total of 300. On the following day, in the full Congress, attended by some 25,000 delegates from all parts of India, this resolution confirming the Agreement arrived at between Mr. Gandhi and Lord Irwin, and appointing Mr. Gandhi to lead the Congress delegation to the resumed Round Table discussion with full freedom to accept such adjustments as may be demonstrably necessary in the interests

of India was moved by Pandit Jawaralal Nehru on the one hand, and seconded by Dr. Ansari on the other, and received the final seal of the Congress. The Congress will now take its rightful place at the forthcoming discussions, and I am definitely assured that Mr. Gandhi will himself come to London at the end of June.

There are still lions on the path, concludes Major Pole, for we must still expect to hear discordant notes from the disgruntled elements both in India and England.

It is too much to hope that Mr. Churchill and Lord Rothermere will cease mischievously to exploit every opportunity that presents itself. But for the vast body of opinion in both countries the prospect has been opened up of confident and friendly co-operation in a common task—the task of solving the practical problems inherent in a satisfactory and lasting settlement of the Indian question and the creation of India as a free and self-reliant nation co-operating with the other members of the British Commonwealth.

THE INDIAN SITUATION

Mr. Douglas Jerrold writes very complacently of the Indian situation in the pages of *The English Review*, for April. The situation, he says, is grave enough and he deplors the action of Lord Rothermere in trying to make India an election issue. Nothing but harm can result from the use of the name of one of the Indian political leaders with whom "whether we like it or not we have got to discuss and consult, as a scarecrow for pessimists and alarmists." And he goes on to add:

We have nothing to "negotiate" about in India, and nothing to be frightened of. If our rule in that land of mixed races and religions were not acceptable, it would have ended; and when it ceases to be acceptable, it will end. We have ruled India with the consent of the inhabitants, and it is because those who wish us to leave India do not represent the effective majority that the authority of the Imperial Parliament will be preserved as the governing instrument for the discharge of our responsibilities.

We have, as a matter of mere prudence, to consult and to discuss the new machinery of our government with all the leaders of opinion in India, but we have to decide for ourselves in accordance with the facts of the case, and the responsibilities with those facts impose on us, and not in accordance with the requirements, or alleged requirements of our domestic political situation. If it is necessary to the discharge of our duty to have a change of government, or a change in the policy of this party or that, those changes must be made. Three-party action is desirable only when all parties are united in pursuing wise ends by prudent measures. When this condition is not fulfilled, three-party action is a mere dereliction of duty. If we are not agreed among ourselves, the situation will be more difficult, but the harm will be far less than must result from the adoption of an unwise policy aimed not at justice, but at saving the faces of professional politicians at home.

SEEMING PARADOXES

"It takes a clear head, a steady mind and a good memory to think one's way through certain seeming paradoxes," writes Dr. Albert Shaw, Editor of the *Review of Reviews*, of America.

"We believe that the menaced European nations ought to disarm; while also we think that the wholly unmenaced United States ought to prepare, as if for war.

"We do not for a moment believe in pledging the United States in advance to the use of force in case of the violation in Europe of the Kellogg Pact. But we believe that that the American navy, in the present state of the world, can be made the best single guaranty of security—taking for granted, of course, the continuance of good-will policies of Washington.

"Our best protection lies in a sufficient force of naval officers and seamen, with all the ships and guns that the London Treaty has conceded to us. A requisite expenditure at this time for our navy would be welcomed by peace-loving people throughout the entire world."

INDIA'S FUTURE

The editors of the *Vedanta Kesari* write under the heading "Our National Ideal" that India stands to-day as it were at the parting of the ways.

The great political upheaval that is in the process of rapid development is at present attracting the attention of all the public minded men in the country. Although some of the great leaders who stand at the head of the movement are profoundly influenced by the spirit of Indian culture, there are many, we fear, among them as well as in the rank and file of their followers who regard politics as an end in itself. But politics, we think, is more a matter of temporary interest than of permanent importance for India. It is important in her case only in so far as it is essential for securing a sound system of political and economic organisation for the country to give the people sufficient leisure and opportunity for cultivating their higher instincts.

Hence it is highly necessary, say the writers that while a good many of India's best men devote their energies to the political reconstruction of the country, there should be others who must be left free to follow the more peaceful but arduous avocation of life calculated to keep alive

the best cultural and spiritual traditions of the land.

There is a tendency in some quarters to look upon such persons as deserters in a struggle of vital importance to the future well-being of the country. This attitude, we feel, is highly unjust, for the function they are discharging is no less important for the country than the work of their more politically minded brethren. They stand as the custodians of their country's culture at a time when it suffers neglect at the hands of the general public owing to their pre-occupation with other matters, and it depends largely on them to initiate the rising generations into the essential facts of the ancient culture of the country.

In conclusion the writers say that India, as never before stands in need of a band of devoted men representing the best spiritual and cultural traditions of the land, so that in the rough and tumble of political agitation their life and example may always stand as a source of inspiration to the Indians, reminding them of the great spiritual ideal that always formed the keynote of their national life.

BEAUTIFY YOUR HOMES

WITH SURAJMAL'S ARTISTIC
SILVERWARES

SURAJMAL LALLUBHAI & CO.,

313, ESPLANADE,

MADRAS.

E. Sept. '31.

DANGERS OF NATIONALISM

The spring number of *India*, a quarterly journal which is the official organ of the Hindusthan Association of America publishes Prof. Rupert Emerson's paper on nationalism. Prof. Emerson is of opinion that if Indian nationalism should come to mean what European nationalism has meant—the oppressive crushing out of diversity in order to secure uniformity—then the future is black indeed. India must create its own social and political structure to meet its own needs, and primarily from its own experience. If the most enlightened minds of the West are coming to see nationalism as dangerous and anachronistic, is India light-heartedly to set her feet in that same path? The professor suggests that one of the greatest contributions that India could make to the world would be the discovery of a new path, which would reconcile her age-old diversity with the age-old unity of which she is again becoming freshly conscious. India has been numbered among the backward countries of the world, and in the sense of industrial, material, military achievement, the accusation is undoubtedly largely true. "If she is to live in the modern world I

assume that she must make up for the material handicap under which she now labors, and dispel her poverty. It is in the realms of the spirit that the things I have been talking about dwell, and I hope that India may continue to lead in those realms by welding the diversity of her vast riches into the very structure of her loyalty and devotion to the Indian nation."

A POLICY OF TRUST

The *Manchester Guardian*, pleading for a policy of trust in relation to India, says:—

Our power in India cannot be coined for the purpose of trading advantages, however much we need them. Safeguards and peace and trading advantages achieved on such a basis would not last a twelvemonth. A settlement must come, if it is to come, from a sense in this country that the demands of Indian nationalism are just demands; from a sense in India that, because the demands are just, we are ready to meet them; from a sense in both countries that the essential task is the creation of a form of government that is workable and at the same time a true expression of India's national consciousness. The policy of trust is not merely a good policy; it is the only policy.

HINDU AND MUSLIM ARCHITECTURE

The *Theosophist* for May publishes Mr. C. Jinarajadasa's paper on "the contrast between Hindu and Muhammadan architecture." Typical Hindu architecture exists in Madura, Tanjore, Mysore and Kathiawar, whereas typical Muhammadan architecture can be seen in the buildings of Agra and Delhi and the Mausoleums of the Mughal Emperors. The following are the characteristic differences between the Hindu and Muslim architecture according to Mr. Jinarajadasa.

Hindu architecture is of the hardest stone which the Hindu carver could find; which is granite; Mughal buildings are of softer stone, either red sandstone or marble.

In Hindu architecture, the human figure constantly appears; in Muhammadan never. Gods, Apsaras or fairies, and human heroes are constantly used by the Hindu sculptor for pillars, supports, decorations; but the Muhammadan uses different themes, those taken from nature, such as trees, branches, leaves and flowers. Where scroll-work is required, the Hindu uses geometrical or semi-geometrical designs, sometimes animals, as in a frieze of elephants heads; he very rarely uses flower designs. On the other hand the Muhammadan constantly turns to nature, copies her with scrupulous care, and takes his rhythms from flowers and branches. Mughal architecture uses the arch; the Hindu prefers straight lintels.

Hindu architecture is fond of massive dark colonnades, and the imagination is led by them to the Holy of Holies, a central shrine where never a sun's ray penetrates. But Muhammadan architects like to play with sunlight and shadow, and they seem to feel the constant need of light.

Can the two blend? Evidently that has been attempted just a little at New Delhi. Mr. Jinarajadasa concludes:—

Once again a sense of unity is slowly appearing. The political upheaval is only one indication of the subtle national unity being born. Whether the full realization of that unity take one generation or several, before it can abolish communal differences, that unity is on the way. What will be its reaction on architecture?

Delhi the Capital of India. The book gives in a modest compass a history of the Hindu, Persian and Mughal architecture of the city and also a vivid account of the British occupation of the city with the story of the Mutiny. With an Index and 24 illustrations. Price Rs. Two. To Sub. "I. R." of the R. 1-8.

G. NATESAN & CO., PUBLISHERS, MADRAS.

1918/8
6-11-31 200 000

MODERN PERSIA.

The *Modern Review* for May contains a well informed article on "Progress in Persia" by Dr. Tarakanath Das. Persia is making such rapid progress that important Western Powers are now interested in securing her friendship and co-operation. British statesmen also are most anxious, says Dr. Das, to win Persian support and the recent exhibition of Persian Arts in London is a part of the tactical programme of fostering an atmosphere of Anglo-Persian Co-operation. The writer continues:

British public interest in cultivating cultural co-operation with Persia is also evident from the fact that a sum of seven thousand pounds is being raised to strengthen the position of a British public school—Stuart Memorial College of Isfahan—which may become a factor in promoting British influence in Persia.

In the field of national defence, development of communications, spread of education, social reform and development of national industries, Persia has made very considerable progress; and therefore the position of Persia in world politics is more stable and powerful than it has ever been during the last half a century. In territory, population, economic power and national intelligence Persia is not superior to Bengal or some other provinces of India. However, Persia is free and independent and is guided by a patriot who places Persia's national interests above all foreign interests.

THE AMATEUR SPIRIT

In these days of specialization the expert and the professional are rated rather high. Here is a refreshing apology for the amateur. Mr. John H. Tunis, writing in the *Harper's Magazine* for April puts in a vigorous plea for the amateur:

"The amateur spirit, in every walk of life, is a spiritual value of genuine worth. It is far more, as I have attempted to explain, than merely a refusal to take money for playing a game of golf or tennis; it is an attitude toward life. Was it not the amateur spirit which inspired men to rise against a powerful king with an army at his command, which sent these men and their descendents forth into vast unknown wildernesses, which gave them the courage and the strength greatly to do and to suffer? For the amateur spirit is bold, daring, unselfish. The professional spirit is

timid, calculating, cautious. The man with the amateur spirit spends himself freely for others; the professional does nothing without an end in view. Can that man help me some day? Does this man belong to a good club? Had I better handshake this man because he may some day be of use to me in business? The professional spirit is degrading; it develops in a man or a body of men or a nation a crafty attitude toward life. It fails entirely to bring out that generosity and nobility of soul which alone can make a nation great. It is the amateur spirit which has produced great works of art, great literature, and also great men down the ages from the time of the Greeks to the present day. When the professional spirit came to the front in ancient Greece, when amateurs ceased competing in the Olympic Games and the amateur spirit died out, the influence of the nation rapidly declined."

INDIA IN PERIODICALS

THE INTERNATIONAL ASPECTS OF INDIAN EMIGRATION. By Dr. Lanka Sundaram [The Asiatic Review, April 1931].

THE DELHI CONVERSATIONS. By Lord Meston, K. C. S. I. [The Empire Review, April 1931].

THE POSITION OF THE SERVICES IN THE FUTURE CONSTITUTION. By Maresh Chandra Roy [The Modern Review, May 1931].

SOCIAL LEGISLATION IN ANCIENT SOUTH INDIA. By C. M. Ramachandra Chettiar, B.A., B.L., [Quarterly Journal of Mythic Society, April 1931].

SOME ENGLISH POEMS ON INDIAN SUBJECTS. By Principal P. Seahadri, M.A. [Sanathana Dharma College Magazine, March 1931].

MILITARY EXPENDITURE

With reference to Sir P. C. Mitter's note on Britain's contribution to India's military expenditure from imperial revenues, and the announcement made by Mr. Wedgwood Benn that the question would be referred to an independent tribunal. Sir Tej Bahadur said in a recent interview: "I am glad that the question of repatriation charges is going to be referred to an independent tribunal. What exactly the constitution of that tribunal will be I do not know. In certain political circles in England it was said in January last that the question might be referred to the Privy Council. I sincerely hope and trust that the Government of India will be strongly represented before this tribunal."

"As regards the second part of the announcement made by Mr. Benn which relates to the determination of the relative liabilities of England and India for Indian defence, I am strongly of opinion that it would be a great political mistake to demand that financial burden for India's defence should be shared by England. I am fully aware of the recommendations of the Simon Commission in this respect. But I venture very strongly to differ from that view. We must be prepared to foot our own bill. We cannot take the English tax-payer's money and refuse him a substantial voice in our affairs and particularly in matters of defence. The moment we press for any such contribution on the part of England we weaken our case for Dominion status and Federation. The question was not discussed at the Round Table Conference to the best of my recollection and it raises a very vital issue. But I assume that the liberty of the Round Table Conference to take its own line in this respect will remain unaffected. If we want reduction of military expenditure, which I have no doubt we do, we must not confuse that issue by asking for financial relief from England."

SIR CHIMANLAL SETALVAD ON THE COMMUNAL PROBLEM

Sir Chimanlal Setalvad has issued to the press a statement on the communal question, in which he points out that even in London, at the Round Table Conference, the Mussalman delegates, who represented the most conservative sections of the Mussalman community in India, were ready to accept joint electorates, provided their majority in the Punjab and Bengal was accepted. So the opposition to joint electorates, which has since been developed by those Mussalmans who formed the Muslim Conference at Delhi, is not, he says, as genuine as it might otherwise appear to be. Sir Chimanlal points out, that joint electorates are a necessity first from the standpoint of Indian Nationalism, and secondly in the interests of the Mussalmans themselves. The following passages are reproduced from the statement:

It is obvious that keeping the different communities in separate watertight compartments in the shape of separate electorates must inevitably prove a great obstacle in the evolution of National unity and National Self-Government. The joint responsibility of the Cabinet will be very shadowy if some Ministers have to look to one section of the electorate while the other Ministers have to look to another section of the electorate as their master. People have to be trained to think in terms of Nationalism and not in terms of communalism.

A little reflection will convince any thoughtful person that under the new Constitution it is really necessary for the safety of the Muslim minority, that there should be joint and not separate electorates. It is infinitely more true in Provinces where they are and will be in perpetual minority. Take for instance a Province like Bombay. With the separation of Sind, the numerical strength of the Muslims in the Bombay Presidency will be about 8 per cent. If by weightage, they are given 15 per cent of the seats in the Legislative Council, the other 85 per cent will be composed of the majority and other communities in whose election the Muslims have no voice in a system of separate electorates. It must not be forgotten that in the new Constitution, the official and the nominated blocks, who very often come to the assistance of the minority representatives, will not be there. If then the Muslims have no voice in the election of 85 per cent of the Legislature, they will be powerless to make any impression.

GANDHIJI'S REPLY TO SIMLA'S WELCOME

A public meeting was held on the Ridge at Simla on May 14 to welcome Mahatma Gandhi. The entire Ridge was crowded, and about ten thousand people including a very large number of women attended. Addresses of welcome on behalf of different public bodies were presented. Gandhiji, replying to them in Hindi, said:

"You will like to hear why I have come to Simla and what talk I am having with the Government. I cannot tell you everything but I can tell you that I came to hold consultation with regard to complaints on our side as well as on the Government side with regard to the settlement arrived at between Lord Irwin and the Congress. These consultations still continue. What I have to emphasise is that if you are Congress Sewak and want to serve Hindustan, then it is your duty to observe that agreement irrespective of whether the Government observes or not. After we have fulfilled our obligation and if after that we find the Government has not fulfilled it, we can take whatever step we like. We know that whatever settlement has been arrived at is conditional, but if we can use the settlement for some work we should do it. As a Satyagrahi if we get an opportunity for service as a result of understanding, we should welcome it. That opportunity came your way through the settlement. The Karachi Congress practically unanimously adopted it. Now our duty is what I have described. Do not think that after this settlement we have to go to war. We should on the other hand do everything to see that we are not led to war and that settlement should become permanent so that we may get Purna Swaraj. You know the conditions that have been imposed by the Congress on such of your delegates as will go to London to attend the Round Table Conference. But if as a result of the settlement, we cannot get complete Swaraj, it is our ill luck and

if our efforts towards a permanent settlement fail we should be ready for a fresh struggle.

"But there are two points more I wish to emphasise besides the settlement. If we wish to achieve what we want at the Round Table Conference, we must be properly equipped and that equipment is that all people of India, people who are born here and have made India their home whether Hindus, Muslims, Sikhs, Christians, Parsees and others, should unite in the demand for Swaraj. Unless we bring about such an understanding among ourselves, my going to London is useless. Therefore we should all make such efforts as would make for unity among all communities in this country. But I do not want unity on paper. If we write out a pact on paper, unity is not thereby achieved. The unity I want is unity of heart and for that unity I always pray and when that unity is achieved you will gain such strength as will give us success. Let me pray to God that we may be saved a second struggle and that this settlement may lead to final success.

"As regards work, you have the Congress resolution before you and you have every scope for work in respect of the spread of Khaddar and boycott of liquor. I thank you all."

PROF. LASKI ON INDIA

Professor Harold Laski reviewing the situation in India, in the course of a recent lecture in London, said:—"As Socialists, the cause of the Indian people is our own cause and exactly as there was resistance on the part of the governing classes to the emancipation of the working people of this country, so the same forces are arrayed against the grant of Self-Government to the Indian people. You cannot hope for the good-will of India except when India is free, and you have to make India free, in conjunction with her own people for profound moral causes to which no difficulty, however great, and no objection, however formidable, can in the end prevail."

CO-OPERATION IN TRAVANCORE

The Co-operative movement in Travancore started fully a decade after the idea began working in British India, but the progress achieved within the space of fifteen years is remarkable. The number of Societies is 1,738, members 1,96,078, share capital Rs. 26,72,830 Reserve Funds Rs. 4,25,649 and working capital Rs. 52,75,860. If we remember that the population of British India is eighty times that of Travancore and take the membership of 2,400,000 with eight crores of share and reserve capital and thirty-two crores of working funds, the rate of progress in Travancore will be appreciated.

Another feature of the movement is that there are as many as 24,000 women in the system, a natural result of the matriarchal traditions of the State and the wide spread of female education. The ordinary trades and the management of the smaller businesses is usually in the hands of the women and their active part in the growth of the movement is a sign of strength.

The family in Travancore, as in British India generally consists of four to five members and the percentage of people touched by co-operation is therefore more than twenty against six per cent. in British India.

The Banking Committee appointed by the State has called attention to the need for consolidation before further expansion is attempted, but the first item in a programme of reconstruction should be the relief from mortgage debts of the Societies so that they may devote themselves to the provision of short term accommodation from their short term deposits.

THE NIZAM'S SONS.

Princes Azam Jah and Muazzam Jah, sons of the Nizam reached London on May 8. They were met at the Victoria Station by Colonel Patterson of the India Office, a number of Hyderabad students and others and were garlanded by the Imam of the London mosque.

SIR MANUBHAI ON CONFEDERATION

Sir Manubhai Mehta, Prime Minister of Bikaner State and a delegate to the Round Table Conference, dispelled what he called certain misconcep-



SIR MANUBHAI MEHTA

tions about the proposed Indian Federation and defined what in his opinion was the correct attitude of the Indian Princes, in a speech at the State Assembly in Baroda.

Sir Manubhai declared that the Princes were keen rather on a confederation, a combination between the States and British India for adopting common policies in regard to specifically defined subjects of joint interest, than a Federation or complete merger.

What the Princes desired was "a union, but without unity." "It preserves the sovereignty of each member," observed Sir Manubhai. "Each State, a sovereign state and there is absolutely no risk of the one being allowed to dominate over or dictate to the other."

TRANSVAAL ASIATIC TENURE BILL

In the Transvaal Assembly on May 6, the Minister of the Interior, Dr. Malan, stated that the Transvaal Asiatic Tenure Bill was being postponed at the request of the Government of India to enable its discussion at the proposed Round Table Conference, which would be held in South Africa, probably before the beginning of December, with the object of revising the Cape Town Agreement.

LESSON FROM EAST AFRICA

Is it not possible for our communalists who are keen on the retention of separate electorates to take a lesson from the attitude of the Indian community in East Africa regarding a common electorate, asks the *Bombay Chronicle*. Mr. Jeevanjee, who has taken particular interest in the campaign against separate electorates, is surprised on visiting this country again that his "Muslim brethren still want separate electorates." He warns them that this pernicious system results in creating discord and prevents the right kind of people being returned at the polls.

COLOUR BAR IN EDINBURGH

The Students' Representative Council of the Edinburgh University took up a strong line of action on April 28 to deal with a complaint that Indian students had been refused admission to two local cafes.

Deputation of twenty Europeans and two Indians called on one of the offending establishments. The Europeans were admitted, but the Indians were excluded without any explanation. The European deputation proceeded to the interior and harangued the guests from the band balcony, protesting against "the unjustifiable colour bar". A number of guests signified their sympathy by withdrawing. The Students' Council has requested the cafes to raise the ban under a threat of boycott.

ANDREWS ON CAPETOWN AGREEMENT

Mr. C. F. Andrews, interviewed by Reuter on his return from South Africa, declared that the Indian community was extremely satisfied at the postponement of the Transvaal Asiatic (Land Tenure) Bill. On the other hand it was very much dissatisfied at the Government's refusal to accept the Amendment to the Immigration Bill diminishing the value of the Transvaal Indian Registration Certificate which was one of India's few vested rights and for which Mr. Gandhi fought long with his passive resistance struggle.

Mr. Andrews declared that the question was highly complicated and potentially dangerous.

Reviewing the working of the Capetown Agreement Mr. Andrews expressed the opinion that while Indian conditions in Natal had improved, especially in respect of education and skilled labour, the Transvaal Indians had not benefited. Despite the resolutions of different imperial conferences the Transvaal Indians remained under the same racial disabilities existing since the Gold Law of 1885.

Mr. Andrews paid a warm tribute to the "truly marvellous" influence of the Rt. Hon. V. S. Srinivasa Sastri in South Africa. Both Dutch and English residents were equally enthusiastic about the value of his presence in South Africa.

DIVORCE LAW IN TRINIDAD

There is considerable excitement at Trinidad owing to a proposal to introduce the Divorce Law, a measure which has been passed by the legislature on the official vote. A meeting comprising Christians, Muslims and Hindus headed by the Roman Catholic Archbishop, Anglican Bishop, and other prelates, as well as Hindu Pundits, has decided to oppose the measure, as it is "contrary to the population's religious and moral convictions."

Indians have cabled to Mahatma Gandhi invoking his aid.

THE BOYCOTT CONTROVERSY

That there is no hostility to Britain in the present boycott movement was affirmed by Mr. Gandhi, discussing the resolution passed by the Manchester Royal Exchange. Congressmen, he said, were trying against heavy odds to promote goodwill. He explained that the foreign cloth boycott was a predominantly economic and social proposition and he urged that Lancashire should find other means of disposing its manufacturers in other countries where they are needed.

Replying to Mr. Mody and Mr. Gandhi, Mr. Grey, acting Chairman of the Manchester Master Cotton Spinners' and Manufacturers' Association, complained that the resort to intimidation and social ostracism was the sole cause of Lancashire goods not finding a sale in India.

Mr. Mody, replying to Mr. Grey declares that Lancashire is foolishly losing its head and has



MR. H. P. MODY

not yet got the correct perspective in regard to her trade with India. No attempt to force British goods down the throats of Indians can succeed, says Mr. Mody in effect. There must be no attempt to regulate India's right to buy or not to buy. If anybody believes that India's right to regulate her tariffs can be restricted let him prepare for disillusionment.

THE FIRST INDIAN TRAVEL AGENCY

The formidable task of establishing an Indian Travel Agency has been accomplished, at great length, in London by Mr. N. N. Ghose. Mr. Ghose proceeded to England by the end of 1926. In 1927 he took up Aviation as his future career. After working with different aeronautical firms he joined Imperial Airways to study economics and organisation of Air Transport. During his stay with Imperial Airways he was struck by the enormous amount of money handled each year by tourists' agents in Western countries and the vast field open in India for a similar organisation. By the beginning of 1930 he set his hands on an adventurous task. He was successful in forming the "Indian Commercial Corporation". It has been, since then, gaining foot steadily. Mr. Ghose intends to come to India very shortly to open a few branches to facilitate travel between the East and West. In a few days' time it will be thus possible for Indians to travel all over the world with the least difficulty. Their travel arrangements will be arranged henceforth by their countrymen and they will be met everywhere by their own countrymen.

LORD COLWYN'S APPEAL

Lord Colwyn, who presided over a meeting at the Free Trade Hall in Manchester, said that the condition in the cotton industry had for years been a nightmare. He recalled that nobody had subscribed to the great famine in India with greater kindness and devotion than Lancashire cotton operatives, and he wanted to ask Mr. Gandhi if he wished to starve the operatives.

STATE AID FOR BENGAL INDUSTRIES

The Bengal State Aid to Industries Bill will be considered at the next session of the Bengal Legislative Council. The object of the Bill is to promote cottage and other small industries, opening up at the same time new avenues to enterprising young men.

GUJARAT FARMERS

Referring to a report in Bombay newspapers indicating that a large number of Bardoli farmers are desirous of evading payment of their dues, Mr. Gandhi states that at no time have the people of Bardoli resented the settlement about the payment of revenues. "They did not require much spurring either on my part or that of Sardar Vallabhai Patel. They did require a clear explanation of the Pact. * * *

"I know from personal contact that they have listened to all we have said with attention and gladly followed the advice tendered to them. I have certainly told them more than once that not one of them who has heavily suffered during the struggle need borrow money on heavy interests to pay land revenue. This has had no adverse effect. It must be understood that we are not tax-gatherers but their friends whose word they would listen. I would be dishonest if I did not make it plain that the settlement never contemplated that the people should borrow money on interest or mortgage their belongings to pay revenue, but short of that every attempt has been made to see that there has been no recalcitrancy, certainly no contumacy. The notice that the papers refer to was issued to make plain to the cultivators that those who did not suffer losses during the satyagraha struggle were expected in any case to pay land revenue if it was at all humanly possible for them to do so."

TARIFF BOARD'S RECOMMENDATIONS

Dealing with the agricultural and scientific aspects of sugar industry, the Report of the Tariff Board recommends an annual grant of Rs. 10 lakhs to the Imperial Council of Agricultural Research for the purpose of research in connection with sugarcane. It is also recommended that no Government assistance by way of loan, grant or subsidy should be given to any sugar factory, the directorate of which does not contain a fair representation of Indian interests.

SUGARCANE RESEARCH

The Governing Body of the Imperial Council of Agricultural Research, which has been meeting at Simla has approved a scheme for the establishment of a sugarcane research station in the Bombay Deccan, costing over five lakhs, the expenditure extending over a period of five years on certain conditions.

The meeting also accepted the scheme for research in rice physiology proposed by Professor Dastur of the Royal Institute of Science, Bombay. This scheme will cost Rs. 10,000 over a period of three years.

A proposal to appoint special officers for investigation into the prevalence of tuberculosis and similar diseases among animals was also discussed, and it was decided to send out two or three Indians for training abroad, who could on their return be employed as veterinary research officers.

AGRICULTURAL RESEARCH

The Agricultural Advisory Committee met on April 28 at Ootacamund at the Secretariat, H. E. the Governor of Madras presiding.

The Committee considered four applications for grants from the Imperial Council of Agricultural Research. The first was from the University of Madras for a grant of Rs. 50,000 for botanical research in connexion with the cytological study of Indian crops plants, with special reference to genetic problems. The second application was from the Annamalai University for a grant of Rs. 2,000 for the investigation of problems of marketing the ground-nut crop in South Arcot District. The third related to the scheme prepared by the Director of Agriculture of Bengal for the appointment of a cigar curing and blending expert for India. The fourth grant was for conducting research in the use of indigenous drugs for the treatment of cattle.

THE MEDICAL PROFESSION IN INDIA

The seventh session of the All-India Medical Conference was held at Poona on 25th April. Dr. Jivraj N. Mehta, who presided, in the course of his address dealt with such problems as the necessity for raising the standard of medical education in India, the lack of facilities for post-graduate education and the organisation of medical research in the country.

Dr. Mehta touched on a number of points of considerable interest. He looks ahead to the time when the medical profession will play a more important part than it does now, when it will be an independent body in a self-governing if not independent India, and he therefore urges far-reaching reforms in the system of medical education and the establishment of Ministries of Health in every Province.

Dr. Mehta delivered a strong attack on the Indian and the Provincial Medical Service. He declared that the Indian Medical Service should be a purely military service and its civil side should be lopped off. With reference to the subordinate Services the President said that the time had come when the policy of recruiting officers for the civil medical services should cease.

The All-India Medical Conference has passed resolutions protesting against the practice of importing into India foreign research experts and appealing for the abandonment of the policy of reserving special posts for the European members of the Indian Medical Service.

CONQUEST OF TROPICAL DISEASES

Sir William Birdwood unveiled a tablet over a bed endowed by over 500 members of the Orders of the Star of India and the Indian Empire at the Hospital for Tropical Diseases in London. Sir William dwelt on the sure and steady conquest being made over eastern diseases and the improvement in the conditions of health among the troops and residents in recent years.

LALAJI'S SANATORIUM FOR WOMEN

The last great undertaking on which the late Lala Lajpat Rai was engaged at the time of his death, the establishment of a Sanatorium for consumptive women in the name of his mother Gulab Devi, is taking a definite shape.

Lalaji had given a lakh for the same and collected another Rs. 94,000 and handed over the same to the trust which has now acquired the land and arranged for a hospital of 150 beds at a cost of Rs. 4½ lakhs.

Numerous donations have been announced and an appeal has been issued for Rs. 60,000 to start work on an adequate scale.

CHEWING ON THE TEETH

It is advisable for patients to have two brushes and use them alternately. This gives them time to dry out thoroughly. Then they will be harder and more efficient instruments for cleaning and massaging. Incidentally, it is economy. It is the continuously moist brush that wears out fastest. A dry brush will last indefinitely.

It gently rubs the Pain out!

No matter what the ache or pain—Neuralgia, Headache, Rheumatism, Lumbago, Sprains, Strains, Chest Cold, Sore Throat.

LITTLE'S ORIENTAL BALM



just removes the pain

India's First and Best

Sold at all Chemists and Stores

E. Dec. '31.

SIR BOSE ON SCIENTIFIC RESEARCH

Sir Jagadish Chandra Bose, the eminent Indian Scientist, was presented with a civic address in the Town Hall, Calcutta, on April 14. The



SIR JAGADISH BOSE

address, which was printed on Khaddar, referred to the achievements of Sir Jagadish in the domain of science and added that the institute, which bore his name and was the home of his latter researches and embodiment of the spirit of sacrifice which had animated him in his life's greatest work, was to-day an international institution and a universal temple of science.

Replying Sir Jagadish said that many years had to be patiently devoted for the removal of the paralysing influence of the prevailing prejudice that the Indian mind, by its very constitution, was incapable of advancing exact knowledge. That prejudice had now been removed and India to-day by her intellectual achievements in many directions had succeeded in winning an honoured place in the federation of nations.

DETERMINING DEPTH OF MAGNETIC ORE

A method of determining the depth of magnetic ore deposits has been suggested by Mr. H. Dahlblom. He says that one of the magnetic poles of the mass must be situated at its deepest point, and by plotting the magnetic field at the ground level estimates that depth.

TITANIC CONVULSION IN SPACE

A titanic explosion in the nucleus of a comet—650,000,000 miles from the sun—is puzzling astronomers.

The comet—the Schwassmann-Wachmann Comet—was recently seen to increase in brightness no less than five magnitudes, which represents an actual increase in brilliance of 100 times.

In December, 1929, three and a half years after it began to recede from the sun, the comet was seen to brighten up $3\frac{1}{2}$ magnitudes, and for a time it was more than 20 times as bright as, theoretically, it should have been.

Its increase in brightness to 5 magnitudes, is reported from the Yerkes Observatory, U. S. A., and the cause is believed to have been a tremendous convulsion in the closely packed meteoric matter forming the nucleus.

The mysterious phenomenon of nature, never before observed in a comet so far from the sun, has given astronomers a difficult problem to solve in the constitution of comets.

LONGEST TUNNEL IN THE WORLD

Plans for the construction of the largest railway tunnel in the world are being considered by the Japanese Ministry of Railways.

The tunnel, which would be forty miles long, would simplify the operations of the Hukuriku Railway, near Oyashirazu, where there have many disastrous railway accidents.

At this point the line follows the brow of a cliff overlooking the sea. It is often blocked by avalanches which have swept whole trains into the sea on a number of occasions.

By carrying the line through the cliff these accidents would be avoided and much line maintenance work would be saved.

THE MANUFACTURE OF RADIUM

In a chemical factory in Czecho-Slovakia 300 men have worked for eight years to produce radium, and during that time have produced exactly one ounce. But that ounce is worth something like £4,000,000.

TAGORE'S 70TH BIRTHDAY

In the sombre atmosphere of Shantiniketan the seventieth birthday of the Poet Rabindranath Tagore was celebrated on the 8th May. The place



RABINDRANATH TAGORE

was beautifully decorated. The ceremony began with the recitation of selected 'Slokas' from the Vedas, which was followed by songs sung in chrous by the boys and girls.

Honours were paid to the poet in the form of presents by the Rabindra Parichaya Shabha and the Rabindra Parishad.

As a reply the Poet read two newly composed pieces of poems and addressed the gathering for a few minutes in his usual melodious voice. He said, he was a poet first and a poet last and not, as some would have it, a philosopher or a prophet. He had lived in the world, and as one of the world drank deep the fountain of life, and tasted all its sweets and bitter and played upon the lute that his Maker had given him to make music with. Congratulatory messages were sent by Prof. Sylvan Levy of Sorbonne, Prof. Foucher, Dr. Lesney of Czech Community Prague, the Chinese Community at Tientsin and some members of the Labour Office, League of Nations.

On this occasion Dr. Tagore delivered a message to his countrymen warning them against indulging in mere sentimental outbursts and exhorting them to do constructive work for the masses.

THE LATE MR. ASHMEAD BARTLETT

The news of Mr. Ashmead-Bartlett's death in Lisbon came upon this country with something of a surprise, for the well known special correspondent of the *Daily Telegraph* who recently visited India was only 50 years of age. He was the eldest son of Sir Ellis Ashmead-Bartlett and had a distinguished career as a War Correspondent beginning from as far back as 1898 when he accompanied the Turkish Army in the Greco-Turkish War and was taken a prisoner by the Greeks. He sat in Parliament from 1924 to 1926, representing N. Hammersmith in the Conservative interest.

A THOMAS HARDY MEMORIAL

American admirers of Thomas Hardy have erected a memorial column to him immediately



THOMAS HARDY

opposite the cottage at Higher Bockhampton, Dorchester, where he was born. The popularity of his work in America was always a source of pleasure to Thomas Hardy. Mrs. Hardy tells in LATER YEARS how delighted her husband was to be invited on board the "Connecticut" when the American fleet called at Portland shortly before the War. During the War he wrote a special poem appealing to America to enter the War on the side of the Allied Powers. America's tribute is a plain column of rough-hewn Cornish granite, ten feet high, and decorated with laurel leaves in bronze.

PRINCIPAL SESHADRI

Principal P. Seshadri, President of the Indian Teachers' Federation and Secretary of the Inter-University Board, India, has been invited by the



PRINCIPAL P. SESHADRI, M.A.

League of Nations to represent India at a meeting of educational experts to be held at Geneva regarding the education of youth in the aims of the League.

He will also represent the Indian Inter-University Board at the Congress of the Universities of the British Empire to be opened in London on July 4 by His Royal Highness the Prince of Wales. He will also lead the Indian Delegation to the biennial World Conference of Educational Associations at Denver (U.S.A.).

LONDON SCHOOL OF ECONOMICS

A gift of £146,000 for library and extensions have been made to the London School of Economics and Political Science, University of London, by the Rockefeller Foundation.

EDUCATIONAL POLICY IN INDIA

There is a marked tendency at present, notably in Bombay, observes Dr. Gregory in the course of an article in the *Political Quarterly*, to extend primary education at the cost of University education, in deference to the argument that constitutional development is impossible while the bulk of the population is illiterate. It is urged that the proportion of state expenditure devoted to higher education is much too high. In Bengal less than a sixth of the Government expenditure is on primary education. The Educational Commissioner for India Mr. Littlehales, points out that in spite of the increase in expenditure on schools, that on the higher institutions has been still larger, and that Bengal, Burma and the Punjab spend more on secondary than on primary education. This allotment of expenditure has been often condemned. The Statutory Commission's Auxiliary Committee on Education says of Bengal that "it cannot be regarded as satisfactory that a larger proportion of Government funds is spent on secondary education than on primary, and that the proportion spent on collegiate education is nearly twice that spent on primary education. The situation in the United Provinces is not unlike that in Bengal." But, in view of the evidence of the Educational Commissioner for India, and of the Auxiliary Committee's verdict as to the "shocking" condition of the primary schools, the inefficiency of their teachers, and their appalling waste of the pupil's time and the public money the policy of compulsory primary education in India, says Dr. Gregory, is still premature. The fundamental educational need of India according to him is still "the improvement of higher education to secure a well-educated middle class that would provide an adequate supply of competent school teachers and an environment more favourable than the present to the development of a literate population and to the growth of tolerance among Indian sects and classes."

SIR EDWARD CLARKE

Sir Edward Clarke, who has died at the age of eighty-nine, was the eldest K. C. by appointment. He was the son of a London jeweller and first earned a living as a writer in the India Office. But he had other ambitions for himself. At night he attended classes in law, and eventually by obtaining work as a law reporter was able to resign his job at the India Office. Then he won the Tancred Scholarship which led to a call to the bar at Lincoln's Inn in 1864.

Quickly he made a reputation for himself as a brilliant advocate. He appeared as counsel for Patrick Staunton in the Penge murder case—one of those trials like that of Norman Royce, which excite tremendous interest.

He was also counsel for Sir W. Gordon-Cumming in the famous slander action in which Edward VII, (then Prince of Wales,) gave evidence. In the role of Member of Parliament and Solicitor-General, Sir Edward Clarke was not so happy. He was accused of being pro-Boer and had many misunderstandings with his constituents.

COST OF LITIGATION

We understand that a definite effort is to be made in England to reduce the cost of litigation.

A deputation of the London Chamber of Commerce will wait on the Lord Chancellor for the purpose and the chief among their proposals are:

(a) That the date and time of a trial should be definitely fixed so that the parties and witnesses shall not be kept waiting at great expense.

(b) That there should be a business manager at the Law Courts.

(c) That, to save the attendance of witness oral proof should not be insisted upon for any details not in dispute, but that documentary evidence should be accepted.

(e) That the rule compelling the payment to a junior counsel of two-thirds the fee of his leader should be abolished.

THE JURY SYSTEM

"If we did not have the jury system in this country," said Sir Herbert Samuel, speaking in the House of Commons, "we would have to invent it." Some would say:—

"What could be more absurd than to take a jury of ordinary men and women out of the street—anybody—just put them in a box and expect to get a sensible judgment from them? If they were asked, indeed, to become the judges, or if they were asked to become the advocates, it would be absurd, but everyone who is acquainted with the jury system, every jurist with whom you may discuss it, will say that it is the most valuable element in the whole of our judicial system.

"Democracy is nothing but the jury writ large. It directs us on the right modes of domestic policy; it directs us on the right spirit of foreign policy. Learning is valuable, but commonsense is more valuable, and you find it best by relying on the equal judgment of the whole people."

IRISH APPEALS TO PRIVY COUNCIL

"Appeals to the Judicial Committee of the Privy Council from our Supreme Court are an anomaly and an anachronism. Their continuance is incompatible with Free State's status and is an insult to our dignity and sense of fairplay." So said President Cosgrave addressing the Government Party Convention at Dublin.

Pointing out that the main question still outstanding between the Irish Free State and Great Britain is the Judicial Committee, President Cosgrave declared: "We have made it clear that the growth of friendly relations depends on the complete elimination in any form as well as substance of any appearance of inequality."

GOKHALE

Mr. J. Fraser Blair, the well-known journalist, writing in the *Statesman* recalls some of the more striking traits of the late Mr. Gokhale whom he



MR. GOKHALE

had come to know at close quarters. He draws attention to Gokhale's serenity in particular and to his great moral and intellectual powers which made him a worthy adversary of Lord Curzon.

Of all the grand qualities that are conjured up by the memory of Mr. Gokhale, perhaps the most signal was his serenity. It literally clothed him as with a garment. I have seen him indignant, but I never saw him angry. This effortless self-control carried him irresistibly through or over all opposition. Looking at him I was often reminded of pictures of the Buddha—his lofty forehead, his regular features, his full sensitive lips, the calm intentness of his gaze. One felt that he had put self utterly behind him; that he had only one interest, and that was his country; that he was so intent on furthering India's progress and happiness that nothing else mattered.

His political outlook was inspired by the same lofty quietude. Of course it would be considered out of date to-day for he never wavered in his conviction that India must work her salvation with the help of Britain. Not that he was an unqualified admirer of British rule. He was keenly conscious of its many anomalies, and against some of them he entered emphatic and repeated protests. But he was ever generous in his recognition of the righteous motive of the British raj, and he held that no British Government would long continue an injustice which was brought to its notice by means of steady con-

stitutional methods. Even should it remain obdurate he maintained that British rule must for an indefinite period be upheld as the only factor which could preserve the peace in India and protect its newly found unity.

This detached outlook was all the more striking when we remember that twenty-five years ago no Indian had any political power whatever. The Viceroy's Legislative Council consisted of about twenty gentlemen sitting round a table in Government House. Of these half a dozen were Indians, and the Government could do—and did—exactly what it pleased. It took a big man even to protest against its decisions, and to hear the Viceroy publicly; for the Viceroy always presided over these discussions.

For seven years Mr. Gokhale formed a minority party of one against such a formidable combination as an overwhelming majority of British officials plus Lord Curzon in the chair. Lord Curzon alone would have been too much for most men; but Lord Curzon, backed by his solid official bloc, found Mr. Gokhale an impossible nut to crack. It didn't matter what the subject was, the Poona man had it at his fingers' ends. His presentation of the opposition case was always masterly, and was characterized by such deadly politeness that it more than once disturbed Lord Curzon's equanimity. Then might be witnessed the most remarkable contest afforded by those dull and easy-going times—the two greatest men in India, stripped to the waist, so to say, and wrestling in deadly earnest. One was the autocratic Viceroy, the other the self-constituted champion of Indian interests. Truly were they foemen worthy of each other's steel. And for once the ablest Englishman who had ever sat on the Viceregal gaddi, met his match.

So much for Gokhale's moral and political prowess. Intellectually he was a giant among giants. His memory was phenomenal, even for an Indian scholar, and his mind was a perfect instrument, with a razor edge and always ready for action.

THE NEW WORKING COMMITTEE

Soon after the Congress Sessions the All-India Congress Committee met with Sardar Vallabhai Patel in the Chair, and unanimously elected the New Working Committee consisting of Sardar Vallabhai Patel, Pandit Jawaharlal, Dr. Mahmud, Mr. Jairamdas Daulatram, Mr. Jammalal Bajaj, Gandhiji, Mr. M. S. Aney, Mrs. Naidu, Dr. Alam, Babu Rajendra Prasad, Sardar Sardul Singh, Dr. Ansari, Moulana Abul Kalam Azad, Mr. Sen Gupta, and Mr. K. F. Nariman.

There was some discussion and angry debate over the omission of Madras names but Mr. Gandhi assured the A. I. C. C. that no disparagement or reflection was meant, and of course, the new Cabinet was elected accordingly.

INDIAN DELEGATION TO THE LEAGUE

According to political circles, Sir B. L. Mitter, Law Member of the Viceroy's Executive Council,



SIR B. L. MITTER

has been selected as the leader of the Indian Delegation to the forthcoming session of the League of Nations.

The Nawab of Palampur is mentioned on behalf of the Indian Princes.

MR. JINNAH ON THE 2ND R. T. C.

Interviewed, Mr. M. A. Jinnah said, "Every week of delay in resuming the work of the Round Table Conference is dangerous. We are now in May and the Round Table Conference finished its work nearly four months ago. His Majesty's Government has already announced they will be prepared to resume discussions this summer. There seems to be a lull here and a strong current of opinion in Conservative Party against the resumption and opinion is generally held here that unless the safeguards adumbrated in the last Conference are recognised as indispensable no fruitful result will ensue."

The Hindu-Muslim tension and the failure to settle with them so far and Mahatma Gandhi's repeated statements that he will not go to the Conference unless the Hindu-Muslim question is settled and the Princes' reported reluctance to come back soon due to State affairs requiring their presence at home have exonerated His Majesty's Government from the policy of Mr. Benn described as "sincerity and speed." They feel that it is up to Indians now when they will resume work of the Conference. My opinion is that the Hindu-Muslim question should be settled without delay and the Conference should be resumed at once. Otherwise one of greatest opportunities in the history of India will be lost. I appeal to the Hindus to win over the Muslims and cannot put my appeal in better terms than Lord Irwin did in Bombay to the majority community in such clear and well reasoned language."

LORDS' DEBATE ON INDIAN SITUATION

The plans of His Majesty's Government for the resumption of the work of the Round Table Conference were outlined by Lord Snell, Under-Secretary of State for India, in the course of a recent debate in the Lords.

Government proposed to invite Indian Delegates to London to resume the work of the Federal Structure Committee and the Government hoped that the Committee's deliberations would make progress there during summer.

Indian representation on the Committee was to be the same but the Government was considering whether it would not be desirable to add to it representatives of certain interests not directly represented on the original Committee. A definite statement as to the personnel would be made after Lord Willingdon had had time to consider the matter.

65,000 MILES ON CYCLE

After an absence of seven years, which he has crammed with thrilling and eventful experiences in all quarters of the globe, Scouter J. F. Davar, who set out on January 8, 1924, to girdle the world on a cycle, returned to his home town of Bombay on March 22.

During this period he has covered no less than 65,000 miles, visited 52 countries in the East and the West, and has been welcomed by Princes and peasants alike throughout the course of his tour.

Davar gave a stirring account of his experiences and the hardships he encountered in his long journeys, when interviewed on his return.

The crossing of the Andes mountains and the Amazon region, he declared, were his stiffest obstacles but he overcame them as he overcame the others from the determination to circle the world, "to compile a volume of my experiences, to seek relics and specimens of natural history and to satisfy my desire for adventure and sport."

ALL-INDIA HOCKEY

It is understood that the Bengal Hockey Association has been affiliated to the All-India Hockey Federation. It may be remembered that Mr. Hayman, the President of the Federation, recently went down to Calcutta to bring about a settlement of some of the long outstanding difficulties which have now been happily settled. By this settlement it will now be possible to take up the question of sending an Indian team to Los Angeles next year to defend the title. Mr. Hayman has taken up this matter with the Federation.

INTERNATIONAL CHESS

The British Chess Federation has selected Sultan Khan as one of the five representatives of the British Empire at the International team tournament to be played at Prague, during the meeting of the International Chess Federation, the other four being Sir George Thomas (Captain), W. Winter, F. D. Yates and V. L. Wahltsch.

A SWIMMING RECORD

Mrs. Katarina Nebua, a Maori woman whose swimming achievements enable her to support her family, beat the world's endurance swimming record by remaining in the water for 72 hours, 21 minutes, which is 12 minutes longer than her own record made on March 22.

ITALY AND SCHNEIDER CUP RACE

Signor Balbo, the Italian Air Minister, in the Italian Chamber stated that it was doubtful if Italy would participate this year in the Schneider Trophy contest owing to the delay in the delivery of the seaplanes and engines by the constructors. It, however, the prospects held even a slight chance of success, Italy would participate. Twelve high speed boats were completely trained and could be ready at a moment's notice.

MR. HADI TO PLAY AT WIMBLEDON

Mr. S. M. Hadi, who has accompanied the younger brother of his Highness the Nizam of Hyderabad to England will, if circumstances permit, play in the Wimbledon Tennis Championships. If he plays he will partner Miss Latta Row, the Western India Lady Champion in the Mixed Doubles and Ahad Hussain in the Men's Doubles.

ST. GEORGE'S GOLF CHALLENGE CUP

At Sandwich, Lister Hartley won the St. George's Challenge Cup, one of England's most precious golf trophies, with a score of 74 and 75. The name Hartley thus appears on the trophy for the third time in five years. It was previously held by Rex Hartley, the brother of the winner. Rex Hartley's score was 155.

INTERNATIONALE LAWN TENNIS

H. H. the Maharaja of Kapurthala and Sir Dorab Tata have been elected Associate Members, and M. Sleem, Honorary Member, of the International Lawn Tennis Club of Great Britain.

MR. TUCKER ON GANDHI

Mr. Boyd W. Tucker, a former American missionary who is now professor of English at Dr. Rabindranath Tagore's school near Calcutta, in a press statement explains why he embraced the cause of India's independence and became a disciple of Mahatma Gandhi and adopted the native Hindu dress.

Mr. Tucker has on various occasions been Mahatma Gandhi's personal guest and, it is understood, he may accompany Mahatma Gandhi to London as one of his advisers.

The Westerners, says Mr. Tucker, feel puzzled why he preferred the simple life of Mahatma Gandhi to the mechanical comforts of the modern Occidental life.

'It is just as difficult for Indians,' he says, 'to understand why the Americans and Britishers are willing to sacrifice all natural comforts of life and secure for themselves the conveniences of the modern Western home. Why am I considered a crank and a fanatic because I adopt the loose, flowing garments of the Hindu? While in India this simple dress, consisting of a home-spun koincloth, a light gossamer shawl and sandals, has not been fashioned by style makers living apart from the life of India but has been evolved in thousands of years by experience under the climatic conditions of Indian tropics only racial pride has kept every Westerner from adopting the dress best suited to the climate and environment. For the white man to wear Indian clothes offends the majority of the Britishers and Americans in India, because they fear the Indians will fail to be impressed by the white man's superiority if the white man himself adopts the Indian dress.'

MOST VITAL SPIRITUAL PERSONALITY

'I am a disciple of Mahatma Gandhi, because I find him the most vital, living spiritual persona-

lity in the world to-day. In some respects he has given the Christ's message a richer and fuller interpretation, which the Jesus himself had neither the time nor the environment to develop. I believe that in Mahatma Gandhi God has again visited the world in its hour of desperate need.

GANDHISM AND BOLSHEVISM

"Two great forces are striving for the conquest of the world to-day: Gandhism and Bolshevism. But both are moving in diametrically opposite directions. Bolshevism stands for class discrimination, but Mahatma Gandhi knows no distinctions in seeking to achieve his ideal by reason and love. Mahatma Gandhi stands to-day as the world's greatest hope of salvation from militarism, from class war, from Bolshevism, from sectarian strife and from tragic conflict between the Orient and Occident."

Concluding he says: 'He is utterly misunderstood in the West, but I make a bold prophecy: His proposed visit to London and later to America will be an epochal event, representing the greatest transformation since the Renaissance.'

INDIA'S CENSUS FIGURES

The population of India (British India and Indian States) as ascertained on the 26th February 1931 was slightly under 351½ millions as against 319 in 1921. Increases have taken place in all provinces, the lowest being Baluchistan with 1.2 and the highest Delhi with an increase of 30.4 per cent. General increase is of 9½ per cent. among Indian States. There are substantial increases in almost all States and agencies but not in agencies and tribal areas of N. W. F. Provinces. The highest increase is that of 41 per cent. in Bikaner. Travancore has 27 per cent. and the level of increase in States is about 12 per cent. The increase over the whole of India is 10.2 over the figures of 1921.

Diary of the Month

- April 24. King Alfonso of Spain has an audience with King George in London.
- April 25. Sir Vepa Ramesam is appointed Acting Chief Justice of Madras.
- April 26. All-India Medical Conference meets in Poona under the presidency of Dr. Jivaraj Mehta of Bombay.
- April 27. Mr. Snowden presents his Budget for 1931-32 to the Commons.
- April 28. Sir Earnest Hotson is appointed Acting Governor of Bombay.
- April 29. Mr. Fenner Brockway is elected Chairman of the Independent Labour Party.
- April 30. Their Royal Highnesses the Prince of Wales and Prince George return home after their long tour.
- May 1. Lord and Lady Willingdon arrive in Simla.
- May 2. Bengal Government declares 52 villages in Chittagong district as dangerous areas.
—Lord Irwin reaches London.
- May 3. Break-down of Anglo-Chinese negotiations for the abolition of extra territoriality.
- May 4. Lord Irwin is invested with the insignia of the Knight of the Garter.
—Mr. Ashmead-Bartlett is dead.
- May 5. Mahatma Gandhi is filmed for an Indian Talkie film and gives a message on Khaddar.
- May 6. Gandhiji replies to Manchester Exchange.
- May 7. Triple murder in a Calcutta bookshop.
- May 8. Dr. Rabindranath Tagore sends a message on his 70th birthday.
- May 9. Sir Mirza Ismail is summoned to Simla.
- May 10. Madrid is seething with excitement owing to Monarchist and Republican elections.
- May 11. Mr. D. D. Warren is appointed Commissioner of the Madras Corporation.
- May 12. The Earl of Athlone and Lady Athlone return to England.
- May 13. Gandhiji arrives in Simla.
- May 14. Viceroy holds meeting of the Federal Structure Committee, at Simla.
- May 15. Lord Irwin makes his first speech in London at the British India Union.
—Simla presents address to Lord Willingdon.
- May 16. Sir S. M. Chitnavis is dead.
- May 17. Mr. and Mrs. Gandhi leave Simla for Nainital.
- May 18. Retrenchment Conference at Simla is opened by Sir George Schuster.
- May 19. Ghazi Mustapha Kemal is re-elected President of the Republic for the fourth term.



GAZI MUSTAPHA KEMAL PASHA

BUILDING BETTER BRAINS

How Mental Training Is Enabling Thousands Of Men
And Women To Increase Their Efficiency
And BRAIN Power.

THOUSANDS of men and women in every Profession, Business, and Trade are increasing their Efficiency, and consequently their Earning Power, as a result of scientifically training their minds by means of Pelmanism.



Sir J. Foster Fraser.

Pelmanism builds better brains. It banishes Timidity, Self-Doubt, and what is known as the "Inferiority Complex." It drives the dark clouds of Depression away from your horizon, leaving the mental atmosphere in which you "live, move, and have your being" clear vital, and undisturbed. It

eliminates harmful, morbid, and "defeatist" thoughts. It provides a remedy for that "forgetting habit"—that distressing habit of forgetting appointments, names, dates, telephone numbers, prices, and "the right argument at the right moment," which so often causes people to miss opportunities of advancement which possibly never recur.

On the positive side Pelmanism increases your mental energy. It strengthens your Will-Power. It gives you Courage, Initiative, Forcefulness, Determination, and Self-Confidence. It gives you a memory—you and other people—can depend upon. It causes you to take an optimistic outlook on life. It makes your mind keen, alert, resourceful, and self-reliant. In short, it develops just those mental qualities which lead to success in life.

As Sir John Foster Fraser writes: "Pelmanism quickens Perception; it stimulates the Imagination; it develops Concentration. It will not make the dunderhead into a statesman, but it will and does provide a plan whereby we can make the best of our qualities."

Remarkable Results.

Here are a few extracts taken at random from letters written to the Pelman Institute in India from readers who are training their minds by means of Pelmanism, describing some of the benefits they have received.

- A COMPANY SECRETARY writes: "I have learnt to school myself to do the disagreeable job to-day instead of to-morrow. Have noticed things more than before. Have more confidence to follow my own judgment, and consequently feel increasingly reliant and am conscious of a mental growth."
- A STUDENT writes that Pelmanism has given her a clear aim and greater self-control, and has enabled her to concentrate on her studies in such a way as to help her to remember what she has learnt.
- A CIVIL SERVANT (I. C. S.) writes:—"I have gained self-confidence and energy. I am disposing of my daily duties more easily and smoothly."
- A CIVIL SURGEON writes:—"I have never for a moment regretted taking my course of Pelmanism. It has taught me much. Auto-suggestion, concentration, recollection and enthusiasm in all matters, a greater interest in life in general, and in my profession in particular, are among the benefits I can attribute to my course, and if I have any regrets, it is that the course has now come to a close."
- A CAPTAIN (I. M. S.) writes:—"I have developed interest in life and work, both of which had nearly died out of me. My senses are getting acuter again and I am acquiring knowledge by their continued use. "I can't do this" no more occurs to me now, for I have confidence in myself. In short, the course has given me an impetus for general improvement."
- A PLANTER writes:—"There are two benefits that I have derived from the course, and these are a considerable gain in confidence, and the acquisition of a greater tendency to tackle a job immediately, instead of delaying until the last moment."

P. T. O.

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

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

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

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

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

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

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

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

The revised Pelman Course is now ready. It embodies the results of the latest discoveries in Psychology, and is based on the experience gained by the Institute in the course of training the minds of over 500,000 men and women. This Course is fully described in an interesting book entitled 'The Efficient Mind,' a copy of which can be obtained free of charge by any reader who applies for it to-day.

Pelmanism is quite easy and simple to follow. It only takes up a few minutes daily.



The books are printed in a handy "pocket size," so that you can study them in odd moments during the day. Even the busiest man or woman can spare a few minutes daily for Pelmanism. Write or Call To-day.

Here is the coupon. Post

it to-day to the Pelman Institute, Indian Head quarters, Delhi 8, and by return you will receive a free copy of 'The Efficient Mind,' together with particulars showing how you can enrol for a course of Pelmanism on the most convenient terms.

Readers who can call at the Institute will be cordially welcomed.

POST THIS FREE COUPON TO-DAY.

To the PELMAN INSTITUTE, Indian Headquarters, Delhi 8.	
Please send me, gratis and post-free, a copy of 'THE EFFICIENT MIND,' with all particulars showing how I can enrol for revised Pelman Course on the most convenient terms.	
NAME.....	
ADDRESS.....	
OCCUPATION.....	
All Correspondence is Confidential. This Coupon can be posted in an OPEN envelope for ½ s.	

Branches: PARIS, 35, Rue Boissy d'Anglas. NEW YORK, 71, West 45th Street. MELBOURNE, 22, Flinders Lane. DURBAN, Natal Bank Chambers. Head Office—BLOOMSBURY—LONDON.
1. June '31.