

THE INDIAN REVIEW

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EDITED BY MR. G. A. NATESAN

VOL. XXXIII.

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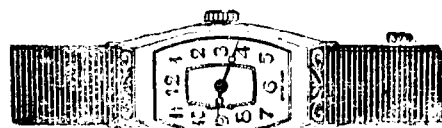
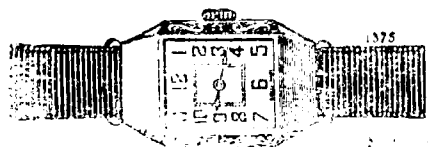
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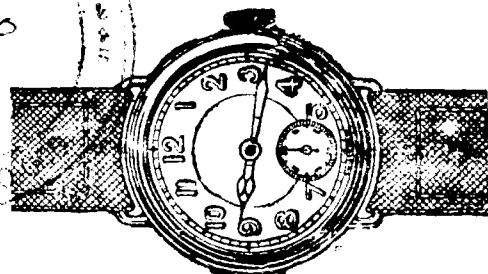
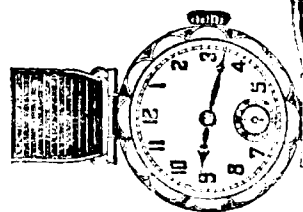


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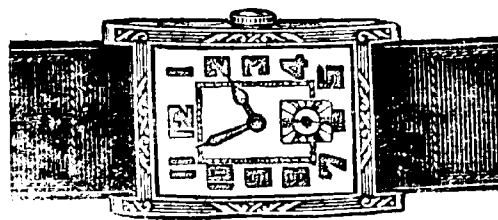
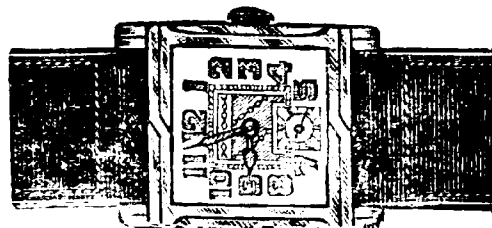


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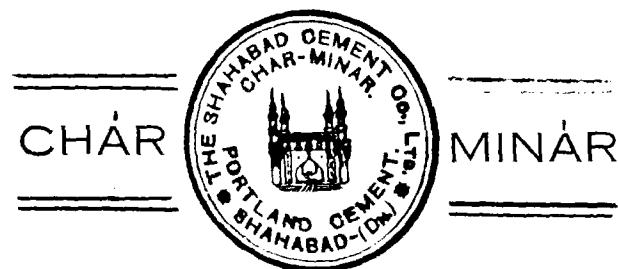
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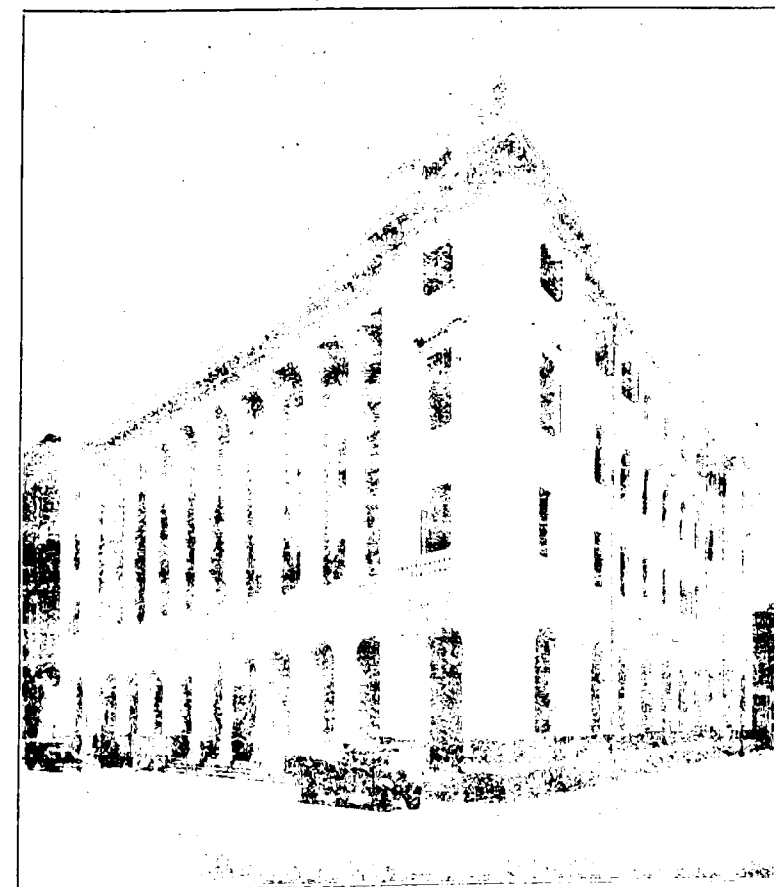
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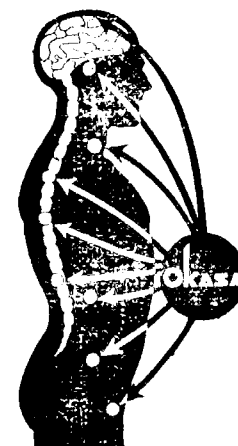


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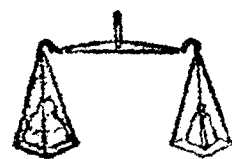
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A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.
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[NO. 4.]

The Trade Situation

BY MR. HERBERT G. WILLIAMS, M.Sc., M. ENG., A.M.I.C.E.,
Former Parliamentary Secretary to the Board of Trade.

THE Simon Commission and the two meetings of the Round Table Conference have naturally led to an immense concentration on constitutional problems affecting India, with the consequence that, to some extent, people's minds have been diverted from the problem of her economic well-being.

The fundamental object of Government is the protection of the lives and goods of people, so that they can safely pursue their occupations under conditions which will yield to them the greatest measure of happiness and prosperity.

On the other hand, we have to realise that a fraction of the population is intensely interested and wants to play a part in politics, and to these people constitutional forms frequently appear far more important than the economic factors.

In this article I do not propose to refer at all to constitutional problems, but to consider solely certain matters of economic importance both to India and to the United Kingdom, because I wish to emphasize the degree of economic interdependence which exists.

India is a very important market for British manufactured goods and the United Kingdom is also a very important market for the products of India, but it is unfortunately true that at this moment India is less important to Britain and Britain less important to India in matters of trade than was the case a few years ago. Both countries are suffering from economic troubles, and as the trade between the two countries is, in the main, complementary rather than competitive, it seems

manifest to me that each country is in a position to help the other by taking steps which will stimulate the exchange of commodities.

In previous articles that I have been privileged to write in the *Indian Review*, I have emphasized the importance of Imperial Preference. I am fully aware that for purely political reasons a number of Indian politicians are opposed to any general system of Preference in favour of goods from the United Kingdom. These people presumably want to withhold a decision on this point until their political aspirations are satisfied.

I am, however, thinking of the matter purely in terms of the economic prosperity of the inhabitants of India and the United Kingdom, and I am not asking that India should adopt a system of Preference without getting definite advantages in return.

The recent General Election in the United Kingdom has resulted in placing in a position of overwhelming power a National Government elected on a general mandate, which does not exclude, and by implication includes, the ultimate adoption of a general protective policy by the United Kingdom. The early legislative acts of the National Government show quite clearly that I have correctly interpreted the result of the General Election, and that the United Kingdom has now definitely reversed the system of fiscal policy inaugurated by Peel in 1846. The United Kingdom, therefore, is at last in a position to offer fiscal advantages to other parts of the Empire, and thus is in a position to give India

great advantages in return for the advantages which India can confer upon the United Kingdom.

Accordingly, I want people in India to think of Preference in exactly the same way as they think of any day to day commercial transactions which they undertake, namely, as a policy which, if it is a satisfactory one, is good both for the buyer and the seller.

The Empire Economic Union, with which I have been connected since its establishment, has devoted much time and thought to the problem of mutual preference, and in its Preliminary General Report which was presented to the Imperial Conference of 1930, there were outlined a series of suggested Trade Agreements between the United Kingdom and other parts of the Empire, including the outlines of an Agreement between the United Kingdom and India. An examination of this Draft Agreement shows that there are real possibilities for mutual help.

In quantity, the British Empire grows nearly as much cotton as is required by the spinning mills of the Empire, and if we include in the production of the Empire the cotton that is grown in Egypt, which although not part of the Empire occupies a peculiar relationship to it, one could say that in total the Empire is self-sustaining in raw cotton. When, however, we come to examine the situation we find that the United Kingdom draws the bulk of its supplies from the United States of America, and India, the largest cotton grower of the Empire, exports very large quantities of raw cotton to foreign countries, whose mills are producing goods representing serious competition to the mills of both Bombay and Lancashire.

Of course I realise that the problem is partly a technical one, for Lancashire in the past has been in the habit of spinning a longer staple cotton than the short staple cotton which represents such a large proportion of Indian production. Nevertheless, if the problem can be tackled in a spirit of mutual goodwill by both the Governments and the

business men of the United Kingdom and of India, there is no reason why a great change should not come over the cotton situation.

The Empire Economic Union, to which I have referred above, has also been engaged in the study of the problem of inter-Imperial finance, banking and currency, and the recent Report of the Committee, of which I was a member, has made a number of exceedingly valuable suggestions which, I trust, in due time will bear fruit. Personally, I have never been a believer in the possibility of a permanent scheme of bimetallism, but nevertheless I realise that the decision to abandon bimetallism taken by certain European countries about fifty years ago led to a depreciation in the value of silver, and this in turn forced upon the Government of India in 1893 a policy which has certainly had some unfavourable reactions for India.

I suffer from the disadvantage of never having visited India, though I have endeavoured by much reading and many conversations to learn something of the fundamental conditions which prevail, and I do not think that any of my readers will disagree with me when I say that it is unfortunate that as yet the people of India have not adopted a habit of having faith in banks. As a result of this the general body of the Indian public have made a practice of accumulating their savings in metallic form, using for the purpose the two precious metals of gold and silver, with the extraordinary result that a substantial proportion of the world production of gold and silver is economically immobilised in India, and ceases to be able to play its proper part in the working of the banking systems of the world.

It is obviously not an easy thing quickly to change people's habits, whether the people in question are Indians or Englishmen, and I cannot hope that as the result of this article every inhabitant of India is going to search out the nearest bank and deposit therein his stored-up

savings in the form of gold and silver bullion and specie. As a matter of fact, if they all did it at once the banks in India would probably find themselves in possession of such gigantic resources, that in their efforts to dispose of them properly they would produce a new economic crisis and an abnormal inflation of currency would follow throughout the world.

If, on the other hand, one could with some degree of rapidity persuade the people of India that a bank is the best place to keep their savings, and that when so kept they may be productive of some income, there would be a greater security and a degree of financial advantage to the people of India in a direct sense and an enormously greater advantage in productivity both in India and throughout the world.

Opinions naturally differ as to the cause of the economic crisis which the world has been passing

through for the last two and a half years, but there is a considerable degree of unanimity that currency problems have played their part. Of the gold available in the world for banking purposes an abnormal proportion is now in the vaults of American and French banks, but it is also true that a very large amount is immobilised in India. I think that the Bankers of France and of the United States of America need some economic education, and I equally think that the people of India need some. It is just as foolish to bury gold uselessly in a cellar in New York as in a garden in India.

I hope that this frank expression of view on my part may do something to assist those numerous people in India, holding substantially the same point of view as I express herein, who are anxious to persuade their fellow-countrymen of the truth of these views.

ADULT EDUCATION

BY MILLIE GRAHAM POLAK

WHEN civilizations change somewhat rapidly from one system to another, the question of how best to deal with the process of adjusting the old order of mind to the new order of things then being evolved, becomes a problem of great urgency. The young, growing up in new conditions, accept them naturally, however far removed they may be from the conditions immediately preceding them. But it is not easy for the adult to change or to understand, and something has to be done to quicken his understanding, unless he is to be a heavy stumbling-block in a country's progress.

Most of the countries of the world are being brought to realise that the old order is dying or dead, and reorganisation of life must take place if the country would survive; and each country, according to its need and wisdom, is trying to

deal with the mass of ignorance and restlessness in its midst.

One almost universal method of tackling this problem of adjusting the adult mind to a new concept of life, is by various schemes of what is called, 'adult education.'

In different countries, according to the condition of the people, different aspects of education must be stressed, but all alike have to face quite different problems from those that confront us, when dealing with child education.

With the child, we have practically raw material to use, and a fairly clean slate to write upon. Almost any idea can be implanted in the child mind that the ego of the child is capable of receiving and responding to. But when we come to the untrained adult, we come to a mind, whatever its essential quality may be, already

stuffed fairly full with impressions it has gained on its journey through life. The impressions may be, in fact, they nearly all are, largely erroneous; but they have taken deep root and made grooves upon the once plastic brain material, so that it is not easy to eradicate them or to implant new ones.

Nevertheless something of that nature has to be done, some kind of clearance made and new thought grafted upon the old.

For this adult work special teachers are required, with special qualifications. They must have the power to arouse in the adult a desire to learn, to know more about the life around him. But primarily they must themselves have come to an understanding of what they mean by education, and to a realisation of what, in a given community, education is to mean to the persons composing it.

Probably to all thinking people, true education can only have one definition, that is training and developing the personality to know and to use its own powers, to understand its place in its environment, and to get some idea of its relationship to the universe. This is a very broad definition, and any adult education scheme must have freedom to work out its details according to the needs and capacity of the community. In many cases only the first part of the definition will be found practicable. For example, in a highly industrialised centre, the aspect of education most concentrated upon may be to help the worker to understand something of the value of his work to the community. This has been chiefly the work of adult education during the last twenty years in the West. But it has a deeper meaning than a utilitarian one. It must broaden a man's whole outlook upon life and help to develop the self within him. To teach a man to realise that his work is not only a means of supplying his daily food, but that it is of benefit to the community, encourages in him the growth of self-respect

and enables him to feel that, though he may be but a tiny cog in a stupendous machine, his cog is an important and a necessary one and is related to the whole.

In an agricultural centre the education required may be quite different. It is a well recognised fact that the town mind works more quickly, has received more impressions of life and movement and is in many ways more rapidly adaptable. The mind in rural and country areas is usually more conservative and more lethargic and needs stimulating into thought. Therefore a different method of treatment must be given in rural centres from that which is applied in towns.

In a third centre again different treatment may be necessary, for adult education should not be considered only as a need for the hand-workers of life; the brain workers also need a new environment for their development, and for these a different scheme has to be devised.

Where any of the educational schemes do not embrace women because of the differentiation of her work, then special classes should be set up so that all may share in the general uplift.

Only by developing more of this spirit of adult education are we going to deal with the problems of our day. We cannot wait for the next generation to grow up to deal with them, for who knows if, by that time, it will not be too late. It concerns us all now to get to work to construct bridges to the new order of life that we desire. Religious, social, economic, and political speakers seem to abound almost everywhere, but it is the co-ordinated effort in constructive work and adult education that is so necessary. A few lectures here and there but add to bewilderment, whilst a carefully planned series of classes having a vocational name, but treated in a broad manner, and with a continuous purpose, can make for real enlightenment.

THE BODHISATVA DOCTRINE

BY SRI DEVAMITTA DHARMAPALA

WE gladly welcome this volume* because of the interest it creates in the mind of the student of Buddhist literature regarding the Bodhisatva doctrine, which has for the first time been brought into prominence by the persevering energy of Dr. Har Dayal. Oriental scholars hitherto had been making researches in the Mahayana literature, and their labours had never been properly utilized by a competent scholar who is a student of both German and French languages. Dr. Har Dayal has for the first time ransacked the published translations of Buddhist texts in Sanskrit, and has compiled this valuable compendium of the Bodhisatva doctrine as found in the Sanskrit texts of the Mahayana literature. The quotations which he has extracted from the Sanskrit texts have been authenticated by giving the names of the Oriental scholars in the Notes at the end of the volume.

The Saddharma, according to certain Buddhist scholars, is divided into Hinayana and Mahayana. The Arhat doctrine of the Pali texts is classified under Hinayana, and the Bodhisatva doctrine under Mahayana. All Sanskrit Buddhist texts are put under the category of Mahayana. In the Pali texts, the Bodhisatva doctrine is enunciated in the Lakkhana Suttanta, in the Dighanikaya, in the Jatakas, in the Cariya Pitaka and in the Buddhavamsa. The Paramita doctrine was known to the Buddhists even in the time of Our Lord. In the seventh year of His abhisambodhi when He ascended to the Tavatimsa heaven to preach the Abhidhamma to His Mother, the people of Savatthi were told that the Lord would make the descent at Sankassa, and the thousands who assembled on that occasion expressed their desire to attain to Buddhahood. In the sixth century of Christ, Buddhaghosa in his encyclopaedic work the Visuddhimagga enumerated the three paths to Nirvana under the heading Hina sila, Madhyama

sila, and Pranita sila. The Arhat doctrine was named under Hina sila, the Pratyeka Buddha doctrine under Madhyama sila, and the Anuttara sammasambodhi doctrine under Pranita sila or Bodhisatva sila. According to the Sara sangaha every one who aspires to Nibbana is a Bodhisatva. The aspirants who follow the Arhat path has to practise the paramitas for one asankheyya kalpa, the pratyeka bodhisatvas have to practise the paramitas for two asankheyya kalpas, the mahasatva bodhisatvas who wish to become sammasambuddhas from four to sixteen asankheyya kalpas. According to Hwen Chang, those who followed the pudgalavada doctrine were called Hinayanists, and the nairatnavadins were called Mahayanists. The Sanskrit Buddhist texts give only six paramitas, while the Pali texts give ten paramitas. Why the Buddhists of Northern India rejected the Pali Dhamma and accepted the Sanskrit translations of the apostolic doctrine has yet to be solved. The Ceylon Buddhists received the Pali Pitakas from the great Arhat Mahinda, son of the great emperor Asoka. Pali was cultivated in South India in the time of Dhammapala of Kancipura, and Anuruddha of Tanjore who wrote the Abhidhamma sangaha. The Commentaries of Dhammapala are all in Pali, and the Commentaries of Buddhaghosa were also written in Pali.

The home of the Saddharma is India, and India was the home of both Pali and Sanskrit Buddhist literature, but by the end of the tenth century of Christ, Buddhism was extirpated from its home by the foreign invaders of India who destroyed Aryan culture with diabolical fury.

Brahmanism and Buddhism both suffered. The latter was extirpated, while Brahmanism lost millions who were forcibly converted to Islam. Brahmanism was the monopoly of the Brahmans, while Buddhism was for all the native born sons of India. During the Buddhist period there was no class of untouchables. Every one was freely admitted to the Sangha.

We wish that every educated Aryan Indian and Moslem would read Dr. Har Dayal's Bodhisatva doctrine. It would open the eyes of those who are prejudiced against the compassionate doctrine of the Lord Buddha. For nearly nine hundred years Buddhism has been forgotten by the sons of the soil. But it is flourishing in other lands outside India. India lost Buddhism and also her political freedom. Buddhism is a psychological science, teaching a spiritually democratic doctrine.

* THE BODHISATVA DOCTRINE IN BUDDHIST SANSKRIT LITERATURE. By Har Dayal, M.A., Ph.D. London, Kegan Paul, Trench, Trubner & Co., Broadway House, 68 Carter Lane, E.C. Price 18s. net.

MUSLIMS OF CEYLON

By MR. Z. D. MUSAFER

NO community has played a greater part in the development of the economic and political interests of Ceylon than the Muslims. Numbering over 312,000, of which 35,000 are Indian Muslims, 15,000 Malays and the rest are given the appellation Ceylon Moors on account of their Arabic ancestry, the Muslims hold a position in Ceylon more important than that suggested by their number.

In the report of the Donoughmore Commission, the Muslims are referred to in these terms:

Though small in numbers, it is by reason of its commercial and trading activities an important element in the population. A considerable number of Muslims are in Colombo, while many are scattered through the island engaged in shopkeeping and trading. In the eastern province there are a number engaged in agriculture.

The trading propensity of the Muslims are enshrined in a Sinhalese proverb: "The Moor is as ubiquitous as the crow." Besides being traders and business men, they are landowners on a large scale. The tax receipts of Colombo show that nearly one-third of the city is in their hands. In Pittah, the business headquarters of the Ceylonese, the Muslims predominate, while the ramifications of those princes of commerce: N. D. H. Caffoor & Sons, and Macan Marcar & Bros., extend all over the world.

Not only in the economic sphere have the Muslims loomed large, but they have played a notable part in the political emancipation of Ceylon. To understand the complexities of the political situation in Ceylon, a brief survey of the origin and development of the Legislative Council is indispensable.

In 1833, the first Legislative Council was formed, composed of 10 officials and 6 unofficials. Out of the 6 unofficials, 3 were Europeans, 1 Burgher, 1 Sinhalese and 1 Tamil. In this scheme of things, the Muslims were ignored, but considerable agitation on their part resulted in the appointment of a Muslim nominated member

in 1889. The even tenor of the political life of the country was not disturbed till 1919 when the Ceylon National Congress was formed.

Under the inspiring leadership of Sir Ponuambalam Arunachalam, one of the finest flowers of Eastern culture, this body was formed to give utterance to the political needs of Ceylon. The intelligentsia of every community flocked to its standard, and this body spoke with the authentic voice of Lanka. Though the Congress on principle opposed communal representation, it recognised the importance of safeguarding the interests of the minorities.

Mr. T. B. Jayah, Principal of the only Muslim College in Ceylon and a member of the last Legislative Council, in a speech before the Ceylon Students' Union in London, declared:

As an original member of the Congress and as a member of its executive, and later as its Vice-President, I can state with a certain amount of assuredness that the abolition of communal representation was to be decided by the willing consent of the communities concerned.

The National Congress soon began to make its presence felt. The Government enlarged the Legislative Council. It was now composed of 37 members, 14 officials, 3 communally elected Europeans, 1 communally elected Burgher, and 1 Sinhalese elected by the Low Country Products' Association, 1 nominated Muslim, 1 nominated Indian, 2 nominated Tamils, 2 territorially elected Tamils, 9 territorially elected Sinhalese. The Muslims were incensed and retired in deep humiliation from the Congress. The Tamils found that their electorate plans for a 2:1 ratio between the Sinhalese and Tamils had been thrown overboard by the Sinhalese, and led by Sir Arunachalam, the very founder of the Congress withdrew. The minorities now began to open their eyes and saw that the thin end of the wedge of Sinhalese domination had been introduced.

The parting of the ways took place in 1921. The Congress, though shorn of its representative

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character, yet realised the need for co-operation of other communities and in the 1922 Session it passed a resolution recognising the need for communal electorates. Sir James Pieres, the Sinhalese leader, in consonance with the Congress resolution brought a motion in Council, recognising the inevitability of communal representation. This principle was accepted in the reforms granted in 1924, when 3 Muslims were communally elected.

As a result of Sir Hugh Clifford's secret dispatch to the Secretary of State, a commission was appointed with Lord Donoughmore at its head to report on the constitution. The Commissioners arrived in 1927 and held 57 sittings all over the island for the purpose of recording evidence. The members of the minority communities as well as the Congress urged on them the necessity for communal representation. The weight of the evidence was for the continuation of the system of communal representation. The Commissioners, however, decreed otherwise.

The prospect of sure Sinhalese domination, so attractively painted in the Report, made the Sinhalese members join hands, and despite the doughty opposition of Mr. E. W. Perera, who alone realised that the sugar-coated pills in the shape of ministries, abolition of communal representation, and universal franchise hid the fact that the power of the purse held by the Council was withdrawn, the Donoughmore constitution was passed by 2 votes.

The Commissioners in their smug self-complacency have recommended the following consoling reflections, if they are visited with the punishment of political extinction. Even if Muslims are not elected, they can form a representative body to secure their rights. This pompous bit of advice is somewhat akin to giving stones to those who asked for bread.

The Commissioners in their report laid stress on the development of a common national

consciousness. The elections revealed a depth of communal frenzy that was never seen before. The granting of universal suffrage has resulted in the swamping of the electorates by an illiterate and communal-minded type of the people. The Vernacular press is saturated with the venom of communalism. How degrading is this appeal to the passions of the new type of electors is illustrated in an article in the *Labour Weekly*, presumably inspired by Mr. Goonesinghe, the Labour leader, where he writes in this strain on an eminent Sinhalese gentleman, who was presiding at the meeting of his opponent, a member of a minority community: "If he has a drop of Sinhalese blood in him, he will vote for the Sinhalese candidate."

The Sinhalese looked at the results of the elections as a racial triumph. It was only the forbearance of the Muslims that prevented a riot. Ugly racial passions were unleashed. Openly the Sinhalese politicians were gloating.

The Muslims realised that now the Indians are slowly being ousted, their turn will be next. The fiery cross was sent all over the island. Mass meetings of Muslims were held everywhere. They realised that it was only through a fortuitous combination of events that the only Muslim was elected, for while the Muslims were more in the electoral register than the Tamils, the latter were greater in numbers.

As a result of the various deliberations, a delegation headed by Mr. T. B. Jayah was sent to London to lay before the Secretary of State the burden of their grievances. The Muslims have no desire to revert to the communal system, pure and simple. Their argument is, that the areas be so delimited that there will be a prospect of 4 members of the community being returned to the State Council. It is not a question of separate or joint electorates, but a combination of both, which will be a happy solution to this vexed problem. This delimitation of areas is no violation of the territorial principle. Will the Sinhalese leaders learn the lessons which the history of Ireland has furnished? Must the progress of the country be retarded because of this failure to adjust differences? The Muslims have no desire to be a canker in the body politic. It is for the Sinhalese leaders to answer the question whether Ceylon too should possess an Ulster?

The Korean Unrest

BY MR. N. A. PERUMAL

AT a representative meeting of Koreans domiciled in the United States, Hawaii, Mexico and Cuba, held recently in New York, a resolution was passed urging the United States to join in the economic boycott of Japan, if the efforts of the League of Nations failed in forcing the Japanese to withdraw their troops from the Chinese territory. Evidently the Korean sympathy is with the Chinese, in spite of the fact that Korea is under Japanese rule.

It is an eyesore to the Koreans to see Japanese Imperialism gaining ground in Manchuria. Subjected to all sorts of despotic laws and regulations in their own country, the Koreans have been vainly waging a silent war against the Japanese for over two decades towards attaining their independence and when the present Sino-Japanese conflict arose, ten thousand Koreans in Shanghai assured the Nanking regime their support, if China would declare war against the Japanese. And in Korea itself the natives rose in rebellion against the Japanese and doubled their anti-Japanese activities. The Koreans are now afraid that if Manchuria became a sphere of Japanese influence, the chances of their own emancipation may be delayed to a far distant date. Therefore they seem to use all their efforts to oust Japan from the Manchu Zone.

Korea has a population of twenty million people composed of the natives, Russians, Chinese, Mongols and members of Western nations. She first entered world affairs after signing a commercial treaty with the United States towards the latter part of the nineteenth century. As the Koreans have a culture common with the Chinese, China claimed a hand in the country's affairs but Japan stoutly opposed China's influence in Korea. The result was a Sino-Japanese war. China was defeated and the Korean Monarch then signed a treaty which established a Japanese

protectorate over Korea. Japan was forced to fight Russia also for the sake of Korea. Then, without any apparent rhyme or reason, the country was annexed to the island empire in 1910. The Koreans gravely resented this aggressive measure but they were promptly silenced by military force.

In 1919, the ruler of Korea who granted Japan a protectorate over his country died. The Koreans took this opportunity to launch a vigorous anti-Japanese campaign. Japan viewed the situation with surprise and concern. But due to strict laws and regulations with which the country is governed, the Koreans yet had small chance for mob action. Nevertheless feeling still runs high against Japanese and several hundred Koreans are now confined to prisons for their patriotic activities.

The cause of the Korean unrest is mainly due to the poverty of the people who are immigrating to Siberia in large numbers with a view to obtain a better standard of living. The Koreans are a race of peasants but they own comparatively small portion of the land with the Japanese holdings. Even in the administration of the country, the Koreans occupy only insignificant positions.

One cannot but admit that under Japanese rule the country has gone through a good deal of improvement. Long railway lines, gigantic steel bridges, huge factories and workshops and clean harbours have sprung up everywhere. Commerce and banking have also been stabilised, but all these improvements do not help the Korean as much as they tend to help the Japanese themselves.

Now that thousands of Koreans who have been educated in the United States have returned home, it is futile to argue that they have no ability to handle their own administrative machinery. Neither are the Koreans ready to assume complete control of their country's affairs. Even if they are, the Japanese are not the people to easily transfer power. However a liberal form of government in which the Koreans themselves will play an important rôle would help to smooth over the present unrest.

Evils of Sectarianism in Education

BY PROF. JWALA PRASAD, M.A., Ph.D. (Cantab.)

IN spite of the fact that some of the most respectable institutions of the world owe their origin and growth to sectarian spirit of some kind or other, an impartial educationist of the present day cannot help feeling that the evils of sectarianism in education, especially in India, are really very great, and it is high time that a warning should be uttered against associating education with anything which smacks of parochialism.

It is a well known fact that almost all the ancient colleges and universities of the world owed their existence to the enthusiasm and support of certain religious orders, and that even to-day quite a large number of educational agencies flourish by virtue of patronage extended to them by the followers of some theological creed or other. A mention in this connection of the ancient Buddhist Universities of Taxila and Nalanda and the still more ancient Aryan Gurukulas in India, as also of the Cambridge and Oxford Universities of England would be in point. In our own times we find all over the world a net-work of schools and colleges of various religious denominations and sub-denominations, and in India at least two chartered universities of the denominational type. Now it will appear that it is mainly because of the predominance of this traditional association between religion and education that sectarianism has been introduced into the academic life of a large number of educational institutions. Religion alone, however, need not be responsible for the presence of sectarian spirit in education. Any educational institution which is established and maintained for the purpose of influencing its alumni with aims and ideals other than purely academic would be sectarian to that extent, and thus all such schools, colleges, or universities as have to conform to rules and regulations imposed upon them by an

external authority with certain vested interests of its own would belong to the parochial type.

The point which I propose to make out in this article is that the presence of all kind of sectarianism in education is inconsistent with the ideals of a sound academic life, and that however natural and probably inevitable an alliance between religion and education might have been in the past because of the peculiar and primitive conditions of society in which our ancestors lived, that alliance now has outlived its need and utility and is no more an unmixed good. I would further like to emphasise the fact that in view of the peculiar communal mentality of the majority of our people and the consequent unfortunate differences and dissensions that we come across at every step and in every phase of our national life, it is highly important that the whole educational machinery should be so overhauled as to rid it of as much sectarianism as possible.

Now to begin with, the presence of sectarianism among the teachers and the alumni of an institution is inconsistent with that spirit of open-mindedness and free scientific enquiry which ought to be an essential feature of all sound academic life. The aim of education is not an acquirement of knowledge in the sense of a mere taking in of all that is to be said by teachers or by authors of books, but an impartial and critical examination of their opinions and an unprejudiced advancement of knowledge. It will appear that all denominational institutions are by their very nature, and for other obvious reasons, disqualified to accomplish this end. If they are loyal to the particular class or creed which they represent and to which they owe their existence, they must *ipso facto* be false to the ideals of sound education. Do we not actually find that the first concern of the majority of teachers and students of a denominational institution is to persuade themselves and others to believe in the dogmas of the

particular faith which they have been taught to profess, and to defend them, however absurd they might be, against the attacks of others? History has sufficient data to convince us that religion, in the ordinary and accepted sense of the term, has been no friend of those who have stood for the advancement of scientific knowledge. The other alternative open to the members of a denominational institution, and the one which is certainly becoming more popular with them, is to feign a lukewarm loyalty to both; the sectarian aims and objects of their institution and the ideal of the pursuit of knowledge. These people naturally fall between two stools in their effort of doing so, and, in course of time, unknown to themselves, they end with developing the character of a hypocrite both from the educational and the religious points of view.

The atmosphere of denominational institutions is further inconsistent with that spirit of brotherhood and intellectual fellowship which is engendered and fostered by only a liberal culture based upon a purely rationalistic attitude of life. There can be no gainsaying the fact that the various denominational schools, colleges, and universities have, in the very act of fulfilling their avowed aims and objects, tended to widen the gulf between one community and another more and more. They have naturally stood for parochialism, and cannot but produce men and women with a mentality of the parochial type. That is why we find among ourselves persons—leaders of thought and men—whose life is an enigma—a strange combination of communal orthodoxy and academic intellectualism. In order to study the effects of sectarianism in education, one has only to get into touch with and talk to the members of the various denominational institutions and note how most of them are actuated in their thoughts and deeds primarily with a sense of selfish pride and communal hatred. It need hardly be said that besides the communal mentality which these institutions produce and

perpetuate, they, because of their peculiar and uncompromising notions and practices with regard to relations between man and man in respect of eating, drinking and associating with one another in the various phases of life, have rendered it extremely difficult that students of different communities might really share in fullness a common school, college, or university life as members of one and the same family.

Apropos of what has been said above, it might be claimed by a certain class of denominational institutions, such as those which belong to the Christian Missions, that it is one of their aims and objects that communal differences should be eliminated from their academic life and that, therefore, they cannot be accused of accentuating them. To them I have to submit that although this claim of theirs might be true, the motive which lies behind it and the way in which it is sought to make it good are far from being satisfactory; and therefore the end which they say they have in view is seldom accomplished. That such educational institutions are also missionary, and usually missionary first and educational afterwards, is sufficient to create an atmosphere of mutual suspicion between those who conform to their creed and those who do not, with the result that even the salutary aspects of the life and teachings of these institutions are not availed of by those who ought to benefit by them. What has to be realised by our missionary educationists now is, and there are signs in evidence that they are gradually doing so, that in this age when every aspect of human life has been sufficiently covered by scientific investigation and results have been achieved which would be easily acceptable to all simply because they are based upon reason, it is to be no more left to religion that it should teach on non-religious matters, and that in the very nature of things missionary institutions, both Christian and non-Christian, are the most unsuitable and

the least effective agencies to do so. As for the teaching of religion itself, if it is to be taught at all, let it be done by the Church from the pulpit and through purely theological seminaries rather than through semi-religious and semi-secular educational institutions. A discussion of how far it is feasible and desirable to teach the dogmas of a certain religion and enforce its practices and code of morality upon man is outside the purview of the present article. However I would like to make it clear that what I have said here need not preclude a university, for instance, from including a course on the philosophy or history of religion in its curriculum.

The sectarian spirit in education has also been responsible for the presence of what now may safely be called certain academic prejudices. These exist in various forms according to the history and the nature of the controlling authority of the institutions. One instance of such prejudice was to be found, for example, in the life of the great Cambridge and Oxford Universities with regard to the status of women as students. They had no place in the life of these distinguished academies, and at Cambridge even now women students are not members of the University, and their two colleges there are not affiliated institutions. They cannot become members of the University Union, and they attend its meetings as visitors like any outsiders. Now, at all this, I am sure, one would feel like crying out 'What an absurdity!' and still it is there; and should one ask why? the only answer is: It is there simply because of a deep-rooted influence of religion and all that it means to the life of an educational institution—yes, even to the life of a distinguished British university whose very name inspires confidence in respect of sound learning and ideal sportsmanship, and the work of whose scholars is justly associated with some of the most important developments in the various branches of science and

arts. That everywhere women have been very inadequately represented in educational institutions and facilities for intellectual advancement have been denied to them is in no small measure due to the effects of an old alliance between religion and education. What is true of women in this respect is also equally true of the members of the so-called depressed classes in India. One hardly needs to be reminded that they too have been the victims of serious sectarian prejudices in education.

As I have said already, sectarianism in education might also be other than that of the religious type, although it is true that it is usually and mainly due to the influence of religion. As matters stand at present, very few educational institutions in India are perfectly autonomous and therefore free from the sectarian spirit. Undue restrictions imposed upon academic bodies from political motives as much hamper the growth of their intellectual life and prevent them from fulfilling their function as nurseries of healthy citizens as the religious prejudices do. That a certain amount of control over education by the State is indispensable will be admitted by all, but to carry it to the extent of entirely regulating and constantly watching the academic life of an institution down to its minutest details is certainly preposterous. Such a policy, as is well known to all educationists, produces a very unhealthy reaction and generates a state of suspicion between the authorities and the students which does more harm to the cause of the State and the institution concerned than, for instance, any number of political debates of the extremist type that might be held in behalf of its members.

Educational institutions, therefore, have to be altogether non-sectarian in respect of their aims and objects, and also perfectly autonomous. It is high time that nations should realise that it is wrong and also harmful to use public educational institutions as agencies for religious propaganda,

and that if religion has to be taught at all, that should be done through purely religious bodies. Denominational institutions, which try to impart both religious instructions and secular training, usually fail as educative agencies and do an incalculable amount of harm to the cause of national welfare. All that is good and of universal value to man in the culture of any particular religion also falls within the province of science and practical common sense, and it can be taught through secular institutions, I am sure, in a more effective way and with better grace. All that is of the parochial type in religion can hardly have any educational or cultural value for humanity in general, and must, by its very nature, be positively prejudicial to the creating and fostering of that sense of

comradeship among men and women which is so essential for happiness and success in every phase of national life. The State authorities also have similarly to realise, where they have not done so already, that educational bodies would be best left to themselves for the organisation and management of their affairs, and that too much interference on their part can have the effect only of bringing into existence a state of morbid mentality characterised by suspicion and hypocrisy which would eat into the very vitals of all academic life.

Evils of sectarianism in education have really been great, and in our own country they have been very grave indeed; and if we have failed to notice them, or even now we fail to take notice of them, we do so because we have hopelessly got used to them.

The Teaching of Friedrich Nietzsche

BY MR. G. T. WRENCH

THAT there are plenty of things wrong with modern civilized man, no one will deny. His economics have aroused intensive resentment and now seem to be reaching a climax of confusion, his last war was such as to leave him aghast at a possibility of its recurrence, his peace was such an accumulation of blunders as to tear from him his faith in the statesmen for whom he had dethroned his kings, he himself is a will-less creature of broken traditions and fallen faiths, everywhere restless in the present and fearful of the future. There is certainly much that is wrong with modern man. Friedrich Nietzsche, who died in 1900, said that what was wrong with modern man was his values. He despised modern man. "There are days," he declared, "when I am visited by a feeling blacker than the blackest melancholy—the contempt of man. And in order that I may leave you in no doubt as to what I despise, whom I despise: I declare that it is the man of to-day, the man with whom I am fatally contemporaneous. The

man of to-day, I am asphyxiated by his foul breath Towards the past, like all knights of knowledge, I am profoundly tolerant,—that is to say, I exercise a sort of *generous* self-control: with gloomy caution I pass through whole millenniums of this mad-house world and whether it be called 'Christianity', 'Christian faith', or 'Christian Church', I take care not to hold mankind responsible for its mental disorders. But my feeling changes, and vents itself the moment I enter the modern age, *our* age. Our age *knows* That which formerly was merely morbid, is now positively indecent. It is indecent nowadays to be a Christian. *And it is here that my loathing begins.* I look about me: not a word of what was formerly known as 'truth' has remained standing; we can no longer endure to hear a priest even pronounce the word 'truth'. Even he who makes but the most modest claims upon truth, *must* know at present, that a theologian, a priest, or a pope, not only errs but actually *lies*, with every word that he utters,—and that

he is no longer able to lie from 'innocence', from 'ignorance'. Even the priest knows quite well, as well as everybody else does, that there is no longer any 'god', any 'sinner', or any 'saviour', and that 'free will', and 'a moral order of the universe' are *lies*. Seriousness, the profound self-conquest of the spirit no longer allows anyone to be *ignorant* about this."

A reader may well be staggered on first reading this passionate denunciation of the modern educated man, who, though he knows that the religious conception of the world and its values are false, has too much slothfulness and too much timidity to stand for what he knows to be the truth.

"What!" he might ask, "are then the Bolsheviks right? They have destroyed religion with ruthless vigour." "No," one believes Nietzsche would answer, "their destruction was from below. They did not destroy out of desire for the higher man, but out of rancour and hatred to those above them. They destroyed so as to produce out of their destruction, the equality of man, that supreme falsity itself of Christian origin, the equality of man in the sight of God as opposed to the truth that is known to all, the inequality of man."

What Nietzsche taught as modern man's greatest need was "the trans-valuation of all values," a return to the pre-Christian values and their enhancement in his ideal of the "superman". "What was the use of the Greeks? What was the use of the Romans?—All the pre-requisites of a learned culture, all the scientific methods already existed, the great and peerless art of reading well had already been established—that indispensable condition to tradition, to culture and to scientific unity; natural science hand in hand with mathematics and mechanics on the best possible road,—the sense for facts, the last and most valuable of all senses, had its schools, and its tradition was already centuries old! Is this understood? Everything *essential* had been

discovered to make it possible for work to be begun:—methods, and this cannot be said too often, are the essential thing, also the most difficult thing, while they moreover have to wage the longest war against custom and indolence. That which we have successfully reconquered for ourselves, by dint of unspeakable self-discipline, for in some way or other all of us have the bad instincts, the Christian instincts, in our body,—the impartial eye for reality, the cautious hand, patience and seriousness in the smallest details, complete *uprightness* in knowledge,—all this was already there."

Then came the great Christian revolt against culture, against impartiality, against the cool and careful observation of facts, and in its place emotionalism, fervid religious emotion, the promptings of divine conscience, the elevation of the mythical soul above the body, the transvaluation of the classic values by those of Christianity.

Once more, cries Nietzsche, there must be a transvaluation of values. This is the burden of the higher men, the cultured men, the men who stand apart. "Ye higher men," says his mouth-piece, Zarathustra, learn *this* from me: On the market place no one believeth in higher men. But if ye will speak there, very well! The populace, however, blinketh; 'we are all equal.' * * * Surpass, ye higher men, the petty virtues, the petty policy, the sand-grain considerateness, the ant-hill trumpery, the pitiable comfortableness, the 'happiness of the greatest number'—! and rather despair than submit yourselves. And verily, I love you, because ye know not to-day how to live, ye higher men! For thus do ye live best!"

It is not possible in a brief article to more than indicate the teaching of this cataclysmic thinker. But it is well that the East, uprooted by the popular doctrines of the West, should know that those doctrines are not the only thing the West has to offer. There is also Friedrich Nietzsche.

A TRIP TO CANADA

BY PROF. P. SESHADRI, M.A.

Principal, Government College, Ajmer.

SIR WILLIAM WATSON has sung of the British Empire with legitimate pride, that "her broad roots coil beneath the sea and her branches sweep the world" and the wide expanse of distant Canada, almost as large as the area of the United States, though containing less than a tenth of its population, is a mighty limb on the possession of which the Empire may well feel complacent and even happy. Canada impresses itself upon you as a virgin land of great enterprise and almost endless possibilities of material progress, whether you approach it from the picturesque lands of the East and see cities rapidly growing up into commercial and industrial importance, or slowly make your way from the West up the magnificent St. Lawrence which has become in recent years, the high-way for ocean-liners of almost the first magnitude. If I entered Canada by a third route and the myriad lights of Toronto have into my sight one dark evening in August this year, as I sailed down from Niagara on the spacious surface of Lake Ontario, the effect was not less splendid.

Situated at the head of many water-ways and land-routes, Toronto was a centre of considerable importance, even among the original West Indian inhabitants of the continent and it is not surprising that it has now rapidly grown into a great city with a population which has long exceeded a million. It has great natural advantages, being situated along a bend of the lake for miles together, with a number of small islands scattered in the spacious harbour which serve as delightful places for amusement. On one of the latter is the Royal Yacht Club which is perhaps one of the finest of the kind in the world, and to have lunched at the Club or strolled on its lawns, is an experience which it is not easy to forget, in spite of some ugly dredgers working even in its immediate neighbourhood. The Canadian National Exhibi-

tion organised here every year is another attraction, while the large number of parks and the beautiful lay-out of the city add other charms.

It is undoubtedly a tribute to the capacity and enterprise of the Canadian people that their cities should have developed into such magnitude and be capable already of providing so many amenities of modern civilised life. When you find that Toronto has the largest hotel in the British Empire, with as many as two thousand rooms; it has educational institutions as well-equipped as some of the best in Europe; it has an art-gallery which promises to develop into a high-class collection of painting and sculpture and it has skyscrapers and other buildings which can compete, in some measure, even with the architectural grandeurs, of New York—you wonder if you are in a new colony and not in some city of well-established tradition and glory. If, however, you wish to get the best impression of Toronto, you must drive along the beautiful lake-front, though commerce and industry have made ugly inroads into it in some places, and meander along the well-wooded residential suburbs, where at least enormous wealth seems to exist side by side with peace and happiness.

If Ottawa is not as large a city as Toronto and its population is less than a fifth of the latter, it is also well-worth a visit, not merely because it happens to be the Canadian capital and the houses of Parliament are there, but also because it is a very pretty town in itself. As the seat of the Federal Capital, its most dominating sight is naturally the Parliamentary buildings, situated on an elevation visible from great distances. The Ottawa river beautifies the surroundings too, in spite of the large quantities of lumber floated down the current, constituting one of the main commercial pursuits of the place. A visit to the stately buildings and a study of the interior, modelled so closely on the arrangements at Westminster, are

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enough to convince anybody of the intimate affinity in traditions of political life between Canada and the Mother Country, an impression confirmed a few weeks later at the League of Nations in Geneva when I heard members of the Canadian delegation speaking at the Assembly with the best British parliamentary manner and eloquence.

A remarkable feature of the Parliamentary buildings is the central tower which can boast of one of the finest collections of bells in the world. It is interesting to hear the sound, sweet and strong, every quarter of an hour, while you can also go up to the top in a lift and have the unusual experience of surveying them from above. Of even greater interest is the extensive library attached to the Houses of Parliament where one can spend some time with pleasure and profit. Canadians, it is obvious, do not believe in turning one's hand to politics without adequate preparation, if one may look upon the size and importance of the library in the scheme of parliamentary buildings, as any symbol of their political ideals and it is also not without significance that the Parliamentary Librarian is an official of considerable importance, the present incumbent being actually a retired member of the Canadian Cabinet. The visitor to Ottawa can also have the privilege of staying there at one of the finest hotels of any continent, the Chateau Laurier, into which he can step almost unknowingly from the Railway Station itself, as in the case of many other American cities.

If you are still in Canada when you come to Montreal, you are at the same time in a city which is no longer entirely British in its atmosphere, as it happens to be the headquarters of a Province which is predominantly French. As you drive along some of the suburbs, you can imagine you are actually somewhere in France, the very styles of domestic architecture reminding you of the country which at one time contended

with Britain for supremacy on the American continent. The French influence is also apparent even in the shops, the fashions of Paris finding close imitation in the business enterprise of Montreal. It is, however, not merely a gay capital; it is good to remember it is also the seat of the McGill University whose buildings constitute a fine group worthy of any academic centre. It is also a city of first-rate commercial importance, its extensive wharves displaying much of the wealth coming into that part of the world. To stand on the top of Mont Royal and look round the city is undoubtedly to witness a scene of prodigious human effort and material success.

To a visitor from India one of the most attractive features of Canadian public life, especially in the Province of Quebec, is the complete harmony in which the British and the French elements live in the country. It is true that at the time of civic and parliamentary elections, the voters are not entirely devoid of their racial consciousness in their support to candidates, and there have to be two sets of local educational authorities for the Catholic and the Protestant schools, the former being mainly French and the latter mainly British, but it would be difficult in normal times to find any points of discord between them. Here are the descendants of two distinct nationalities who fought bitterly at one time on many a field of battle, differing almost entirely in language and race and to some extent even in religion, but living in perfect concord and taking their places with considerable enthusiasm in the proper evolution of the material and political life of the country. There is no suspicious and lurking enmity, nor is there even the slightest embarrassment in the daily attitude of the two communities to each other. This is a lesson which should make an appeal even to some of the communal fire-eaters in this country, so much obsessed as they are, with ideas of special privileges and differences of interests,

Development of Christian Personality

BY SIR ROSS BARKER

MR. WYATT LANG in this study of conversion* approaches his topic both as a divine and as a psychologist. He ranges over a wide field, describing the spiritual experiences of converts of very different races and of very varying environments, mostly in their own words.

It is first necessary to define what conversion means and to a layman the definition he gives of a "change from autocentric to theocentric idealism" appears not a little cloudy and perhaps not altogether true. Mr. Lang recognizes that conversion is not necessarily to one religion or even to religion at all. In Andrew Carnegie's case it was conversion to a Gospel of Wealth, in Settembrini's to the Gospel of Italian unity; and he even regards a passion for mountaineering as an example of secular conversion. In other words any one who has a gospel and believes in it with the passionate enthusiasm which colours his whole life is converted. Thus the passionate belief in Free Trade or in the League of Nations or in Self-determination may be an example of conversion.

Mr. Lang points out that modern conditions of life such as concentration in cities and the spread of education are unfavourable to conversion, at any rate, to mass conversion. Wesley had malleable material on which to work when he preached to the Cornish miners, sunk in misery and degradation, merely because it is easier to call the sinner than the righteous to repentance. The modern miner is far more interested in his Trade Union than in his spiritual condition. Civilisation in fact tends towards something which its detractors would call mediocrity and its admirers the golden mean. The average is raised but the individual seldom rises to the heights or falls to the depths. The comfortable man maintains a moderate ethical standard,

* *A Study of Conversion.* By Rev. L. Wyatt Lang (Allen and Unwin) 10/6 net.

has no consciousness of sin and does not experience that spiritual anxiety, which is the prelude to conversion. He is of course aware if not of his own failings, of the failings of his neighbours but he seldom brands them as sinners owing to that easy toleration born of education which has so vastly diminished the territories of sin. The time has passed when the sport of "cat" or even a game of golf played on a Sunday afternoon would inspire the most sensitive conscience, as it inspired John Bunyan, with a vision of the imminence and proximity of hell fire. When Satan has become the abstract principle of evil and not a vivid personality with horns and a tail and hell has become a mere metaphor for spiritual torment, the man whose imagination has been extinguished by education ceases to worry since he is much less interested in principles and spiritual torments than he is in the result of the next test match. Nevertheless there are few men who have not experienced for a period short or long a feeling of spiritual elevation either as the result of early training or of the emotions inspired by the impassioned evangelist of some creed. The fire dies out with no fuel to feed it but in the ashes may be found ideals of nobility and self sacrifice, which, while they inspire admiration for those qualities in others, are not strong enough to create a compulsion to go and do likewise.

Mr. Lang deals with the small minority of men and women whose spiritual exaltation has assumed a more permanent character and it is important to ascertain the causes of this relatively uncommon phenomenon. Few of the cases he mentions are cases of conversion, if by conversion is meant a change from unbelief or indifference to religious perception. In childhood our teachers directed us to two different aspects of the Christian religion. On the one hand they told us of the doctrine of eternal punishment hell

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and the bottomless pit with all their horrors. On the other they taught of the love of God and of the peace which passeth all understanding. To the former was sometimes added the dour creed of Calvinism, the belief in predestination and the awful doctrine of the sin against the Holy Ghost, the mere contemplation of which has been responsible for much religious mania. Dr. Clark after a statistical investigation of 2174 cases of religious development came to the conclusion that sudden conversion based on theological fears was seventeen times more common than conversion based on a trust in the mercy of God. The majority of the converts whom Mr. Lang describes seem to have owed their conversion to an endeavour to escape from the terrors with which their theology inspired them. Their sense of their own unworthiness, due often to an exaggeration of petty peccadilloes, and their fear of the awful consequences took possession of their minds and the horror which supervened could find its ultimate issue only in the madhouse or a reconciliation with the Deity which assured them of eternal salvation in spite of their sins. The premature emphasis on religious doctrines, which could only be imperfectly understood, produced results which must be described as morbid. Saint Teresa at the age of seven ran away from home because she wished to be murdered by the Moors and thereby attain Paradise, John Newton at the age of four had little inclination to the noisy sports of children, William Huntington at the age of seven was convinced that a formidable neighbour was specially employed by the Almighty to keep an account of his sins, John Bunyan at the age of nine or ten was terrified by apprehensions of devils. In fact in the case of most of these conversions it is difficult to believe that their subject was normal physically, spiritually or intellectually. Some had a suicidal tendency; some were liable to the mental aberration which

follows on disease; few were well educated; and a common intellectual failing was that peculiar vice of the ill-educated which consists in seizing on some sentence in the Bible and applying it to themselves without regard to its context or to other passages which might illuminate its meaning. Most of the converts passed through mental agonies before they arrived at the stage of conversion; and in these agonies they saw visions and heard voices either friendly or threatening. It is difficult to understand whether in describing these visions and voices the converts were describing actual things they saw with their bodily eyes or heard with their ears or saw them as Saint Teresa said with the eyes of the soul. Psychology covers their experiences with the convenient, if horrible word "auto-suggestion".

Mr. Lang has written a very valuable book but he leaves the great question unanswered. Is conversion a good thing or a bad thing? Is it better to lead a placid, equable and righteous life in the possession of a good conscience and at peace with one's neighbours or is it better after sinking into the depths of despair to rise to those ecstasies of happiness, which spring from a belief that the soul is at one with the Deity? Perhaps the question has no answer.

One criticism must be made. Mr. Lang, as a divine, is no doubt acquainted with the Bible the finest piece of English in the language. As a psychologist he is acquainted with the detestable jargon, originally imported from Germany, in which the psychologist conceals his meaning. Why does Mr. Lang prefer the bad model to the good and speak of a photism when he means a light, audition when he means a voice, conation when he means a striving and phobia when he means a fear? The layman becomes deeply suspicious of the scientist who clothes comprehensible ideas in incomprehensible language.

Earthquake and its Origin

BY MR. C. N. HANGAL, M.SCH.

FOR the last so many years scientists believed the source of seismic activity to be in volcanic activity. There is no doubt that many sharp and local shocks owe their inception to volcanic action, but in the aggregate volcanism is rather a subordinate cause of major earthquakes. Such minor shocks are originated in the explosive type of volcanoes, where violent explosive activity during eruptive stage, and sudden rejection of gasses, dust, and rock fragments is typical. These shocks may be due to the effect of actual detonation on the surrounding rocks, or they may be due to collapse of the crust due to the extravasation of underlying lava.

The most outstanding example of this type of volcano is "*Krakatoa*" lying in the Sunda straits between Sumatra and Java. In the great eruption of this volcano in 1883, a cubic mile of comminuted matter was hurled up into the air. The original volcanic island five miles in length, three miles in breadth, 6,600 feet high, was replaced by a vast submarine trench eight miles long, and more than one-thousand feet in depth. The explosion was heard 300 miles away, and its air wave travelled several times round the earth, while the great seismic sea wave destroyed the neighbouring islands and 36,000 people. The sea wave travelled across the Indian ocean at the rate of 371 miles per hour, and was recorded even at Cape Horn and in France. No record of explosion as vast as *Krakatoa's* exists in human history.

THEORIES OF ORIGIN

Modern scientists are of opinion that the outer crust of our earth is constantly undergoing alteration and modification. Rills, rivulets, and rivers scour their channels and sweep away portions of the banks, ultimately to deposit their load of silt and sand in the ocean or on some lower flood plain. Winds loaded with dust and sand abrade

the strongest of rocks and stones and carry the products of disintegration many hundreds of miles before they are dropped. Thus throughout the vistas of geological time mountain ranges are worn away new ones are thrown up to take their places. Thus when millions of tons of rocks are moved from one portion of the earth's surface and deposited upon another, adjustment of crust must take place to support the new gigantic loads thrust upon it. Every foundation is liable to break when loads resting upon it exceed its sustaining power. And so in some places earth's crust must give way when loads upon it exceed its strength. In short, a rupture in the earth's crust is bound to occur, and automatic adjustment will take place. Such ruptures in the outer crust along which appreciable movement has occurred are called "Faults"; and it is to them that we should attribute the most common cause of earthquakes.

Such faults are constantly in progress for which no better proof can be given than the disclosures of the Archaeological excavations where man-made monuments and temples constructed within historical times have sunk down below the earth's surface.

One of the most recent theories to be held regarding the origin of earthquakes is known as *Reid's theory of elastic rebound* and it may be explained in the following way:

Suppose that a rectangular block of India rubber is moved over a table top until the bottom of the block is checked in its movement by a nail driven up through the table. If the moving force continues to act, the top of the block may continue to move forward, but its bottom by virtue of the obstruction will cease to move. As a result, the elasticity of the rubber block will tend to snap it back to its original undistorted position when the obstruction is

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EARTHQUAKE AND ITS ORIGIN

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removed, and the block will assume its former shape and gliding motion, with a sudden snap due to the molecular forces within it.

This process is exactly what may occur in two contiguous block of earth's crust. If they are slowly moving past each other due to the stresses of readjustment, and the movement is impeded by a force tending to stop it, stresses will immediately be set up in the two blocks. The stresses will continue to grow until the moving force or elastic tendency of the blocks overcomes them, or the rocks shatter. When either of these two phenomena occurs, it will manifest itself by a sudden sharp jar or shock, the intensity of which will depend upon the amount of deformation overcome, and upon the intensity of the moving force. The jar will be transmitted instantly to the surrounding crust and waves will be sent out from the point of origin. These are the so-called *Earthquake waves*. In cases of strong submarine earthquakes, water waves are caused by the elastic rebound of submarine rock masses. These waves may be as long as one-hundred or two hundred miles from crest to crest, and forty feet high at the point of origin; and they may sweep across the seas with a tremendous speed of from three hundred to five hundred miles per hour. Such waves may be unperceived in open ocean but on reaching the land they may pile up as great waves, and sweep far inland with great loss of life. Such were the waves which played havoc with Lisbon in 1775, Japan in 1854, and Peru in 1868.

No hour of the day, no region on the earth is free from earthquakes. They are very common but most of them are so slight that they are not apparent to our senses, but when they occur suddenly and violently they are felt by us. Displacements along faults may be horizontal, vertical, or both vertical and horizontal, the latter being the most common type of movement.

Earthquakes may dislodge loose masses of earth or rock, cause land-slides or avalanches,

and thus completely denude forest slopes. High buildings are similarly liable to collapse.

THE SEISMOGRAPH

The study of earthquakes and earthquake phenomena is *Seismology*, the instruments that are used for detecting and recording earthquakes are *Seismometers*, and the record obtained of an earthquake by the instrument is a *Seismogram*. The principle of the seismometer is very simple. The instrument consists of a very heavy mass of metal which due to its inertia tends to remain at rest while the ground beneath it vibrates. If a pointer is attached to the inert mass, and a calibrated drum, which will move with the vibration of the ground, is rotated in contact with the pointer, the pointer will leave a record on the drum of the intensity of the shock, and of the frequency and amplitude and period of accompanying waves. The ideal seismograph should be able to record the movements in three dimensions, viz., north and south, east and west, and up and down. In practice it is necessary, if accurate results are required, to use two types of instruments, one for vertical, and the other for horizontal components.

In accordance with what has been said regarding the origin of earthquakes, it would seem that in the region where many recurrent slight shocks are prevalent or common, the danger of heavy damaging shocks is less. Conversely, in regions of seismic activity periods of long quiescence may be the forerunners of a violent earthquake.

As has been mentioned no locality is free from earthquakes, certain regions are more liable to severe shocks than others. These large tracts are known as *Seismic Belts*. One of them borders the Pacific ocean and follows west coast of North and South America, Alaska, the Aleutian islands, and the islands off the coast of eastern Asia. The other seismic belt borders the Mediterranean sea, the Alps, the Caucasus, the Himalayas and so on to East Indies. The seismic belt follows in general the great zones of weakness in the crust of our earth.

Abanindra Nath Tagore: the Painter

BY MR. G. S. KHOSLA, B.A.

WITH our growing interest in art and literature, in this country it will be interesting to know some facts about the life-work of one of the foremost of Indian artists. Mr. Abanindra Nath is too well known to require any introduction. It was in September last that in the course of an interview at his Calcutta residence he related to the writer of this article the life-story of Mr. Tagore, the painter artist. Mr. Tagore is the founder of a school of painting which has struck new paths and broken fresh grounds. To put it in the words of the man in the street, as his school has something to do with Western methods and oriental art, he made it clear at the very outset that the ideals of an Indian artist must be oriental. As for himself, he was not at all artificially European. He became oriental of his own accord. Trying to become oriental was meaningless for him as it would be for any other oriental artist. He must follow oriental ideals consciously or unconsciously just as a man would stick to his faith, of course, we would not altogether escape the influence of Western culture and methods, their hold on us being so very firm. An artist could always adopt new methods and they came to him naturally.

He likened art to a temple to which there were two doors to enter, namely the Eastern and the Western. Mr. Tagore tried to push through the Western door but it would not open. He tried hard and for long, but in vain. He turned to the Eastern door and it flew open to him. In his early life he tried to become Western. He insisted upon having northern light, which is an important principle of European painting. He worked for two years with northern light. How Mr. Tagore finally came to reject northern light may be learnt from his own words, "The curiosity of my people was aroused and

they crowded my room to see what I was about. I married and had children, who would always occupy my room. I could no longer avail myself of the northern light. I shifted to the verandah outside". In the verandah he got most of the light from the south and a part of it from the East. "There was absolutely no northern light and I did not in the least feel handicapped by its absence. I found light everywhere. Perhaps what Europeans saw God did not", and Mr. Tagore went into a fit of laughter over it.

Accompanied with this reaction from the hold of Westernism was his greater mastery over his art. Mr. Tagore realised that he must not always put blue in the sky. He put green and even earth colour. In the open one does see the sky muddy at times. Mr. Tagore painted the leaves of the trees red and golden. He said that an artist followed the principles of nature. He knew nothing impossible in nature, so there was nothing impossible for the artist. He had painted the Taj several times and had never seen it. He had so far adhered slavishly to the Western methods and was beyond doubt a perfect master of Western art. He began, however, to feel his new path. When he left the Western methods he discontinued contributing to Western magazines and journals.

The reaction had now taken a definite shape and Mr. Tagore began to grope new avenues. Instead of consulting his own library, he made a collection of ordinary paintings from the villages of Bengal and tried to understand the oriental view of life. But they were of no great help to me. He told me what was the trouble with him, "Brush, pencil and soul must go together, but such was not the case with me. In Western art, my mechanical portion had been perfected, but the mind was starving. It did not provide

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me any food for my soul". He owed a good deal to Western art, but it has certainly not made him the artist that he is to-day.

Mr. Tagore then began reading to feed his hungry soul. He threw away the Western art. It was at this stage that he received from a European lady at Home an illustrated poem of Arthur Moore. He at once thought of illustrating some of the Bengali poems. He made certain illustrations from the story of Radha and Krishna. But he could not produce anything good because his head was still European. Next he received a book of painting from his brother-in-law. Among other things it contained Moghul paintings and pictures from Indra Sabha. He saw the gold lines and the beautiful colours in them. He was wonderstruck at the oriental splendour. He had that book for his model and painted Krishna's life, but no appreciation was forthcoming. There was neither any pupil nor any admirer. He had no teacher to explain to him the meaning of what had impressed him so much. The helpless man called the artist from the market and asked him to teach him how to draw lines of gold, but that did not lead him to anywhere.

After an interval of despair Mr. Tagore had prospects of better luck. He received a visit from Sisir Kumar Ghose. "I was taken aback, seeing such a great man peeping through my window while I sat painting." Mr. Tagore sat erect in his chair, his mouth wide agape and he enacted the whole scene over again to me. Secretive that he had always been about his drawings the painter felt like a culprit being picked red-handed. The distinguished visitor saw his paintings, but he was not quite satisfied with them and called them thin and real. It was the first time that anybody outside his private article came to know of Mr. A. N. Tagore, the artist. He was busy painting another series when Mr. Havell sent for him and took him round to the gallery in the Calcutta museum. Mr. Tagore saw the Moghul

paintings and innocently complained that he did not find much in them. This was another dramatic incident in the life of Mr. Tagore. Mr. Havell supplied him with a magnifying glass to aid his eye. He was once again wonder-struck. He saw the fine golden lines and the minutest details shown with masterly skill. He now began painting after the Moghul style and produced some good results. One of his pictures shown at the Calcutta Art Exhibition was purchased by Lord Curzon for a handsome price.

Mr. Tagore was next invited by Mr. Havell to join the Government Art School as a teacher. The Englishman was surprised at the grasp Mr. Tagore began to have over oriental art after seeing half a dozen pictures. This is perhaps what he meant when he said that he became oriental of his own accord. He was now acquainted with Tibetan, Jaipur, Moghul and Rajput arts. Mr. Havell was his eye-opener and he felt very grateful to him. He could now learn the quality of Indian art as easily as a cloth merchant would tell the quality of a cloth by feeling it with his hand. He now considered himself a ruler of Indian art. In conjunction with Mr. Havell, he started the Indian Association of oriental art with Lord Kitchener, the then Commander-in-Chief, as President. That was about twenty years ago. His work had now reached a final stage of development—of course it does not mean that his genius had come to a standstill. No doubt he had become a perfect master of his art.

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BY ROSA ZAGNONI MARINONI

Oh, April is a bubble
Held by frail finger tips -
An opalescent bubble
Craving to find our lips.

It holds the endless wonder
Of springtime skies.
It holds the breathless wonder
Of children's eyes.

The Mystery of the Atom

BY MR. N. BHASKARAN PILLAI, B.A.

THOUGH the conception of the atomic constitution of matter seems to have originated in Greece even so early as 500 B.C. yet it remained only an interesting curiosity until the time of that great English scientist, John Dalton, in the beginning of the 19th century. Scientific records however show that Dalton derived his Atomic Theory from Sir Isaac Newton rather than from the Greek philosophers. The views of Newton are therefore of immense interest and significance, and they were expressed by him in these words: "It seems probable to me that God in the beginning formed matter in solid, massy, hard, impenetrable, moveable particles; of such sizes and figures, and with such other properties, and in such proportion to space as most conduced to the end for which he formed them; and that these primitive particles being solids, are incomparably harder than any porous bodies compounded of them; even so very hard, as never to wear or break in pieces: no ordinary power being able to divide what God himself made One, in the first creation."

Modern science has however established beyond doubt that all substances are made up of indefinitely small, indivisible particles, called atoms. To-day, the atoms are real pieces of matter, indefinitely small, no doubt, and yet nevertheless real. Every scientist now firmly believes that the smallest particle of matter which can take part in a chemical change is an atom. The average diameter of the atom is about one-three-hundred-millionth of an inch. If we magnify a tiny water-drop to the size of the earth, the constituent atoms would be about the size of a football. Even the most powerful ultra-microscope will not reveal to us the existence of an atom; still the scientist is as sure of the reality of atoms as he is of the reality of his own existence.

Probably the greatest contribution that Dalton's Atomic Theory has rendered to science is the explanation it has afforded for the three fundamental laws in chemical science,—the laws of fixed, multiple, and reciprocal proportions. As an eminent scientist has remarked, "We have not yet any theory sufficiently developed which can explain all the facts of chemistry as simply and as consistently as the Atomic Theory developed in modern chemistry."

Modern research has however revealed that though chemical reactions involve reactions between atoms, yet there may be other types of reactions, such as those due to radio activity involving internal changes in the atom. Dalton's assumption of the atom as the smallest imaginable particle is erroneous, for to-day we are familiar with the electron, which is smaller than the atom, and which constitutes only a small part of the planetary system of the atom. But he was right in assuming that an atom is the smallest particle capable of taking part in a chemical change.

Certain ingenious investigations on the estimation of atomic sizes were made by the great physicists,—Kelvin, Faraday and Helmholtz. As a result of numerous experiments and calculations, it was estimated that six hundred million million atoms occupy one cubic inch of space. Recent studies on the discharge of helium atoms from radioactive substances have revealed the possibility of calculating the individual helium atoms by the scintillations set up when they strike certain phosphorescent substances. By counting the number of such scintillations within a given time and measuring the volume of gas collected, Sir Ernest Rutherford has announced that there are 77 billion billion atoms of helium per cubic inch of the gas!

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It is not within the scope of this small article to present a full pen-picture of the atomic world. The internal structure of the atom is indeed one of the most fascinating studies for the Modern scientist. The most epoch-making discovery of radium by Madame Curie has startled the entire scientific world, for it has revealed many wonderful mysteries about the structure of the atom. In radium, we see Nature at work breaking up the atoms of the elements before our very eyes, and incidentally giving us a glimpse of the 'holy of holies,—the internal structure of the atom.' It is very significant to note that the atoms of radium are in constant process of breaking up, in the course of which large quantities of energy in the form of heat are liberated. Scientists have calculated that it would

take 2,500 years for a piece of radium to liberate the total energy stored in it. The attempts of scientists to convert the small quantity of heat given off by radium during hundreds of years into large quantities of heat given off in a much shorter interval of time, have so far ended in failure.

But what we need most is to discover the methods adopted by Nature of breaking up the atoms of radium. The discovery of such methods would undoubtedly open a new and brilliant chapter in the history of Science. For, then we would be able to disintegrate the atoms of elements more abundant in nature than radium,—copper, tin, lead, iron, etc. This problem is being attacked by many eminent scientists, and the results so far are highly promising.

The Investment Outlook

By "L. G."

WHAT is the investment outlook? Query follows query. In these days of political turmoil and trade depression he would be more than presumptuous who claimed to forecast the reply. All an ordinary mortal can attempt is a study of the surrounding circumstances and hazard an opinion on what past experience can be brought into play. We are, indeed, moving in exceptional times; the whole machinery of international and national economics, which forms the basis of all material progress, has been so strangely out of gear that both the ordinary observer and the more cautious student find themselves equally at a loss to understand fully the turbulent march of events.

In India we are apt at times to regard our own affliction as more intensive than that of our neighbours. We forget often that our existence is bound up irrevocably with others. Our trade and commerce is dependent upon external prosperity, and national and individual wealth flourish only as a natural corollary. As such the investor, whether

in Government securities, or in Joint Stock enterprise, finds himself but a cog in a gigantic wheel, and one in which he is taken willynilly whithersoever it goeth.

Over the past three years events in the realm of investment have been more than perplexing. The holder of Government loans, until recently, has seen his capital depreciating year by year. The more venturesome investor in Joint Stock enterprises, in most cases, regards his choices ruefully. Both are equally doubtful about the wisdom of any kind of investment except that, perhaps, which necessitates the locking away of gold. It has been no easy matter to select a profitable investment; and experience has taught us more than ever that if one is made it cannot be locked away with the comfortable assurance that dividends will roll in with clock-work regularity. Many an individual has cause to regret that he did not take a more intelligent interest in the disposal and subsequent care of his surplus wealth. Both ignorance and carelessness—and in numerous instances

apathy—are the reason for many a depleted cash balance. The diversification of holdings and a constant transfer of interests has verily proved to be an essential factor in successful investment.

And to-day what has the investor to face? A requisite condition for all progress is a calm and stable atmosphere, both in the realm of politics and finance. For the two, undoubtedly, are interlinked in no uncertain manner. India has been the maelstrom of political turmoil for many months. Bombay has, so to speak, been the centre of that maelstrom. At the end of December one was inclined to build up hopes that a more peaceful outlook was possible, but the incarceration of Mahatma Gandhi and other prominent leaders speedily shattered them. The portents to-day are almost as inexplicable as they were before the signing of the Delhi pact. There are many who adhere to the view that the recent policy of the Government of India was necessary for the establishment of a better trade situation, but if we face facts, is the position any the whit more hopeful? In every city we find the majority of Indian businessmen determined to sink their personal interests for the sake of their national respect. The awakening has become more visible than ever before. The atmosphere to-day may appear to be quieter, but may it not be that proverbial lull before the storm? It is not within my province to discuss the wisdom or otherwise of acts either of the bureaucracy or of their opponents. I am only concerned with the aspect of those acts, as it affects the small shareholder or the larger capitalist. At the moment the sum total result of the recent policy has been to antagonise Indian business opinion to an even more serious extent. How can trade and commerce flourish if one important cog in the machine is missing?

A few weeks ago His Excellency the Viceroy painted a rosy picture of prevailing economic conditions. His speech may have been made

with the best of intentions; it would hardly have been wise to proclaim the real truth from the house tops. Are there many industries to-day which hold out bright hopes of an immediate return to prosperous conditions? It has been a struggle for existence for several years in the case of nearly every industrial concern, on the western side of India particularly. Instead of nurturing the plant, the Government have been content to allow it to wither away, offering sometimes at the last moment a modicum of assistance which has barely kept the tired stem alive. The cotton trade is a visible example, despite what views one may have regarding the so-called inefficiency of the mis-named owners. A more liberal dose of protection—which even in the case of Britain, an industrial country, has proved to be essential—would have altered the whole outlook for investors to-day. The unlinking of the rupee from gold gave a stimulus for which the Government cannot be held responsible, and for which they can take no credit. It is external circumstances which have saved India from virtual bankruptcy both in the sphere of national finance, and individual.

But even that assistance, tardily as it came, has hardly wrought the transformation so optimistically described by H. M. the Viceroy. The purchasing power of the masses had dwindled to a very low ebb before we heard of the historic march to Dandi. The insistence of the 1s. 6d. ratio had brought nothing but poverty in its train, and the virtual abandonment five months ago, although welcome, could not be expected to perform a miracle. True, commodity prices have risen, but will they be of any benefit with increased taxation? What is the use of turning out goods from our factories if there is no market for them?

This, then, is the situation investors have to face, and does it give them much cause for optimism? It is quite certain there are many industries which have still a stiff battle before them, there are some which can regard the future with a trifle more hope, but no matter in which direction an investor's interests lie, it is incumbent upon him to follow day to day events with more than usual care.

WORLD EVENTS

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

THE LEAGUE OF NATIONS

THE League of Nations is on trial, for two member-states of the League, China and Japan, are at war without any formal declaration of war, and in direct opposition to the advice of the League. Once before in the case of the Corfu trouble there was a similar situation, but this is far worse because the countries, the populations and the issues are far larger. It is a sorry spectacle to see the League so impotent in the face of such a crisis; many people are losing faith in international co-operation in the presence of such aggressive nationalism. The weakness of the League is that it can give advice and pass resolutions, but it cannot enforce its decisions. This weakness gives point to the recent French declaration that all the nations should disarm and a small international army under the control of the League should be called into being to keep the peace, and to give real power and authority to the League of Nations.

In the Shanghai movement, Japan is clearly the aggressor, but not without provocation. The Chinese Government have deliberately entered upon a policy of boycott of Japanese goods, and have encouraged Chinese to refuse to handle Japanese imports into China. Is that not an attitude of war against Japan? In addition to the economic boycott there is ill-treatment of Japanese nationals, and a very serious spirit of hatred growing up between the two races. The Japanese have resorted to war, but war cannot heal such troubles; war only increases the hatred. The League may punish Japan for a breach of the covenant by political ostracism and economic boycott and the placing of Japan as a nation on the black list for a time, but even that treatment will not settle the trouble between China and Japan. The strongest and best weapon in the hands of the League is to strengthen international good-will

and co-operation between the two peoples. The League has an avenue of real service there which it should use to the fullest extent. Mr. Alfred Zimmermann once said that there is no such thing as an international mind; we all have a national mind, often narrow and selfish, but what we need is the development of an international attitude in the national mind. There is a task for the League to undertake in this China-Japan estrangement. They are drifting apart into enemies; hatred is growing apace; they are intensely nationalistic; what the League can do and should be working at with might and main is to develop an international attitude and the spirit of co-operation between those two peoples, so that understanding and a desire to live and work together in harmony and peace shall take the place of the present spirit of war.

THE DISARMAMENT CONFERENCE

The Disarmament Conference has gone into the Committee stage, and consequently there is not very much progress to report this month. We hope it is the seed-sowing time for a real harvest of progress soon to be achieved. It is well sometimes to have serious business relieved by a sense of humour; we all need more of the saving grace of humour. Here is a delightful Spanish fable which greatly amused the members of the Conference. The Russian delegate, M. Litvinoff, expressed the well-known Russian position of general and complete disarmament. The rest of the delegates were sceptical about the genuineness of the Russian desire for complete disarmament.

Senor Madariaga explained why Russia favoured general disarmament and left the whole meeting, including M. Litvinoff, convulsed with laughter with a reference to the Russian bear. He related that a lion, an eagle, a tiger, a bull and a bear met and discussed disarmament. The lion, eyeing the eagle, suggested the abolition of wings. The eagle looking to the bull, favoured the abolition of horns. The bull, fearing the tiger, suggested the abolition of claws, and then the bear welcomed the abolition of these weapons so that the bear could embrace the others in its loving arms.

That story really killed M. Litvinoff's proposal, for when the vote was taken, only Turkey supported Russia in the motion for complete disarmament.

BRITAIN'S NEW TARIFF

We should not allow other world interests to crowd out mention of the tremendously significant event which has recently taken place in Britain, namely, the change from England's traditional Free Trade policy to a protective tariff. A reference to the history of the case is in order just here: From 1838 to 1849 Richard Cobden and John Bright were at work in the Anti-Corn Law League. They won to their cause a great following throughout England, but their greatest victory was the conversion of the Prime Minister—Sir Robert Peel—to their side. In 1846, Peel brought in his famous Repeal Bill, and, although violently opposed by Disraeli and the Protectionists, the Bill passed. The Bill exacted that the duties on corn should be reduced rapidly during the next three years, and in 1849 they should be entirely abolished. "This repeal of the Corn Law marked the final decision of England to adopt the policy of free trade."

In 1903, Mr. Joseph Chamberlain began what he called a "raging, tearing" propaganda for Tariff Reform. Others have continued the campaign; Mr. Stanley Baldwin made Tariff Reform an election issue, but was defeated and he and his party lost office. Still the movement has grown until strengthened by the policy of dumping and the financial depression of the last two years. British public opinion has changed to such an extent that in February last a protective tariff was passed in both the House of Commons and the House of Lords with big majorities.

The Government's tariff plan calls for a general *ad valorem* duty of 10 per cent. to be imposed upon all imports into England with certain exceptions. A short free list is to be drawn up which will include wheat in grain, meat, fresh

fish of British catching, raw cotton and wool, and tea. Special preference is to be allowed to the colonies and British possessions. An independent Advisory Committee is to be appointed to deal with the nature and amount of the suggested duties, but consistent with the general policy of restricting imports and safeguarding the home producer and consumer.

It was entirely fitting that Mr. Neville Chamberlain, son of the founder of the movement, should complete the work begun by his father, and as Chancellor of the Exchequer move the National Government's protectionist tariff bill. In doing so, he said:

Now I hope I may be excused if I touch one personal note. There can have been few occasions in all our long political history when the son of a man who counted for something in his day and generation has been vouchsafed the privilege of setting the seal on the work which the father began, but had perforce to leave unfinished. Nearly 29 years have passed since Joseph Chamberlain entered upon his great campaign in favour of Imperial Preference and Tariff Reform. More than 17 years have gone by since he died without having seen the fulfilment of his aims, and yet convinced that, if not exactly in his way, in some modified form his vision would eventually take shape. His work was not in vain, but time and the misfortunes of the country have brought conviction to many who did not feel that they could agree with him then. I believe he would have found consolation for the bitterness of his disappointment if he could have foreseen that these proposals which are the direct and legitimate descendants of his own conception, would be laid before the House of Commons which he loved in the presence of one and by the lips of the other of his two immediate successors by whom his name is carried on.

THE LAUSANNE CONFERENCE

Some disappointment was felt when it was decided to postpone the Conference of Lausanne which had been planned to meet last January, and to deal with the troublesome problem of War debts and reparations. Perhaps it is better, however, because there were several other important matters under consideration at that time, and it will now give some more time to further consider the possible lines of procedure and agreement. The British Foreign office has issued the following statement:

The Governments of Belgium, France, Germany, Italy, Japan, and the United Kingdom, after having taken note of the Basle experts' report, are agreed to recom-

mend to the other Governments concerned the adjournment of the Lausanne Conference to the month of June.

The object of the Conference will be to agree on a lasting settlement of the question raised in the report of the Basle experts and on the measures necessary to solve the other economic and financial difficulties which are responsible for, and may prolong, the present world crisis.

This decision has been reached by the above Governments in the hope that it will ease the international situation.

THE SYDNEY HARBOUR BRIDGE

The month of March will go down in Australian history as important for the opening of the Great Sydney Harbour Bridge connecting the city proper with its northern suburbs across the harbour. It has been under construction for several years, and now that the bridge is completed, it will stand out as one of the most beautiful and conspicuous objects in the city.

Sydney's great Arch Bridge is going to add tremendously to the scenic beauty of the world-famous harbour. The bridge towering above the heads will be one of the first objects seen by ships approaching Sydney from Suva and Auckland. Already from any vantage-ground in the city and

the suburbs the outlines of the majestic arch can be seen, and now the completed bridge will dominate the whole view, whether from harbour, city, or suburb.

Taking into consideration the modern trend of rapid transit passenger facilities in the chief cities of the world, the Sydney Bridge provides for four lines of electric railway, roadway accommodation for six lines of vehicular traffic, and two footwalks each ten feet wide; the tramway service is not to be taken across the bridge. The roadway 57 feet wide between kerbs is at the centre of the structure, flanked on either side by two lines of railway, with a footway on the outside of each pair of railway tracks. When working at its maximum capacity, 168 electric trains, 6,000 vehicles, and 40,000 pedestrians can cross the bridge in an hour, and this accommodation will provide adequate transport facilities between the City and the Northern Suburbs to enable upwards of one million people to reside on the northern side of the harbour, without the traffic unduly congesting the bridge.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

THE COMMONS' DEBATE

SIR Samuel Hoare's speech in the House of Commons in introducing the India Office Estimates was, to put it in a hackneyed phrase, "disappointing and unsatisfactory." Sir Samuel may be "frank and honest" but his speech was certainly misleading. To us in India who have had day to day experience of the Ordinance *Raj* certain portions of his speech seem to be altogether news. And yet the Secretary of State expressed a smug satisfaction at the way the situation has been handled. You suppress by force whatever protest there may be against your policy and then you proclaim that the resultant silence is the measure of your success! Sir Samuel Hoare claimed that

they had ample justification for the measures taken, that they had used those measures with caution and moderation and that the Government of India from the highest official, from the Viceroy down to the most junior police constable, has acted with courage, caution and common sense and that the machine of Government in the face of great difficulties had functioned with really remarkable efficiency.

This is certainly not the language of sober fact. Sir Samuel asserted that Government

had received representations not only from politicians but from businessmen and country districts that in their view these emergency powers were essential and inevitable and were being used with caution and moderation.

It would appear from Sir Samuel's statement that people in sheer gratitude are rushing to the Government to express their appreciation of the firm rule. So far as we know, no political organisation of any importance in the country has leg-

unqualified support to the Government's policy. Even rank communalists have not done so. The National Liberal Federation, while deploring the revival of civil disobedience, has severely criticised Government's policy. The Hindu Maha Sabha and certain Moslem organisations have not been behind hand in their condemnation of the Ordinance *Raj*; while commercial bodies in different parts of the country have not hesitated to warn the Government of the futility of repression.

"Not a single vote of censure had been carried against the Government's action either in the Legislative Assembly or in any Provincial Council," said the Secretary of State to a House determined to be indulgent. Sir Samuel had not to wait long for an effective answer from the C. P. Council which passed a vote of censure on Government's policy. It will be remembered that the censure motion in the Assembly itself had the support of a large majority of the elected members who took part in the division and was defeated only with the help of official and nominated votes: that a similar motion before the Bombay Council was discreetly disallowed by the Governor and that in the U. P. a resolution asking the Government to replace its policy of coercion by a policy of conciliation was actually carried.

As at present constituted, the House of Commons will give the Secretary of State its full support to any policy the Government may adopt, but to demand co-operation on your own terms is not the way of conciliation. There is not a word of regret for all that has happened in the country and Sir Samuel is frankly exultant over the triumph of force. Surely it is cynical to call the situation *interesting*, as Sir Samuel did on a subsequent occasion. Interesting indeed to see the working of the ordinances and the philosophy of the *lathi* expounded in the frank confessions of the Chief Commissioner of Delhi!

It was in the nature of a *lathi* to hurt. Once there was a *lathi* charge, it was impossible to regulate its strength as they regulated the speed of a motor car. There was no such thing as a "slow-motion" *lathi* charge.

The situation is grave enough in all conscience, and we commend the wise words of *The Economist* to those in authority:

The present Ordinances in India have now done their work by repressing the overt defiance of Government authority. But they have merely driven the resistance underground. And this underground resistance—more dangerous by far than any overt acts—can only be overcome by conciliation.

The moment has arrived for the Government of India to put the helm over and to sail once more on the Irwin track.

PROVINCIAL AUTONOMY

Sir Sankaran Nair could get no more than three supporters for his resolution in the Council of State urging the introduction of Provincial Autonomy: The debate no less than his defeat should silence all attempts to secure reforms by instalments. Now every one knows that the Council of State is an eminently conservative body, cautious in its outlook, and by no means extravagant in its demands, and yet the debate showed unmistakably the strength of feeling on the subject. The fact is, the time for reforms in instalments has long since gone by and in the present temper of the country nothing less than a simultaneous advance both in the Centre and in the Provinces will satisfy public opinion. That opinion fortified by the Premier's declaration has crystallized itself in a demand which, since the Round Table Conference, has become well-nigh irresistible. And at this time of the day to stem the tide of progressive reform is to court failure. One is gratified to find that Government in this matter took up a correct attitude and rightly declined to join hands with the reactionaries. For it must be remembered that Liberals no less than Nationalists are determined in their demand for all round reforms. They are convinced that piecemeal reforms will be the undoing of years of patient effort at constitution building. They are prepared to stand by their convictions to the last,

THE CONSULTATIVE COMMITTEE.

Once again the Committee has been confronted with a deadlock in the absence of a communal settlement: and all efforts at *rapprochement* by unofficial bodies having failed the Viceroy had no option but to refer the matter to the Premier for a final decision. That seems to be the only hope for the continuance and completion of the great work undertaken by the Round Table Conference Committees. It is no doubt humiliating to confess that we could come to no agreement among ourselves but it would be more disastrous if we miss the fruits of two years of patient effort at constitution building by our failure to grapple with the communal issue. The responsibility of His Majesty's Government is onerous; for, in the absence of unofficial concord, they have to devise a scheme which must satisfy reasonable opinion in the country. While affording protection to the minorities, they must not at the same time, as the Premier said, "encroach to an extent which amounts to stultification of the principles of representative responsible government". The success of the constitution depends mainly on the result of the Government's decision on this question: for every care should be taken to see that the existing divisions are not accentuated but cemented in a noble endeavour to uphold and cherish the constitution in the making.

THE FRANCHISE COMMITTEE

In spite of the obvious handicap arising out of the peculiar circumstances of the present situation, Lord Lothian's Committee has conducted its deliberations with the care and forethought necessary for tackling the vital question of franchise in the new Constitution. We hope that, though the facilities for an enquiry under normal circumstances are wanting, the Committee will be able to present a report which will give reasonable satisfaction to all parties concerned. Nobody will hesitate to endorse the two points on which Lord Lothian

has expressed himself unequivocally: that as franchise is the foundation on which responsible government will rest it should be well thought out and ensure a stable and really representative legislature. Secondly, that work should be done expeditiously so that the framing of the Constitution may not be unnecessarily delayed. On these two points Indian opinion is decidedly with the Committee as also on the urgent need for a wider franchise and an enlarged electorate. When the Montagu constitution was inaugurated it was thought enough to enfranchise only two and a half per cent. of the population. But it was clearly recognised at once that before India obtained anything approaching complete responsible government, the electorate must grow. Ten years later, the Simon Commission proposed that a new Franchise Committee should be set up with instructions to frame a scheme to enfranchise "about 10 per cent. of the population, treble the present number of voters, and make an electorate of about 20 per cent. of the adult population". That recommendation was virtually endorsed at the Round Table Conference in London and the present inquiry is the result.

That the Committee is fully alive to the needs of the situation is evident from the correct attitude taken by the Chairman who declared that:

It is obviously necessary to widen the electorates that the Legislatures to which responsibility is to be entrusted should be representative of the general mass of the population and that no important section of the community may lack the means of expressing its needs and its opinions.

The problem of the golden mean ensuring adequate representation without risking the breakdown of the Constitution is not a new one. The Committee has been set a difficult task, but it has given sufficient proof of its earnestness and determination to warrant the hope that it will produce a liberal and practical scheme.

Trade and Finance

By "SRIVAS"

LOWER BANK RATES

THE forecast which was made in these columns that the world was on the eve of a lower trend of international money rates has proved fully true during the month under review. The Bank of England which initiated the movement in the middle of February with a reduction in the rate from 6 per cent. to 5 per cent. has with laudable courage persisted in the policy. Within a week after the action of the Bank of England, the Federal Reserve Bank of New York restored the rediscount rate of 3 per cent. instead of the old $3\frac{1}{2}$ per cent. On the same day February 25, the Imperial Bank of India, for reasons which will be gone into later, effected a reduction of 1 per cent. in the then ruling rate of 7 per cent. And since then the Bank of England has effected two instalments of reductions, first from 5 per cent. to 4 per cent. on March 10, and then from 4 per cent. to $3\frac{1}{2}$ per cent. on March 17. In persisting in its policy, the Bank of England was helped and confirmed by various other developments; but at the outset it is necessary to note that bank rates in the international money markets to-day are so different from those which followed Britain's abandonment of the gold standard that it is possible to believe that a new monetary policy is beginning to shape itself under the stresses arising from the maldistribution of gold.

STERLING EXCHANGE AND LONDON BANK RATE

The principal development which forced the Bank of England to persist in instituting progressively lower money rates is the sharp rise which occurred in the sterling exchanges about the middle of March. The cross-rate touched the highest point since the crisis of September 1931. The causes of that rise have not yet been fully ascertained. We are still in the region of guesswork and surmise. But the facts immediately preceding the rise may be stated

leaving the guesswork to a later stage. As the Bank of England had decided to return a considerable portion of its French and American credits long before they become due in the end of this year, the authorities had to keep buying dollars and francs for considerable amounts. When the Bank stopped buying foreign exchange in such large quantities, it necessarily meant the relief of a serious downward pressure on sterling. This, together with the general confidence engendered by the spectacle of Britain returning her credits far in advance of their due date, may by itself be conducive to a substantial rise. But in addition to this, it has been suggested that foreigners who were holding sterling balances in London were trying to purchase more sterling during a rise, so that they may average the losses caused by the abandonment of the gold standard in Britain. It may, perhaps, be explained here that if foreigners held sterling in London before September 1931, the same amount would be worth less in gold after Britain went off the gold standard. The withdrawal of those amounts by the foreigners would mean that they sustain a loss in exchange which increases with every fall in the gold value of sterling. Foreigners naturally fought shy of withdrawing their balances from London. When they see sterling rise in exchange value, they may hope to realise a part of their loss by buying sterling and repatriating the balance at a higher sterling rate. In so far as a natural rise in sterling raises such hopes there follows an inevitable artificial rise. It is quite possible that all the causes indicated above may have had a cumulative effect.

Whatever that may be, so far as the Bank of England is concerned, its authorities could see no tangible good in the rise which occurred in sterling. Enough has been said already to show that if sterling rises to a high level, there was almost

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certain danger of foreign funds being withdrawn from London. And what is more, a rise in sterling means a reduction in the advantages which British industry has over its foreign competitors. Thus both from the point of view of the city and from the point of view of industry there was nothing attractive about a high exchange rate, whatever the causes that have brought it about. The Bank of England therefore decided to persist in its policy of low money rates. And in a sense it was helped by high sterling, as otherwise the Bank might have had to consider the effect of a low bank rate in further lowering the value of sterling. The lower rate, too, has normally its danger of efflux of funds. But at the worst, it is a choice of evils between a high exchange rate which will encourage foreign repatriation of sterling balances and a low bank rate sending floating funds to seek higher interest rates. But after all, even at the lowest the British bank rate is higher than the Paris or New York rate. And there is the distinct advantage which British industry can derive from the low exchange and low rates for credits.

IMPROVING GOVERNMENT CREDIT

In India, the reduction in the Imperial Bank rate, though justified by the international trend, is however part of the policy of the Government to force down the yield on Treasury Bills. It is something to the credit of the authorities that in spite of a general financial position which is by no means very strong, they had the courage to pursue these vigorous measures as against the market. In the beginning of the period under review, the Controller of the Currency declined all tenders of Treasury Bills and later all offer of three months bills. It was, of course, seen to that the balance of sales and maturities was not heavily tilted against the Government. Sales through intermediaries were pushed through to preserve a fair balance, though in one week there was an excess of maturities over sales over maturities to the

extent of nearly five crores. The result was that what time intermediate sales were saving the Government from any serious embarrassment in regard to the Ways and Means position, the refusal of all open tenders conveyed the impression to the market very clearly that the Government intend to pay no more than economic rates for their short-term accommodation. A comparison of the rates for Treasury Bills in the table of a journal like the *Indian Finance* will show the actual achievement of the Government in this regard.

Recent events would seem to suggest that what was mentioned in the previous paragraph might well be the beginning of a marked and progressive improvement in the credit of the Government. Government securities have gone up in value. And the credit of the Government in London stands high owing first of all to the return of the sterling bonds in January last and, secondly, to the announcement of Sir George Schuster in his speech on the Budget that the six million falling due in June next will be repaid out of the proceeds of a rupee loan. The prospects, so far as the borrowing programme of the Government are concerned, seem bright at present.

RINGS

By R. Z. M.

Rings seem grandly conscious
Of responsibilities.
They symbolize Unity.
Rings are a serious matter,
Like tight lips.
Iron rings, smoke rings,
Wedding rings, doughnuts—

Rings are kindred in a great purpose—
To enclose nothingness.

Diary of the Month

March 1. Sir Sankaran Nair's resolution on Provincial Autonomy is defeated in the Council of State.

March 2. Sir Ralph Griffith is appointed first Governor of N. W. F. Province.

March 3. Mr. V. J. Patel, ex-President of the Assembly is released from Erravada on medical grounds and leaves for Vienna.

March 4. The Consultative Committee of the Round Table Conference meets in Delhi.

March 5. Sir K. V. Reddy arrives in Madras.

March 6. Hindu and Sikh members of the Central Legislature ratify the Moonji-Raja pact at a meeting in Delhi.

March 7. Sir George Schuster presents the Indian Budget in the Assembly.

--County League waits in deputation on the Viceroy.

March 8. M. Briand is dead.

--Sir Frank Noyce is appointed member of the Viceroy's Council.

March 9. Mr. De Valera is elected President of the Irish Free State by 81 votes to 68.

March 10. Revolt in Manchuria. Rebels overpower the new Government.

March 11. The Princes meet in New Delhi under the chairmanship of the Maharajah of Patiala.

March 12. Mr. C. F. Andrews arrives in Bombay from Portuguese East Africa.

March 13. The Committee of the Ministers of Indian States meets in New Delhi.

March 14. Seth Jamanlal Bajaj who was released on parole, is re-arrested and sentenced to one year's R. I. and a fine of Rs. 300.

--Mrs. Gandhi is re-arrested and sentenced to six months' S. I.

March 15. Chinese and Japanese representatives in Shanghai arrive at a provisional settlement.

March 16. Mr. De Valera outlines his policy. --Council of State discusses the Ordinances.

March 17. Mr. Neville Chamberlain warns the Irish Nationalists against any attempt to do away with the Oath.

March 18. League accepts Sino-Japanese agreement.

March 19. Government issues a *communiqué* on the communal settlement.

March 20. Bombay Government confers with the merchants.

--Sir C. P. Ramaswami gives a farewell Dinner to Sir James Crerar and Sir George Rainy at Delhi.



DR. SIR MAHOMED IQBAL

March 21. Sir Md. Iqbal opens the All-India Muslim Conference in Lahore.

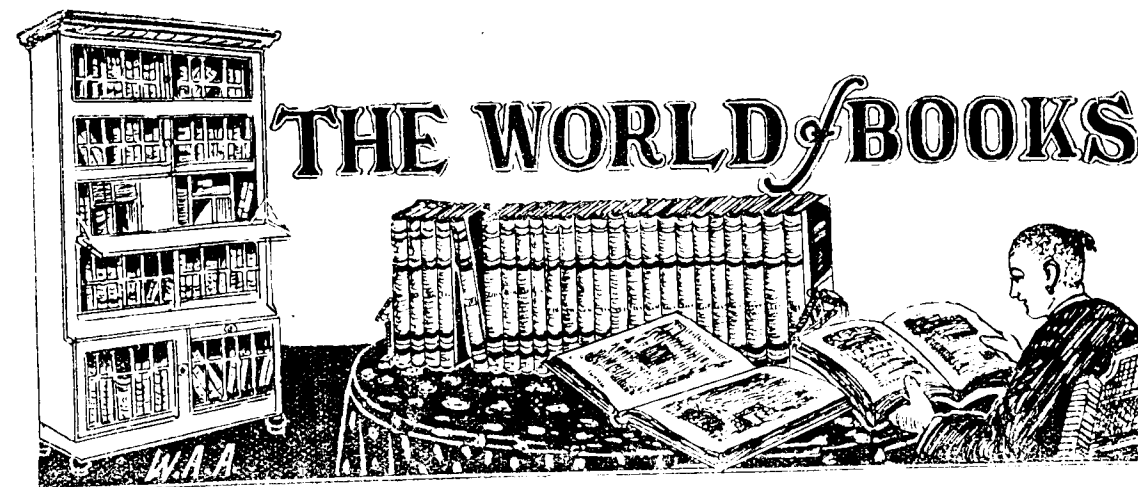
March 22. Bombay High Court dismisses the *Indian Daily Mail's* application against demand of security.

--Rowdy scenes in Muslim Conference.

March 23. Replying to a question in the Assembly, Sir James Crerar says that Congress has not been declared an unlawful body.

March 24. Mr. Thomas makes an important statement in the Commons *re:* the Irish question.

March 25. Sir Samuel Hoare makes a statement in the Commons on the Indian situation.



THE ENGLISH BIBLE AS LITERATURE. By C. A. Dinsmore. George Allen & Unwin Ltd., London.

There are three main avenues by which the Bible or any other sacred books may be approached. They may be treated as verbally inspired and above criticism or appreciation; they may be regarded as historical documents to be critically analysed and compared, valuable for the light they shed on the past; or they may be treated as literature to be weighed and appreciated for their contribution to the world's store of great thought greatly expressed.

This third line of approach is the one adopted by the author of this book, and he analyses in detail the two elements which combine to give this English Bible its unique position in literature. It is the product of East and West, of two nations each at a vital stage of development. The Hebrews, a small, politically insignificant nation, forming a buffer state between two great empires and constantly oppressed by powerful enemies, found religion the only outlet for their national genius and became not only the pioneers of ethical and moral religion, but, with their gift of concrete pictorial imagination, the authors of some of the world's greatest epic and lyric poetry. Such was the material on which the English translators of the sixteenth and seventeenth centuries had to work; it was a

most vital period for the English language and literature and, unlike most translators, not only did they succeed in carrying over unimpaired the poetry on which they worked, but at times their translation even enriched the thought and the music of the original. They had a gift for the perfect turn of phrase which has been generally lacking in later versions.

Many books have been written on this aspect of the English Bible; the author frankly acknowledges his debt to others and provides a useful and interesting summary.

THE AGE OF ARSENIC. By W. Branch Johnson. Chapman & Hall Ltd., London. 12s. 6d. net.

In this interesting work, the author gives a vivid account of the horrors of the corrupt Court of Louis XIV of France. Debauchery, profligacy, witchcraft, poisoning and a thousand other species of immoralities were the outstanding features of the grand monarch's reign. The account of the life, trial and execution of La Voisin and her associates who were guilty of over two thousand child murders as concomitants of abortions and witchcraft and guilty of many thousands of other crimes, makes one's hairs stand on end. "The work is indeed," to quote the publishers, "a tale of truth which beggars fiction, making clear the inevitable sequel of revolution, anarchy and regicide."

TAXATION OF INCOME IN INDIA. By V. K. R. V. Rao, Assistant Professor of Economics, Wilson College, Bombay. Longmans, Green & Co., Calcutta.

This book is an attempt to enquire whether the Indian income-tax conforms to the modern theory and practice of taxation; whether it is based on the correct principle of Public Finance. With proper professorial serenity, the author traces in the first few chapters the development of income-tax in India from 1886 to date and explains its implications. In the analytical portion Mr. Rao reveals the fact that the Indian system is nothing but a jumble of contrary, if not contradictory, provisions which fail to stand the test of modern income-tax theory. Being designed to meet the pressing need of the hour, the scope of the Indian Income-tax is vague and ill-defined. As it stands to-day the tax goes beyond net income, thus encroaching on capital. And it is uneconomic that taxation should impair the productive power of a country. Nor does the 'graduation' and 'exemption' that the tax allows, make the Indian income-tax a wholly just, equitable and 'equal sacrifice' tax. The ability of individuals to pay is modified by many circumstances—age, health, family, permanence or precariousness of income and the need to make provision for the future. It is true these factors are incommensurable, but the Indian tax seems to ignore altogether their existence. Mr. Rao has also elaborately dealt with the problem of 'double taxation'—a problem to which the League of Nations has paid some attention and is of special interest to India. As regards income doubly taxed by British India and the United Kingdom, the loss of revenue, resulting from the relief given by the Government of India, is on the average one crore of rupees per year. The benefit of the existing relief accrues mainly to foreigners, for there are few Indians with 'British' incomes while there are many Britishers with 'Indian' incomes.

GOING FURTHER. By Geoffrey Malins. Elkin Mathews and Marrot Lt., London.

This book is an account of a journey round the world accomplished by the author and a companion on two motor cycles. They started from London and going eastwards they covered nearly twenty-three thousand miles. The object of the tour was to study the condition of film industry and incidentally to bring out also the superiority of British motor vehicles. The trip was ended without anything that can be called a real accident. The author had many thrilling adventures. The cycles broke down, the bad roads held them up, but the two adventurers (used in its best sense) got through. The author has good things to say about every country except perhaps India.

Anyway we should not be concerned about this at all. The author was eminently suited to make the journey but he was not suited for writing it down. His affected humour shows palpably and robs the book of a considerable charm. The book contains a number of good plates and the get-up is unimpeachable.

THE SPLENDID SINNERS. By R. C. Elliott. T. Werner Laurie, Ltd. 7s. 6d.

This is the story of a man who needs the excitement of drink or of sex to sustain his life. He comes home from the War with some idealism for purity. The lax notions of his beloved girl drive him to spend some time at a night club, and later he goes away in despair to join the Foreign Legion. There again in squalid surroundings he meets a girl who bestows on him a friendship of the depth of which he remains long ignorant. The news of the marriage of his first girl in England hurries him home in a fit of revengeful passion but he has made a mistake, for the girl who is now a widow and has borne a child to him, has loved him all along and waited to marry him. The story is slight, but post-war sex morals in England, and the wild life at the Foreign Legion, are the real themes of this book.

ANDHIJI IN ENGLAND. B. G. Paul & Co., Madras. Re. 1-8.

INDIA'S CASE FOR SWARAJ. Edited by Waman P. Kabadi. Yeshanand & Co., Graham's Building, Parsi Bazar Street, Bombay.

The first book contains the proceedings of the second Round Table Conference with a more less extensive record of Mr. Gandhi's activities in England. Individually as well as in his capacity as a sole representative of the Congress, his speeches at the Conference and at the committees elicited profound interest at the time and it is good to have them in this form. The publishers have done well to prefix the book with an explanatory survey of events leading to the Round Table Conference and supplement it with the text of the Irwin-Gandhi pact which was the basis of the Congress co-operation with the Round Table Conference.

The second is a revised and enlarged edition of Mr. Kabadi's original brochure and has some interesting features which must add to its popularity. In addition to Mr. Gandhi's utterances at the Round Table Conference, it contains several other pronouncements of his while abroad, as also his speeches in India prior to the arrest, the full text of the Gandhi-Willington correspondence and Mr. Mahadeo Desai's diary which was published from week to week in *Young India*.

The book is profusely illustrated, there being more than 50 pictures, giving intimate glimpses into Mahatmaji's life while he was away from India.

USE OF THE CHRISTIAN POWER IN INDIA. By Major B. D. Basu, I.M.S. Published by R. Chatterjee, Calcutta. Rs. 15.

The success that has attended Major Basu's great work in historical research has been instant and deserved. For the book before us is a revised edition of a work of deep scholarship and extensive studies and it is a great pity that the

author has not lived to see the work in this completed form. The original edition was in five volumes and in spite of additions both to the text and to the illustrations, the publishers have been able to put them all together in a single though portentous volume of a thousand pages.

The Rise of the Christian power in India is virtually the history of the most momentous epoch in recent times; it narrates the story of the struggles of different Christian nations for supremacy in the East and the final triumph of Britain. It is the romance of a great business concern which came to India not to conquer but to trade, developing itself into a political power, slowly vanquishing its many rivals among Christians as well as aliens, and establishing an extensive and all powerful empire in the East.

Major Basu's work is well documented with copious records from contemporary history and is enriched with many rare prints and pictures of historical figures and scenes.

KANDAN THE PATRIOT. By K. S. Venkataramani. (Swetaranya Asrama, Mylapore.) Rs. 2. (Available of G. A. Natesan & Co., Madras.)

Mr. Venkataramani who has attained a wide literary reputation for his novel of South Indian life in English, "Murugan the Tiller", has just brought out a second book, "Kandan the Patriot", which is also of topical interest. It presents a slight story in which two young men who have given up their place in the Indian Civil Service, and a girl Rajeswari who has also been to Oxford, join together to do patriotic political work and figure in a meeting at which the police resort to shooting and Kandan happens to be killed. The others are sentenced to imprisonment. The incidental pictures of South Indian life are the best things in the book. Railway travelling in the third class, a run away youth who becomes the master of a way-side railway station, a young landowner running quickly through his property, and the beautiful little sea-port of Tranquebar, are among the attractive sketches.

PRINCES AND FEDERATION

An important meeting of the Princes and Ministers, held on March 12 in New Delhi, revealed a general agreement on many points regarding the States' attitude towards Federation. The Maharaja of Patiala presided and, in his introductory remarks, laid emphasis on the need of unity which was supported by the Maharaja of Bikaner.

Mir Maqbool of Jhalwar then presented the Confederation safeguards. After general discussion on Sir C. P. Ramaswami Aiyar's suggestion, two committees were appointed to report on important points involved before the Chamber session.

WESTERN INDIA STATES

The conditions on which Western India States would join an All-India Federation have been framed by those Princes, and a scheme has been submitted to the Indian States Inquiry Committee.

The scheme was to be discussed in detail with the Committee by the Jam Sahab of Jamnagar as the States' representative. The scheme proposes that the Viceroy should remain at the head of the Administration with the States on one side and British India on the other.

There will be a Council of United India, in which both the co-operating entities would be represented 50-50. There would be however no executive, as the decisions of the Council would be carried out by the Governments of the two co-operating units.

EDUCATION IN KOLHAPUR STATE

The Golden Jubilee memorial volume of *Rajaramian* gives a vivid account of the State's activities in the various branches of administration. Mr. A. V. Desai, writing on "Education in Kolhapur State", traces the history of education in the State. We quote below the following interesting statistics for the various years:

In 1848, four schools were for the first time opened at Kolhapur, Panhala, Alte and Shirol. The number rose to ten with 466 names in 1854. One of these was an English school which made the beginning of English education in this State. Besides these, there were in

1854, 22 indigenous schools attended by 1,828 pupils. In 1866-67 the number of schools and the students increased to 25 and 1,147 respectively.

During the next sixteen years ending 1883, the number of primary schools came to 189 with 10,986 pupils. After this the number of the primary schools together with that of the pupils went on steadily increasing which can be seen from the following figures:

YEAR	NO. OF PRIMARY SCHOOLS.	NO. OF PUPILS
1891	209	1,990
1921	287	15,059
1926	565	30,998
1930	755	43,050

As already mentioned, English education was begun sometime before 1854 by the starting of an English school in the city of Kolhapur. But a real beginning was made in 1867 when this school was developed into a High School. In 1871 it was named the Rajaram High School in memory of Rajaram II (1866-70). In about 1883-84 a private English school was started which seems to exist even to-day as Private High School. So these two were the pioneer institutions imparting English education.

Since then, says the writer, the number of English schools has gone on increasing and at present there are as many as ten full-fledged High Schools aided by the State; besides these there are numerous middle and Anglo-vernacular schools.

MAHARAJA OF BENARES

Amidst scenes of splendour, Sir Malcolm Hailey performed the installation of His Highness the Maharaja Aditya Narayan Singh of Benares on the *gadi* in the second week of February. His Excellency conveyed to the Maharaja the most sincere good wishes of the Viceroy who had asked him to announce the conferment on his Highness of the title of Maharaja Bahadur which was a personal distinction of the late Maharaja.

The Governor referred to the Premier's announcement regarding Indian Federation and said that the sovereign rights of the State over its subjects would remain unimpaired, but the association of representatives of the States with the Federal Council and the pervading and penetrating influence of the federal idea would undoubtedly lead the subjects of Indian States to look for increasing adaptation of administrative forms to those prevailing in British India.

HINDUS IN HYDERABAD

Low representation of Hindus and high favour for Mahomedans in State services and restrictions in the religious freedom of Hindu subjects are some of the grievances related in a memorial submitted by the Standing Committee of the Hindu subjects of Hyderabad State to the President of the Executive Council of H. E. H. the Nizam's Government. Appeal was also made in the memorial for greater encouragement of private enterprises in education and for greater freedom of speech, association and religious practice.

The claim of the Hindu subjects, it is stated, are ignored in appointments to the State services and the number of Hindus in service is lower in proportion to the percentage of the Hindu population in the State, the Hindus constituting 91 per cent. of the whole population.

The second grievance is that, although the *Firmans* of H. E. H. the Nizam enjoin equal treatment to all religions, the State Executive is in reality making distinctions in the treatment of their Hindu subjects by exhibiting preference to Muslims. Of the religious grants allotted each year, more than 95 per cent. go to Mahomedans.

The same disparity is noticeable in the distribution of educational and other grants. The memorial claims that like facilities should be given to the other communities also.

The Memorial further points out that the Hindus find it extremely difficult to get permission to build or repair the temples even at their own cost, while everywhere the Government is helping the building of mosques.

Similarly no attempt, it is said, is being made in the State for the preservation of Hindu culture, which is the most ancient culture extant though persistent steps are taken for preservation and propagation of Islamic culture.

TRAVANCORE BUDGET FOR 1931-32

The 28th session of the Sri Mulam Popular Assembly was opened by Mr. T. Austin, Dewan of Travancore State, on the 9th March.

Against a surplus of Rs. 2 lakhs last year, he said, the current year showed a deficit of Rs. 12.28 lakhs in the State's budget. The Government balance which stood at Rs. 1,65.57 lakhs at the beginning of the year, dwindled to Rs. 1,41.49 lakhs at the close. The fluid balance, i.e., cash and gilt-edged securities which stood at Rs. 48.36 lakhs and Rs. 2,19.25 lakhs respectively at the beginning of the year, came down to Rs. 42.69 lakhs and Rs. 1,99.78 lakhs at the close. Actual revenue collections amounted to Rs. 2.27 lakhs and expenditure to Rs. 2.39 lakhs.

A Committee had investigated the causes of the economic depression in the State and made proposals, most of which had been sanctioned by the Government.

Substantial reforms had been introduced in the Public Health and Medical Departments. The number of village *panchayats* had increased and education had shown further expansion. The expenditure on education had risen from Rs. 42 lakhs last year to Rs. 49 lakhs.

Women had been given the right to vote and to be returned as members of the Popular Assembly. The Government had nominated five women to the Assembly.

"Travancore has passed through difficult times before and difficult times are ahead of us," said Mr. Austin, "but we can feel confident that His Highness's rule which so lately commenced under good auspices, will bring continued prosperity and advancement to the people of the State."

SIR WAZIR HASAN

Sir Wazir Hasan, Chief Justice of the Oudh Chief Court, has been invited to be Chief Justice of the Hyderabad State High Court.

CUT IN KASHMIR SALARIES

In view of financial stringency, a general cut of 10 per cent. from salaries and monthly allowances of the Government servants who are in receipt of pay above Rs. 25 per mensem has been ordered with effect from 1st March 1932. The cut will also apply to allowance of ladies and attendants of the palace. His Highness has been pleased to surrender from his privy purse and other grants various sums which added to the decrease of his share of State income due to fall in the revenue aggregate to 4¾ lakhs and mean a reduction of 19 per cent. for the whole year.

NEW PRIME MINISTER FOR KASHMIR

The officer selected to relieve Raja Hari Kishen Kaul, Prime Minister, proceeding on leave, is Lieut.-Colonel E. J. D. Colvin whose services have been lent by the Government of India at His Highness' request.

BAGHAL STATE

The ceremony of investing Shri Raja Surindar Singh Bahadur with full powers was performed recently at Arki, the capital of Baghal State, by the Superintendent of Hill States, Simla, before a large number of guests and spectators.

Mr. Sallusbery, Superintendent of Hill States, in his speech at the Durbar referred to the ancient renown of the State and the need for just and sympathetic administration in the future. He paid a tribute to the work of the Manager, Lala Khan Chand who is continuing as Wazir, and finally conferred, by command of His Excellency the Governor of the Punjab, full powers on Raja Surindar Singh.

The Raja in reply laid emphasis on the loyalty of his State during the Gurkha Wars, the Mutiny, and the Great War. He expressed his thanks for the powers conferred on him and stated his policy would always be one of loyalty to the British Government and consideration for the good of his people.

A GREAT MYSORE ADMINISTRATOR

Mysore has suffered a great loss in the death of Mr. C. S. Balasundaram Iyer, a brilliant



THE LATE Mr. BALASUNDARAM IYER administrator who made his mark in different departments of the State during the last quarter of a century. He entered the Mysore Civil Service in 1897 standing first in the open competition when he was but 18. After holding successive positions of trust and responsibility, Mr. Balasundaram became Inspector-General of Education, a position which enabled him to give effect to the new changes then introduced in the State.

In 1925, he became Revenue Commissioner from which post he was in February 1927, appointed a Member of the State Executive Council, a capacity in which he served with distinguished ability up to the time he was stricken down.

Indians Overseas

THE NEW CAPE TOWN AGREEMENT

The *India Review*, London, had the following forecast of the New Cape Town Agreement between India and South Africa in its issue of February 13:

"The South African Government is understood to have come to an agreement with the Government of India with regard to the Transvaal Asiatic Bill, which is aimed at segregating Indians in certain areas and depriving them of all possible means of trade. The Union Government is willing to drop the anti-Asiatic Bill if the Indian Government implements the Agreement of 1927 and repatriates Indians from South Africa. An understanding between the two Governments seems to have been reached on the basis of repatriating the Indians in South Africa to other British colonies, like British Guiana. The Agreement of 1927 which resulted in the repatriation of about ten thousand Indians, is regarded by the Union Government as having been insufficiently carried out by the Indian Government. The present proposal is therefore a further promise by Delhi to make a fresh effort, this time in another colony. It can be worked only in co-operation with the Colonial Office, and from the point of view of the repatriates it is open to the same objections as the Agreement of 1927."

As we go to Press the Indian delegates to the Cape Town Conference are meeting at Delhi for final consultations. They are discussing the final reply from Dr. Malan, Minister of the Union Government, regarding the amendments to pending legislation. The results of the Conference will be released to the public soon after the deliberations, and it is hoped that the efforts of the Indian delegation to modify the more aggressive provisions of the anti-Indian Bill will not be in vain.

UNEMPLOYED INDIANS IN SOUTH AFRICA

A Conference was held recently at Durban under the auspices of the Natal Indian Congress for considering the question of unemployment among Indians. Mr. Sorabji Rustomji, who presided, brought to the notice of the Conference the fact that in the northern districts hundreds of Indians had been thrown out of employment by coal mines and by other employers of labour, with the result that some of them have been thrown on the streets of Durban, while others had been compelled to take advantage of the assisted emigration scheme. He said:

"By this policy the Government hoped to take out the Indians, the coloured and the natives, engaged in the various services and to replace the unemployed Europeans. I do not know with what sense of fair play this policy is being enunciated. It is cruel and inhuman; no civilised Government would pursue any policy that seeks to better the conditions of one section to the utter detriment of another."

The Conference passed Resolutions, strongly protesting against the White labour policy pursued by the Government, seeking to relieve unemployment of Europeans at the expense of Indians, coloured and native races. The Government and the Municipalities were further asked to open relief works for the workless workers and to extend the benefits of old-age pensions to Indians.

COMMON ROLL IN KENYA

The *Times of India* advises Indians in East Africa to continue the struggle for a common roll and says:

"We imagine that the condescending suggestion that the Joint Select Committee's recommendation about the electoral system may some day be ignored, will make no difference whatever to the Indians of Kenya, or to the Government of India, in their struggle to obtain the introduction of the common electoral roll."

INDIANS IN EAST AFRICA

The Rev. C. F. Andrews arrived in Bombay by the S. S. *Karanja* on March 12, after a prolonged tour in South and East Africa.

Referring, in the course of an interview, to Indians settled along the coast of East Africa, Mr. Andrews said he wished to draw attention to two very serious dangers confronting them. In Portuguese East Africa, he said, a new Ordinance was likely to be passed forcing all business and trade houses to employ 75 per cent. of Portuguese subjects. In Tanganyika an Ordinance had already been passed whereby a monopoly would be granted to a single business firm for purchase from natives of different native products. The Indian community very greatly feared lest these monopolies would pass into European hands and they themselves be cut off from trade in these commodities altogether. Some Indian shopkeepers would be badly hit by this Ordinance and very many of them might be obliged to leave the country.

INDIANS UNEMPLOYED IN MALAYA

Sir Frank Noyce, in the Legislative Assembly replying to a question by Mr. N. S. Dudhuria, said that between June 1, 1930, and December 31, 1931, 1,30,781 Indian labourers and their dependents were repatriated from Malaya owing to the unemployment there caused by the depression in the rubber and tin industries and also in some cases owing to the unwillingness of the labourers to accept work at reduced wages.

TRANSVAAL LAND TENURE BILL

Sir K. V. Reddi, interviewed by a press representative, while stating that he was precluded from disclosing the details regarding the results of the Round Table Conference at Cape Town, observed that though the Transvaal Land Tenure Bill would be proceeded with it would certainly be not in its present form. Far-reaching changes to the advantage of Indians in South Africa would be made in it.

THE INDIAN TEACHER IN S. AFRICA

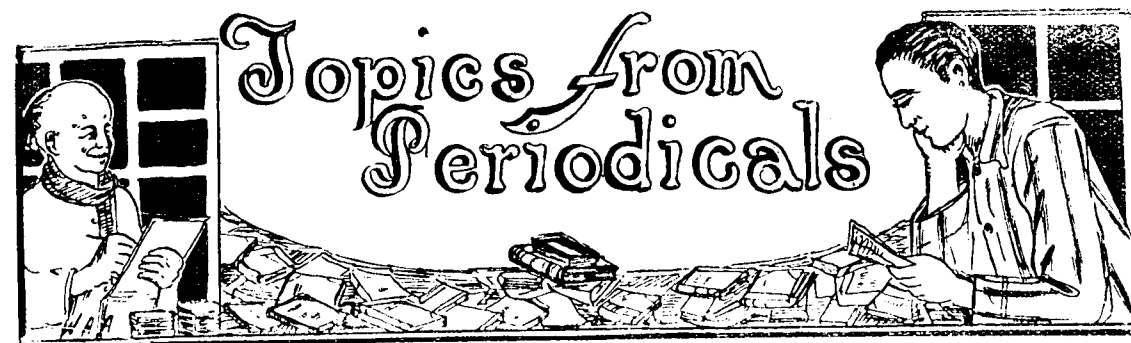
Sir Kurma Reddi, Agent-General to the Government of India in South Africa, has contributed an article to the first Number of the *Indian Educator* published by the Natal Indian Teachers' Society at Durban. Sir Kurma's observations on the task of the Indian teacher in South Africa may be read with interest :

The task of the Indian Teacher in South Africa is a difficult one, much more difficult than that of his European confrere. Owing to the lack of educative elements in the social environment in which the Indian children live, and to the want of healthy interaction of students of all classes, their teacher finds his work more burdensome. * * * The Indian teacher has to engage himself on such delicate subjects as social education, manners—including table manners and the small but important amenities of bearing, and even of speech. This takes up a great portion of his time, and very little is left to be occupied in trying to directly develop the boy's mind and intellect. It is remarkable, however, how Indian teachers have managed to conduct themselves, how they strove to fulfil their expectations, how they not only emulated the European teachers, but also equalled them in almost every respect, and how they maintained a high standard of average efficiency. In spite of their imperfect equipment, want of pedagogic knowledge, and the not very high standard of education which they themselves had received, they have been able to teach up to the sixth standard, and have showed results equal to those in schools for the white boys. This is an admirable feat and speaks volumes of their earnestness and determination.

INDIAN STUDENTS AT TORONTO UNIVERSITY

Mr. Vincent Massey, late Ambassador to England from Canada, has created a trust endowing a scholarship to be called "The Vincent Massey Scholarship" for Indian students for post-graduate work at the University of Toronto. The scholarship is worth two thousand dollars a year and the scholarship-holder is to be nominated by His Excellency the Viceroy at the recommendation of a Selection Committee. The scholarship will be awarded during the next two or three months.

Mr. B. L. Rallia Ram of the Y. M. C. A., Lahore, is the Secretary.



THE MYTH OF AMERICAN INDIVIDUALISM

It has been said that the prosperity of the United States is mainly due to the full scope there is for individual initiative and enterprise. Mr. Charles A. Beard, writing in the December *Harpers*, calls this a mere myth. He contends that the success of the U. S. A. in business is mainly due to its capacity for collective enterprise. He goes so far as to condemn extreme individualism :

The cold truth is that the individualist creed of everybody for himself and the devil take the hindmost is principally responsible for the distress in which Western civilization finds itself—with investment racketeering at one end and labor racketeering at the other. Whatever merits the creed may have had in days of primitive agriculture and industry, it is not applicable in an age of technology, science, and rationalized economy. Once useful, it has become a danger to society. Every thoughtful business man who is engaged in management as distinguished from stock speculation knows that stabilization, planning, orderly procedure, prudence, and the adjustment of production to demand are necessary to keep the economic running steadily and efficiently.

Some of the most distinguished Americans, Owen D. Young, Nicholas Murray Butler and Otto Kahu, for example, have in effect warned the country that only by planning can industry avoid the kind of disaster from which the States are now suffering. And all of them know that this means :

severe restraints on the anarchy celebrated in the name of individualism. The task before us, then, is not to furbish up an old slogan, but to get rid of it, to discover how much planning is necessary, by whom it can best be done, and what limitations must be imposed on the historic doctrine of Manchesterism. And to paraphrase Milton, methinks puissant America, mewing her mighty youth, will yet kindle her undazzled eyes at the full mid-day beam, purge and unscale her long abused sight, while timorous and flocking birds, with those that love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.

COURAGE AND COWARDICE

During the French Revolution, when the Reign of Terror came to an end, it was found, says Lord Russell, better known as Prof. Bertrand Russell, in a recent issue of *The Nash Magazine*, that no one was left alive among the politicians except prudent cowards who had changed their opinions quickly enough to keep their heads on their shoulders. "The result was twenty years of military glory, because there was no one left among the politicians with sufficient courage to keep the generals in order. The French Revolution was an exceptional time, but wherever organisation exists cowardice will be found more advantageous than courage. Of the men at the head of businesses schools, lunatic asylums and the like, nine out of ten will prefer the supple lickspittle to the outspoken man of independent judgment. In politics it is necessary to profess the Party programme and flatter the leaders: in the navy it is necessary to profess antiquated views on naval strategy; in the army it is necessary to maintain a mediæval outlook on everything, in journalism wage slaves have to use their brains to give expression to the opinions of millionaires; in education professors lose their jobs if they do not respect prejudices of the illiterate.

The result of this state of affairs is that in practically every walk of life the men who come to the top have served a long apprenticeship in cowardice, while the honest and courageous have to be sought for in workhouse and prisons."

PACIFIC SETTLEMENT

The modern system of pacific settlement of international disputes, according to Mr. D. P. Myers, writing in the *Political Science Quarterly*, has become a factor in international relations at every turn. In 1907 and afterwards the organisation of arbitration was a fixed international policy, actively pursued in many quarters but without any overt attempt to interlock it officially with military policy as a break on the latter. The covenant of the League of Nations records agreement that no war shall take place, prior to the employment of some form of pacific settlement to the dispute, the form being optional with the disputants and the obligated states agree to submit disputes at a stage when they are likely to lead to a rupture which might, or might not, be before a formal severance of diplomatic relations. The permanent court of international justice represents a further step, providing for the solution of disputes on the basis of law and by judges who are independent and serve fixed terms. Thus immediately after the Great War, a system of pacific settlement of some fundamental importance came into being. The influence of the principles on international relations, rather than their technical excellence, was the factor to be reckoned as valuable. Conciliation was an addition to the peace machinery of the covenant; and it meant a temporary or permanent commission which would investigate a dispute and attempt to bring about an agreement between the parties, before or after rendering a report.

Gradually and definitely, after Locarno, the lines of international thought concerning pacific settlement and armament became inextricably entangled. The Locarno Pact revealed the political potentialities of pacific methods and the possibility of employing such methods to eliminate both subjective and objective difficulties. The Briand-Kellogg Pact put a further premium on

the development of pacific settlement. The general result has been that a large number of inter-state relations which formerly created friction, has become the subject of formal conventions. The rules of reasoned agreement have been extended to the relations of states; and the classic pre-war assumptions of insoluble problems are being obliterated in every land. The use of the compulsory clause, or the assignment in advance of a jurisdiction for disputes, has been the international practice for multilateral conventions since the Great War. It has removed specific fields of international friction out of the range of controversy between states. There has also arisen a subsidiary system of pacific settlement which makes it possible to confine frictions within their respective technical fields. The International Labour Organisation is the earliest autonomous affiliate of the League of Nations; and its governing body undertakes conciliatory procedure and can remit questions to commissions of inquiry *ad hoc*. The League's organisations for communications and transit, health, economic and financial machinery, etc., are calculated to eliminate conditions of irritation. The Council of the League, as a conciliatory body, may lean in matters of law upon the legal section of the Secretariat, upon a committee of jurists, or upon the Permanent Court through a request for an advisory opinion. There are also a number of bi-lateral treaties which provide for the submission of all disputes to some form of pacific settlement. All these phases of pacific settlement machinery that has grown up since 1920, are not yet co-ordinated and their legal inter-relations have not yet been analysed; nor have their jurisdictional divisions been carefully defined and formulas become fixed. As a whole it is an undigested phenomenon in international relations and law. Its implications as to state conduct have not yet been tested; but the governments of the states are more conscious of its implications than are the peoples.

SCOTT AND NORTHCLIFFE

It is the contrast of the influence of C. P. Scott upon the English Press with that of the late Lord Northcliffe that seems most deserving of attention now that both these remarkable men have passed away, says Mr. A. G. Gardiner, another distinguished journalist of our time, in the *Nineteenth Century and After*.

Scott's career overlapped that of Northcliffe at both ends. He had begun his editorship of the *Manchester Guardian* when Alfred Harmsworth was barely out of the cradle, and he lived to direct his famous newspaper with undiminished vigour for years after Northcliffe's tumultuous and meteoric career had closed. It is in his attitude to the revolution which Northcliffe wrought in the world of journalism that Scott may be said to have made his most important contribution to the public life of the country.

That revolution was in a sense inevitable. English journalism had at the end of the nineteenth century reached a stage in which some sweeping change was imminent.

That change began with the Education Act of 1870, and developed with the consolidation of the trade union movement and the extension of the franchise which transferred political power from the few to the many.

The centre of gravity in the nation had shifted from the middle class to the democracy, which had become possessed, not only of the rudiments of education, but also of a powerful industrial organisation and almost complete political enfranchisement.

It was an unrivalled moment for an adventurer. And Harmsworth, young energetic, still on the right side of thirty seemed the most appropriate claimant for the position.

His success was unprecedented. He had imitators, but no one approached his sure instinct for the hunger of the rudimentary mind for information about the unimportant, for entertainment, and for cheap sentiment. He had taken the measure of the man in the street, for he himself was the man in the street, with his eager interest in the moment, his passion for sensation, his indifference to ideas, his waywardness, and his dislike of abstract thought. His energy of mind was astonishing, his ambition limitless, his vision for the material possibilities of things swift and amazingly sure. No grass grew under his feet and no scruples or principles impeded his path. The one touchstone he applied to men and things was the touchstone of success, and moral purpose in any shape was divorced from his extraordinary genius for business.

Scott was the very antithesis of all this and stood out as the representative of the old journalistic tradition. He felt himself a dedicated

spirit. He brought to the task of journalism a high gravity that gave to his paper a severe, even slightly ecclesiastical, air.

It was not that Scott was indifferent to the business aspect of journalism. He had remarkable and sustained success in the business. But then with him business success was only a means to an end.

He saw that journalism was not merely a business, in the sense that brewing or tailoring or soap-making is a business. As the by-product of its business activities it had a profound influence upon the public mind. It was the chief instrument in the formation of public opinion, and it was this fact that distinguished it from all other forms of business, and imposed on the journalist a very special responsibility.

He dwelt upon this dual basis of journalism in his speech on the occasion of the presentation of his bust to the city of Manchester in celebration of his eightieth birthday.

A newspaper has two sides to it. On the one hand, it is a business like any other business, carried on for profit and depending on profit for prosperity or existence. On the other hand, it may be described as a public-utility service, a service which may be performed well or ill, but which, on the whole, is essential to the interests of the public. These two elements in the life and purpose of a newspaper are not always in accord; they may even violently conflict. Yet on their harmony the character and usefulness of a newspaper must depend.

His influence was not measured by circulation figures, but by his appeal to all the best minds of his time all over the world, and especially by the weight of his authority with public men of all parties and with the best elements of journalism in every country.

It was a tribute, says Mr. Gardiner, to the inflexible honesty of his opinions and the disinterested public spirit that inspired them. That was evident in the very incorruptible standard he set up in regard to the presentation of news. On this subject, the most crucial of all affecting the prestige of the Press he said the wisest words that have been uttered.

Fundamentally if the conduct of a newspaper implies honesty, cleanness, courage, fairness and a sense of duty to the reader and the community. The newspaper is a necessity something of a monopoly, and its first duty is to shun the temptations of a monopoly. Its primary office is the gathering of news. At the peril of its soul it must see that the supply is not tainted. Neither what it gives, nor in what it does not give, nor in the mode of presentation, must be unclouded face of Truth suffer wrong. Comment is free, but facts are sacred propaganda, so-called, by this means is hateful. The voice of opponents, no less than that of friends, has a right to be heard. Comment is also justly subject to a self-imposed restraint. It is well to be frank; it is even better to be fair.

THE CULT OF THE CHARKA

Mr. Nagendranath Gupta, writing in the *Modern Review* for March on "The Cult of the Spinning Wheel", points out that the Charka in India is just what it was long ago. It has been neglected for a long time and no improvements have been made in the simple and primitive contrivance. When mills were introduced in India and the spinning wheel fell more or less into disuse, Indian mills were not permitted to turn out fine counts of yarn and all the finer Indian clothes were woven on handlooms with foreign yarn.

With the advent however of boycott of British goods and with the beginning of Civil Disobedience in 1930, the wheel became one of the most effective weapons of the non-violent struggle.

It is being plied everywhere by all classes of people and is to be seen in the houses of the wealthy as well as the poor. Mahatma Gandhi himself never neglects the spinning wheel. He is one of the busiest of men, but every day a certain number of hours is set apart for the production of yarn.

Quite apart from the political or economic significance of the spinning wheel and the hand spindle, their importance in promoting habits of industry and exercising a steadying influence on character cannot be overlooked.

An idle hand usually finds something disreputable to do, but the hand that is engaged in the India of today in turning the spinning wheel is not only usefully employed but is helping in moulding the destiny of the nation. The ancient industry of the cottage has been exalted to the dignity of national service. Every turn of the wheel brings nearer the economic and political deliverance of India. The spinner does not think merely of earning a scanty wage, but of the great and notable struggle in which the country is engaged. The spinner feels like a warrior fighting a good fight.

In the home also the spinning wheel has beneficent influence. Much of the time that used to be spent in idle gossip, small talk and scandal is now taken up by the spinning of yarn and in thinking and speaking about the future of the country.

Old women and young, men and boys have all become earnest and serious minded. The spinning wheel represents more than an humble industry, it is the symbol of India's freedom. As it turns so turns the wheel of destiny presaging that better times are coming and the day of the emancipation of India is close at hand. The gospel of the *charka* is a message of freedom for India.

THE INDIAN IMPASSE

Sir P. S. Sivaswami Aiyar, reviewing the rapid march of political events in India since the close of the Second Round Table Conference, discusses in the columns of the *London Spectator* the probable effects of the present policy on the future relations between the Government and the people of the country. Criticising the wide scope and sweeping character of the Ordinances now in operation in different provinces, Sir Sivaswami Aiyar observes:

that they practically amount to martial law and that if the people have any freedom, it is only by sufferance of the executive. The provisions are sweeping and the penalties severe. The extension of the ordinances to all provinces amounts to an acknowledgment of the widespread influence of the Congress and the hold it has acquired among the people. The offer of military help which has been received by the Government from some Indian Princes points to the alarmist view which has been taken by the Government of the present situation and which has probably inspired measures of such draconian severity. If the ordinances are sweeping and draconian, the manner in which they are enforced is also calculated to estrange the sympathy of the public. The sentences imposed upon persons accused of trivial offences almost invariably reach the maximum limit of the law and suggest executive instructions to that effect. There is no proportion between the nature of the offence and the amount of the punishment. The violence used by the police in dispersing crowds or towards offenders is considered to be far in excess of the requirements of the situation.

The severity of the repressive measures and the method of their enforcement can only have one effect:

Instead of winning popular support to the cause of law and order, they are alienating the goodwill of the people and promoting feelings of sullen discontent, especially at a time of terrible economic depression, when people are disposed to throw the blame on the Government for all the ills they suffer from. Far from losing prestige, Mr. Gandhi is bound to rise in popular favour and receive worship from the masses.

Sir Sivaswami Aiyar concludes with the hope that means may be found for terminating the struggle which can only lead to a pyrrhic victory for the Government.

CAPITALISM AND COMMUNISM

The *World Unity* for January in an editorial on competitive economic systems points out that the present state of tension in the world is due to neither capitalism nor socialism, nor communism as economic systems but to the lack of human values. Capitalism, fundamentally, is the right of private ownership.

That right has nothing whatever to do with the individual's disposition of what he owns. He may use his wealth according to the most enlightened social policy, or he may use it for the most selfish of ends. Ownership is too often identified with external possession. Laws may be passed destroying private ownership, but no law can strip a man of his intelligence, his energy, his skill or his genius. Had the factory system emerged from a people bound together by ties of true human fellowship and unity, the Marxian "system" would never have been developed in solemn protest against a custom of private ownership inseparable from a selfish and unsocial use of what was "owned." Marx broke his spear against the results of private ownership, not the institution of ownership itself. Capitalism, in the other words, could have developed in any of a dozen different directions. The direction it historically took did not depend upon the institution of private ownership but upon the social consciousness of the mass of owners. The freedom of choice and evolution inherent in capitalism even to-day—the basic fact that the institution of private ownership is in itself a neutral factor—is clear when we recollect that every "capitalist" who takes the marriage vow contracts to enter a relationship entirely outside the range of the competitive and gainful interests which seem to determine his economic life. He pledges himself, so far as his wife and children are concerned, to act from the motive of love and not the motive of gain. Some "capitalists" have carried this motive farther than their families, to include their employees, their local community, their nation and even the world.

In conclusion the editor observes that socialism and communism are legal and not economic systems. 'The inherent fact of inequality of intelligence, energy, skill and genius serves to transform communism and socialism, when completely applied, back into "capitalist" systems, because national statutes, as we see in the case of prohibition, are no substitute for human will.'

THE WORLD'S ARMAMENTS

In 1913 the United States had a fleet of 963,000 tons, Great Britain had a fleet of 2,222,000 tons, and France a fleet of 689,000 tons. Today, says Mr. Raymond B. Fosdick, in *The Atlantic Monthly*, the United States has 1,173,000 tons, Great Britain has 1,378,000 tons, and France has 618,000 tons. In terms of annual cost for naval armament the United States is spending today \$382,000,000, whereas in 1913 we spent \$133,000,000; Great Britain is spending \$271,000,000, as against \$247,000,000 in 1913; while France is spending \$100,000,000, as against \$90,000,000 in 1913. In other words, the United States is today spending 187 per cent more than she spent in 1913, Great Britain 10 per cent more, and France 11 per cent more. If army and air defense costs are added to navy costs, the United States is this year spending \$842,000,000, Great Britain is spending \$560,000,000, and France \$131,000,000. In 1914 the officers and men of our regular forces, both Army and Navy, were about 164,000; in 1924 they were about 256,000; today they are roughly 250,000. Our citizens' army, including the National Guard and other forms of reserves, increases these totals to about 299,000 in 1914, 672,000 in 1924, and approximately 728,000 today:

THE "TIMES OF INDIA" ANNUAL

Better late than never. We should have reviewed this interesting Annual months ago but somehow the volume got mixed up with the reviewed books and hence the delay in noticing this pleasant miscellany. Both the letter press and the illustrations are in uptodate style as usual and the welcome addition of colour plates is a most attractive feature of this publication. We have no doubt that historical pictures like Clive and Ranjit Singh will be framed and treasured by many a reader.

HINDUS AND MOSLEMS IN INDIA

In the course of an article in the *British Weekly* on the above subject, Rev. Dr. Nicol Macnicol pleads for unity among Hindus and Moslems in India. He refers to the Mughal days and especially how Akbar the Great was able to fuse the two religions into one. But time has changed.

Now political ambitions are aroused and the ignorant Muslim and the ignorant Hindu have become cannon fodder in this political warfare. What will determine political power in the future will be the number of Hindus or Muslims in each province, and hence a new ardour for "conversions" on one side or the other.

Thus it comes about that, while religion supplies the battle-cry in these fierce outbreaks and heats the furnace of their ferocity sevenfold, in many cases political and economic influences have a larger share than religion in creating the whole complex of jealousy and suspicion from which these conflicts issue. The real power of the religious cannot be measured by the blood shed in their behalf. The fact that many to-day no longer believe in, or practice, the one religion or the other does not make them any the less fanatical in upholding it than their fathers were. So when a cow is led out to be sacrificed by the Muslims, or when the din of Hindu drums drowns the voice of the preacher in the Muslim mosque, the hot Oriental blood rushes to their brains and massacre is soon afoot. Religion may set its torch to the blaze, but other influences have made ready the material for the conflagration. So a rumour of the filthiest kind may at any moment in a crowded bazaar let loose evil passions "Will you bite your thumb at me?" And Montague and Capulet are at each other's throats.

These facts do not make the problem of reconciliation any easier in India. There is this, however, to give cause to hope—that Hindu and Muslim are brother Indians who have lived together in the past in friendship, and who, if only the stress of the present times and the ambitions and rivalries they arouse were abated, might well be friends again. The two religions could tolerate each other if only self-interest were less involved.

A SYNTHESIS OF HINDUISM

To the Hindu religion is a practical thing. It is a matter of life, a matter of realisation, as Swami Bodhananda says in an article in the *Cultural World* of California. Defining the Hindu idea of morality, he says:

"As, in the moral world, laws are necessary as means to enable us to go beyond laws, so in the religious world, symbols and usages and images are necessary as means to reach the end of realisation. No amount of laws can make a people moral and good unless they feel from their heart the necessity of being moral and good. The government is making so many laws, the society so many restrictions, but why are the people still immoral? The secret of making a people moral does not necessarily lie in enforcing external laws, but in changing their habits by awakening in them a sense of dignified manliness. Unless and until they can be roused to that sense of dignity and self-respect, there can be no true morality for them. This is the Hindu idea of morality, to go beyond laws through laws. The Hindu does not like the idea of being kept down by a whip or by fear of punishment. He believes in natural growth and unfoldment. According to him, unless a man thinks that he is part of God, that he is pure and perfect by nature, he cannot be truly moral. Liberty is the condition of growth. Give liberty, give high suggestions, and everything will come right. If we really want to make a man moral, we must rouse this lofty consciousness in him, we must suggest to him that he is not sinful, but he is pure and perfect. The Hindu always sees divinity in man. He loves all men as gods on earth. He hates none, he injures none. His whole struggle in life is to feel religion, to make it his blood and pith and marrow, and to help others to realise this ideal of religion."

THE LAW OF NEUTRAL RIGHTS

An article in the *Political Science Quarterly* by P. C. Jessup and F. Deak, tries to evaluate international practice with regard to the law of neutral rights in the light of contemporary conditions. It also shows the distinction that ought to be maintained between the factors contributing to the creation of the rules of international law and the factors conditioning their application. Economic necessities and opportunities and political alignments influenced the evolution of particular rules, which subsequently became part of the factual situation that influenced the evolution of policies. In respect of rules governing the capture of private property at sea, the attitude of a carrier-nation is different from that of a nation shipping its goods in foreign bottoms; that of a state dependent on the importation of foreign products would not be the same as that of a self-sufficient state. So also the view of a strong naval state would differ from that of one lacking naval power. Thus economic and commercial interests would control national view-points to a considerable extent. The problem of neutral rights has always centred round two points, *viz.*, enemy goods in neutral ships and neutral goods in enemy ships. The interest of the Dutch in the carrying trade made them raise a vigorous protest against Cromwell's Navigation Act of 1651; and they constantly sought support for the doctrine of "free ships, free goods." In the seventeenth century, the principal maritime states of Europe had mostly agreed to the rules, "free ships, free goods, enemy ships, enemy goods." The French rule was however different; and Louis XIV ordained, according to previous French practice, that even neutral ships were good prize if they carried enemy goods and all goods of neutrals were good prize if conveyed in enemy ships; thus his rule was "enemy ships, enemy goods; enemy goods, enemy ships."

A NEW RELIGION IN ENGLAND

Another religion has come to England, says the *Manchester Guardian Weekly*. It is that preached by Meher Baba, an Indian Parsee. The headquarters of this religion in England are in an out-of-the-way farmhouse at Combe Martin, near Ilfracombe. Its founder is Mr. Meredith Starr, the English poet and mystic.

Meher Baba is about thirty-eight years old. Until 1922 he was a seller of toddy—a drink extracted from palm. Then in that year a revelation came to him, and he has since preached the necessity of uniting mankind spiritually. He often goes into trances, and for the last seven years has not spoken a single word. Whenever he wants to say anything he writes it on a slate, thus doing all the time what Mr. Gandhi does on Mondays only.

He has already gathered round him thousands of followers of all castes and creeds, rich and poor, in India. Mr. Meredith Starr went to India two years ago, and lived for six months in this prophet's ashram (hostel), at Arangaon, near Ahmednagar. A magazine called the "Meher Message" was started in India at the beginning of last year. Last September Meher Baba for the first time left India and came over to England. By a strange coincidence he happened to come by the same boat as Mr. Gandhi. The Indian political leader came much in contact with him and was greatly impressed by him.

INDIA IN PERIODICALS

KASHMIR: THE VALLEY OF UNREST. By C. F. Strickland, I.C.S., Rtd. [The Empire Review, February 1932.]

HALF A CENTURY OF THE MARATHA NAVY. By Surendra-nath Sen, M.A., Ph.D., B.LITT. [Journal of Indian History, Vol. X, Part III.]

THE COMING FEDERAL LEGISLATURE. By Ramaband Chatterjee. [The Modern Review, March 1932.]

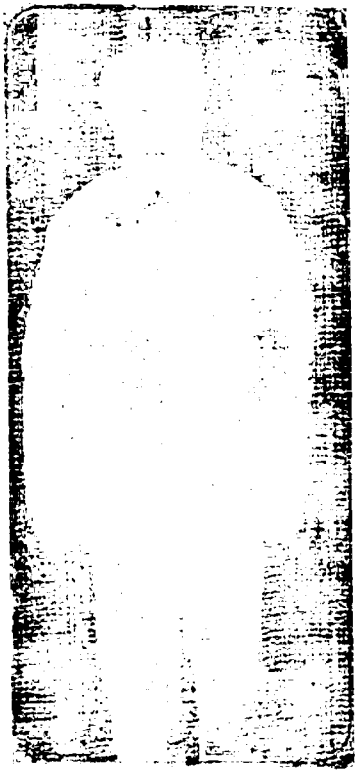
RESPONSIBILITY OF INDIAN STUDENTS ABROAD. By Dr Taraknath Das, Ph.D. [Prabuddha Bharata, March 1932.]

THE LATE M. BRIAND

After an illness lasting only a week, M. Briand, former Prime Minister of France and ex-Minister for Foreign Affairs, died in Paris last month.

M. Briand in a long and brilliant political career achieved several remarkable records. He was a member of many cabinets, having been 11 times Premier and 25 times a Minister. His work as Minister for Foreign Affairs was outstanding, and it was whilst engaged in this task that his state of health took a turn for the worse and he was compelled to resign his post on January 8.

Described as the greatest French orator, M. Briand began his political career as a revolutionary but later severed his connexions with the



M. BRIAND

extremists. Together with Dr. Stressmann he shared the Nobel Peace Prize after the signing of the Locarno Pact in 1925.

SIR FRANK NOYCE

His Majesty the King-Emperor has approved the appointment of the Hon. Sir Frank Noyce, I.C.S.



SIR FRANK NOYCE

to be a member of the Executive Council of the Governor-General in succession to the Hon. Sir George Rainy, I.C.S.

Sir Frank was originally on the Madras Graduation List and came out to India in 1902. He came to the Central Secretariat first in 1912 as officiating Under-Secretary in the Revenue and Agricultural Department. He was President of the India Coal Committee in 1924 and became a member of the Tariff Board in 1926. He was knighted in 1929.

MR. BHOMBAL, THE INDIAN PILOT

Mr. Bhombal, on whose appointment as the first Indian Pilot we had commented in the December Number, writes to draw our attention to the mistake in initials. The first Indian pilot who has been appointed to the Karachi Port Trust is Mr. E. S. B. Bhombal and not T. T. Bhombal as reported.

NOBEL PRIZE FOR UPTON SINCLAIR

A petition has been sent to the Swedish Academy to award the Nobel Prize for Literature to



Mr UPTON SINCLAIR

Mr. Upton Sinclair. It is supported by Mr. Bernard Shaw, Mr. Bertrand Russell, Professor Einstein, and 770 others.

Mr. Upton Sinclair is the author of some forty volumes of fiction, drama, economics, and social and literary criticism. His books have been translated into more than thirty languages.

THE LATE MR. V. SUBBU

We regret to record the death at Paris a few weeks ago of Mr. V. Subbu, journalist, aged 34. Starting his career as an assistant in the Army Headquarters, he soon drifted into journalism and was connected with the Associated Press at Delhi for four years till 1926 when he left for London and worked there as correspondent of several newspapers both Indian and Anglo-Indian. For some time he was connected with Reuters in London. In 1927 he organised the Indian Sporting Syndicate which functioned for six months prior to his departure to Europe.

RUSKIN FOR MR. GANDHI

Eight volumes of Ruskin's writings in *Fors Clavigera* are being sent to Mahatma Gandhi, says the editor of the *Spectator* in a footnote to a letter from Miss Edith Hope Scott, stating that Mahatma Gandhi had written from Yerawada prison expressing a desire for them.

THE BIBLE IN CHINA

The Bible was China's best seller in 1931, according to statistics just published by the British and Foreign Bible Society. During the past year the society circulated 36,602 Bibles; 39,850 testaments, and 1,129,594 single books of the Bible, mostly gospels. This makes a total of 4,586,415.

BOOKS RECEIVED

- THE AFFAIRS OF MEN. By John Hastings Turner. Chapman and Hall, Ltd., London.
- AWAKENING. By Geo. C. Foster. Chapman and Hall, Ltd., London.
- COMPRESSION IGNITION ENGINES FOR ROAD VEHICLES. By the Editor of the Commercial Motor, Temple Press Ltd., London.
- NARADA: A Tamil Drama. By S. K. Parthasarathi Iyengar. Bharathi Press, Mandargudi.
- THE VILLAGE PAMCADOUR. By Joan Conquest. T. Werner Laurie, Ltd.
- STRANGE BROTHER. By Blair Niles. T. Werner Laurie, Ltd.
- PANCHAYATS UNDER THE PESHWAS. By George Franks. The Star Press, Poona.
- GOD HAVE MERCY ON ME. By "O. W." T. Werner Laurie, Ltd., London.
- LANDLORDISM IN INDIA. By Prof. Dvijadas Datta. Taraporewala, Bombay.
- HISTORY OF INDIAN CURRENCY AND EXCHANGE. By B. E. Dadachanji. Taraporewala and Sons, Bombay.
- THE SECRET OF GITA PHILOSOPHY. Balaprasad and Sons. Aminabed, Lucknow.
- SCIENTIFIC RELIGION, Vol. II. By G. N. Gokhale. Educational Publishing Co., Karachi.
- REPORT ON THE WORKING OF THE PENAL RECONSTRUCTION CENTRES. Published by Madras Provincial Co-operative Union, Royapettah.
- MENCIUS. Translated by Leonard A. Lyall. Longmans, Green & Co., Ltd., London and Calcutta.
- THE MYSORE TRIBES AND CASTES. VOL. IV. By Rao Bahadur L. K. Ananthakrishna Iyer, B.A., L.T. The Mysore University, Mysore.

THE CAUSE OF RHEUMATISM

The most generally accepted cause of rheumatism is, that it is due to an infection by the streptococcus which damages especially the joints and the heart.

A remarkable new theory is advanced by Dr. L. J. Llewellyn and Dr. A. Bassett Jones in *The British Journal of Physical Medicine*. Rheumatism, they suggest, is primarily a disorder of the skin, not of the joints, muscles, and heart, as usually held. They contend that the skin lacks in the disease certain substances which pass into the blood to adjust precisely those ductless glands regulating our body temperature. This explains the well known susceptibility of the rheumatic subject to climatic changes. When ultra-violet light acts on the skin, the missing substances are formed and appear in the blood.

DETERMINATION OF MALE SEX

A chemical which determines the male sex is claimed to have been discovered, according to *The Pioneer*, by a German doctor. It has been produced in crystals. This sex-determining chemical is so powerful that the injection of doses of one ten-millionth part of a gramme of the crystals into un-sexed fowls produced pronounced male-properties. The discoverer is not yet sure whether it is pure or not, but *The Lancet* commenting on the discovery says: "It seems likely that this is indeed the crystalline sex hormone".

NEW CLINIC IN LONDON

The medical needs of the cultured poor will be specially met by a £100,000 clinic in Central London, opened by the Duchess of York in the presence of leading physicians.

The aim is to serve at a cost not exceeding eight guineas a week people with incomes from £500 to £800 per annum who are unable or unwilling to avail themselves of the services available to the very poor. The new clinic contains over 1,000 rooms.

MALARIA SPECIFIC

The Deputy Director of Agriculture (Cinchona) in Madras, in his annual report on quinine production in the province, refers to the possibilities of the new preparation of cinchona alkaloids known as totaquina which is sponsored by the Malarial Commission, and which is likely soon to become a recognised specific for malaria.

Totaquina can be made directly from *cinchona succirubra* and *cinchona robusta*, species much more hardy and easier to cultivate and which moreover grow excellently in South India. Arrangements are being made for a trial consignment which will be placed at the disposal of the medical authorities for experiment.

NOVEL CURE FOR MALARIA

A novel means of combating malaria in India is mentioned in the annual report on the health of the army.

It is stated that an oil bomb consisting of an empty cigarette tin, holed and filled with oil and rags, has been found a satisfactory way of treating ponds where malaria carriers breed.

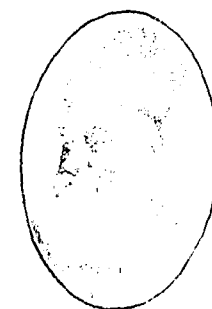
An ingenious method of oiling ponds was devised by a warrant officer in charge of anti-malarial work. His plan was to oil local buffaloes during the night so that during the day they acted in a similar manner as oil bombs.

GLAUCOMA

Glaucoma is a disease, says the *ENCYCLOPAEDIA BRITANNICA*, which almost invariably leads to total blindness; but in most cases it can be arrested by a simple operation if the case is seen sufficiently early.

BUY INDIAN LEAGUE

"Buy Indian League" is being started in Madras sponsored by among others, Sir C. P. Ramaswamy Iyer, Dewan Bahadur Rangachariar and Messrs Jamal Muhamed, Arokyaswami Mudaliar, Shiva Rao and T. R. Venkatrama Sastry. Sir C. P. Ramasamy Iyer in a statement to the press said that he was not and never had been in favour of any boycott, but that he believed very strongly in the principle of India producing as many of her requirements as possible and that 'buy Indian' was as sound a principle as 'buy British' and that he was prepared to support it whole-heartedly.



The Late Mr. J. N. Tata, whose 93rd birth-day anniversary was celebrated on Thursday (March 3), at Jamshedpur, which was named after him, and where was founded, 25 years ago, the famous Tata Iron and Steel Works.

INDIAN CABLE INDUSTRY

"Our examination has led us to the conclusion that the manufacture of electric wires and cables is not an industry which satisfies the conditions laid down by the Fiscal Commission. We have therefore no recommendations to make regarding the application for protection submitted by the Indian Cable Company" is the conclusion of the 'Tariff' Board inquiry into the application for protection of the electric wire and cable industry.

FALL OF TRADE IN 1931

Commodities.	Vol.	1931 Value lakhs Rs.	Vol.	1930 Value lakhs Rs.	Vol.	1929 Value lakhs Rs.
<i>A. Exports</i>						
Jute raw						
(1,000 tons) ...	661	12,02	628	15,46	859	29,63
Jute manufactures						
(1,000 tons) ...	658	21,63	943	53,51	920	57,64
Raw cotton						
(1,000 tons) ...	569	31,81	728	51,57	704	66,40
Tea (millions lbs.)	341	20,21	358	23,43	380	26,75
Rice (1,000 tons)	2,091	16,17	2,580	32,26	1,998	28,56
Oil seeds						
(1,000 tons) ...	1,020	14,09	1,013	20,09	1,349	30,10
<i>B. Imports.</i>						
Cotton yarn						
(million lbs.) ...	30,5	2,91	32,3	3,67	46,5	6,54
Cotton piecegoods						
(million yds.) ...	741	14,19	12,53	29,92	19,12	51,44
Total cotton raw						
and manufactures ...		24,57		49,59		61,59

INDIAN OVERSEAS TRADE

The following monthly figures of Indian Overseas Trade have been published for the month of December, 1931.—

	Rs. in lakhs.
Total imports of private merchandise ...	9,25
Total exports of private merchandise ...	15,93
Net movement of treasure exports ...	16,88
Total visible balance of trade, merchandise and treasure in favour of India ...	23,59
Balance of remittances of funds adverse to India ...	18,40
Excluding goods such as railway materials for State Railways under Company management which are not paid for in the ordinary way and cannot be taken into account in the balance of trade.	

CHEAP INDIAN STEEL

It is announced that several thousand tons of Indian steel have been sold for delivery in South Wales at 80 shillings a ton which compares with 100 shillings a ton (and relate five shillings to exclusive users of Welsh steel) quoted by Welsh makers and with 82/6d. to 85 shillings by Belgian manufacturers.

PROBLEM OF INDIAN AGRICULTURE

The problem of improving Indian agriculture was dealt with at a recent meeting of the Calcutta Rotary Club at the Grand Hotel when Mr. A. T. Weston, Director of Industries, Bengal, and the new President of the Club, read a paper on the subject, on behalf of Sir Charles Low, who was for several years Director of Agriculture in the Central Provinces and who retired from the service in 1922.

After tracing a parallel between the Indian agricultural position of to-day and that of England in the 14th century, Mr. Weston said that the people of Western Europe had achieved the results of to-day by their own unaided efforts, evolving as they did so a system of government, transport, marketing and scientific knowledge which had rendered progress possible.

It was time for India, now that she was responsible for her own administrative progress to change that spirit of acquiescence for something more in accordance with the spirit of the world to-day. Mr. Weston illustrated his point with a short resume of the ample facilities at hand for marketing and distribution, which, he said, were only too frequently not utilized.

Mr. Alfred Watson said he believed that the real difficulty in Indian agriculture was the replacement of exhausted salts in the soil. Experts had told him that where the land had been properly manured and more modern methods of ploughing and agriculture were adopted, the return in the first year had been amazing, but that in the second year the land became almost barren. If systematic manuring were continued, however, crops in subsequent years were prolific, but the difficulty was that in the intervening year, the peasants had no capital to carry on. Mr. Watson thought that the Government would be doing a great service by providing the peasants with money to tide them over this barren period.

SCIENTIFIC BREEDING

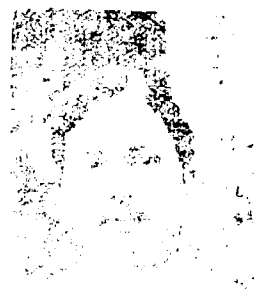
Various measures for the improvement of cattle in Sind are suggested by the Cattle Supply and Improvement Committee, which has published its report. The Committee was appointed to examine specially whether the present live stock would be sufficient to cope with the extra area of land that would be brought under cultivation as a result of the Lloyd Barrage Scheme.

The Committee, while holding there will be no insufficiency of cattle when the Barrage canals are opened, nevertheless suggests scientific breeding to improve the present quality of cattle. It recommends the establishment of two Government farms for this purpose.

The Committee opposes the idea of zamindars being compulsorily made to grow a certain proportion of fodder crops. It suggests that grazing in Government unoccupied lands in the Barrage area should be free and uncontrolled.

AGRICULTURAL RESEARCH COUNCIL

Prof. J. C. Ghosh, D.Sc., Head of the Department of Chemistry, Dacca University, has been



PROF. J. C. GHOSH

appointed a member of the above Council. Important investigations on the nutrition of rice plants, on the mechanical analysis of soils and on photochemical reactions in general are being carried out in his Laboratory at Dacca.

SIR M. HAILEY ON TASK OF SCIENCE

The inaugural address of the United Provinces Academy of Sciences was delivered in the Vizian-



H. E. SIR MALCOLM HAILEY

nagaram Hall of the University, Allahabad on March 1, by H. E. Sir Malcolm Hailey.

In one direction said His Excellency in the course of his speech "Science will grow more specialized, in another more abstruse, and this will, in itself, limit the number of persons who can make anything like a serious study of it. It may be of suggestion somewhat distressing to Scientists who look forward to the time when they will bring the whole intellectual world under their domination. But I am not sure myself that the people of the world at large will be any the worse off, because large numbers will always resist efforts to give them scientific education. All that you really want to secure is that men of a real scientific bent have full sway for their activity, that institutions for research are properly supported and adequately equipped and that

scientists themselves can be put in the way of such an organisation of their energies as will avoid wastage of effort. I agree that there must be autonomy for Science. Much of what the Scientist is doing is so far beyond the comprehension of the lay mind that any form of dictation or even direction from outside is unthinkable. But given that, it seems to me that you must be content to allow Science to work its own leaven on the mass intelligence of the world. We have seen, in our own generation, the rapidity of the infiltration it effects and the powerful influence it exerts in breaking up old concepts and rationalising mass outlook. That is bound to be a continuing process."

THE LIMITS OF SCIENCE

"Modern science has disclosed a world of surpassing grandeur, and while the world becomes more and more intelligible it also becomes more full of wonder and mystery," said Professor Sir J. Arthur Thomson in a speech at Hove.

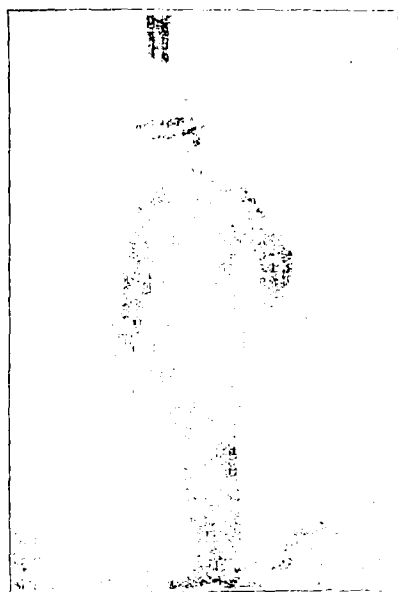
"The world of modern science is one in which the religious spirit can breathe more freely than ever before in the history of mankind. Science contributes to the refinement of religion.

It will be an evil day when science at work stops to dance to any piping of poetry, philosophy, or religion. But let us beware of compartmental minds. It is possible that poetry, philosophy, and religion may do science a good turn in keeping it vividly aware of its own limitations.

There are facets of truth which science never seeks to describe, which its instruments are not adapted to measure. Science seeks primarily for understanding, but it also seeks, less directly, no doubt, to remove evils and increase good. To most values, especially where the higher reaches of human life are concerned, religion has a more sensitive conscience than is possible to science.

THE RAILWAY BUDGET

The Railway estimates presented by Sir George Rainy in the Assembly on Feb. 25 disclose a



SIR GEORGE RAINY

deterioration in railway position as compared with last year, due entirely to fall in receipts. The total loss now expected from commercial lines is 7 1/2 crores. Owing to general trade depression, total traffic receipts from commercial lines are estimated at 85 1/2 crores or 8 crores lower than last year. Both passenger and goods earnings show a decrease of 8 1/2 per cent. below last year's level in spite of enhancements in rates and fares during the year.

The total working expenses of commercial lines however show a large decrease, being 61 crores, or 6 crores less than the actual expenditure of last year, in spite of 36 lakhs additional payment to depreciation and increased expenditure on gratuities to staff discharged on retrenchment which may be taken as counterbalanced by amounts obtained from emergency deductions in pay. The following table makes the position clear.

1930-31 ACCOUNTS

	Rs.	
Earnings including interest &c.	96.30	Crores.
Expenses including interest charges, &c.	98.36	"
Loss on commercial lines	3.06	"
Loss on strategic lines	2.13	"
Total loss	5.19	"

1931-32 BUDGET ESTIMATE

Earnings including interest, &c.	101.02	"
Expenses including interest charges, &c.	97.84	"
Gain on commercial lines	3.18	"
Loss on strategic lines	1.96	"
Total loss	1.22	"

1931-32 REVISED ESTIMATE

Earnings including interest, &c.	86.68	"
Expenses including interest charges, &c.	94.12	"
Loss on commercial lines	7.44	"
Loss on strategic lines	2.03	"
Total loss	9.47	"

1932-33 BUDGET ESTIMATE

Earnings including interest, &c.	88.70	"
Expenses including interest charges, &c.	94.30	"
Loss on commercial lines	5.60	"
Loss on strategic lines	1.99	"
Total loss	7.59	"

Capital Expenditure for 1932-33 will be Rs. 1.01 crores against Rs. 8.35 crores for 1931-32.

NEW RAILWAY IN THE U. P.

A milestone of progress in the extension of railways in the United Provinces was made a few days ago when the Haidargarh-Sultanpur section of the Lucknow-Sultanpur-Zafarabad project was opened to traffic.

The project was sanctioned by the Railway Board in 1927 at an estimated cost of Rs. 120 lakhs. The line is about 136 miles in length and connects Lucknow with Zafarabad, a town in Jaunpur District forming a junction station of the Moghalserai-Lucknow loop line. It is expected to justify the capital outlay very rapidly as it is an improvement on the Partabgarh chord.

RAILWAY RETRENCHMENT

The Secretary, All-India Railwaymen's Federation, has made an announcement to the effect that nearly 12,000 employees in all railways would be retrenched in lieu of short time, and as far as the South Indian Railway is concerned, 525 workshop labourers and 25 non-workshop labourers would be retrenched.

THE BRITISH MOTOR-CYCLE

All told, the attendance at the Motor Cycle Show at Olympia, which closed on December 5, was 67,998.

While, naturally, the total attendance was considerably lower than it was last year, this time there was a notable lack of "sight-seers" (says *The Motor Cycle*). Almost without exception those lucky enough to visit the Show were either keen riders or potential riders. What the visitors lacked in numbers they made up for in enthusiasm, and manufacturers towards the end of the week were agreeably surprised at the volume of business which they had transacted.

Continental visitors were numerous, and their interest more marked than it has been for years: and, due to the devaluation of the pound, many were the eager buyers of British motor-cycles.

Indeed, on the final day of the Show there was a distinct note of optimism, which augurs well for the future of British motor-cycles.

HINT TO MOTORISTS

Motorists are now equipping their cars with new tyres for winter service. Running balance on the wheels, says E. J. Minert, Service Manager of General Motors India, Limited, is necessary to ensure smooth running. An eight ply tyre on the left front wheel and a four ply tyre on the right front wheel, is unsatisfactory. The same applies to rear wheels.

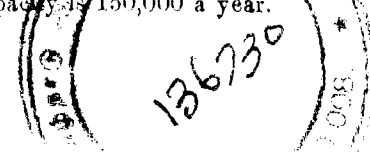
Out-of-balance condition of the wheel and tyre assembly also causes uneven tyre wear and therefore shortens the life of the tyre considerably. Every tyre installed on a Buick straight eight at the factory is checked for balance. This is an additional check to that made by the tyre manufacturer. Buick rejects all tyres that do not come within close limits of perfect balance, and those that have passed this test since the Buick straight eight was introduced run well over half a million, says Mr. Minert concluding.

THE CARE OF THE BATTERY

The following hints on the care of the battery, given in one of the issues of the *A. A. B. Magazine*, should prove of great practical assistance to motorists who look after their cars personally and to owner-drivers as a class. As may be generally known, current is charged into the starting battery by the generator when the car is running, and when the car is stationary or running very slowly, current is taken out of the battery. The proportion of charging to discharging depends on the running condition of the car. If it is frequently started and only runs for short distances, and if the lamps are frequently used in the evening, the battery will receive insufficient charge, whilst, on the other hand, if most of the trips take place during the daytime, the battery will be overcharged. As the maker of the car does not know the conditions under which the car will have to run, he generally provides a generator for average conditions. The driver must, therefore, inspect the condition of his battery from time to time, in order to make sure that charging and discharging are taking place in the correct proportion. The generator is correctly adjusted when the battery is always nearly fully charged, and the specific gravity of the acid subsequently always reads about 1.270 to 1.280 in cold climates and 1.220 to 1.230 in tropical conditions. If the acid density is constantly found to be considerably lower than these figures, it is a sure sign that the battery is receiving too little charge. The generator must then be regulated or adjusted by a specialist, and the battery must be taken out of the car and given a supplementary charge. Batteries which are constantly undercharged gradually lose their capacity and finally refuse to work at all.

SOVIET MOTOR WORKS

A new Soviet motor car works at Nijni Novgorod is claimed to be the largest in the world. The output capacity is 150,000 a year.



PROTEST AGAINST EXPORT OF GOLD

The Secretary of the Ahmedabad Millowners' Association has made a representation to the Finance Member to the Government of India urging the imposition of statutory restriction on the export of gold.

The representation states that the export of gold will not only accentuate widespread growing economic distress in the country but it will be reflected in the further diminution of the purchasing power of the people. Even countries like Japan and Persia have placed embargo on the export of gold and this is the one and the only way of conserving gold resources of the country.

THE BANK OF MYSORE, LTD.

It is understood that the net profit of the Bank of Mysore, Ltd., for the year-ending 31st December 1931 amounts to Rs. 4,27,334-1-10, which sum together with Rs. 26,845-8-1, brought forward from 31st December 1930, aggregates Rs. 4,54,179-9-11.

An interim dividend at the rate of 12% per annum, free of income-tax, was paid for the half-year-ended 30th June, 1931, which absorbed Rs. 1,20,000; placed to Reserve for Contingencies Rs. 50,000.

THE CENTRAL BANK OF INDIA, LD.

The Net Profit of the Central Bank of India, Limited, for the year ending 31st December 1931; subject to audit, including the sum of Rs. 5,00,189-3-7 from the last year's account, amounts to Rs. 22,61,561-0-0.

PURCHASING POWER OF SILVER

A group of Senators, interested in silver, have accepted the invitation of a number of French Deputies to form an informal inter-parliamentary association to study legislation to restore the purchasing power of silver.

IMPERIAL BANK NET PROFITS

The report of the Imperial Bank of India for the half-year ended 31st December, 1931, shows that the half-year opened with the Bank Rate at 5 per cent. which was raised to 7 per cent. on 6th August and further raised to 8 per cent. on 22nd September, at which figure it remained until the close of the half-year. The average for the half-year was 7,353 as against 5,277 for the corresponding period of 1930.

After making the usual and necessary provisions the net profit of the Bank for the half-year amounted to Rs. 19,45,773-7-6 which, with Rs. 28,34,230-8-6 brought forward from the half-year ended the 30th June 1931, makes a total of Rs. 47,80,004-0-0.

This sum the Governors of the Bank disposed of as follows:

In payment of a dividend to the shareholders at the rate of 12 per cent.

	Rs.
per annum free of Income-tax	33,75,000
Carried forward to the Profit and Loss	
Account of the current half-year	14,05,004
Total	47,80,004

BANK OF HINDUSTAN, LTD.

The third ordinary general meeting of the shareholders of the Bank of Hindustan, Ltd., was held at the Registered Office of the Bank, on the 20th February. Mr. T. R. Venkatarama Sastriar, C.I.E., presided. After his introductory speech was over the Chairman moved the adoption of the report in a speech in the course of which he dealt with the outstanding features of the year under report and said that the result of the year's working was satisfactory notwithstanding the acute and unparalleled trade depression. It was, therefore, a matter of gladness that the management had enabled the Directors to make a beginning in the declaration of dividend.

Insurance

MANUFACTURERS' LIFE INSURANCE

The Forty Fifth Annual Report of the Manufacturers Life Insurance Company for the year ending December 31, 1931 shows a record of steady progress.

The total Assets of the Company amounted to £23,738,469 an increase of over one and one-third Million Pounds over the previous year. Of this amount £9,330,906 was invested in Government, Government Guaranteed, Municipal, Public Utility and other bonds. First Mortgages on Approved Real Estate comprised £7,069,792, Preferred and Common Stocks amounted to £513,811 of which £351,761 was invested within the last two years. The total Insurance in Force amounted to £111,462,236.

Payments to Policy holders and Beneficiaries again constituted a record, amounting to £2,948,232. Beneficiaries under death claims received £857,430, while Payments to Living Policyholders for Matured Policies, Annuities, Dividends, etc., amounted to £2,090,793.

The General Agents of the Company are Messrs. M. Kanji & Co., 51, Cowasji Patel Street, Fort, Bombay, who represent the Company in India for the last 30 years.

INSURANCE CLAIM

An interesting claim for fire insurance has been just disposed of in the Calcutta High Court.

Ram Swarup, a wine merchant, had insured his shop with a non-Indian company for the year ending November 3, 1928. The policy was renewable, and a cheque was sent for the premium soon after. The company also issued a receipt on November 26 renewing the policy. In the meantime, on November 20, the shop had been destroyed by fire on learning the same on November 28, the company cancelled the renewal and refused payment.

Justice Buckland, while holding that the plaintiff had not acted other than *bonafide*, dismissed the claim as untenable.

INSURANCE IN JAPAN AND INDIA

Thirty-five years ago, says *Indian Finance*, Japan started with practically a clean slate; and, although in Japan as in India, there are middle classes and although it is not a country with great capitalists and multi-millionaires, she could to-day, by propaganda and work, get the third place in the world in the matter of the sum assured and in the matter of *per capita* insurance, being next only to the United States and Great Britain. What Japan has done, India can, may and must do. In a country in which the earnings of the people are meagre, insurance has a special significance and a special scope. Full advantage of this is yet to be taken and it is to be hoped that considering the vast field open, there will be less of unseemly competition amongst the companies and their workers. All that is needed is emphasis that the Indian insuring public must beware of concerns with hollow pretensions, unsound management and rickety security.

SUN LIFE OF CANADA

The Sun Life Assurance Company of Canada reports that the new assurances effected in the year 1931 amounted to £108,480,643. The premium income was £26,100,546, an increase of £1,385,910 over the previous year. This brings the total income for 1931 up to £40,206,673.

Assets show a gain of over £7,411,00 and now amount to £128,384,477. Undivided surplus, including contingency reserve, is £4,341,102, Annuity purchase money received amounted to £4,892,085.

The figures given above are those prepared for submission to the Insurance Department of the Canadian Government converted into pounds at the par of exchange—namely. \$4.86-2-3 to the pound.

THE MURPHY REPORT

The Report is published of the Court of Inquiry constituted by the Trades Disputes Act to investigate certain matters connected with staff retrenchments on Indian Railways.

The most important conclusion arrived at is that where block retrenchment involving hundreds and thousands of men is ordered, the charge of victimisation and favouritism can best be avoided by having a single clearly defined ground for discharge, namely, the shortness of service instead of the present tests of inefficiency and least efficiency.

The Court did not examine individual grievances, but attaches a list of persons who should be restored or whose cases should be re-examined. It also recommends that a Committee should be constituted by each Railway administration to lay down orders to Administrative Officers to secure uniformity in all departments for the purpose of retrenchment and that an appeal should lie to such a Committee.

The report, which is unanimous, is signed by Mr. Justice J. Murphy, Dr. S. R. Masood and Mr. T. R. Venkatarama Sastri, former Advocate-General, Madras.

MADRAS LABOUR UNION

A meeting of the Madras Labour Union was held in the first week of March and was addressed by Messrs. B. Shiva Rao, R. R. Bakhale and Major Milner M.P.

Mr. Shiva Rao in opening the proceedings, referred to the evidence given by the representatives of the Madras Chamber of Commerce and took strong exception to their statement that Trade Union in the presidency were not functioning satisfactorily. He pointed out that while European trade and commerce were assigned three seats, landlords 12, seats planters 2, and Indian trade and commerce 3, it was considered adequate for Labour to have two seats in a legislature of 210.

Mr. R. R. Bakhale said that as a member of the Lothian Committee it was not for him to say at the meeting what the workers should demand; but they had to consider whether the abandonment of adult suffrage and the restriction of the franchise to perhaps 10 per cent of the population would in any way improve their conditions under Swaraj. They had also to consider, he continued, whether the allotment of two seats in the provincial legislature as proposed by the Madras Government as against twenty for the employers and capitalists was an equitable distribution. He could not help expressing the fear that under the scheme that was being placed before them, the exploitation of the workers would continue.

Major Milner asked the audience to believe that the Labour Party in England and the British trade union movement were sincerely anxious for the introduction of government by the people and for the people in India.

RURAL INDEBTEDNESS

It is desirable, says the *Eastern Times*, that the authorities together with sympathetic public leaders possessed of an inside knowledge of the cultivator's financial disabilities and their causes should initiate a serious and an exhaustive effort to study the entire problem. Government should take up the matter as a national problem and, if need be, appoint a Royal Commission, to study the question and to suggest lines on which adequate and effective legislation be initiated to solve it for all times to come.

UNEMPLOYED IN U. S. A.

According to a message from Washington, the total number of unemployed in the United States is 9,000,000. A Bill for providing relief for the unemployed has been rejected by the United States Senate.

WOMEN'S RIGHTS IN HYDERABAD

A resolution which provoked enthusiastic discussion and elicited unanimous support at the Conference of Women's Association for Educational Advancement in Hyderabad concerned the right of inheritance of Hindu women. The resolution whole-heartedly supported the principles of the Hindu Women's Property Bill as brought forward in British India and requested H. E. H. the Nizam's Government to appoint a committee consisting of non-official members (1) "to examine in all its aspects the question of improving the position of women under the Hindu Law as at present administered by the courts in the State with special reference to recent legislation in British India and certain Indian States. (2) To submit a report indicating in what respects reform is called for. (3) To propose a draft Bill embodying the recommendations of the Committee."

WOMEN POLICE

The scheme of women police has clearly arisen from the embarrassment caused by women joining the ranks of law-breakers, says the *Pioneer*, and the immediate purpose is to eliminate some at least of the difficulties inherent in male policemen dealing with women offenders. In spite of all the evils attendant on Congress agitation, it has done some good in that it has accelerated the liberation of women from the bondage of their homes and the thralldom of conservatism.

TRIUMPH OF GIRL STUDENTS

Young men have come out second best in some of the recent examinations of the Calcutta University. Lady students have scored brilliant triumphs.

The most remarkable success was in Sanskrit, M.A. Miss. Kamalaranji Sinha topped the list in the first class in group and Miss. Prahlata Gupta in group E. Miss. Ela Sen stands third in England.

WOMEN AND THE VOTE

The Women's Indian Association, the Sri Sarada Ladies' Association (Triplicane), the Tamil Ladies' Association (Georgetown), and the Madras Presidency Muslim Ladies' Association have considered the question of franchise for women and are for adult suffrage.

They do not recommend any literacy qualification for the reason that literate women, especially among the Hindus, and the Muslims, form a small percentage of the total population and also for the reason that literacy does not necessarily imply education. They do not think that property qualification even though it be nominal, will bring any large number of women on the electoral list as the majority of the people are poor, the majority of women do not practise any profession.

The Associations strongly recommend adult suffrage as they feel that citizenship should be enjoyed to an equal degree by men and women the rich and the poor, the literate and the illiterate.

If this be considered impracticable at present, they are prepared to accept any other effective method by which every adult over the age of 21 years will have a voice directly or indirectly in the government of the country.

A LADY PRESIDENCY MAGISTRATE

Mrs. Yakub Hasan is the first Muslim Lady to be appointed as Honorary Presidency Magistrate in the Madras Presidency.

Mrs. Yakub Hasan is a Turkish lady, educated at Constantinople and London, and has been taking an active part in social work connected with the amelioration of the life of women and children. She has been serving on the Committees of the National Health Association, Maternity and Child Welfare, Indian Red Cross Society, Children's Aid Societies, two or three girls schools and orphanages.

INDIAN AND WESTERN ART

"It is increasingly realised that art has no boundaries and is the only and ultimate unifying factor in the world. The language of art is universal."

These sentiments were expressed by Her Highness Setu Parvati Bai, Junior Maharani of Travancore, when she declared the sixth Arts Festival of the State open.

"Art may borrow its methods, its technique and its appliances from all over the world," Her Highness continued; "but it ceases to be true art if it fails to be true to the special vision and inheritance of each artist. It fails when there occur unsuitable copying of western dress and western tricks of speech such as we find in some of our South Indian dramas."

INDIAN ART IN LONDON

Mr. Dhiren Krishna Barman one of the four artists commissioned by the Government to paint India House, London, in an interview with the "Associated Press" said:

"I am glad to hear that our paintings have been well-received. We were conscious throughout our stay in London that we were Indians and the encouragement of our esteemed friend and adviser, Sir William Rothenstein, inspired us to produce through our brush the best Indian ideals we could conceive of. Our vision was not blurred either by geographical or racial considerations."

"The work in London," said Mr. Barman "has inspired us with hope and confidence. We have humbly learned what the West can teach us in the matter of technique, while we steadfastly remained loyal to our style. But we now want further scope and more opportunities in India. It is not so much the monetary question that urges us to appeal to the Government, Municipality, princes and wealthy men of India as much

as our desire to bring back the vanquished and ignored national spirit in beauty."

Of the four artists Mr. Barman comes from Tipperah Raj family which is noted for its artistic inclination and received his art training under Mr. Nanda Lal Bose at Santinekatan. Mr. Ranada Ukil is one of a family of born artists and was a student of the Oriental School of Art of Dr. Abanindra Nath Tagore; Mr. Sudhanshu Chaudhury was also a student of the same institution; while Mr. Lalit Mohan Sen is an A.R.C.A. and received his training under Sir William Rothenstein and before he was commissioned to work in London was working with Mr. Ashit Halder of the Lucknow School of Arts and Crafts.

A STATUE OF THE KING

The "New Delhi" correspondent of the *Manchester Guardian* cables to that paper that it was announced last year that, on the initiative of the Maharajah of Kapurthala, a scheme was afoot for the erection of a statue of the King-Emperor in New Delhi. The scheme has since received the King's approval and the unanimous support of the ruling Princes of India. The statue, which will be of marble and sandstone, will represent the King seated on an elephant, and is being designed by Sir Edward Lutyens. It is hoped that it will be unveiled some time in the cold weather of 1933-4. Up to the present Rs. 100,000 (about £7,500) has been contributed. The cost is estimated at about Rs. 125,000.

A GEM OF GREEK ART

On instruction from the Duke of Portland the world-renowned gem of Greek Art known as the Portland Vase has been re-deposited in the British Museum. Three years ago it was offered for sale when at 29,000 guineas it was withdrawn, this figure being far below the reserve price,

MADAN MOHAN A GREAT PLAYER

India's tennis future looks rosy, says Lt. Col. B. O. Roe.

"The brightest feature has been the advance of Madan Mohan as a singles player. He has twice beaten Avory, ranked amongst the first ten players in England, and in the opinion of many people worthy of a higher place than he was awarded, and on one occasion Madan Mohan won a set off Jiro Satoh who bids fair to go right to the top of the tree in Lawn Tennis.

If only Madan Mohan would cultivate volleying, he would soon be considered worthy of a place in the world's first ten. When a player finds a particular kind of game wins him endless tournaments, it is no doubt difficult for him to change that game, especially when the change will result in a temporary set-back, though the ultimate result will be to give him a higher place in the tennis world."

SOUTH INDIA TENNIS

The final of the Men's Singles of the South Indian Championships was won on the 4th March by N. Krishnaswamy from T. B. Balagopal by three sets to two. Balagopal started in champion-like form and annexed the first two sets rather easily. Krishnaswami struck form in the third set and taking it at 6-3, went straight for the next and drew level. Krishnaswami showed greater staying powers and lasted to win, thus keeping up his All-India reputation.

Scores:—N. Krishnaswami beat T. B. Balagopal 2-6, 3-6, 6-3, 6-4, 7-5.

NEW SPEEDBOAT RECORD

At Miami Beach, Florida GarWood, the American Speedboat King made what is claimed to be a new world's speedboat record at the Indian Creek with an average mean speed over a mile each way of 111.712 miles per hour.

THE BURMANS AND PONY RACE

The Burmese are fond of gambling, so any sport that can give them speculative thrills naturally appeals to this phase of their character, says a writer in the *Sport Illustrated*. In the country districts, he adds, pony racing finds much favour. The famous Burma ponies are small, hardy animals standing about 11/13 hands. Their racing equipment like their ordinary riding gear is primitive; cotton pads form saddles, while cotton rope or web make bridles, stirrup holders and girths. The course is anything up to a mile and the races are run in heats of two. Small stakes are provided for the owners but betting is the soul of this sport in which the women also join by freely backing their fancies. These cheery village functions find their echo in Rangoon where there is one of the finest race-courses in the East, replete with electric totalizator and all the latest innovations for first class racing.

FIRST INDIAN AIR RACE

The Viceroy's Cup for the first Indian Air Race was won on the 20th February by Dr. Sproul of the Punjab Flying Club. Dr. Sproul's machine was a GIPSY. Mr. Wingfield of the Bomba Flying Club, who flew a Puss Moth, was second.

Dr. Sproul's speed averaged 96 miles an hour and Mr. Wingfield's 120.5 miles an hour.

It was a handicap race and the first machine to cross the winning line was awarded the race.

The first machine took off from the New Dell aerodrome shortly after half-past six this morning and the last machine to return arrived at exact a quarter to six this evening, so that the race took only a little over eleven hours, two of which were compulsory stops.

TEN COMMANDMENTS OF HEALTH

1. Drink a glass of fruit juice first thing every morning, and at least five glasses of water during the day.
2. Sleep eight hours out of the twenty-four.
3. Go to bed with a perfectly clean face.
4. Use soft water for washing and the mildest of soaps.
5. Take one hour's steady exercise each day.
6. Never powder a hot or dirty face.
7. Brush and comb the hair for ten minutes night and morning.
8. Pat cold cream into the skin once each day.
9. Protect face, neck and arms adequately from sun and wind.
10. Don't worry, and go to sleep smiling.

GEOGRAPHY AND HEALTH

At the annual Conference of the Geographical Association, a health administrator's attitude to geography was outlined by Sir Leslie Mackenzie, M.A., M.D., LL.D., F.R.S.E., in his presidential address.

"The maintenance of health," he said, "in the relation of the peoples to the lands they live in is a primary condition of all progressive civilisations and, in the modern world, the medical health administrator has now his place in organising the scientific study of disease, and in applying the results to generate a new heaven out of an old earth. Geography is his guide, and his work provides a new motive for the study of geography."

HEALTHY HUNGER

"If you desire perfect health—health of the highest degree—you should never eat except when the call comes from natural hunger. That is one of the greatest rules of life, for more depends upon the observance of this rule than upon any other law of man's being," writes the Editor of *Health for All*.

"How can this sense of hunger be developed? Only by reducing the number of meals, reducing the quantity eaten at each meal, and eating natural foods."

"Two meals a day, or at most, the three light ones, with nothing to pass the lips between meals, except water when thirsty, will give anyone this desirable possession, the attainment of which will be well worth any effort expended."

WHEN YOU FEEL GIDDY

Giddiness, if not the result of some definite disease, is often due to indigestion and biliousness.

It is true, however, says a Physician in the *Times of India* that it may result from serious trouble, and if you suffer continually from giddiness you should be thoroughly examined by your doctor.

When digestion is at fault, cut down your diet to the minimum for a day or two—tea and toast for breakfast, milk and fruit at lunch time, and a simple supper in the evening, avoiding greasy, heavy dishes and all condiments.

A mercury pill at bedtime, with a dose of salts on rising, will put you right in no time, but if the digestive trouble is of long-standing, only a course of medicinal and dietetic treatment will be of any value.

PEEVISHNESS IN CHILDREN

Irritable children need not be taken too seriously, provided the irritability is not constant. Continued fractiousness, however, is a sign that something is wrong with the health.

Every child has his moments of peevishness, as have grown-ups, but the child's temper is more easily disturbed than that of his parents.

Small causes, for example, a little upset in digestion, may temporarily unbalance him.

What is true from him is also true for the grown-ups. Increasing irritability should always be investigated by a doctor, because there are many diseases which give rise to this distressing symptom.

STAMP COLLECTING

The other day a sea-stained envelope, which had been retrieved from a sinking aeroplane in mid-Atlantic, changed hands for £200, observes Harry Harper, while not long ago £500 was paid for an airmail stamp which, instead of having the tiny aeroplane in its centre right-way up, as it should have been, had by an error been printed upside down.

Those are just two instances in respect of a hobby now becoming one of the most fascinating in the world—that of the collection of stamps or covers carried by aeroplane, airship, or flying-boat in journeys which have made aerial history.

The interest now being taken in souvenir air-stamps and envelopes has been proved, conclusively, in regard to such experimental or Christmas mails as have been carried specially by Imperial Airways to Australia and South Africa. Of such pioneer Empire air-mails, many thousands of special envelopes have been printed as momentous, and in each case the complete issue has been exhausted some time before the departure of the plane, while seekers of these souvenirs have clamoured eagerly for more.

MOVING PICTURE CAMERA

A demonstration of a moving-picture camera, which can take ten times as many exposures a second as the machines now in use, has been given before the Academy of Sciences, Paris. From 2,000 to 3,200 views a second can be recorded by this machine, the invention for Dr. A. Magnan and M. Huguenard. By means of it one may see exactly how a fly works its wings when flapping them ninety times a second. This opens up new possibilities to biologists, and also to aviators, who may learn much from such films depicting the flight of insects and small birds. The inventors expect to perfect their machine to a point at which it will record 10,000 exposures a second.

RADIO LINK FOR EMPIRE

The British Broadcasting Corporation intends erecting a short-wave transmitter which is to cater for broadcasting for all parts of the British Empire throughout the world. Discussions on this matter have recently been carried on with the Government and the plan was put forward at the recent Colonial Conferences.

Financial difficulties in connexion with the permanent institution of such a broadcasting service have hampered the development of the experimental transmitter G5SW at Chelmsford for this purpose, but the urgent need felt for such a broadcasting system has induced the B.B.C. to decide on a speedy solution.

This broadcasting will convey a programme from the Mother Country to a maximum number of listeners in all the parts of the British Empire at times which are most favourable for listening.

The building of the broadcasting station to be erected at Daventry will be commenced within a short time.

RADIO CRIME DETENTION

Following the example of the police in Great Britain and the United States, the chiefs at the Paris Prefecture of Police are devoting their attention to the perfecting of their wireless equipment. The Municipal Council has just approved an expenditure of £55,000 (at the present rate of exchange) on the installation of new stations and the equipment of motor vehicles.

Special importance is attached to the creation of an official automobile wireless service. Not only are five cars to be fitted out for the use of this department but all the cars used by police inspectors for touring the streets of the capital are to be equipped with receiving sets. It will thus be possible to concentrate a fleet of police cars at a given point at very short notice when a crime is reported. Action after "smash and grab" raids and pursuit for car thieves will be rendered much swifter.

MODERN ETHICS

"Where's old Bill been lately? I haven't seen him for months."
"What? Haven't you 'eard? He's got three years for stealin' a car."
"What did he want to steal a car for? Why didn't he buy one an' not pay for it, like a gentleman?"—*The Outspan.*

THE ECONOMIST

Sir Peregrine (to butler): "Now, Perkins, strict economy is the order of the day. From now on, remember, only half the usual amount of soda in my whisky"—*Humorist.*
"What became of that clerk you had here."
"I had to fire him. A man came with his bride to buy a book for reading on honeymoon and the stupid assistant offered her "Travels With a Donkey."—*Das Kliene Witzblatt.*

The curfew tolls the knell of parting day,
A line of cars winds slowly o'er the lea,
A pedestrian plods his absent-minded way
And leaves the world quite unexpectedly.
It is unpleasant to play cards with a bad loser. Still, it is a lot better than playing with any kind of a winner.
A certain firm had the following printed on its salary receipt forms:
"Your salary is your personal business and should not be disclosed to anyone."
The new employee, in signing the receipt, added: "I won't mention it to anybody. I'm just as much ashamed of it as you are."

TEACHER: "Why is our language called the Mother Tongue?"
SCHOLAR: "Because my father never gets a chance to use it!"

Why is the boss's son going round looking so pleased? asked the typist.
A life insurance doctor just examined him and found him O. K. said the boss's secretary.
Well, what of that? asked the other girl.
The secretary laughed knowingly.
It happens to be the only examination he has ever passed, she replied.

LAWYER: "Where did he kiss you?"
PRETTY PLAINTIFF: "On the mouth, sir."
LAWYER: "No, no! you don't understand I mean where were you?"
PLAINTIFF (blushing): "In his arms, sir."
Q. When is an artist dangerous."
A. When he draws a weapon and his designs are bad.
GEORGE: "Mark my words, some day the worm will turn!"
TOM: "But what is the use of it turning? A worm is the same both sides, isn't it?"

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Depression	Mind-Wandering
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Timidity	Indecision
Forgetfulness	Weakness of Will
The Worry Habit	Procrastination
Unnecessary Fears	Restlessness

which interfere with the effective working-power of the mind and in their place it develops strong, positive, vital qualities such as:

—Concentration	—Directive Ability
—Optimism	—Presence of Mind
—Cheerfulness	—Courage
—Judgment	—Self-Confidence
—Initiative	—Self-Control
—Will Power	—Reliability
—Decision	—Driving Force
—Originality	—Salesmanship
—Resourcefulness	—Business Acumen

and a Reliable Memory.

By developing these qualities you add to your efficiency and consequently to your Earning Power.

E. April '32.

The value of a Pelman Training is borne out by the letters received from those who have taken the Course, some extracts from which are given here:—

An Agent writes: "I have more Self-Confidence and strong Will-Power." (C. 32,424.)

A Teacher writes: "Your system has given me much power of Concentration and my Memory has considerably improved." (B. 32,285.)

An Apprentice writes: "In the 'Little Grey Books' I feel that I have a brain tonic that will last for ever." (K. 32,051.)

A Bank Clerk writes: "I feel sure I owe my new job to you, as I would not have tried for it if I had not had that feeling of Confidence which your Course gave me." (G. 32,145.)

A Secretary writes: "My Will-Power has certainly improved. I am Self-Conscious. I have developed greater determination—a will to succeed—and more tolerance towards others." (J. 32,148.)

A Typist writes: "There is a great improvement in my Memory. I can recall things now without the great exertion which was required before I had the Course." (C. 32,509.)

A Solicitor reports that he has increased in self-confidence, alertness and self-control. He has also gained stronger powers of Perception and Concentration." (W. 32,651.)

A Book-keeper writes: "I have derived wonderful benefits and hope for still more. The Course has given me a greater interest in life. I am now able to tackle things which seemed far too difficult for me to attempt." (E. 32,134.)

If, therefore, you wish to make the fullest use of the powers now lying latent or only semi-developed in your mind, you should send to-day for a free copy of "The Efficient Mind" and for particulars enabling you "to enrol" for a course of Pelmanism on specially convenient terms.

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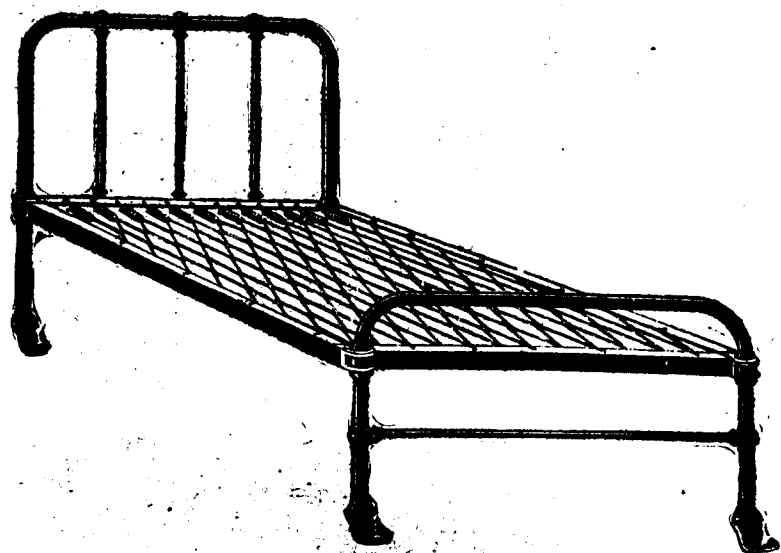
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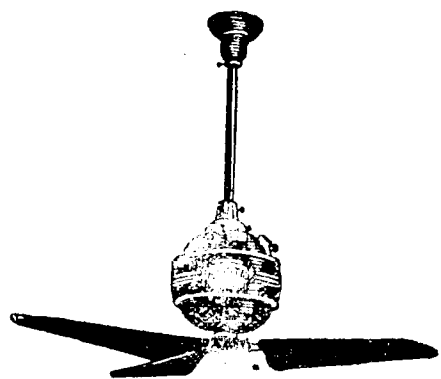
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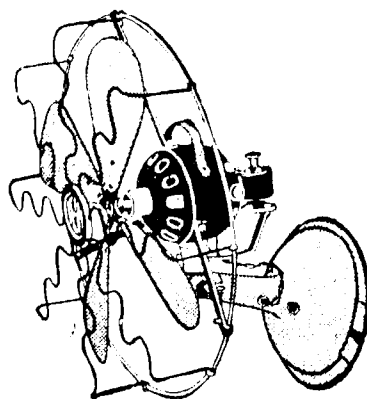
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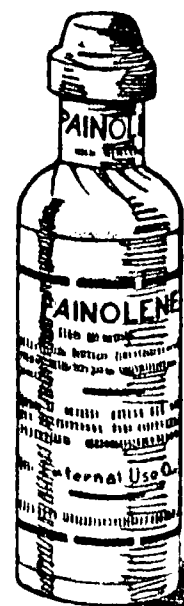
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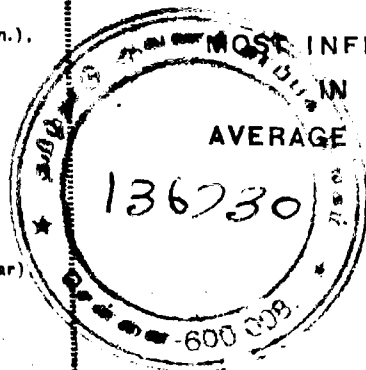
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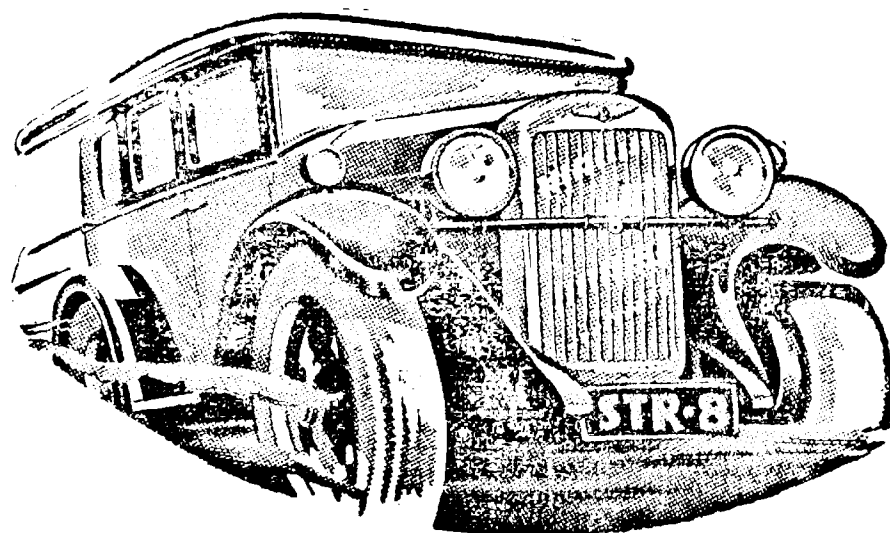
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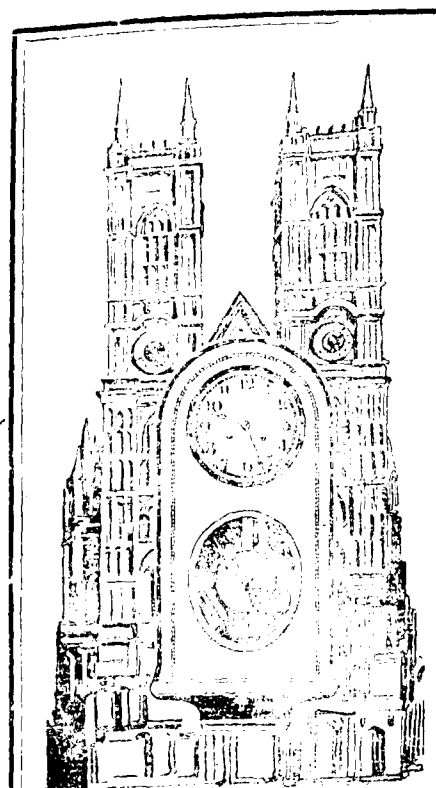
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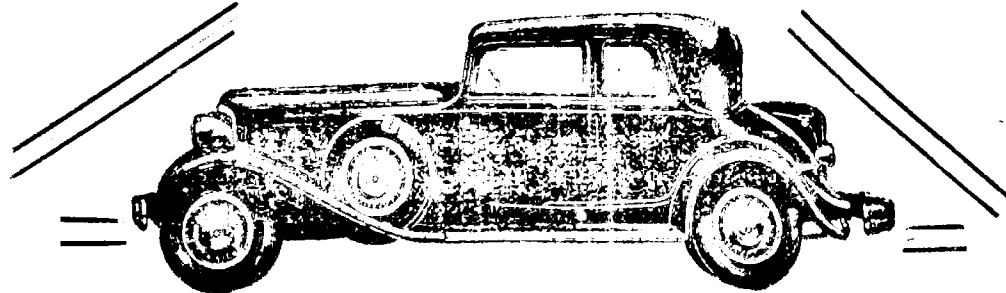
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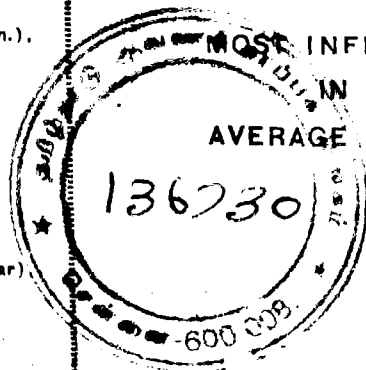
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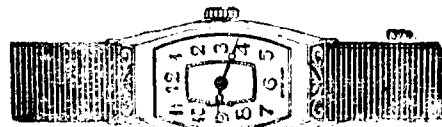
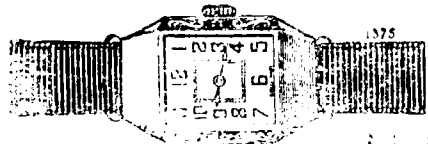
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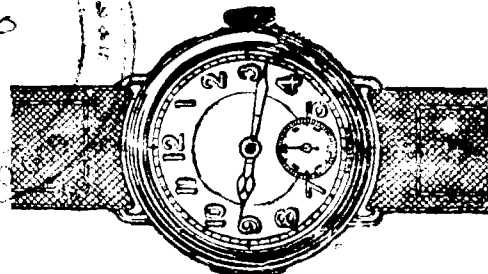
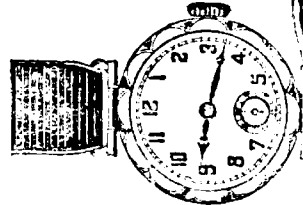
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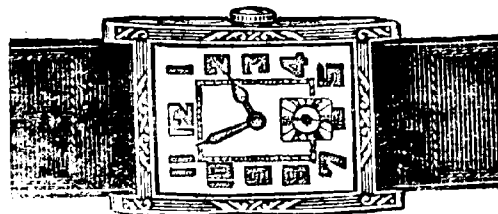
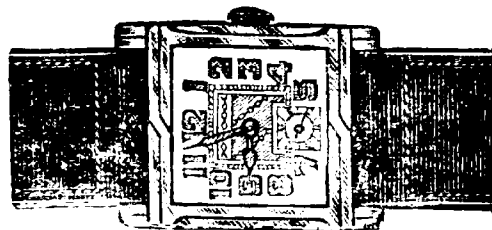
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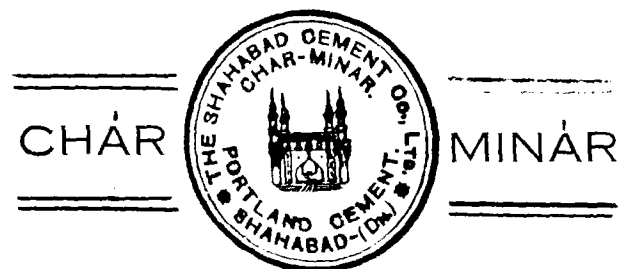
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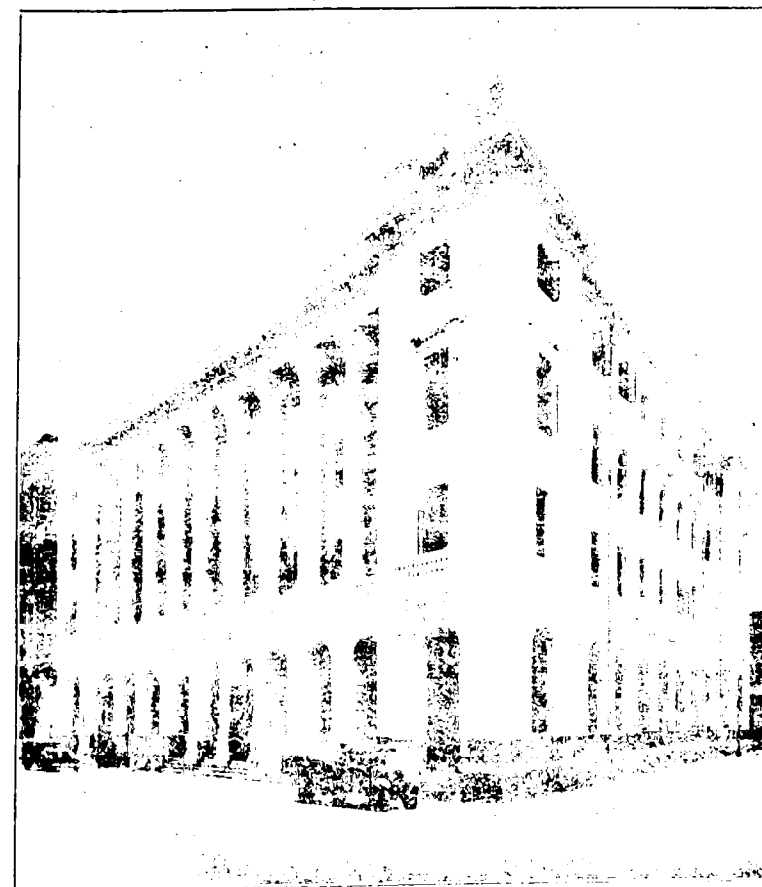
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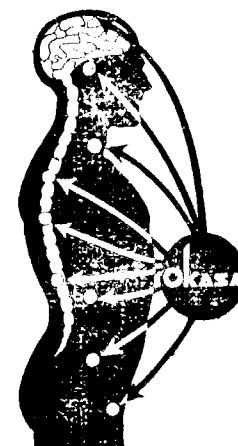


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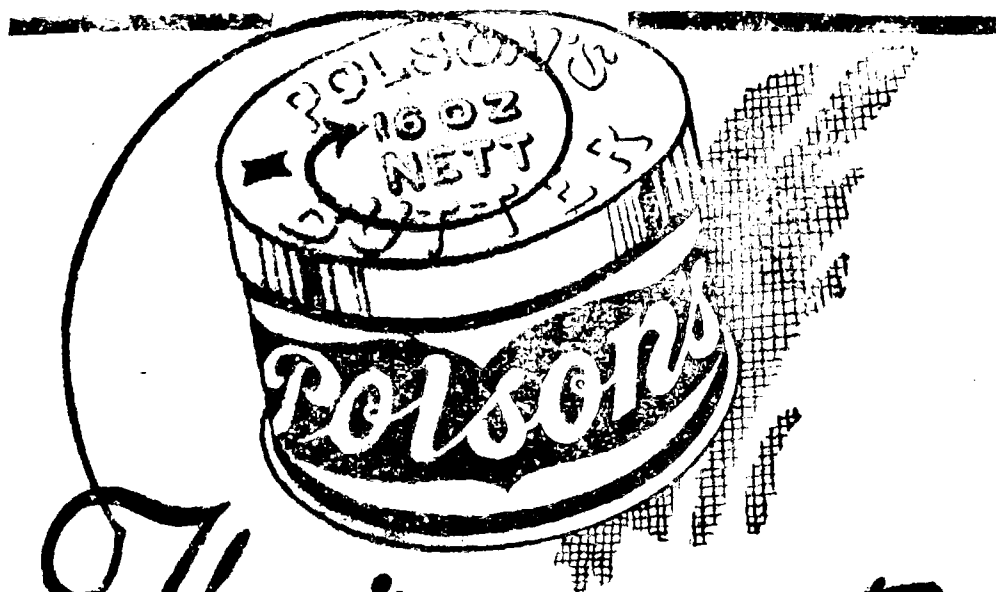
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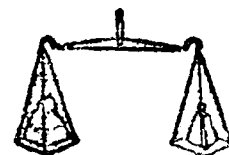
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THE INDIAN REVIEW

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

BY MR. HERBERT G. WILLIAMS, M.Sc., M. ENG., A.M.I.C.E.,
Former Parliamentary Secretary to the Board of Trade.

THE Simon Commission and the two meetings of the Round Table Conference have naturally led to an immense concentration on constitutional problems affecting India, with the consequence that, to some extent, people's minds have been diverted from the problem of her economic well-being.

The fundamental object of Government is the protection of the lives and goods of people, so that they can safely pursue their occupations under conditions which will yield to them the greatest measure of happiness and prosperity.

On the other hand, we have to realise that a fraction of the population is intensely interested and wants to play a part in politics, and to these people constitutional forms frequently appear far more important than the economic factors.

In this article I do not propose to refer at all to constitutional problems, but to consider solely certain matters of economic importance both to India and to the United Kingdom, because I wish to emphasize the degree of economic interdependence which exists.

India is a very important market for British manufactured goods and the United Kingdom is also a very important market for the products of India, but it is unfortunately true that at this moment India is less important to Britain and Britain less important to India in matters of trade than was the case a few years ago. Both countries are suffering from economic troubles, and as the trade between the two countries is, in the main, complementary rather than competitive, it seems

manifest to me that each country is in a position to help the other by taking steps which will stimulate the exchange of commodities.

In previous articles that I have been privileged to write in the *Indian Review*, I have emphasized the importance of Imperial Preference. I am fully aware that for purely political reasons a number of Indian politicians are opposed to any general system of Preference in favour of goods from the United Kingdom. These people presumably want to withhold a decision on this point until their political aspirations are satisfied.

I am, however, thinking of the matter purely in terms of the economic prosperity of the inhabitants of India and the United Kingdom, and I am not asking that India should adopt a system of Preference without getting definite advantages in return.

The recent General Election in the United Kingdom has resulted in placing in a position of overwhelming power a National Government elected on a general mandate, which does not exclude, and by implication includes, the ultimate adoption of a general protective policy by the United Kingdom. The early legislative acts of the National Government show quite clearly that I have correctly interpreted the result of the General Election, and that the United Kingdom has now definitely reversed the system of fiscal policy inaugurated by Peel in 1846. The United Kingdom, therefore, is at last in a position to offer fiscal advantages to other parts of the Empire, and thus is in a position to give India

great advantages in return for the advantages which India can confer upon the United Kingdom.

Accordingly, I want people in India to think of Preference in exactly the same way as they think of any day to day commercial transactions which they undertake, namely, as a policy which, if it is a satisfactory one, is good both for the buyer and the seller.

The Empire Economic Union, with which I have been connected since its establishment, has devoted much time and thought to the problem of mutual preference, and in its Preliminary General Report which was presented to the Imperial Conference of 1930, there were outlined a series of suggested Trade Agreements between the United Kingdom and other parts of the Empire, including the outlines of an Agreement between the United Kingdom and India. An examination of this Draft Agreement shows that there are real possibilities for mutual help.

In quantity, the British Empire grows nearly as much cotton as is required by the spinning mills of the Empire, and if we include in the production of the Empire the cotton that is grown in Egypt, which although not part of the Empire occupies a peculiar relationship to it, one could say that in total the Empire is self-sustaining in raw cotton. When, however, we come to examine the situation we find that the United Kingdom draws the bulk of its supplies from the United States of America, and India, the largest cotton grower of the Empire, exports very large quantities of raw cotton to foreign countries, whose mills are producing goods representing serious competition to the mills of both Bombay and Lancashire.

Of course I realise that the problem is partly a technical one, for Lancashire in the past has been in the habit of spinning a longer staple cotton than the short staple cotton which represents such a large proportion of Indian production. Nevertheless, if the problem can be tackled in a spirit of mutual goodwill by both the Governments and the

business men of the United Kingdom and of India, there is no reason why a great change should not come over the cotton situation.

The Empire Economic Union, to which I have referred above, has also been engaged in the study of the problem of inter-Imperial finance, banking and currency, and the recent Report of the Committee, of which I was a member, has made a number of exceedingly valuable suggestions which, I trust, in due time will bear fruit. Personally, I have never been a believer in the possibility of a permanent scheme of bimetallism, but nevertheless I realise that the decision to abandon bimetallism taken by certain European countries about fifty years ago led to a depreciation in the value of silver, and this in turn forced upon the Government of India in 1893 a policy which has certainly had some unfavourable reactions for India.

I suffer from the disadvantage of never having visited India, though I have endeavoured by much reading and many conversations to learn something of the fundamental conditions which prevail, and I do not think that any of my readers will disagree with me when I say that it is unfortunate that as yet the people of India have not adopted a habit of having faith in banks. As a result of this the general body of the Indian public have made a practice of accumulating their savings in metallic form, using for the purpose the two precious metals of gold and silver, with the extraordinary result that a substantial proportion of the world production of gold and silver is economically immobilised in India, and ceases to be able to play its proper part in the working of the banking systems of the world.

It is obviously not an easy thing quickly to change people's habits, whether the people in question are Indians or Englishmen, and I cannot hope that as the result of this article every inhabitant of India is going to search out the nearest bank and deposit therein his stored-up

savings in the form of gold and silver bullion and specie. As a matter of fact, if they all did it at once the banks in India would probably find themselves in possession of such gigantic resources, that in their efforts to dispose of them properly they would produce a new economic crisis and an abnormal inflation of currency would follow throughout the world.

If, on the other hand, one could with some degree of rapidity persuade the people of India that a bank is the best place to keep their savings, and that when so kept they may be productive of some income, there would be a greater security and a degree of financial advantage to the people of India in a direct sense and an enormously greater advantage in productivity both in India and throughout the world.

Opinions naturally differ as to the cause of the economic crisis which the world has been passing

through for the last two and a half years, but there is a considerable degree of unanimity that currency problems have played their part. Of the gold available in the world for banking purposes an abnormal proportion is now in the vaults of American and French banks, but it is also true that a very large amount is immobilised in India. I think that the Bankers of France and of the United States of America need some economic education, and I equally think that the people of India need some. It is just as foolish to bury gold uselessly in a cellar in New York as in a garden in India.

I hope that this frank expression of view on my part may do something to assist those numerous people in India, holding substantially the same point of view as I express herein, who are anxious to persuade their fellow-countrymen of the truth of these views.

ADULT EDUCATION

BY MILLIE GRAHAM POLAK

WHEN civilizations change somewhat rapidly from one system to another, the question of how best to deal with the process of adjusting the old order of mind to the new order of things then being evolved, becomes a problem of great urgency. The young, growing up in new conditions, accept them naturally, however far removed they may be from the conditions immediately preceding them. But it is not easy for the adult to change or to understand, and something has to be done to quicken his understanding, unless he is to be a heavy stumbling-block in a country's progress.

Most of the countries of the world are being brought to realise that the old order is dying or dead, and reorganisation of life must take place if the country would survive; and each country, according to its need and wisdom, is trying to

deal with the mass of ignorance and restlessness in its midst.

One almost universal method of tackling this problem of adjusting the adult mind to a new concept of life, is by various schemes of what is called, 'adult education.'

In different countries, according to the condition of the people, different aspects of education must be stressed, but all alike have to face quite different problems from those that confront us, when dealing with child education.

With the child, we have practically raw material to use, and a fairly clean slate to write upon. Almost any idea can be implanted in the child mind that the ego of the child is capable of receiving and responding to. But when we come to the untrained adult, we come to a mind, whatever its essential quality may be, already

stuffed fairly full with impressions it has gained on its journey through life. The impressions may be, in fact, they nearly all are, largely erroneous; but they have taken deep root and made grooves upon the once plastic brain material, so that it is not easy to eradicate them or to implant new ones.

Nevertheless something of that nature has to be done, some kind of clearance made and new thought grafted upon the old.

For this adult work special teachers are required, with special qualifications. They must have the power to arouse in the adult a desire to learn, to know more about the life around him. But primarily they must themselves have come to an understanding of what they mean by education, and to a realisation of what, in a given community, education is to mean to the persons composing it.

Probably to all thinking people, true education can only have one definition, that is training and developing the personality to know and to use its own powers, to understand its place in its environment, and to get some idea of its relationship to the universe. This is a very broad definition, and any adult education scheme must have freedom to work out its details according to the needs and capacity of the community. In many cases only the first part of the definition will be found practicable. For example, in a highly industrialised centre, the aspect of education most concentrated upon may be to help the worker to understand something of the value of his work to the community. This has been chiefly the work of adult education during the last twenty years in the West. But it has a deeper meaning than a utilitarian one. It must broaden a man's whole outlook upon life and help to develop the self within him. To teach a man to realise that his work is not only a means of supplying his daily food, but that it is of benefit to the community, encourages in him the growth of self-respect

and enables him to feel that, though he may be but a tiny cog in a stupendous machine, his cog is an important and a necessary one and is related to the whole.

In an agricultural centre the education required may be quite different. It is a well recognised fact that the town mind works more quickly, has received more impressions of life and movement and is in many ways more rapidly adaptable. The mind in rural and country areas is usually more conservative and more lethargic and needs stimulating into thought. Therefore a different method of treatment must be given in rural centres from that which is applied in towns.

In a third centre again different treatment may be necessary, for adult education should not be considered only as a need for the hand-workers of life; the brain workers also need a new environment for their development, and for these a different scheme has to be devised.

Where any of the educational schemes do not embrace women because of the differentiation of her work, then special classes should be set up so that all may share in the general uplift.

Only by developing more of this spirit of adult education are we going to deal with the problems of our day. We cannot wait for the next generation to grow up to deal with them, for who knows if, by that time, it will not be too late. It concerns us all now to get to work to construct bridges to the new order of life that we desire. Religious, social, economic, and political speakers seem to abound almost everywhere, but it is the co-ordinated effort in constructive work and adult education that is so necessary. A few lectures here and there but add to bewilderment, whilst a carefully planned series of classes having a vocational name, but treated in a broad manner, and with a continuous purpose, can make for real enlightenment.

THE BODHISATVA DOCTRINE

BY SRI DEVAMITTA DHARMAPALA

WE gladly welcome this volume* because of the interest it creates in the mind of the student of Buddhist literature regarding the Bodhisatva doctrine, which has for the first time been brought into prominence by the persevering energy of Dr. Har Dayal. Oriental scholars hitherto had been making researches in the Mahayana literature, and their labours had never been properly utilized by a competent scholar who is a student of both German and French languages. Dr. Har Dayal has for the first time ransacked the published translations of Buddhist texts in Sanskrit, and has compiled this valuable compendium of the Bodhisatva doctrine as found in the Sanskrit texts of the Mahayana literature. The quotations which he has extracted from the Sanskrit texts have been authenticated by giving the names of the Oriental scholars in the Notes at the end of the volume.

The Saddharma, according to certain Buddhist scholars, is divided into Hinayana and Mahayana. The Arhat doctrine of the Pali texts is classified under Hinayana, and the Bodhisatva doctrine under Mahayana. All Sanskrit Buddhist texts are put under the category of Mahayana. In the Pali texts, the Bodhisatva doctrine is enunciated in the Lakkhana Suttanta, in the Dighanikaya, in the Jatakas, in the Cariya Pitaka and in the Buddhavamsa. The Paramita doctrine was known to the Buddhists even in the time of Our Lord. In the seventh year of His abhisambodhi when He ascended to the Tavatimsa heaven to preach the Abhidhamma to His Mother, the people of Savatthi were told that the Lord would make the descent at Sankassa, and the thousands who assembled on that occasion expressed their desire to attain to Buddhahood. In the sixth century of Christ, Buddhaghosa in his encyclopaedic work the Visuddhimagga enumerated the three paths to Nirvana under the heading Hina sila, Madhyama

sila, and Pranita sila. The Arhat doctrine was named under Hina sila, the Pratyeka Buddha doctrine under Madhyama sila, and the Anuttara sammasambodhi doctrine under Pranita sila or Bodhisatva sila. According to the Sara sangaha every one who aspires to Nibbana is a Bodhisatva. The aspirants who follow the Arhat path has to practise the paramitas for one asankheyya kalpa, the pratyeka bodhisatvas have to practise the paramitas for two asankheyya kalpas, the mahasatva bodhisatvas who wish to become sammasambuddhas from four to sixteen asankheyya kalpas. According to Hwen Chang, those who followed the pudgalavada doctrine were called Hinayanists, and the nairatnavadins were called Mahayanists. The Sanskrit Buddhist texts give only six paramitas, while the Pali texts give ten paramitas. Why the Buddhists of Northern India rejected the Pali Dhamma and accepted the Sanskrit translations of the apostolic doctrine has yet to be solved. The Ceylon Buddhists received the Pali Pitakas from the great Arhat Mahinda, son of the great emperor Asoka. Pali was cultivated in South India in the time of Dhammapala of Kancipura, and Anuruddha of Tanjore who wrote the Abhidhamma sangaha. The Commentaries of Dhammapala are all in Pali, and the Commentaries of Buddhaghosa were also written in Pali.

The home of the Saddharma is India, and India was the home of both Pali and Sanskrit Buddhist literature, but by the end of the tenth century of Christ, Buddhism was extirpated from its home by the foreign invaders of India who destroyed Aryan culture with diabolical fury.

Brahmanism and Buddhism both suffered. The latter was extirpated, while Brahmanism lost millions who were forcibly converted to Islam. Brahmanism was the monopoly of the Brahmins, while Buddhism was for all the native born sons of India. During the Buddhist period there was no class of untouchables. Every one was freely admitted to the Saugha.

We wish that every educated Aryan Indian and Moslem would read Dr. Har Dayal's Bodhisatva doctrine. It would open the eyes of those who are prejudiced against the compassionate doctrine of the Lord Buddha. For nearly nine hundred years Buddhism has been forgotten by the sons of the soil. But it is flourishing in other lands outside India. India lost Buddhism and also her political freedom. Buddhism is a psychological science, teaching a spiritually democratic doctrine.

* THE BODHISATVA DOCTRINE IN BUDDHIST SANSKRIT LITERATURE. By Har Dayal, M.A., Ph.D. London, Kegan Paul, Trench, Trubner & Co., Broadway House, 68 Carter Lane, E.C. Price 18s. net.

MUSLIMS OF CEYLON

By MR. Z. D. MUSAFER

NO community has played a greater part in the development of the economic and political interests of Ceylon than the Muslims. Numbering over 312,000, of which 35,000 are Indian Muslims, 15,000 Malays and the rest are given the appellation Ceylon Moors on account of their Arabic ancestry, the Muslims hold a position in Ceylon more important than that suggested by their number.

In the report of the Donoughmore Commission, the Muslims are referred to in these terms:

Though small in numbers, it is by reason of its commercial and trading activities an important element in the population. A considerable number of Muslims are in Colombo, while many are scattered through the island engaged in shopkeeping and trading. In the eastern province there are a number engaged in agriculture.

The trading propensity of the Muslims are enshrined in a Singhalese proverb: "The Moor is as ubiquitous as the crow." Besides being traders and business men, they are landowners on a large scale. The tax receipts of Colombo show that nearly one-third of the city is in their hands. In Pittah, the business headquarters of the Ceylonese, the Muslims predominate, while the ramifications of those princes of commerce: N. D. H. Caffoor & Sons, and Macan Marcar & Bros., extend all over the world.

Not only in the economic sphere have the Muslims loomed large, but they have played a notable part in the political emancipation of Ceylon. To understand the complexities of the political situation in Ceylon, a brief survey of the origin and development of the Legislative Council is indispensable.

In 1833, the first Legislative Council was formed, composed of 10 officials and 6 unofficials. Out of the 6 unofficials, 3 were Europeans, 1 Burgher, 1 Singhalese and 1 Tamil. In this scheme of things, the Muslims were ignored, but considerable agitation on their part resulted in the appointment of a Muslim nominated member

in 1889. The even tenor of the political life of the country was not disturbed till 1919 when the Ceylon National Congress was formed.

Under the inspiring leadership of Sir Ponuambalam Arunachalam, one of the finest flowers of Eastern culture, this body was formed to give utterance to the political needs of Ceylon. The intelligentsia of every community flocked to its standard, and this body spoke with the authentic voice of Lanka. Though the Congress on principle opposed communal representation, it recognised the importance of safeguarding the interests of the minorities.

Mr. T. B. Jayah, Principal of the only Muslim College in Ceylon and a member of the last Legislative Council, in a speech before the Ceylon Students' Union in London, declared:

As an original member of the Congress and as a member of its executive, and later as its Vice-President, I can state with a certain amount of assuredness that the abolition of communal representation was to be decided by the willing consent of the communities concerned.

The National Congress soon began to make its presence felt. The Government enlarged the Legislative Council. It was now composed of 37 members, 14 officials, 3 communally elected Europeans, 1 communally elected Burgher, and 1 Singhalese elected by the Low Country Products' Association, 1 nominated Muslim, 1 nominated Indian, 2 nominated Tamils, 2 territorially elected Tamils, 9 territorially elected Singhalese. The Muslims were incensed and retired in deep humiliation from the Congress. The Tamils found that their electorate plans for a 2:1 ratio between the Singhalese and Tamils had been thrown overboard by the Singhalese, and led by Sir Arunachalam, the very founder of the Congress withdrew. The minorities now began to open their eyes and saw that the thin end of the wedge of Singhalese domination had been introduced.

The parting of the ways took place in 1921. The Congress, though shorn of its representative

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character, yet realised the need for co-operation of other communities and in the 1922 Session it passed a resolution recognising the need for communal electorates. Sir James Pieres, the Singhalese leader, in consonance with the Congress resolution brought a motion in Council, recognising the inevitability of communal representation. This principle was accepted in the reforms granted in 1924, when 3 Muslims were communally elected.

As a result of Sir Hugh Clifford's secret dispatch to the Secretary of State, a commission was appointed with Lord Donoughmore at its head to report on the constitution. The Commissioners arrived in 1927 and held 57 sittings all over the island for the purpose of recording evidence. The members of the minority communities as well as the Congress urged on them the necessity for communal representation. The weight of the evidence was for the continuation of the system of communal representation. The Commissioners, however, decreed otherwise.

The prospect of sure Singhalese domination, so attractively painted in the Report, made the Singhalese members join hands, and despite the doughty opposition of Mr. E. W. Perera, who alone realised that the sugar-coated pills in the shape of ministries, abolition of communal representation, and universal franchise hid the fact that the power of the purse held by the Council was withdrawn, the Donoughmore constitution was passed by 2 votes.

The Commissioners in their smug self-complacency have recommended the following consoling reflections, if they are visited with the punishment of political extinction. Even if Muslims are not elected, they can form a representative body to secure their rights. This pompous bit of advice is somewhat akin to giving stones to those who asked for bread.

The Commissioners in their report laid stress on the development of a common national

consciousness. The elections revealed a depth of communal frenzy that was never seen before. The granting of universal suffrage has resulted in the swamping of the electorates by an illiterate and communal-minded type of the people. The Vernacular press is saturated with the venom of communalism. How degrading is this appeal to the passions of the new type of electors is illustrated in an article in the *Labour Weekly*, presumably inspired by Mr. Goonesinghe, the Labour leader, where he writes in this strain on an eminent Singhalese gentleman, who was presiding at the meeting of his opponent, a member of a minority community: "If he has a drop of Singhalese blood in him, he will vote for the Singhalese candidate."

The Singhalese looked at the results of the elections as a racial triumph. It was only the forbearance of the Muslims that prevented a riot. Ugly racial passions were unleashed. Openly the Singhalese politicians were gloating.

The Muslims realised that now the Indians are slowly being ousted, their turn will be next. The fiery cross was sent all over the island. Mass meetings of Muslims were held everywhere. They realised that it was only through a fortuitous combination of events that the only Muslim was elected, for while the Muslims were more in the electoral register than the Tamils, the latter were greater in numbers.

As a result of the various deliberations, a delegation headed by Mr. T. B. Jayah was sent to London to lay before the Secretary of State the burden of their grievances. The Muslims have no desire to revert to the communal system, pure and simple. Their argument is, that the areas be so delimited that there will be a prospect of 4 members of the community being returned to the State Council. It is not a question of separate or joint electorates, but a combination of both, which will be a happy solution to this vexed problem. This delimitation of areas is no violation of the territorial principle. Will the Singhalese leaders learn the lessons which the history of Ireland has furnished? Must the progress of the country be retarded because of this failure to adjust differences? The Muslims have no desire to be a canker in the body politic. It is for the Singhalese leaders to answer the question whether Ceylon too should possess an Ulster?

The Korean Unrest

BY MR. N. A. PERUMAL

AT a representative meeting of Koreans domiciled in the United States, Hawaii, Mexico and Cuba, held recently in New York, a resolution was passed urging the United States to join in the economic boycott of Japan, if the efforts of the League of Nations failed in forcing the Japanese to withdraw their troops from the Chinese territory. Evidently the Korean sympathy is with the Chinese, in spite of the fact that Korea is under Japanese rule.

It is an eyesore to the Koreans to see Japanese Imperialism gaining ground in Manchuria. Subjected to all sorts of despotic laws and regulations in their own country, the Koreans have been vainly waging a silent war against the Japanese for over two decades towards attaining their independence and when the present Sino-Japanese conflict arose, ten thousand Koreans in Shanghai assured the Nanking regime their support, if China would declare war against the Japanese. And in Korea itself the natives rose in rebellion against the Japanese and doubled their anti-Japanese activities. The Koreans are now afraid that if Manchuria became a sphere of Japanese influence, the chances of their own emancipation may be delayed to a far distant date. Therefore they seem to use all their efforts to oust Japan from the Manchu Zone.

Korea has a population of twenty million people composed of the natives, Russians, Chinese, Mongols and members of Western nations. She first entered world affairs after signing a commercial treaty with the United States towards the latter part of the nineteenth century. As the Koreans have a culture common with the Chinese, China claimed a hand in the country's affairs but Japan stoutly opposed China's influence in Korea. The result was a Sino-Japanese war. China was defeated and the Korean Monarch then signed a treaty which established a Japanese

protectorate over Korea. Japan was forced to fight Russia also for the sake of Korea. Then, without any apparent rhyme or reason, the country was annexed to the island empire in 1910. The Koreans gravely resented this aggressive measure but they were promptly silenced by military force.

In 1919, the ruler of Korea who granted Japan a protectorate over his country died. The Koreans took this opportunity to launch a vigorous anti-Japanese campaign. Japan viewed the situation with surprise and concern. But due to strict laws and regulations with which the country is governed, the Koreans yet had small chance for mob action. Nevertheless feeling still runs high against Japanese and several hundred Koreans are now confined to prisons for their patriotic activities.

The cause of the Korean unrest is mainly due to the poverty of the people who are immigrating to Siberia in large numbers with a view to obtain a better standard of living. The Koreans are a race of peasants but they own comparatively small portion of the land with the Japanese holdings. Even in the administration of the country, the Koreans occupy only insignificant positions.

One cannot but admit that under Japanese rule the country has gone through a good deal of improvement. Long railway lines, gigantic steel bridges, huge factories and workshops and clean harbours have sprung up everywhere. Commerce and banking have also been stabilised, but all these improvements do not help the Korean as much as they tend to help the Japanese themselves.

Now that thousands of Koreans who have been educated in the United States have returned home, it is futile to argue that they have no ability to handle their own administrative machinery. Neither are the Koreans ready to assume complete control of their country's affairs. Even if they are, the Japanese are not the people to easily transfer power. However a liberal form of government in which the Koreans themselves will play an important rôle would help to smooth over the present unrest.

Evils of Sectarianism in Education

BY PROF. JWALA PRASAD, M.A., Ph.D. (Cantab.)

IN spite of the fact that some of the most respectable institutions of the world owe their origin and growth to sectarian spirit of some kind or other, an impartial educationist of the present day cannot help feeling that the evils of sectarianism in education, especially in India, are really very great, and it is high time that a warning should be uttered against associating education with anything which smacks of parochialism.

It is a well known fact that almost all the ancient colleges and universities of the world owed their existence to the enthusiasm and support of certain religious orders, and that even to-day quite a large number of educational agencies flourish by virtue of patronage extended to them by the followers of some theological creed or other. A mention in this connection of the ancient Buddhist Universities of Taxila and Nalanda and the still more ancient Aryan Gurukulas in India, as also of the Cambridge and Oxford Universities of England would be in point. In our own times we find all over the world a net-work of schools and colleges of various religious denominations and sub-denominations, and in India at least two chartered universities of the denominational type. Now it will appear that it is mainly because of the predominance of this traditional association between religion and education that sectarianism has been introduced into the academic life of a large number of educational institutions. Religion alone, however, need not be responsible for the presence of sectarian spirit in education. Any educational institution which is established and maintained for the purpose of influencing its alumni with aims and ideals other than purely academic would be sectarian to that extent, and thus all such schools, colleges, or universities as have to conform to rules and regulations imposed upon them by an

external authority with certain vested interests of its own would belong to the parochial type.

The point which I propose to make out in this article is that the presence of all kind of sectarianism in education is inconsistent with the ideals of a sound academic life, and that however natural and probably inevitable an alliance between religion and education might have been in the past because of the peculiar and primitive conditions of society in which our ancestors lived, that alliance now has outlived its need and utility and is no more an unmixed good. I would further like to emphasise the fact that in view of the peculiar communal mentality of the majority of our people and the consequent unfortunate differences and dissensions that we come across at every step and in every phase of our national life, it is highly important that the whole educational machinery should be so overhauled as to rid it of as much sectarianism as possible.

Now to begin with, the presence of sectarianism among the teachers and the alumni of an institution is inconsistent with that spirit of open-mindedness and free scientific enquiry which ought to be an essential feature of all sound academic life. The aim of education is not an acquirement of knowledge in the sense of a mere taking in of all that is to be said by teachers or by authors of books, but an impartial and critical examination of their opinions and an unprejudiced advancement of knowledge. It will appear that all denominational institutions are by their very nature, and for other obvious reasons, disqualified to accomplish this end. If they are loyal to the particular class or creed which they represent and to which they owe their existence, they must *ipso facto* be false to the ideals of sound education. Do we not actually find that the first concern of the majority of teachers and students of a denominational institution is to persuade themselves and others to believe in the dogmas of the

particular faith which they have been taught to profess, and to defend them, however absurd they might be, against the attacks of others? History has sufficient data to convince us that religion, in the ordinary and accepted sense of the term, has been no friend of those who have stood for the advancement of scientific knowledge. The other alternative open to the members of a denominational institution, and the one which is certainly becoming more popular with them, is to feign a lukewarm loyalty to both; the sectarian aims and objects of their institution and the ideal of the pursuit of knowledge. These people naturally fall between two stools in their effort of doing so, and, in course of time, unknown to themselves, they end with developing the character of a hypocrite both from the educational and the religious points of view.

The atmosphere of denominational institutions is further inconsistent with that spirit of brotherhood and intellectual fellowship which is engendered and fostered by only a liberal culture based upon a purely rationalistic attitude of life. There can be no gainsaying the fact that the various denominational schools, colleges, and universities have, in the very act of fulfilling their avowed aims and objects, tended to widen the gulf between one community and another more and more. They have naturally stood for parochialism, and cannot but produce men and women with a mentality of the parochial type. That is why we find among ourselves persons—leaders of thought and men—whose life is an enigma—a strange combination of communal orthodoxy and academic intellectualism. In order to study the effects of sectarianism in education, one has only to get into touch with and talk to the members of the various denominational institutions and note how most of them are actuated in their thoughts and deeds primarily with a sense of selfish pride and communal hatred. It need hardly be said that besides the communal mentality which these institutions produce and

perpetuate, they, because of their peculiar and uncompromising notions and practices with regard to relations between man and man in respect of eating, drinking and associating with one another in the various phases of life, have rendered it extremely difficult that students of different communities might really share in fullness a common school, college, or university life as members of one and the same family.

Apropos of what has been said above, it might be claimed by a certain class of denominational institutions, such as those which belong to the Christian Missions, that it is one of their aims and objects that communal differences should be eliminated from their academic life and that, therefore, they cannot be accused of accentuating them. To them I have to submit that although this claim of theirs might be true, the motive which lies behind it and the way in which it is sought to make it good are far from being satisfactory; and therefore the end which they say they have in view is seldom accomplished. That such educational institutions are also missionary, and usually missionary first and educational afterwards, is sufficient to create an atmosphere of mutual suspicion between those who conform to their creed and those who do not, with the result that even the salutary aspects of the life and teachings of these institutions are not availed of by those who ought to benefit by them. What has to be realised by our missionary educationists now is, and there are signs in evidence that they are gradually doing so, that in this age when every aspect of human life has been sufficiently covered by scientific investigation and results have been achieved which would be easily acceptable to all simply because they are based upon reason, it is to be no more left to religion that it should teach on non-religious matters, and that in the very nature of things missionary institutions, both Christian and non-Christian, are the most unsuitable and

the least effective agencies to do so. As for the teaching of religion itself, if it is to be taught at all, let it be done by the Church from the pulpit and through purely theological seminaries rather than through semi-religious and semi-secular educational institutions. A discussion of how far it is feasible and desirable to teach the dogmas of a certain religion and enforce its practices and code of morality upon man is outside the purview of the present article. However I would like to make it clear that what I have said here need not preclude a university, for instance, from including a course on the philosophy or history of religion in its curriculum.

The sectarian spirit in education has also been responsible for the presence of what now may safely be called certain academic prejudices. These exist in various forms according to the history and the nature of the controlling authority of the institutions. One instance of such prejudice was to be found, for example, in the life of the great Cambridge and Oxford Universities with regard to the status of women as students. They had no place in the life of these distinguished academies, and at Cambridge even now women students are not members of the University, and their two colleges there are not affiliated institutions. They cannot become members of the University Union, and they attend its meetings as visitors like any outsiders. Now, at all this, I am sure, one would feel like crying out 'What an absurdity!' and still it is there; and should one ask why? the only answer is: It is there simply because of a deep-rooted influence of religion and all that it means to the life of an educational institution—yes, even to the life of a distinguished British university whose very name inspires confidence in respect of sound learning and ideal sportsmanship, and the work of whose scholars is justly associated with some of the most important developments in the various branches of science and

arts. That everywhere women have been very inadequately represented in educational institutions and facilities for intellectual advancement have been denied to them is in no small measure due to the effects of an old alliance between religion and education. What is true of women in this respect is also equally true of the members of the so-called depressed classes in India. One hardly needs to be reminded that they too have been the victims of serious sectarian prejudices in education.

As I have said already, sectarianism in education might also be other than that of the religious type, although it is true that it is usually and mainly due to the influence of religion. As matters stand at present, very few educational institutions in India are perfectly autonomous and therefore free from the sectarian spirit. Undue restrictions imposed upon academic bodies from political motives as much hamper the growth of their intellectual life and prevent them from fulfilling their function as nurseries of healthy citizens as the religious prejudices do. That a certain amount of control over education by the State is indispensable will be admitted by all, but to carry it to the extent of entirely regulating and constantly watching the academic life of an institution down to its minutest details is certainly preposterous. Such a policy, as is well known to all educationists, produces a very unhealthy reaction and generates a state of suspicion between the authorities and the students which does more harm to the cause of the State and the institution concerned than, for instance, any number of political debates of the extremist type that might be held in behalf of its members.

Educational institutions, therefore, have to be altogether non-sectarian in respect of their aims and objects, and also perfectly autonomous. It is high time that nations should realise that it is wrong and also harmful to use public educational institutions as agencies for religious propaganda,

and that if religion has to be taught at all, that should be done through purely religious bodies. Denominational institutions, which try to impart both religious instructions and secular training, usually fail as educative agencies and do an incalculable amount of harm to the cause of national welfare. All that is good and of universal value to man in the culture of any particular religion also falls within the province of science and practical common sense, and it can be taught through secular institutions, I am sure, in a more effective way and with better grace. All that is of the parochial type in religion can hardly have any educational or cultural value for humanity in general, and must, by its very nature, be positively prejudicial to the creating and fostering of that sense of

comradeship among men and women which is so essential for happiness and success in every phase of national life. The State authorities also have similarly to realise, where they have not done so already, that educational bodies would be best left to themselves for the organisation and management of their affairs, and that too much interference on their part can have the effect only of bringing into existence a state of morbid mentality characterised by suspicion and hypocrisy which would eat into the very vitals of all academic life.

Evils of sectarianism in education have really been great, and in our own country they have been very grave indeed; and if we have failed to notice them, or even now we fail to take notice of them, we do so because we have hopelessly got used to them.

The Teaching of Friedrich Nietzsche

BY MR. G. T. WRENCH

THAT there are plenty of things wrong with modern civilized man, no one will deny. His economics have aroused intensive resentment and now seem to be reaching a climax of confusion, his last war was such as to leave him aghast at a possibility of its recurrence, his peace was such an accumulation of blunders as to tear from him his faith in the statesmen for whom he had dethroned his kings, he himself is a will-less creature of broken traditions and fallen faiths, everywhere restless in the present and fearful of the future. There is certainly much that is wrong with modern man. Friedrich Nietzsche, who died in 1900, said that what was wrong with modern man was his values. He despised modern man. "There are days," he declared, "when I am visited by a feeling blacker than the blackest melancholy—the contempt of man. And in order that I may leave you in no doubt as to what I despise, whom I despise: I declare that it is the man of to-day, the man with whom I am fatally contemporaneous. The

man of to-day, I am asphyxiated by his foul breath Towards the past, like all knights of knowledge, I am profoundly tolerant,—that is to say, I exercise a sort of *generous* self-control: with gloomy caution I pass through whole millenniums of this mad-house world and whether it be called 'Christianity', 'Christian faith', or 'Christian Church', I take care not to hold mankind responsible for its mental disorders. But my feeling changes, and vents itself the moment I enter the modern age, *our* age. Our age *knows* That which formerly was merely morbid, is now positively indecent. It is indecent nowadays to be a Christian. *And it is here that my loathing begins.* I look about me: not a word of what was formerly known as 'truth' has remained standing; we can no longer endure to hear a priest even pronounce the word 'truth'. Even he who makes but the most modest claims upon truth, *must* know at present, that a theologian, a priest, or a pope, not only errs but actually *lies*, with every word that he utters,—and that

he is no longer able to lie from 'innocence', from 'ignorance'. Even the priest knows quite well, as well as everybody else does, that there is no longer any 'god', any 'sinner', or any 'saviour', and that 'free will', and 'a moral order of the universe' are *lies*. Seriousness, the profound self-conquest of the spirit no longer allows anyone to be *ignorant* about this."

A reader may well be staggered on first reading this passionate denunciation of the modern educated man, who, though he knows that the religious conception of the world and its values are false, has too much slothfulness and too much timidity to stand for what he knows to be the truth.

"What!" he might ask, "are then the Bolsheviks right? They have destroyed religion with ruthless vigour." "No," one believes Nietzsche would answer, "their destruction was from below. They did not destroy out of desire for the higher man, but out of rancour and hatred to those above them. They destroyed so as to produce out of their destruction, the equality of man, that supreme falsity itself of Christian origin, the equality of man in the sight of God as opposed to the truth that is known to all, the inequality of man."

What Nietzsche taught as modern man's greatest need was "the trans-valuation of all values," a return to the pre-Christian values and their enhancement in his ideal of the "superman". "What was the use of the Greeks? What was the use of the Romans?—All the pre-requisites of a learned culture, all the scientific methods already existed, the great and peerless art of reading well had already been established—that indispensable condition to tradition, to culture and to scientific unity; natural science hand in hand with mathematics and mechanics on the best possible road,—the sense for facts, the last and most valuable of all senses, had its schools, and its tradition was already centuries old! Is this understood? Everything *essential* had been

discovered to make it possible for work to be begun:—methods, and this cannot be said too often, are the essential thing, also the most difficult thing, while they moreover have to wage the longest war against custom and indolence. That which we have successfully reconquered for ourselves, by dint of unspeakable self-discipline, for in some way or other all of us have the bad instincts, the Christian instincts, in our body,—the impartial eye for reality, the cautious hand, patience and seriousness in the smallest details, complete *uprightness* in knowledge,—all this was already there."

Then came the great Christian revolt against culture, against impartiality, against the cool and careful observation of facts, and in its place emotionalism, fervid religious emotion, the promptings of divine conscience, the elevation of the mythical soul above the body, the transvaluation of the classic values by those of Christianity.

Once more, cries Nietzsche, there must be a transvaluation of values. This is the burden of the higher men, the cultured men, the men who stand apart. "Ye higher men," says his mouth-piece, Zarathustra, learn *this* from me: On the market place no one believeth in higher men. But if ye will speak there, very well! The populace, however, blinketh; 'we are all equal.' * * * Surpass, ye higher men, the petty virtues, the petty policy, the sand-grain considerateness, the ant-hill trumpery, the pitiable comfortableness, the 'happiness of the greatest number'—! and rather despair than submit yourselves. And verily, I love you, because ye know not to-day how to live, ye higher men! For thus do ye live best!"

It is not possible in a brief article to more than indicate the teaching of this cataclysmic thinker. But it is well that the East, uprooted by the popular doctrines of the West, should know that those doctrines are not the only thing the West has to offer. There is also Friedrich Nietzsche.

A TRIP TO CANADA

BY PROF. P. SESHADRI, M.A.

Principal, Government College, Ajmer.

SIR WILLIAM WATSON has sung of the British Empire with legitimate pride, that "her broad roots coil beneath the sea and her branches sweep the world" and the wide expanse of distant Canada, almost as large as the area of the United States, though containing less than a tenth of its population, is a mighty limb on the possession of which the Empire may well feel complacent and even happy. Canada impresses itself upon you as a virgin land of great enterprise and almost endless possibilities of material progress, whether you approach it from the picturesque lands of the East and see cities rapidly growing up into commercial and industrial importance, or slowly make your way from the West up the magnificent St. Lawrence which has become in recent years, the high-way for ocean-liners of almost the first magnitude. If I entered Canada by a third route and the myriad lights of Toronto have into my sight one dark evening in August this year, as I sailed down from Niagara on the spacious surface of Lake Ontario, the effect was not less splendid.

Situated at the head of many water-ways and land-routes, Toronto was a centre of considerable importance, even among the original West Indian inhabitants of the continent and it is not surprising that it has now rapidly grown into a great city with a population which has long exceeded a million. It has great natural advantages, being situated along a bend of the lake for miles together, with a number of small islands scattered in the spacious harbour which serve as delightful places for amusement. On one of the latter is the Royal Yacht Club which is perhaps one of the finest of the kind in the world, and to have lunched at the Club or strolled on its lawns, is an experience which it is not easy to forget, in spite of some ugly dredgers working even in its immediate neighbourhood. The Canadian National Exhibi-

tion organised here every year is another attraction, while the large number of parks and the beautiful lay-out of the city add other charms.

It is undoubtedly a tribute to the capacity and enterprise of the Canadian people that their cities should have developed into such magnitude and be capable already of providing so many amenities of modern civilised life. When you find that Toronto has the largest hotel in the British Empire, with as many as two thousand rooms; it has educational institutions as well-equipped as some of the best in Europe; it has an art-gallery which promises to develop into a high-class collection of painting and sculpture and it has skyscrapers and other buildings which can compete, in some measure, even with the architectural grandeurs, of New York—you wonder if you are in a new colony and not in some city of well-established tradition and glory. If, however, you wish to get the best impression of Toronto, you must drive along the beautiful lake-front, though commerce and industry have made ugly inroads into it in some places, and meander along the well-wooded residential suburbs, where at least enormous wealth seems to exist side by side with peace and happiness.

If Ottawa is not as large a city as Toronto and its population is less than a fifth of the latter, it is also well-worth a visit, not merely because it happens to be the Canadian capital and the houses of Parliament are there, but also because it is a very pretty town in itself. As the seat of the Federal Capital, its most dominating sight is naturally the Parliamentary buildings, situated on an elevation visible from great distances. The Ottawa river beautifies the surroundings too, in spite of the large quantities of lumber floated down the current, constituting one of the main commercial pursuits of the place. A visit to the stately buildings and a study of the interior, modelled so closely on the arrangements at Westminster, are

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enough to convince anybody of the intimate affinity in traditions of political life between Canada and the Mother Country, an impression confirmed a few weeks later at the League of Nations in Geneva when I heard members of the Canadian delegation speaking at the Assembly with the best British parliamentary manner and eloquence.

A remarkable feature of the Parliamentary buildings is the central tower which can boast of one of the finest collections of bells in the world. It is interesting to hear the sound, sweet and strong, every quarter of an hour, while you can also go up to the top in a lift and have the unusual experience of surveying them from above. Of even greater interest is the extensive library attached to the Houses of Parliament where one can spend some time with pleasure and profit. Canadians, it is obvious, do not believe in turning one's hand to politics without adequate preparation, if one may look upon the size and importance of the library in the scheme of parliamentary buildings, as any symbol of their political ideals and it is also not without significance that the Parliamentary Librarian is an official of considerable importance, the present incumbent being actually a retired member of the Canadian Cabinet. The visitor to Ottawa can also have the privilege of staying there at one of the finest hotels of any continent, the Chateau Laurier, into which he can step almost unknowingly from the Railway Station itself, as in the case of many other American cities.

If you are still in Canada when you come to Montreal, you are at the same time in a city which is no longer entirely British in its atmosphere, as it happens to be the headquarters of a Province which is predominantly French. As you drive along some of the suburbs, you can imagine you are actually somewhere in France, the very styles of domestic architecture reminding you of the country which at one time contended

with Britain for supremacy on the American continent. The French influence is also apparent even in the shops, the fashions of Paris finding close imitation in the business enterprise of Montreal. It is, however, not merely a gay capital; it is good to remember it is also the seat of the McGill University whose buildings constitute a fine group worthy of any academic centre. It is also a city of first-rate commercial importance, its extensive wharves displaying much of the wealth coming into that part of the world. To stand on the top of Mont Royal and look round the city is undoubtedly to witness a scene of prodigious human effort and material success.

To a visitor from India one of the most attractive features of Canadian public life, especially in the Province of Quebec, is the complete harmony in which the British and the French elements live in the country. It is true that at the time of civic and parliamentary elections, the voters are not entirely devoid of their racial consciousness in their support to candidates, and there have to be two sets of local educational authorities for the Catholic and the Protestant schools, the former being mainly French and the latter mainly British, but it would be difficult in normal times to find any points of discord between them. Here are the descendants of two distinct nationalities who fought bitterly at one time on many a field of battle, differing almost entirely in language and race and to some extent even in religion, but living in perfect concord and taking their places with considerable enthusiasm in the proper evolution of the material and political life of the country. There is no suspicious and lurking enmity, nor is there even the slightest embarrassment in the daily attitude of the two communities to each other. This is a lesson which should make an appeal even to some of the communal fire-eaters in this country, so much obsessed as they are, with ideas of special privileges and differences of interests,

Development of Christian Personality

BY SIR ROSS BARKER

MR. WYATT LANG in this study of conversion* approaches his topic both as a divine and as a psychologist. He ranges over a wide field, describing the spiritual experiences of converts of very different races and of very varying environments, mostly in their own words.

It is first necessary to define what conversion means and to a layman the definition he gives of a "change from autocentric to theocentric idealism" appears not a little cloudy and perhaps not altogether true. Mr. Lang recognizes that conversion is not necessarily to one religion or even to religion at all. In Andrew Carnegie's case it was conversion to a Gospel of Wealth, in Settembrini's to the Gospel of Italian unity; and he even regards a passion for mountaineering as an example of secular conversion. In other words any one who has a gospel and believes in it with the passionate enthusiasm which colours his whole life is converted. Thus the passionate belief in Free Trade or in the League of Nations or in Self-determination may be an example of conversion.

Mr. Lang points out that modern conditions of life such as concentration in cities and the spread of education are unfavourable to conversion, at any rate, to mass conversion. Wesley had malleable material on which to work when he preached to the Cornish miners, sunk in misery and degradation, merely because it is easier to call the sinner than the righteous to repentance. The modern miner is far more interested in his Trade Union than in his spiritual condition. Civilisation in fact tends towards something which its detractors would call mediocrity and its admirers the golden mean. The average is raised but the individual seldom rises to the heights or falls to the depths. The comfortable man maintains a moderate ethical standard,

* *A Study of Conversion.* By Rev. L. Wyatt Lang (Allen and Unwin) 10/6 net.

has no consciousness of sin and does not experience that spiritual anxiety, which is the prelude to conversion. He is of course aware if not of his own failings, of the failings of his neighbours but he seldom brands them as sinners owing to that easy toleration born of education which has so vastly diminished the territories of sin. The time has passed when the sport of "cat" or even a game of golf played on a Sunday afternoon would inspire the most sensitive conscience, as it inspired John Bunyan, with a vision of the imminence and proximity of hell fire. When Satan has become the abstract principle of evil and not a vivid personality with horns and a tail and hell has become a mere metaphor for spiritual torment, the man whose imagination has been extinguished by education ceases to worry since he is much less interested in principles and spiritual torments than he is in the result of the next test match. Nevertheless there are few men who have not experienced for a period short or long a feeling of spiritual elevation either as the result of early training or of the emotions inspired by the impassioned evangelist of some creed. The fire dies out with no fuel to feed it but in the ashes may be found ideals of nobility and self sacrifice, which, while they inspire admiration for those qualities in others, are not strong enough to create a compulsion to go and do likewise.

Mr. Lang deals with the small minority of men and women whose spiritual exaltation has assumed a more permanent character and it is important to ascertain the causes of this relatively uncommon phenomenon. Few of the cases he mentions are cases of conversion, if by conversion is meant a change from unbelief or indifference to religious perception. In childhood our teachers directed us to two different aspects of the Christian religion. On the one hand they told us of the doctrine of eternal punishment hell

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and the bottomless pit with all their horrors. On the other they taught of the love of God and of the peace which passeth all understanding. To the former was sometimes added the dour creed of Calvinism, the belief in predestination and the awful doctrine of the sin against the Holy Ghost, the mere contemplation of which has been responsible for much religious mania. Dr. Clark after a statistical investigation of 2174 cases of religious development came to the conclusion that sudden conversion based on theological fears was seventeen times more common than conversion based on a trust in the mercy of God. The majority of the converts whom Mr. Lang describes seem to have owed their conversion to an endeavour to escape from the terrors with which their theology inspired them. Their sense of their own unworthiness, due often to an exaggeration of petty peccadilloes, and their fear of the awful consequences took possession of their minds and the horror which supervened could find its ultimate issue only in the madhouse or a reconciliation with the Deity which assured them of eternal salvation in spite of their sins. The premature emphasis on religious doctrines, which could only be imperfectly understood, produced results which must be described as morbid. Saint Teresa at the age of seven ran away from home because she wished to be murdered by the Moors and thereby attain Paradise, John Newton at the age of four had little inclination to the noisy sports of children, William Huntington at the age of seven was convinced that a formidable neighbour was specially employed by the Almighty to keep an account of his sins, John Bunyan at the age of nine or ten was terrified by apprehensions of devils. In fact in the case of most of these conversions it is difficult to believe that their subject was normal physically, spiritually or intellectually. Some had a suicidal tendency; some were liable to the mental aberration which

follows on disease; few were well educated; and a common intellectual failing was that peculiar vice of the ill-educated which consists in seizing on some sentence in the Bible and applying it to themselves without regard to its context or to other passages which might illuminate its meaning. Most of the converts passed through mental agonies before they arrived at the stage of conversion; and in these agonies they saw visions and heard voices either friendly or threatening. It is difficult to understand whether in describing these visions and voices the converts were describing actual things they saw with their bodily eyes or heard with their ears or saw them as Saint Teresa said with the eyes of the soul. Psychology covers their experiences with the convenient, if horrible word "auto-suggestion".

Mr. Lang has written a very valuable book but he leaves the great question unanswered. Is conversion a good thing or a bad thing? Is it better to lead a placid, equable and righteous life in the possession of a good conscience and at peace with one's neighbours or is it better after sinking into the depths of despair to rise to those ecstasies of happiness, which spring from a belief that the soul is at one with the Deity? Perhaps the question has no answer.

One criticism must be made. Mr. Lang, as a divine, is no doubt acquainted with the Bible the finest piece of English in the language. As a psychologist he is acquainted with the detestable jargon, originally imported from Germany, in which the psychologist conceals his meaning. Why does Mr. Lang prefer the bad model to the good and speak of a photism when he means a light, audition when he means a voice, conation when he means a striving and phobia when he means a fear? The layman becomes deeply suspicious of the scientist who clothes comprehensible ideas in incomprehensible language.

Earthquake and its Origin

BY MR. C. N. HANGAL, M.SCH.

FOR the last so many years scientists believed the source of seismic activity to be in volcanic activity. There is no doubt that many sharp and local shocks owe their inception to volcanic action, but in the aggregate volcanism is rather a subordinate cause of major earthquakes. Such minor shocks are originated in the explosive type of volcanoes, where violent explosive activity during eruptive stage, and sudden rejection of gasses, dust, and rock fragments is typical. These shocks may be due to the effect of actual detonation on the surrounding rocks, or they may be due to collapse of the crust due to the extravasation of underlying lava.

The most outstanding example of this type of volcano is "*Krakatoa*" lying in the Sunda straits between Sumatra and Java. In the great eruption of this volcano in 1883, a cubic mile of comminuted matter was hurled up into the air. The original volcanic island five miles in length, three miles in breadth, 6,600 feet high, was replaced by a vast submarine trench eight miles long, and more than one-thousand feet in depth. The explosion was heard 300 miles away, and its air wave travelled several times round the earth, while the great seismic sea wave destroyed the neighbouring islands and 36,000 people. The sea wave travelled across the Indian ocean at the rate of 371 miles per hour, and was recorded even at Cape Horn and in France. No record of explosion as vast as *Krakatoa's* exists in human history.

THEORIES OF ORIGIN

Modern scientists are of opinion that the outer crust of our earth is constantly undergoing alteration and modification. Rills, rivulets, and rivers scour their channels and sweep away portions of the banks, ultimately to deposit their load of silt and sand in the ocean or on some lower flood plain. Winds loaded with dust and sand abrade

the strongest of rocks and stones and carry the products of disintegration many hundreds of miles before they are dropped. Thus throughout the vistas of geological time mountain ranges are worn away new ones are thrown up to take their places. Thus when millions of tons of rocks are moved from one portion of the earth's surface and deposited upon another, adjustment of crust must take place to support the new gigantic loads thrust upon it. Every foundation is liable to break when loads resting upon it exceed its sustaining power. And so in some places earth's crust must give way when loads upon it exceed its strength. In short, a rupture in the earth's crust is bound to occur, and automatic adjustment will take place. Such ruptures in the outer crust along which appreciable movement has occurred are called "Faults"; and it is to them that we should attribute the most common cause of earthquakes.

Such faults are constantly in progress for which no better proof can be given than the disclosures of the Archaeological excavations where man-made monuments and temples constructed within historical times have sunk down below the earth's surface.

One of the most recent theories to be held regarding the origin of earthquakes is known as *Reid's theory of elastic rebound* and it may be explained in the following way:

Suppose that a rectangular block of India rubber is moved over a table top until the bottom of the block is checked in its movement by a nail driven up through the table. If the moving force continues to act, the top of the block may continue to move forward, but its bottom by virtue of the obstruction will cease to move. As a result, the elasticity of the rubber block will tend to snap it back to its original undistorted position when the obstruction is

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removed, and the block will assume its former shape and gliding motion, with a sudden snap due to the molecular forces within it.

This process is exactly what may occur in two contiguous block of earth's crust. If they are slowly moving past each other due to the stresses of readjustment, and the movement is impeded by a force tending to stop it, stresses will immediately be set up in the two blocks. The stresses will continue to grow until the moving force or elastic tendency of the blocks overcomes them, or the rocks shatter. When either of these two phenomena occurs, it will manifest itself by a sudden sharp jar or shock, the intensity of which will depend upon the amount of deformation overcome, and upon the intensity of the moving force. The jar will be transmitted instantly to the surrounding crust and waves will be sent out from the point of origin. These are the so-called *Earthquake waves*. In cases of strong submarine earthquakes, water waves are caused by the elastic rebound of submarine rock masses. These waves may be as long as one-hundred or two hundred miles from crest to crest, and forty feet high at the point of origin; and they may sweep across the seas with a tremendous speed of from three hundred to five hundred miles per hour. Such waves may be unperceived in open ocean but on reaching the land they may pile up as great waves, and sweep far inland with great loss of life. Such were the waves which played havoc with Lisbon in 1775, Japan in 1854, and Peru in 1868.

No hour of the day, no region on the earth is free from earthquakes. They are very common but most of them are so slight that they are not apparent to our senses, but when they occur suddenly and violently they are felt by us. Displacements along faults may be horizontal, vertical, or both vertical and horizontal, the latter being the most common type of movement.

Earthquakes may dislodge loose masses of earth or rock, cause land-slides or avalanches,

and thus completely denude forest slopes. High buildings are similarly liable to collapse.

THE SEISMOGRAPH

The study of earthquakes and earthquake phenomena is *Seismology*, the instruments that are used for detecting and recording earthquakes are *Seismometers*, and the record obtained of an earthquake by the instrument is a *Seismogram*. The principle of the seismometer is very simple. The instrument consists of a very heavy mass of metal which due to its inertia tends to remain at rest while the ground beneath it vibrates. If a pointer is attached to the inert mass, and a calibrated drum, which will move with the vibration of the ground, is rotated in contact with the pointer, the pointer will leave a record on the drum of the intensity of the shock, and of the frequency and amplitude and period of accompanying waves. The ideal seismograph should be able to record the movements in three dimensions, viz., north and south, east and west, and up and down. In practice it is necessary, if accurate results are required, to use two types of instruments, one for vertical, and the other for horizontal components.

In accordance with what has been said regarding the origin of earthquakes, it would seem that in the region where many recurrent slight shocks are prevalent or common, the danger of heavy damaging shocks is less. Conversely, in regions of seismic activity periods of long quiescence may be the forerunners of a violent earthquake.

As has been mentioned no locality is free from earthquakes, certain regions are more liable to severe shocks than others. These large tracts are known as *Seismic Belts*. One of them borders the Pacific ocean and follows west coast of North and South America, Alaska, the Aleutian islands, and the islands off the coast of eastern Asia. The other seismic belt borders the Mediterranean sea, the Alps, the Caucasus, the Himalayas and so on to East Indies. The seismic belt follows in general the great zones of weakness in the crust of our earth.

Abanindra Nath Tagore: the Painter

BY MR. G. S. KHOSLA, B.A.

WITH our growing interest in art and literature, in this country it will be interesting to know some facts about the life-work of one of the foremost of Indian artists. Mr. Abanindra Nath is too well known to require any introduction. It was in September last that in the course of an interview at his Calcutta residence he related to the writer of this article the life-story of Mr. Tagore, the painter artist. Mr. Tagore is the founder of a school of painting which has struck new paths and broken fresh grounds. To put it in the words of the man in the street, as his school has something to do with Western methods and oriental art, he made it clear at the very outset that the ideals of an Indian artist must be oriental. As for himself, he was not at all artificially European. He became oriental of his own accord. Trying to become oriental was meaningless for him as it would be for any other oriental artist. He must follow oriental ideals consciously or unconsciously just as a man would stick to his faith, of course, we would not altogether escape the influence of Western culture and methods, their hold on us being so very firm. An artist could always adopt new methods and they came to him naturally.

He likened art to a temple to which there were two doors to enter, namely the Eastern and the Western. Mr. Tagore tried to push through the Western door but it would not open. He tried hard and for long, but in vain. He turned to the Eastern door and it flew open to him. In his early life he tried to become Western. He insisted upon having northern light, which is an important principle of European painting. He worked for two years with northern light. How Mr. Tagore finally came to reject northern light may be learnt from his own words, "The curiosity of my people was aroused and

they crowded my room to see what I was about. I married and had children, who would always occupy my room. I could no longer avail myself of the northern light. I shifted to the verandah outside". In the verandah he got most of the light from the south and a part of it from the East. "There was absolutely no northern light and I did not in the least feel handicapped by its absence. I found light everywhere. Perhaps what Europeans saw God did not", and Mr. Tagore went into a fit of laughter over it.

Accompanied with this reaction from the hold of Westernism was his greater mastery over his art. Mr. Tagore realised that he must not always put blue in the sky. He put green and even earth colour. In the open one does see the sky muddy at times. Mr. Tagore painted the leaves of the trees red and golden. He said that an artist followed the principles of nature. He knew nothing impossible in nature, so there was nothing impossible for the artist. He had painted the Taj several times and had never seen it. He had so far adhered slavishly to the Western methods and was beyond doubt a perfect master of Western art. He began, however, to feel his new path. When he left the Western methods he discontinued contributing to Western magazines and journals.

The reaction had now taken a definite shape and Mr. Tagore began to grope new avenues. Instead of consulting his own library, he made a collection of ordinary paintings from the villages of Bengal and tried to understand the oriental view of life. But they were of no great help to me. He told me what was the trouble with him, "Brush, pencil and soul must go together, but such was not the case with me. In Western art, my mechanical portion had been perfected, but the mind was starving. It did not provide

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me any food for my soul". He owed a good deal to Western art, but it has certainly not made him the artist that he is to-day.

Mr. Tagore then began reading to feed his hungry soul. He threw away the Western art. It was at this stage that he received from a European lady at Home an illustrated poem of Arthur Moore. He at once thought of illustrating some of the Bengali poems. He made certain illustrations from the story of Radha and Krishna. But he could not produce anything good because his head was still European. Next he received a book of painting from his brother-in-law. Among other things it contained Moghul paintings and pictures from Indra Sabha. He saw the gold lines and the beautiful colours in them. He was wonderstruck at the oriental splendour. He had that book for his model and painted Krishna's life, but no appreciation was forthcoming. There was neither any pupil nor any admirer. He had no teacher to explain to him the meaning of what had impressed him so much. The helpless man called the artist from the market and asked him to teach him how to draw lines of gold, but that did not lead him to anywhere.

After an interval of despair Mr. Tagore had prospects of better luck. He received a visit from Sisir Kumar Ghose. "I was taken aback, seeing such a great man peeping through my window while I sat painting." Mr. Tagore sat erect in his chair, his mouth wide agape and he enacted the whole scene over again to me. Secretive that he had always been about his drawings the painter felt like a culprit being picked red-handed. The distinguished visitor saw his paintings, but he was not quite satisfied with them and called them thin and real. It was the first time that anybody outside his private article came to know of Mr. A. N. Tagore, the artist. He was busy painting another series when Mr. Havell sent for him and took him round to the gallery in the Calcutta museum. Mr. Tagore saw the Moghul

paintings and innocently complained that he did not find much in them. This was another dramatic incident in the life of Mr. Tagore. Mr. Havell supplied him with a magnifying glass to aid his eye. He was once again wonder-struck. He saw the fine golden lines and the minutest details shown with masterly skill. He now began painting after the Moghul style and produced some good results. One of his pictures shown at the Calcutta Art Exhibition was purchased by Lord Curzon for a handsome price.

Mr. Tagore was next invited by Mr. Havell to join the Government Art School as a teacher. The Englishman was surprised at the grasp Mr. Tagore began to have over oriental art after seeing half a dozen pictures. This is perhaps what he meant when he said that he became oriental of his own accord. He was now acquainted with Tibetan, Jaipur, Moghul and Rajput arts. Mr. Havell was his eye-opener and he felt very grateful to him. He could now learn the quality of Indian art as easily as a cloth merchant would tell the quality of a cloth by feeling it with his hand. He now considered himself a ruler of Indian art. In conjunction with Mr. Havell, he started the Indian Association of oriental art with Lord Kitchener, the then Commander-in-Chief, as President. That was about twenty years ago. His work had now reached a final stage of development—of course it does not mean that his genius had come to a standstill. No doubt he had become a perfect master of his art.

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BY ROSA ZAGNONI MARINONI

Oh, April is a bubble
Held by frail finger tips -
An opalescent bubble
Craving to find our lips.

It holds the endless wonder
Of springtime skies.
It holds the breathless wonder
Of children's eyes.

The Mystery of the Atom

BY MR. N. BHASKARAN PILLAI, B.A.

THOUGH the conception of the atomic constitution of matter seems to have originated in Greece even so early as 500 B.C. yet it remained only an interesting curiosity until the time of that great English scientist, John Dalton, in the beginning of the 19th century. Scientific records however show that Dalton derived his Atomic Theory from Sir Isaac Newton rather than from the Greek philosophers. The views of Newton are therefore of immense interest and significance, and they were expressed by him in these words: "It seems probable to me that God in the beginning formed matter in solid, massy, hard, impenetrable, moveable particles; of such sizes and figures, and with such other properties, and in such proportion to space as most conduced to the end for which he formed them; and that these primitive particles being solids, are incomparably harder than any porous bodies compounded of them; even so very hard, as never to wear or break in pieces: no ordinary power being able to divide what God himself made One, in the first creation."

Modern science has however established beyond doubt that all substances are made up of indefinitely small, indivisible particles, called atoms. To-day, the atoms are real pieces of matter, indefinitely small, no doubt, and yet nevertheless real. Every scientist now firmly believes that the smallest particle of matter which can take part in a chemical change is an atom. The average diameter of the atom is about one-three-hundred-millionth of an inch. If we magnify a tiny water-drop to the size of the earth, the constituent atoms would be about the size of a football. Even the most powerful ultra-microscope will not reveal to us the existence of an atom; still the scientist is as sure of the reality of atoms as he is of the reality of his own existence.

Probably the greatest contribution that Dalton's Atomic Theory has rendered to science is the explanation it has afforded for the three fundamental laws in chemical science,—the laws of fixed, multiple, and reciprocal proportions. As an eminent scientist has remarked, "We have not yet any theory sufficiently developed which can explain all the facts of chemistry as simply and as consistently as the Atomic Theory developed in modern chemistry."

Modern research has however revealed that though chemical reactions involve reactions between atoms, yet there may be other types of reactions, such as those due to radio activity involving internal changes in the atom. Dalton's assumption of the atom as the smallest imaginable particle is erroneous, for to-day we are familiar with the electron, which is smaller than the atom, and which constitutes only a small part of the planetary system of the atom. But he was right in assuming that an atom is the smallest particle capable of taking part in a chemical change.

Certain ingenious investigations on the estimation of atomic sizes were made by the great physicists,—Kelvin, Faraday and Helmholtz. As a result of numerous experiments and calculations, it was estimated that six hundred million million atoms occupy one cubic inch of space. Recent studies on the discharge of helium atoms from radioactive substances have revealed the possibility of calculating the individual helium atoms by the scintillations set up when they strike certain phosphorescent substances. By counting the number of such scintillations within a given time and measuring the volume of gas collected, Sir Ernest Rutherford has announced that there are 77 billion billion atoms of helium per cubic inch of the gas!

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THE INVESTMENT OUTLOOK

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It is not within the scope of this small article to present a full pen-picture of the atomic world. The internal structure of the atom is indeed one of the most fascinating studies for the Modern scientist. The most epoch-making discovery of radium by Madame Curie has startled the entire scientific world, for it has revealed many wonderful mysteries about the structure of the atom. In radium, we see Nature at work breaking up the atoms of the elements before our very eyes, and incidentally giving us a glimpse of the 'holy of holies,—the internal structure of the atom.' It is very significant to note that the atoms of radium are in constant process of breaking up, in the course of which large quantities of energy in the form of heat are liberated. Scientists have calculated that it would

take 2,500 years for a piece of radium to liberate the total energy stored in it. The attempts of scientists to convert the small quantity of heat given off by radium during hundreds of years into large quantities of heat given off in a much shorter interval of time, have so far ended in failure.

But what we need most is to discover the methods adopted by Nature of breaking up the atoms of radium. The discovery of such methods would undoubtedly open a new and brilliant chapter in the history of Science. For, then we would be able to disintegrate the atoms of elements more abundant in nature than radium,—copper, tin, lead, iron, etc. This problem is being attacked by many eminent scientists, and the results so far are highly promising.

The Investment Outlook

By "L. G."

WHAT is the investment outlook? Query follows query. In these days of political turmoil and trade depression he would be more than presumptuous who claimed to forecast the reply. All an ordinary mortal can attempt is a study of the surrounding circumstances and hazard an opinion on what past experience can be brought into play. We are, indeed, moving in exceptional times; the whole machinery of international and national economics, which forms the basis of all material progress, has been so strangely out of gear that both the ordinary observer and the more cautious student find themselves equally at a loss to understand fully the turbulent march of events.

In India we are apt at times to regard our own affliction as more intensive than that of our neighbours. We forget often that our existence is bound up irrevocably with others. Our trade and commerce is dependent upon external prosperity, and national and individual wealth flourish only as a natural corollary. As such the investor, whether

in Government securities, or in Joint Stock enterprise, finds himself but a cog in a gigantic wheel, and one in which he is taken willynilly whithersoever it goeth.

Over the past three years events in the realm of investment have been more than perplexing. The holder of Government loans, until recently, has seen his capital depreciating year by year. The more venturesome investor in Joint Stock enterprises, in most cases, regards his choices ruefully. Both are equally doubtful about the wisdom of any kind of investment except that, perhaps, which necessitates the locking away of gold. It has been no easy matter to select a profitable investment; and experience has taught us more than ever that if one is made it cannot be locked away with the comfortable assurance that dividends will roll in with clock-work regularity. Many an individual has cause to regret that he did not take a more intelligent interest in the disposal and subsequent care of his surplus wealth. Both ignorance and carelessness—and in numerous instances

apathy—are the reason for many a depleted cash balance. The diversification of holdings and a constant transfer of interests has verily proved to be an essential factor in successful investment.

And to-day what has the investor to face? A requisite condition for all progress is a calm and stable atmosphere, both in the realm of politics and finance. For the two, undoubtedly, are interlinked in no uncertain manner. India has been the maelstrom of political turmoil for many months. Bombay has, so to speak, been the centre of that maelstrom. At the end of December one was inclined to build up hopes that a more peaceful outlook was possible, but the incarceration of Mahatma Gandhi and other prominent leaders speedily shattered them. The portents to-day are almost as inexplicable as they were before the signing of the Delhi pact. There are many who adhere to the view that the recent policy of the Government of India was necessary for the establishment of a better trade situation, but if we face facts, is the position any the whit more hopeful? In every city we find the majority of Indian businessmen determined to sink their personal interests for the sake of their national respect. The awakening has become more visible than ever before. The atmosphere to-day may appear to be quieter, but may it not be that proverbial lull before the storm? It is not within my province to discuss the wisdom or otherwise of acts either of the bureaucracy or of their opponents. I am only concerned with the aspect of those acts, as it affects the small shareholder or the larger capitalist. At the moment the sum total result of the recent policy has been to antagonise Indian business opinion to an even more serious extent. How can trade and commerce flourish if one important cog in the machine is missing?

A few weeks ago His Excellency the Viceroy painted a rosy picture of prevailing economic conditions. His speech may have been made

with the best of intentions; it would hardly have been wise to proclaim the real truth from the house tops. Are there many industries to-day which hold out bright hopes of an immediate return to prosperous conditions? It has been a struggle for existence for several years in the case of nearly every industrial concern, on the western side of India particularly. Instead of nurturing the plant, the Government have been content to allow it to wither away, offering sometimes at the last moment a modicum of assistance which has barely kept the tired stem alive. The cotton trade is a visible example, despite what views one may have regarding the so-called inefficiency of the mis-named owners. A more liberal dose of protection—which even in the case of Britain, an industrial country, has proved to be essential—would have altered the whole outlook for investors to-day. The unlinking of the rupee from gold gave a stimulus for which the Government cannot be held responsible, and for which they can take no credit. It is external circumstances which have saved India from virtual bankruptcy both in the sphere of national finance, and individual.

But even that assistance, tardily as it came, has hardly wrought the transformation so optimistically described by H. M. the Viceroy. The purchasing power of the masses had dwindled to a very low ebb before we heard of the historic march to Dandi. The insistence of the 1s. 6d. ratio had brought nothing but poverty in its train, and the virtual abandonment five months ago, although welcome, could not be expected to perform a miracle. True, commodity prices have risen, but will they be of any benefit with increased taxation? What is the use of turning out goods from our factories if there is no market for them?

This, then, is the situation investors have to face, and does it give them much cause for optimism? It is quite certain there are many industries which have still a stiff battle before them, there are some which can regard the future with a trifle more hope, but no matter in which direction an investor's interests lie, it is incumbent upon him to follow day to day events with more than usual care.

WORLD EVENTS

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

THE LEAGUE OF NATIONS

THE League of Nations is on trial, for two member-states of the League, China and Japan, are at war without any formal declaration of war, and in direct opposition to the advice of the League. Once before in the case of the Corfu trouble there was a similar situation, but this is far worse because the countries, the populations and the issues are far larger. It is a sorry spectacle to see the League so impotent in the face of such a crisis; many people are losing faith in international co-operation in the presence of such aggressive nationalism. The weakness of the League is that it can give advice and pass resolutions, but it cannot enforce its decisions. This weakness gives point to the recent French declaration that all the nations should disarm and a small international army under the control of the League should be called into being to keep the peace, and to give real power and authority to the League of Nations.

In the Shanghai movement, Japan is clearly the aggressor, but not without provocation. The Chinese Government have deliberately entered upon a policy of boycott of Japanese goods, and have encouraged Chinese to refuse to handle Japanese imports into China. Is that not an attitude of war against Japan? In addition to the economic boycott there is ill-treatment of Japanese nationals, and a very serious spirit of hatred growing up between the two races. The Japanese have resorted to war, but war cannot heal such troubles; war only increases the hatred. The League may punish Japan for a breach of the covenant by political ostracism and economic boycott and the placing of Japan as a nation on the black-list for a time, but even that treatment will not settle the trouble between China and Japan. The strongest and best weapon in the hands of the League is to strengthen international good-will

and co-operation between the two peoples. The League has an avenue of real service there which it should use to the fullest extent. Mr. Alfred Zimmermann once said that there is no such thing as an international mind; we all have a national mind, often narrow and selfish, but what we need is the development of an international attitude in the national mind. There is a task for the League to undertake in this China-Japan estrangement. They are drifting apart into enemies; hatred is growing apace; they are intensely nationalistic; what the League can do and should be working at with might and main is to develop an international attitude and the spirit of co-operation between those two peoples, so that understanding and a desire to live and work together in harmony and peace shall take the place of the present spirit of war.

THE DISARMAMENT CONFERENCE

The Disarmament Conference has gone into the Committee stage, and consequently there is not very much progress to report this month. We hope it is the seed-sowing time for a real harvest of progress soon to be achieved. It is well sometimes to have serious business relieved by a sense of humour; we all need more of the saving grace of humour. Here is a delightful Spanish fable which greatly amused the members of the Conference. The Russian delegate, M. Litvinoff, expressed the well-known Russian position of general and complete disarmament. The rest of the delegates were sceptical about the genuineness of the Russian desire for complete disarmament.

Senor Madariaga explained why Russia favoured general disarmament and left the whole meeting, including M. Litvinoff, convulsed with laughter with a reference to the Russian bear. He related that a lion, an eagle, a tiger, a bull and a bear met and discussed disarmament. The lion, eyeing the eagle, suggested the abolition of wings. The eagle looking to the bull, favoured the abolition of horns. The bull, fearing the tiger, suggested the abolition of claws, and then the bear welcomed the abolition of these weapons so that the bear could embrace the others in its loving arms.

That story really killed M. Litvinoff's proposal, for when the vote was taken, only Turkey supported Russia in the motion for complete disarmament.

BRITAIN'S NEW TARIFF

We should not allow other world interests to crowd out mention of the tremendously significant event which has recently taken place in Britain, namely, the change from England's traditional Free Trade policy to a protective tariff. A reference to the history of the case is in order just here: From 1838 to 1849 Richard Cobden and John Bright were at work in the Anti-Corn Law League. They won to their cause a great following throughout England, but their greatest victory was the conversion of the Prime Minister—Sir Robert Peel—to their side. In 1846, Peel brought in his famous Repeal Bill, and, although violently opposed by Disraeli and the Protectionists, the Bill passed. The Bill exacted that the duties on corn should be reduced rapidly during the next three years, and in 1849 they should be entirely abolished. "This repeal of the Corn Law marked the final decision of England to adopt the policy of free trade."

In 1903, Mr. Joseph Chamberlain began what he called a "raging, tearing" propaganda for Tariff Reform. Others have continued the campaign; Mr. Stanley Baldwin made Tariff Reform an election issue, but was defeated and he and his party lost office. Still the movement has grown until strengthened by the policy of dumping and the financial depression of the last two years. British public opinion has changed to such an extent that in February last a protective tariff was passed in both the House of Commons and the House of Lords with big majorities.

The Government's tariff plan calls for a general *ad valorem* duty of 10 per cent. to be imposed upon all imports into England with certain exceptions. A short free list is to be drawn up which will include wheat in grain, meat, fresh

fish of British catching, raw cotton and wool, and tea. Special preference is to be allowed to the colonies and British possessions. An independent Advisory Committee is to be appointed to deal with the nature and amount of the suggested duties, but consistent with the general policy of restricting imports and safeguarding the home producer and consumer.

It was entirely fitting that Mr. Neville Chamberlain, son of the founder of the movement, should complete the work begun by his father, and as Chancellor of the Exchequer move the National Government's protectionist tariff bill. In doing so, he said:

Now I hope I may be excused if I touch one personal note. There can have been few occasions in all our long political history when the son of a man who counted for something in his day and generation has been vouchsafed the privilege of setting the seal on the work which the father began, but had perforce to leave unfinished. Nearly 29 years have passed since Joseph Chamberlain entered upon his great campaign in favour of Imperial Preference and Tariff Reform. More than 17 years have gone by since he died without having seen the fulfilment of his aims, and yet convinced that, if not exactly in his way, in some modified form his vision would eventually take shape. His work was not in vain, but time and the misfortunes of the country have brought conviction to many who did not feel that they could agree with him then. I believe he would have found consolation for the bitterness of his disappointment if he could have foreseen that these proposals which are the direct and legitimate descendants of his own conception, would be laid before the House of Commons which he loved in the presence of one and by the lips of the other of his two immediate successors by whom his name is carried on.

THE LAUSANNE CONFERENCE

Some disappointment was felt when it was decided to postpone the Conference of Lausanne which had been planned to meet last January, and to deal with the troublesome problem of War debts and reparations. Perhaps it is better, however, because there were several other important matters under consideration at that time, and it will now give some more time to further consider the possible lines of procedure and agreement. The British Foreign office has issued the following statement:

The Governments of Belgium, France, Germany, Italy, Japan, and the United Kingdom, after having taken note of the Basle experts' report, are agreed to recom-

mend to the other Governments concerned the adjournment of the Lausanne Conference to the month of June.

The object of the Conference will be to agree on a lasting settlement of the question raised in the report of the Basle experts and on the measures necessary to solve the other economic and financial difficulties which are responsible for, and may prolong, the present world crisis.

This decision has been reached by the above Governments in the hope that it will ease the international situation.

THE SYDNEY HARBOUR BRIDGE

The month of March will go down in Australian history as important for the opening of the Great Sydney Harbour Bridge connecting the city proper with its northern suburbs across the harbour. It has been under construction for several years, and now that the bridge is completed, it will stand out as one of the most beautiful and conspicuous objects in the city.

Sydney's great Arch Bridge is going to add tremendously to the scenic beauty of the world-famous harbour. The bridge towering above the heads will be one of the first objects seen by ships approaching Sydney from Suva and Auckland. Already from any vantage-ground in the city and

the suburbs the outlines of the majestic arch can be seen, and now the completed bridge will dominate the whole view, whether from harbour, city, or suburb.

Taking into consideration the modern trend of rapid transit passenger facilities in the chief cities of the world, the Sydney Bridge provides for four lines of electric railway, roadway accommodation for six lines of vehicular traffic, and two footwalks each ten feet wide; the tramway service is not to be taken across the bridge. The roadway 57 feet wide between kerbs is at the centre of the structure, flanked on either side by two lines of railway, with a footway on the outside of each pair of railway tracks. When working at its maximum capacity, 168 electric trains, 6,000 vehicles, and 40,000 pedestrians can cross the bridge in an hour, and this accommodation will provide adequate transport facilities between the City and the Northern Suburbs to enable upwards of one million people to reside on the northern side of the harbour, without the traffic unduly congesting the bridge.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

THE COMMONS' DEBATE

SIR Samuel Hoare's speech in the House of Commons in introducing the India Office Estimates was, to put it in a hackneyed phrase, "disappointing and unsatisfactory." Sir Samuel may be "frank and honest" but his speech was certainly misleading. To us in India who have had day to day experience of the Ordinance *Raj* certain portions of his speech seem to be altogether news. And yet the Secretary of State expressed a smug satisfaction at the way the situation has been handled. You suppress by force whatever protest there may be against your policy and then you proclaim that the resultant silence is the measure of your success! Sir Samuel Hoare claimed that

they had ample justification for the measures taken, that they had used those measures with caution and moderation and that the Government of India from the highest official, from the Viceroy down to the most junior police constable, has acted with courage, caution and common sense and that the machine of Government in the face of great difficulties had functioned with really remarkable efficiency.

This is certainly not the language of sober fact. Sir Samuel asserted that Government

had received representations not only from politicians but from businessmen and country districts that in their view these emergency powers were essential and inevitable and were being used with caution and moderation.

It would appear from Sir Samuel's statement that people in sheer gratitude are rushing to the Government to express their appreciation of the firm rule. So far as we know, no political organisation of any importance in the country has leg-

unqualified support to the Government's policy. Even rank communalists have not done so. The National Liberal Federation, while deploring the revival of civil disobedience, has severely criticised Government's policy. The Hindu Maha Sabha and certain Moslem organisations have not been behind hand in their condemnation of the Ordinance *Raj*; while commercial bodies in different parts of the country have not hesitated to warn the Government of the futility of repression.

"Not a single vote of censure had been carried against the Government's action either in the Legislative Assembly or in any Provincial Council," said the Secretary of State to a House determined to be indulgent. Sir Samuel had not to wait long for an effective answer from the C. P. Council which passed a vote of censure on Government's policy. It will be remembered that the censure motion in the Assembly itself had the support of a large majority of the elected members who took part in the division and was defeated only with the help of official and nominated votes: that a similar motion before the Bombay Council was discreetly disallowed by the Governor and that in the U. P. a resolution asking the Government to replace its policy of coercion by a policy of conciliation was actually carried.

As at present constituted, the House of Commons will give the Secretary of State its full support to any policy the Government may adopt, but to demand co-operation on your own terms is not the way of conciliation. There is not a word of regret for all that has happened in the country and Sir Samuel is frankly exultant over the triumph of force. Surely it is cynical to call the situation *interesting*, as Sir Samuel did on a subsequent occasion. Interesting indeed to see the working of the ordinances and the philosophy of the *lathi* expounded in the frank confessions of the Chief Commissioner of Delhi!

It was in the nature of a *lathi* to hurt. Once there was a *lathi* charge, it was impossible to regulate its strength as they regulated the speed of a motor car. There was no such thing as a "slow-motion" *lathi* charge.

The situation is grave enough in all conscience, and we commend the wise words of *The Economist* to those in authority:

The present Ordinances in India have now done their work by repressing the overt defiance of Government authority. But they have merely driven the resistance underground. And this underground resistance—more dangerous by far than any overt acts—can only be overcome by conciliation.

The moment has arrived for the Government of India to put the helm over and to sail once more on the Irwin track.

PROVINCIAL AUTONOMY

Sir Sankaran Nair could get no more than three supporters for his resolution in the Council of State urging the introduction of Provincial Autonomy: The debate no less than his defeat should silence all attempts to secure reforms by instalments. Now every one knows that the Council of State is an eminently conservative body, cautious in its outlook, and by no means extravagant in its demands, and yet the debate showed unmistakably the strength of feeling on the subject. The fact is, the time for reforms in instalments has long since gone by and in the present temper of the country nothing less than a simultaneous advance both in the Centre and in the Provinces will satisfy public opinion. That opinion fortified by the Premier's declaration has crystallized itself in a demand which, since the Round Table Conference, has become well-nigh irresistible. And at this time of the day to stem the tide of progressive reform is to court failure. One is gratified to find that Government in this matter took up a correct attitude and rightly declined to join hands with the reactionaries. For it must be remembered that Liberals no less than Nationalists are determined in their demand for all round reforms. They are convinced that piecemeal reforms will be the undoing of years of patient effort at constitution building. They are prepared to stand by their convictions to the last,

THE CONSULTATIVE COMMITTEE.

Once again the Committee has been confronted with a deadlock in the absence of a communal settlement: and all efforts at *rapprochement* by unofficial bodies having failed the Viceroy had no option but to refer the matter to the Premier for a final decision. That seems to be the only hope for the continuance and completion of the great work undertaken by the Round Table Conference Committees. It is no doubt humiliating to confess that we could come to no agreement among ourselves but it would be more disastrous if we miss the fruits of two years of patient effort at constitution building by our failure to grapple with the communal issue. The responsibility of His Majesty's Government is onerous; for, in the absence of unofficial concord, they have to devise a scheme which must satisfy reasonable opinion in the country. While affording protection to the minorities, they must not at the same time, as the Premier said, "encroach to an extent which amounts to stultification of the principles of representative responsible government". The success of the constitution depends mainly on the result of the Government's decision on this question: for every care should be taken to see that the existing divisions are not accentuated but cemented in a noble endeavour to uphold and cherish the constitution in the making.

THE FRANCHISE COMMITTEE

In spite of the obvious handicap arising out of the peculiar circumstances of the present situation, Lord Lothian's Committee has conducted its deliberations with the care and forethought necessary for tackling the vital question of franchise in the new Constitution. We hope that, though the facilities for an enquiry under normal circumstances are wanting, the Committee will be able to present a report which will give reasonable satisfaction to all parties concerned. Nobody will hesitate to endorse the two points on which Lord Lothian

has expressed himself unequivocally: that as franchise is the foundation on which responsible government will rest it should be well thought out and ensure a stable and really representative legislature. Secondly, that work should be done expeditiously so that the framing of the Constitution may not be unnecessarily delayed. On these two points Indian opinion is decidedly with the Committee as also on the urgent need for a wider franchise and an enlarged electorate. When the Montagu constitution was inaugurated it was thought enough to enfranchise only two and a half per cent. of the population. But it was clearly recognised at once that before India obtained anything approaching complete responsible government, the electorate must grow. Ten years later, the Simon Commission proposed that a new Franchise Committee should be set up with instructions to frame a scheme to enfranchise "about 10 per cent. of the population, treble the present number of voters, and make an electorate of about 20 per cent. of the adult population". That recommendation was virtually endorsed at the Round Table Conference in London and the present inquiry is the result.

That the Committee is fully alive to the needs of the situation is evident from the correct attitude taken by the Chairman who declared that:

It is obviously necessary to widen the electorates that the Legislatures to which responsibility is to be entrusted should be representative of the general mass of the population and that no important section of the community may lack the means of expressing its needs and its opinions.

The problem of the golden mean ensuring adequate representation without risking the breakdown of the Constitution is not a new one. The Committee has been set a difficult task, but it has given sufficient proof of its earnestness and determination to warrant the hope that it will produce a liberal and practical scheme.

Trade and Finance

By "SRIVAS"

LOWER BANK RATES

THE forecast which was made in these columns that the world was on the eve of a lower trend of international money rates has proved fully true during the month under review. The Bank of England which initiated the movement in the middle of February with a reduction in the rate from 6 per cent. to 5 per cent. has with laudable courage persisted in the policy. Within a week after the action of the Bank of England, the Federal Reserve Bank of New York restored the rediscount rate of 3 per cent. instead of the old $3\frac{1}{2}$ per cent. On the same day February 25, the Imperial Bank of India, for reasons which will be gone into later, effected a reduction of 1 per cent. in the then ruling rate of 7 per cent. And since then the Bank of England has effected two instalments of reductions, first from 5 per cent. to 4 per cent. on March 10, and then from 4 per cent. to $3\frac{1}{2}$ per cent. on March 17. In persisting in its policy, the Bank of England was helped and confirmed by various other developments; but at the outset it is necessary to note that bank rates in the international money markets to-day are so different from those which followed Britain's abandonment of the gold standard that it is possible to believe that a new monetary policy is beginning to shape itself under the stresses arising from the maldistribution of gold.

STERLING EXCHANGE AND LONDON BANK RATE

The principal development which forced the Bank of England to persist in instituting progressively lower money rates is the sharp rise which occurred in the sterling exchanges about the middle of March. The cross-rate touched the highest point since the crisis of September 1931. The causes of that rise have not yet been fully ascertained. We are still in the region of guesswork and surmise. But the facts immediately preceding the rise may be stated

leaving the guesswork to a later stage. As the Bank of England had decided to return a considerable portion of its French and American credits long before they become due in the end of this year, the authorities had to keep buying dollars and francs for considerable amounts. When the Bank stopped buying foreign exchange in such large quantities, it necessarily meant the relief of a serious downward pressure on sterling. This, together with the general confidence engendered by the spectacle of Britain returning her credits far in advance of their due date, may by itself be conducive to a substantial rise. But in addition to this, it has been suggested that foreigners who were holding sterling balances in London were trying to purchase more sterling during a rise, so that they may average the losses caused by the abandonment of the gold standard in Britain. It may, perhaps, be explained here that if foreigners held sterling in London before September 1931, the same amount would be worth less in gold after Britain went off the gold standard. The withdrawal of those amounts by the foreigners would mean that they sustain a loss in exchange which increases with every fall in the gold value of sterling. Foreigners naturally fought shy of withdrawing their balances from London. When they see sterling rise in exchange value, they may hope to realise a part of their loss by buying sterling and repatriating the balance at a higher sterling rate. In so far as a natural rise in sterling raises such hopes there follows an inevitable artificial rise. It is quite possible that all the causes indicated above may have had a cumulative effect.

Whatever that may be, so far as the Bank of England is concerned, its authorities could see no tangible good in the rise which occurred in sterling. Enough has been said already to show that if sterling rises to a high level, there was almost

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certain danger of foreign funds being withdrawn from London. And what is more, a rise in sterling means a reduction in the advantages which British industry has over its foreign competitors. Thus both from the point of view of the city and from the point of view of industry there was nothing attractive about a high exchange rate, whatever the causes that have brought it about. The Bank of England therefore decided to persist in its policy of low money rates. And in a sense it was helped by high sterling, as otherwise the Bank might have had to consider the effect of a low bank rate in further lowering the value of sterling. The lower rate, too, has normally its danger of efflux of funds. But at the worst, it is a choice of evils between a high exchange rate which will encourage foreign repatriation of sterling balances and a low bank rate sending floating funds to seek higher interest rates. But after all, even at the lowest the British bank rate is higher than the Paris or New York rate. And there is the distinct advantage which British industry can derive from the low exchange and low rates for credits.

IMPROVING GOVERNMENT CREDIT

In India, the reduction in the Imperial Bank rate, though justified by the international trend, is however part of the policy of the Government to force down the yield on Treasury Bills. It is something to the credit of the authorities that in spite of a general financial position which is by no means very strong, they had the courage to pursue these vigorous measures as against the market. In the beginning of the period under review, the Controller of the Currency declined all tenders of Treasury Bills and later all offer of three months bills. It was, of course, seen to that the balance of sales and maturities was not heavily tilted against the Government. Sales through intermediaries were pushed through to preserve a fair balance, though in one week there was an excess of maturities over sales over maturities to the

extent of nearly five crores. The result was that what time intermediate sales were saving the Government from any serious embarrassment in regard to the Ways and Means position, the refusal of all open tenders conveyed the impression to the market very clearly that the Government intend to pay no more than economic rates for their short-term accommodation. A comparison of the rates for Treasury Bills in the table of a journal like the *Indian Finance* will show the actual achievement of the Government in this regard.

Recent events would seem to suggest that what was mentioned in the previous paragraph might well be the beginning of a marked and progressive improvement in the credit of the Government. Government securities have gone up in value. And the credit of the Government in London stands high owing first of all to the return of the sterling bonds in January last and, secondly, to the announcement of Sir George Schuster in his speech on the Budget that the six million falling due in June next will be repaid out of the proceeds of a rupee loan. The prospects, so far as the borrowing programme of the Government are concerned, seem bright at present.

RINGS

By R. Z. M.

Rings seem grandly conscious
Of responsibilities.
They symbolize Unity.
Rings are a serious matter,
Like tight lips.
Iron rings, smoke rings,
Wedding rings, doughnuts—

Rings are kindred in a great purpose—
To enclose nothingness.

Diary of the Month

March 1. Sir Sankaran Nair's resolution on Provincial Autonomy is defeated in the Council of State.

March 2. Sir Ralph Griffith is appointed first Governor of N. W. F. Province.

March 3. Mr. V. J. Patel, ex-President of the Assembly is released from Erravada on medical grounds and leaves for Vienna.

March 4. The Consultative Committee of the Round Table Conference meets in Delhi.

March 5. Sir K. V. Reddy arrives in Madras.

March 6. Hindu and Sikh members of the Central Legislature ratify the Moonji-Raja pact at a meeting in Delhi.

March 7. Sir George Schuster presents the Indian Budget in the Assembly.

--County League waits in deputation on the Viceroy.

March 8. M. Briand is dead.

--Sir Frank Noyce is appointed member of the Viceroy's Council.

March 9. Mr. De Valera is elected President of the Irish Free State by 81 votes to 68.

March 10. Revolt in Manchuria. Rebels overpower the new Government.

March 11. The Princes meet in New Delhi under the chairmanship of the Maharajah of Patiala.

March 12. Mr. C. F. Andrews arrives in Bombay from Portuguese East Africa.

March 13. The Committee of the Ministers of Indian States meets in New Delhi.

March 14. Seth Jamanlal Bajaj who was released on parole, is re-arrested and sentenced to one year's R. I. and a fine of Rs. 300.

--Mrs. Gandhi is re-arrested and sentenced to six months' S. I.

March 15. Chinese and Japanese representatives in Shanghai arrive at a provisional settlement.

March 16. Mr. De Valera outlines his policy. --Council of State discusses the Ordinances.

March 17. Mr. Neville Chamberlain warns the Irish Nationalists against any attempt to do away with the Oath.

March 18. League accepts Sino-Japanese agreement.

March 19. Government issues a *communiqué* on the communal settlement.

March 20. Bombay Government confers with the merchants.

--Sir C. P. Ramaswami gives a farewell Dinner to Sir James Crerar and Sir George Rainy at Delhi.



DR. SIR MAHOMED IQBAL

March 21. Sir Md. Iqbal opens the All-India Muslim Conference in Lahore.

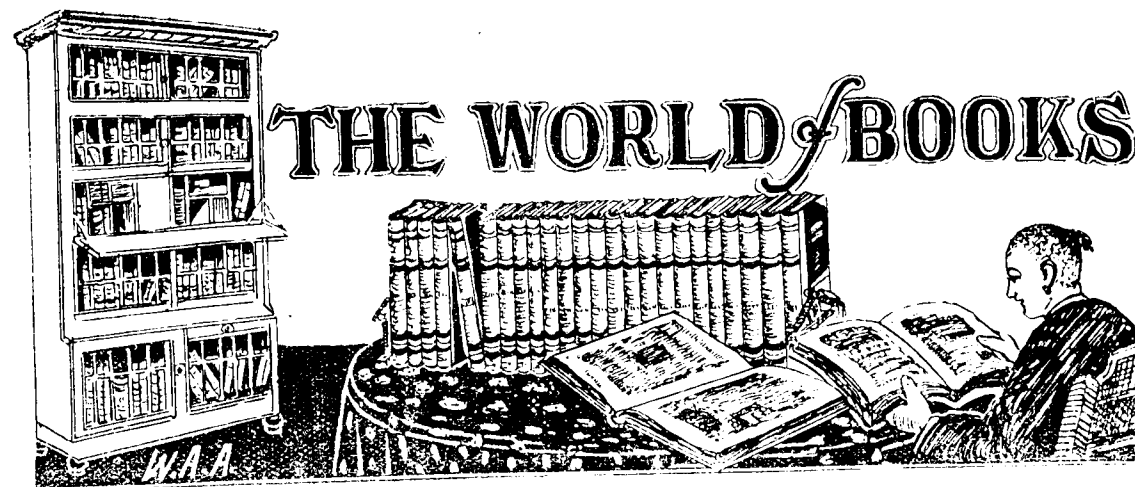
March 22. Bombay High Court dismisses the *Indian Daily Mail's* application against demand of security.

--Rowdy scenes in Muslim Conference.

March 23. Replying to a question in the Assembly, Sir James Crerar says that Congress has not been declared an unlawful body.

March 24. Mr. Thomas makes an important statement in the Commons *re:* the Irish question.

March 25. Sir Samuel Hoare makes a statement in the Commons on the Indian situation.



THE ENGLISH BIBLE AS LITERATURE. By C. A. Dinsmore. George Allen & Unwin Ltd., London.

There are three main avenues by which the Bible or any other sacred books may be approached. They may be treated as verbally inspired and above criticism or appreciation; they may be regarded as historical documents to be critically analysed and compared, valuable for the light they shed on the past; or they may be treated as literature to be weighed and appreciated for their contribution to the world's store of great thought greatly expressed.

This third line of approach is the one adopted by the author of this book, and he analyses in detail the two elements which combine to give this English Bible its unique position in literature. It is the product of East and West, of two nations each at a vital stage of development. The Hebrews, a small, politically insignificant nation, forming a buffer state between two great empires and constantly oppressed by powerful enemies, found religion the only outlet for their national genius and became not only the pioneers of ethical and moral religion, but, with their gift of concrete pictorial imagination, the authors of some of the world's greatest epic and lyric poetry. Such was the material on which the English translators of the sixteenth and seventeenth centuries had to work; it was a

most vital period for the English language and literature and, unlike most translators, not only did they succeed in carrying over unimpaired the poetry on which they worked, but at times their translation even enriched the thought and the music of the original. They had a gift for the perfect turn of phrase which has been generally lacking in later versions.

Many books have been written on this aspect of the English Bible; the author frankly acknowledges his debt to others and provides a useful and interesting summary.

THE AGE OF ARSENIC. By W. Branch Johnson. Chapman & Hall Ltd., London. 12s. 6d. net.

In this interesting work, the author gives a vivid account of the horrors of the corrupt Court of Louis XIV of France. Debauchery, profligacy, witchcraft, poisoning and a thousand other species of immoralities were the outstanding features of the grand monarch's reign. The account of the life, trial and execution of La Voisin and her associates who were guilty of over two thousand child murders as concomitants of abortions and witchcraft and guilty of many thousands of other crimes, makes one's hairs stand on end. "The work is indeed," to quote the publishers, "a tale of truth which beggars fiction, making clear the inevitable sequel of revolution, anarchy and regicide."

TAXATION OF INCOME IN INDIA. By V. K. R. V. Rao, Assistant Professor of Economics, Wilson College, Bombay. Longmans, Green & Co., Calcutta.

This book is an attempt to enquire whether the Indian income-tax conforms to the modern theory and practice of taxation; whether it is based on the correct principle of Public Finance. With proper professorial serenity, the author traces in the first few chapters the development of income-tax in India from 1886 to date and explains its implications. In the analytical portion Mr. Rao reveals the fact that the Indian system is nothing but a jumble of contrary, if not contradictory, provisions which fail to stand the test of modern income-tax theory. Being designed to meet the pressing need of the hour, the scope of the Indian Income-tax is vague and ill-defined. As it stands to-day the tax goes beyond net income, thus encroaching on capital. And it is uneconomic that taxation should impair the productive power of a country. Nor does the 'graduation' and 'exemption' that the tax allows, make the Indian income-tax a wholly just, equitable and 'equal sacrifice' tax. The ability of individuals to pay is modified by many circumstances—age, health, family, permanence or precariousness of income and the need to make provision for the future. It is true these factors are incommensurable, but the Indian tax seems to ignore altogether their existence. Mr. Rao has also elaborately dealt with the problem of 'double taxation'—a problem to which the League of Nations has paid some attention and is of special interest to India. As regards income doubly taxed by British India and the United Kingdom, the loss of revenue, resulting from the relief given by the Government of India, is on the average one crore of rupees per year. The benefit of the existing relief accrues mainly to foreigners, for there are few Indians with 'British' incomes while there are many Britishers with 'Indian' incomes.

GOING FURTHER. By Geoffrey Malins. Elkin Mathews and Marrot Lt., London.

This book is an account of a journey round the world accomplished by the author and a companion on two motor cycles. They started from London and going eastwards they covered nearly twenty-three thousand miles. The object of the tour was to study the condition of film industry and incidentally to bring out also the superiority of British motor vehicles. The trip was ended without anything that can be called a real accident. The author had many thrilling adventures. The cycles broke down, the bad roads held them up, but the two adventurers (used in its best sense) got through. The author has good things to say about every country except perhaps India.

Anyway we should not be concerned about this at all. The author was eminently suited to make the journey but he was not suited for writing it down. His affected humour shows palpably and robs the book of a considerable charm. The book contains a number of good plates and the get-up is unimpeachable.

THE SPLENDID SINNERS. By R. C. Elliott. T. Werner Laurie, Ltd. 7s. 6d.

This is the story of a man who needs the excitement of drink or of sex to sustain his life. He comes home from the War with some idealism for purity. The lax notions of his beloved girl drive him to spend some time at a night club, and later he goes away in despair to join the Foreign Legion. There again in squalid surroundings he meets a girl who bestows on him a friendship of the depth of which he remains long ignorant. The news of the marriage of his first girl in England hurries him home in a fit of revengeful passion but he has made a mistake, for the girl who is now a widow and has borne a child to him, has loved him all along and waited to marry him. The story is slight, but post-war sex morals in England, and the wild life at the Foreign Legion, are the real themes of this book.

ANDHIJI IN ENGLAND. B. G. Paul & Co., Madras. Re. 1-8.

INDIA'S CASE FOR SWARAJ. Edited by Waman P. Kabadi. Yeshanand & Co., Graham's Building, Parsi Bazar Street, Bombay.

The first book contains the proceedings of the second Round Table Conference with a more less extensive record of Mr. Gandhi's activities in England. Individually as well as in his capacity as a sole representative of the Congress, his speeches at the Conference and at the committees elicited profound interest at the time and it is good to have them in this form. The publishers have done well to prefix the book with an explanatory survey of events leading to the Round Table Conference and supplement it with the text of the Irwin-Gandhi pact which was the basis of the Congress co-operation with the Round Table Conference.

The second is a revised and enlarged edition of Mr. Kabadi's original brochure and has some interesting features which must add to its popularity. In addition to Mr. Gandhi's utterances at the Round Table Conference, it contains several other pronouncements of his while abroad, as also his speeches in India prior to the arrest, the full text of the Gandhi-Willington correspondence and Mr. Mahadeo Desai's diary which was published from week to week in *Young India*.

The book is profusely illustrated, there being more than 50 pictures, giving intimate glimpses into Mahatmaji's life while he was away from India.

USE OF THE CHRISTIAN POWER IN INDIA. By Major B. D. Basu, I.M.S. Published by R. Chatterjee, Calcutta. Rs. 15.

The success that has attended Major Basu's great work in historical research has been instant and deserved. For the book before us is a revised edition of a work of deep scholarship and extensive studies and it is a great pity that the

author has not lived to see the work in this completed form. The original edition was in five volumes and in spite of additions both to the text and to the illustrations, the publishers have been able to put them all together in a single though portentous volume of a thousand pages.

The Rise of the Christian power in India is virtually the history of the most momentous epoch in recent times; it narrates the story of the struggles of different Christian nations for supremacy in the East and the final triumph of Britain. It is the romance of a great business concern which came to India not to conquer but to trade, developing itself into a political power, slowly vanquishing its many rivals among Christians as well as aliens, and establishing an extensive and all powerful empire in the East.

Major Basu's work is well documented with copious records from contemporary history and is enriched with many rare prints and pictures of historical figures and scenes.

KANDAN THE PATRIOT. By K. S. Venkataramani. (Swetaranya Asrama, Mylapore.) Rs. 2. (Available of G. A. Natesan & Co., Madras.)

Mr. Venkataramani who has attained a wide literary reputation for his novel of South Indian life in English, "Murugan the Tiller", has just brought out a second book, "Kandan the Patriot", which is also of topical interest. It presents a slight story in which two young men who have given up their place in the Indian Civil Service, and a girl Rajeswari who has also been to Oxford, join together to do patriotic political work and figure in a meeting at which the police resort to shooting and Kandan happens to be killed. The others are sentenced to imprisonment. The incidental pictures of South Indian life are the best things in the book. Railway travelling in the third class, a run away youth who becomes the master of a way-side railway station, a young landowner running quickly through his property, and the beautiful little sea-port of Tranquebar, are among the attractive sketches.

PRINCES AND FEDERATION

An important meeting of the Princes and Ministers, held on March 12 in New Delhi, revealed a general agreement on many points regarding the States' attitude towards Federation. The Maharaja of Patiala presided and, in his introductory remarks, laid emphasis on the need of unity which was supported by the Maharaja of Bikaner.

Mir Maqbool of Jhalwar then presented the Confederation safeguards. After general discussion on Sir C. P. Ramaswami Aiyar's suggestion, two committees were appointed to report on important points involved before the Chamber session.

WESTERN INDIA STATES

The conditions on which Western India States would join an All-India Federation have been framed by those Princes, and a scheme has been submitted to the Indian States Inquiry Committee.

The scheme was to be discussed in detail with the Committee by the Jam Sahab of Jamnagar as the States' representative. The scheme proposes that the Viceroy should remain at the head of the Administration with the States on one side and British India on the other.

There will be a Council of United India, in which both the co-operating entities would be represented 50-50. There would be however no executive, as the decisions of the Council would be carried out by the Governments of the two co-operating units.

EDUCATION IN KOLHAPUR STATE

The Golden Jubilee memorial volume of *Rajaramian* gives a vivid account of the State's activities in the various branches of administration. Mr. A. V. Desai, writing on "Education in Kolhapur State", traces the history of education in the State. We quote below the following interesting statistics for the various years:

In 1848, four schools were for the first time opened at Kolhapur, Panhala, Alte and Shirol. The number rose to ten with 466 names in 1854. One of these was an English school which made the beginning of English education in this State. Besides these, there were in

1854, 22 indigenous schools attended by 1,828 pupils. In 1866-67 the number of schools and the students increased to 25 and 1,147 respectively.

During the next sixteen years ending 1883, the number of primary schools came to 189 with 10,986 pupils. After this the number of the primary schools together with that of the pupils went on steadily increasing which can be seen from the following figures:

YEAR	NO. OF PRIMARY SCHOOLS.	NO. OF PUPILS
1891	209	1,990
1921	287	15,059
1926	565	30,998
1930	755	43,050

As already mentioned, English education was begun sometime before 1854 by the starting of an English school in the city of Kolhapur. But a real beginning was made in 1867 when this school was developed into a High School. In 1871 it was named the Rajaram High School in memory of Rajaram II (1866-70). In about 1883-84 a private English school was started which seems to exist even to-day as Private High School. So these two were the pioneer institutions imparting English education.

Since then, says the writer, the number of English schools has gone on increasing and at present there are as many as ten full-fledged High Schools aided by the State; besides these there are numerous middle and Anglo-vernacular schools.

MAHARAJA OF BENARES

Amidst scenes of splendour, Sir Malcolm Hailey performed the installation of His Highness the Maharaja Aditya Narayan Singh of Benares on the *gadi* in the second week of February. His Excellency conveyed to the Maharaja the most sincere good wishes of the Viceroy who had asked him to announce the conferment on his Highness of the title of Maharaja Bahadur which was a personal distinction of the late Maharaja.

The Governor referred to the Premier's announcement regarding Indian Federation and said that the sovereign rights of the State over its subjects would remain unimpaired, but the association of representatives of the States with the Federal Council and the pervading and penetrating influence of the federal idea would undoubtedly lead the subjects of Indian States to look for increasing adaptation of administrative forms to those prevailing in British India.

HINDUS IN HYDERABAD

Low representation of Hindus and high favour for Mahomedans in State services and restrictions in the religious freedom of Hindu subjects are some of the grievances related in a memorial submitted by the Standing Committee of the Hindu subjects of Hyderabad State to the President of the Executive Council of H. E. H. the Nizam's Government. Appeal was also made in the memorial for greater encouragement of private enterprises in education and for greater freedom of speech, association and religious practice.

The claim of the Hindu subjects, it is stated, are ignored in appointments to the State services and the number of Hindus in service is lower in proportion to the percentage of the Hindu population in the State, the Hindus constituting 91 per cent. of the whole population.

The second grievance is that, although the *Firmans* of H. E. H. the Nizam enjoin equal treatment to all religions, the State Executive is in reality making distinctions in the treatment of their Hindu subjects by exhibiting preference to Muslims. Of the religious grants allotted each year, more than 95 per cent. go to Mahomedans.

The same disparity is noticeable in the distribution of educational and other grants. The memorial claims that like facilities should be given to the other communities also.

The Memorial further points out that the Hindus find it extremely difficult to get permission to build or repair the temples even at their own cost, while everywhere the Government is helping the building of mosques.

Similarly no attempt, it is said, is being made in the State for the preservation of Hindu culture, which is the most ancient culture extant though persistent steps are taken for preservation and propagation of Islamic culture.

TRAVANCORE BUDGET FOR 1931-32

The 28th session of the Sri Mulam Popular Assembly was opened by Mr. T. Austin, Dewan of Travancore State, on the 9th March.

Against a surplus of Rs. 2 lakhs last year, he said, the current year showed a deficit of Rs. 12.28 lakhs in the State's budget. The Government balance which stood at Rs. 1,65.57 lakhs at the beginning of the year, dwindled to Rs. 1,41.49 lakhs at the close. The fluid balance, i.e., cash and gilt-edged securities which stood at Rs. 48.36 lakhs and Rs. 2,19.25 lakhs respectively at the beginning of the year, came down to Rs. 42.69 lakhs and Rs. 1,99.78 lakhs at the close. Actual revenue collections amounted to Rs. 2.27 lakhs and expenditure to Rs. 2.39 lakhs.

A Committee had investigated the causes of the economic depression in the State and made proposals, most of which had been sanctioned by the Government.

Substantial reforms had been introduced in the Public Health and Medical Departments. The number of village *panchayats* had increased and education had shown further expansion. The expenditure on education had risen from Rs. 42 lakhs last year to Rs. 49 lakhs.

Women had been given the right to vote and to be returned as members of the Popular Assembly. The Government had nominated five women to the Assembly.

"Travancore has passed through difficult times before and difficult times are ahead of us," said Mr. Austin, "but we can feel confident that His Highness's rule which so lately commenced under good auspices, will bring continued prosperity and advancement to the people of the State."

SIR WAZIR HASAN

Sir Wazir Hasan, Chief Justice of the Oudh Chief Court, has been invited to be Chief Justice of the Hyderabad State High Court.

CUT IN KASHMIR SALARIES

In view of financial stringency, a general cut of 10 per cent. from salaries and monthly allowances of the Government servants who are in receipt of pay above Rs. 25 per mensem has been ordered with effect from 1st March 1932. The cut will also apply to allowance of ladies and attendants of the palace. His Highness has been pleased to surrender from his privy purse and other grants various sums which added to the decrease of his share of State income due to fall in the revenue aggregate to 4¾ lakhs and mean a reduction of 19 per cent. for the whole year.

NEW PRIME MINISTER FOR KASHMIR

The officer selected to relieve Raja Hari Kishen Kaul, Prime Minister, proceeding on leave, is Lieut.-Colonel E. J. D. Colvin whose services have been lent by the Government of India at His Highness' request.

BAGHAL STATE

The ceremony of investing Shri Raja Surindar Singh Bahadur with full powers was performed recently at Arki, the capital of Baghal State, by the Superintendent of Hill States, Simla, before a large number of guests and spectators.

Mr. Sallusbery, Superintendent of Hill States, in his speech at the Durbar referred to the ancient renown of the State and the need for just and sympathetic administration in the future. He paid a tribute to the work of the Manager, Lala Khan Chand who is continuing as Wazir, and finally conferred, by command of His Excellency the Governor of the Punjab, full powers on Raja Surindar Singh.

The Raja in reply laid emphasis on the loyalty of his State during the Gurkha Wars, the Mutiny, and the Great War. He expressed his thanks for the powers conferred on him and stated his policy would always be one of loyalty to the British Government and consideration for the good of his people.

A GREAT MYSORE ADMINISTRATOR

Mysore has suffered a great loss in the death of Mr. C. S. Balasundaram Iyer, a brilliant



THE LATE Mr. BALASUNDARAM IYER administrator who made his mark in different departments of the State during the last quarter of a century. He entered the Mysore Civil Service in 1897 standing first in the open competition when he was but 18. After holding successive positions of trust and responsibility, Mr. Balasundaram became Inspector-General of Education, a position which enabled him to give effect to the new changes then introduced in the State.

In 1925, he became Revenue Commissioner from which post he was in February 1927, appointed a Member of the State Executive Council, a capacity in which he served with distinguished ability up to the time he was stricken down.

Indians Overseas

THE NEW CAPE TOWN AGREEMENT

The *India Review*, London, had the following forecast of the New Cape Town Agreement between India and South Africa in its issue of February 13:

"The South African Government is understood to have come to an agreement with the Government of India with regard to the Transvaal Asiatic Bill, which is aimed at segregating Indians in certain areas and depriving them of all possible means of trade. The Union Government is willing to drop the anti-Asiatic Bill if the Indian Government implements the Agreement of 1927 and repatriates Indians from South Africa. An understanding between the two Governments seems to have been reached on the basis of repatriating the Indians in South Africa to other British colonies, like British Guiana. The Agreement of 1927 which resulted in the repatriation of about ten thousand Indians, is regarded by the Union Government as having been insufficiently carried out by the Indian Government. The present proposal is therefore a further promise by Delhi to make a fresh effort, this time in another colony. It can be worked only in co-operation with the Colonial Office, and from the point of view of the repatriates it is open to the same objections as the Agreement of 1927."

As we go to Press the Indian delegates to the Cape Town Conference are meeting at Delhi for final consultations. They are discussing the final reply from Dr. Malan, Minister of the Union Government, regarding the amendments to pending legislation. The results of the Conference will be released to the public soon after the deliberations, and it is hoped that the efforts of the Indian delegation to modify the more aggressive provisions of the anti-Indian Bill will not be in vain.

UNEMPLOYED INDIANS IN SOUTH AFRICA

A Conference was held recently at Durban under the auspices of the Natal Indian Congress for considering the question of unemployment among Indians. Mr. Sorabji Rustomji, who presided, brought to the notice of the Conference the fact that in the northern districts hundreds of Indians had been thrown out of employment by coal mines and by other employers of labour, with the result that some of them have been thrown on the streets of Durban, while others had been compelled to take advantage of the assisted emigration scheme. He said:

"By this policy the Government hoped to take out the Indians, the coloured and the natives, engaged in the various services and to replace the unemployed Europeans. I do not know with what sense of fair play this policy is being enunciated. It is cruel and inhuman; no civilised Government would pursue any policy that seeks to better the conditions of one section to the utter detriment of another."

The Conference passed Resolutions, strongly protesting against the White labour policy pursued by the Government, seeking to relieve unemployment of Europeans at the expense of Indians, coloured and native races. The Government and the Municipalities were further asked to open relief works for the workless workers and to extend the benefits of old-age pensions to Indians.

COMMON ROLL IN KENYA

The *Times of India* advises Indians in East Africa to continue the struggle for a common roll and says:

"We imagine that the condescending suggestion that the Joint Select Committee's recommendation about the electoral system may some day be ignored, will make no difference whatever to the Indians of Kenya, or to the Government of India, in their struggle to obtain the introduction of the common electoral roll."

INDIANS IN EAST AFRICA

The Rev. C. F. Andrews arrived in Bombay by the S. S. *Karanja* on March 12, after a prolonged tour in South and East Africa.

Referring, in the course of an interview, to Indians settled along the coast of East Africa, Mr. Andrews said he wished to draw attention to two very serious dangers confronting them. In Portuguese East Africa, he said, a new Ordinance was likely to be passed forcing all business and trade houses to employ 75 per cent. of Portuguese subjects. In Tanganyika an Ordinance had already been passed whereby a monopoly would be granted to a single business firm for purchase from natives of different native products. The Indian community very greatly feared lest these monopolies would pass into European hands and they themselves be cut off from trade in these commodities altogether. Some Indian shopkeepers would be badly hit by this Ordinance and very many of them might be obliged to leave the country.

INDIANS UNEMPLOYED IN MALAYA

Sir Frank Noyce, in the Legislative Assembly replying to a question by Mr. N. S. Dudhuria, said that between June 1, 1930, and December 31, 1931, 1,30,781 Indian labourers and their dependents were repatriated from Malaya owing to the unemployment there caused by the depression in the rubber and tin industries and also in some cases owing to the unwillingness of the labourers to accept work at reduced wages.

TRANSVAAL LAND TENURE BILL

Sir K. V. Reddi, interviewed by a press representative, while stating that he was precluded from disclosing the details regarding the results of the Round Table Conference at Cape Town, observed that though the Transvaal Land Tenure Bill would be proceeded with it would certainly be not in its present form. Far-reaching changes to the advantage of Indians in South Africa would be made in it.

THE INDIAN TEACHER IN S. AFRICA

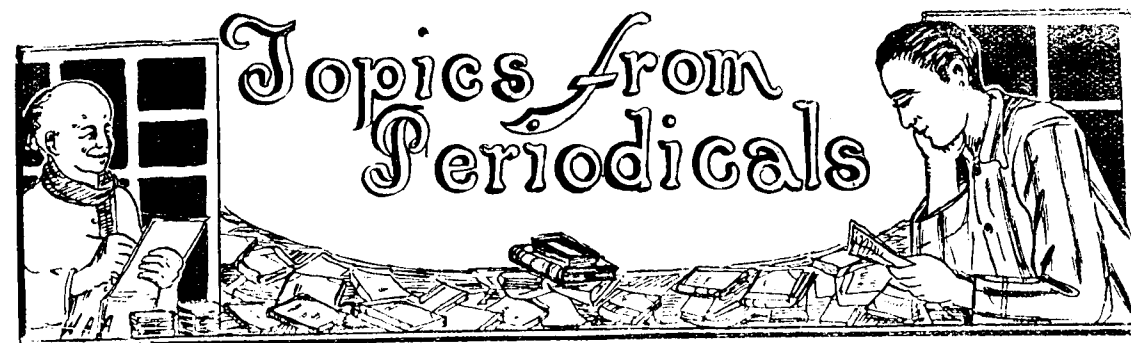
Sir Kurma Reddi, Agent-General to the Government of India in South Africa, has contributed an article to the first Number of the *Indian Educator* published by the Natal Indian Teachers' Society at Durban. Sir Kurma's observations on the task of the Indian teacher in South Africa may be read with interest :

The task of the Indian Teacher in South Africa is a difficult one, much more difficult than that of his European confrere. Owing to the lack of educative elements in the social environment in which the Indian children live, and to the want of healthy interaction of students of all classes, their teacher finds his work more burdensome. * * * The Indian teacher has to engage himself on such delicate subjects as social education, manners—including table manners and the small but important amenities of bearing, and even of speech. This takes up a great portion of his time, and very little is left to be occupied in trying to directly develop the boy's mind and intellect. It is remarkable, however, how Indian teachers have managed to conduct themselves, how they strove to fulfil their expectations, how they not only emulated the European teachers, but also equalled them in almost every respect, and how they maintained a high standard of average efficiency. In spite of their imperfect equipment, want of pedagogic knowledge, and the not very high standard of education which they themselves had received, they have been able to teach up to the sixth standard, and have showed results equal to those in schools for the white boys. This is an admirable feat and speaks volumes of their earnestness and determination.

INDIAN STUDENTS AT TORONTO UNIVERSITY

Mr. Vincent Massey, late Ambassador to England from Canada, has created a trust endowing a scholarship to be called "The Vincent Massey Scholarship" for Indian students for post-graduate work at the University of Toronto. The scholarship is worth two thousand dollars a year and the scholarship-holder is to be nominated by His Excellency the Viceroy at the recommendation of a Selection Committee. The scholarship will be awarded during the next two or three months.

Mr. B. L. Rallia Ram of the Y. M. C. A., Lahore, is the Secretary.



THE MYTH OF AMERICAN INDIVIDUALISM

It has been said that the prosperity of the United States is mainly due to the full scope there is for individual initiative and enterprise. Mr. Charles A. Beard, writing in the December *Harpers*, calls this a mere myth. He contends that the success of the U. S. A. in business is mainly due to its capacity for collective enterprise. He goes so far as to condemn extreme individualism :

The cold truth is that the individualist creed of everybody for himself and the devil take the hindmost is principally responsible for the distress in which Western civilization finds itself—with investment racketeering at one end and labor racketeering at the other. Whatever merits the creed may have had in days of primitive agriculture and industry, it is not applicable in an age of technology, science, and rationalized economy. Once useful, it has become a danger to society. Every thoughtful business man who is engaged in management as distinguished from stock speculation knows that stabilization, planning, orderly procedure, prudence, and the adjustment of production to demand are necessary to keep the economic running steadily and efficiently.

Some of the most distinguished Americans, Owen D. Young, Nicholas Murray Butler and Otto Kahu, for example, have in effect warned the country that only by planning can industry avoid the kind of disaster from which the States are now suffering. And all of them know that this means :

severe restraints on the anarchy celebrated in the name of individualism. The task before us, then, is not to furbish up an old slogan, but to get rid of it, to discover how much planning is necessary, by whom it can best be done, and what limitations must be imposed on the historic doctrine of Manchesterism. And to paraphrase Milton, methinks puissant America, mewing her mighty youth, will yet kindle her undazzled eyes at the full mid-day beam, purge and unscale her long abused sight, while timorous and flocking birds, with those that love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.

COURAGE AND COWARDICE

During the French Revolution, when the Reign of Terror came to an end, it was found, says Lord Russell, better known as Prof. Bertrand Russell, in a recent issue of *The Nash Magazine*, that no one was left alive among the politicians except prudent cowards who had changed their opinions quickly enough to keep their heads on their shoulders. "The result was twenty years of military glory, because there was no one left among the politicians with sufficient courage to keep the generals in order. The French Revolution was an exceptional time, but wherever organisation exists cowardice will be found more advantageous than courage. Of the men at the head of businesses schools, lunatic asylums and the like, nine out of ten will prefer the supple lickspittle to the outspoken man of independent judgment. In politics it is necessary to profess the Party programme and flatter the leaders: in the navy it is necessary to profess antiquated views on naval strategy; in the army it is necessary to maintain a mediæval outlook on everything, in journalism wage slaves have to use their brains to give expression to the opinions of millionaires; in education professors lose their jobs if they do not respect prejudices of the illiterate.

The result of this state of affairs is that in practically every walk of life the men who come to the top have served a long apprenticeship in cowardice, while the honest and courageous have to be sought for in workhouse and prisons."

PACIFIC SETTLEMENT

The modern system of pacific settlement of international disputes, according to Mr. D. P. Myers, writing in the *Political Science Quarterly*, has become a factor in international relations at every turn. In 1907 and afterwards the organisation of arbitration was a fixed international policy, actively pursued in many quarters but without any overt attempt to interlock it officially with military policy as a break on the latter. The covenant of the League of Nations records agreement that no war shall take place, prior to the employment of some form of pacific settlement to the dispute, the form being optional with the disputants and the obligated states agree to submit disputes at a stage when they are likely to lead to a rupture which might, or might not, be before a formal severance of diplomatic relations. The permanent court of international justice represents a further step, providing for the solution of disputes on the basis of law and by judges who are independent and serve fixed terms. Thus immediately after the Great War, a system of pacific settlement of some fundamental importance came into being. The influence of the principles on international relations, rather than their technical excellence, was the factor to be reckoned as valuable. Conciliation was an addition to the peace machinery of the covenant; and it meant a temporary or permanent commission which would investigate a dispute and attempt to bring about an agreement between the parties, before or after rendering a report.

Gradually and definitely, after Locarno, the lines of international thought concerning pacific settlement and armament became inextricably entangled. The Locarno Pact revealed the political potentialities of pacific methods and the possibility of employing such methods to eliminate both subjective and objective difficulties. The Briand-Kellogg Pact put a further premium on

the development of pacific settlement. The general result has been that a large number of inter-state relations which formerly created friction, has become the subject of formal conventions. The rules of reasoned agreement have been extended to the relations of states; and the classic pre-war assumptions of insoluble problems are being obliterated in every land. The use of the compulsory clause, or the assignment in advance of a jurisdiction for disputes, has been the international practice for multi-lateral conventions since the Great War. It has removed specific fields of international friction out of the range of controversy between states. There has also arisen a subsidiary system of pacific settlement which makes it possible to confine frictions within their respective technical fields. The International Labour Organisation is the earliest autonomous affiliate of the League of Nations; and its governing body undertakes conciliatory procedure and can remit questions to commissions of inquiry *ad hoc*. The League's organisations for communications and transit, health, economic and financial machinery, etc., are calculated to eliminate conditions of irritation. The Council of the League, as a conciliatory body, may lean in matters of law upon the legal section of the Secretariat, upon a committee of jurists, or upon the Permanent Court through a request for an advisory opinion. There are also a number of bi-lateral treaties which provide for the submission of all disputes to some form of pacific settlement. All these phases of pacific settlement machinery that has grown up since 1920, are not yet co-ordinated and their legal inter-relations have not yet been analysed; nor have their jurisdictional divisions been carefully defined and formulas become fixed. As a whole it is an undigested phenomenon in international relations and law. Its implications as to state conduct have not yet been tested; but the governments of the states are more conscious of its implications than are the peoples.

SCOTT AND NORTHCLIFFE

It is the contrast of the influence of C. P. Scott upon the English Press with that of the late Lord Northcliffe that seems most deserving of attention now that both these remarkable men have passed away, says Mr. A. G. Gardiner, another distinguished journalist of our time, in the *Nineteenth Century and After*.

Scott's career overlapped that of Northcliffe at both ends. He had begun his editorship of the *Manchester Guardian* when Alfred Harmsworth was barely out of the cradle, and he lived to direct his famous newspaper with undiminished vigour for years after Northcliffe's tumultuous and meteoric career had closed. It is in his attitude to the revolution which Northcliffe wrought in the world of journalism that Scott may be said to have made his most important contribution to the public life of the country.

That revolution was in a sense inevitable. English journalism had at the end of the nineteenth century reached a stage in which some sweeping change was imminent.

That change began with the Education Act of 1870, and developed with the consolidation of the trade union movement and the extension of the franchise which transferred political power from the few to the many.

The centre of gravity in the nation had shifted from the middle class to the democracy, which had become possessed, not only of the rudiments of education, but also of a powerful industrial organisation and almost complete political enfranchisement.

It was an unrivalled moment for an adventurer. And Harmsworth, young energetic, still on the right side of thirty seemed the most appropriate claimant for the position.

His success was unprecedented. He had imitators, but no one approached his sure instinct for the hunger of the rudimentary mind for information about the unimportant, for entertainment, and for cheap sentiment. He had taken the measure of the man in the street, for he himself was the man in the street, with his eager interest in the moment, his passion for sensation, his indifference to ideas, his waywardness, and his dislike of abstract thought. His energy of mind was astonishing, his ambition limitless, his vision for the material possibilities of things swift and amazingly sure. No grass grew under his feet and no scruples or principles impeded his path. The one touchstone he applied to men and things was the touchstone of success, and moral purpose in any shape was divorced from his extraordinary genius for business.

Scott was the very antithesis of all this and stood out as the representative of the old journalistic tradition. He felt himself a dedicated

spirit. He brought to the task of journalism a high gravity that gave to his paper a severe, even slightly ecclesiastical, air.

It was not that Scott was indifferent to the business aspect of journalism. He had remarkable and sustained success in the business. But then with him business success was only a means to an end.

He saw that journalism was not merely a business, in the sense that brewing or tailoring or soap-making is a business. As the by-product of its business activities it had a profound influence upon the public mind. It was the chief instrument in the formation of public opinion, and it was this fact that distinguished it from all other forms of business, and imposed on the journalist a very special responsibility.

He dwelt upon this dual basis of journalism in his speech on the occasion of the presentation of his bust to the city of Manchester in celebration of his eightieth birthday.

A newspaper has two sides to it. On the one hand, it is a business like any other business, carried on for profit and depending on profit for prosperity or existence. On the other hand, it may be described as a public-utility service, a service which may be performed well or ill, but which, on the whole, is essential to the interests of the public. These two elements in the life and purpose of a newspaper are not always in accord; they may even violently conflict. Yet on their harmony the character and usefulness of a newspaper must depend.

His influence was not measured by circulation figures, but by his appeal to all the best minds of his time all over the world, and especially by the weight of his authority with public men of all parties and with the best elements of journalism in every country.

It was a tribute, says Mr. Gardiner, to the inflexible honesty of his opinions and the disinterested public spirit that inspired them. That was evident in the very incorruptible standard he set up in regard to the presentation of news. On this subject, the most crucial of all affecting the prestige of the Press he said the wisest words that have been uttered.

Fundamentally if the conduct of a newspaper implies honesty, cleanness, courage, fairness and a sense of duty to the reader and the community. The newspaper is a necessity something of a monopoly, and its first duty is to shun the temptations of a monopoly. Its primary office is the gathering of news. At the peril of its soul it must see that the supply is not tainted. Neither what it gives, nor in what it does not give, nor in the mode of presentation, must be unclouded face of Truth suffer wrong. Comment is free, but facts are sacred propaganda, so-called, by this means is hateful. The voice of opponents, no less than that of friends, has a right to be heard. Comment is also justly subject to a self-imposed restraint. It is well to be frank; it is even better to be fair.

THE CULT OF THE CHARKA

Mr. Nagendranath Gupta, writing in the *Modern Review* for March on "The Cult of the Spinning Wheel", points out that the Charka in India is just what it was long ago. It has been neglected for a long time and no improvements have been made in the simple and primitive contrivance. When mills were introduced in India and the spinning wheel fell more or less into disuse, Indian mills were not permitted to turn out fine counts of yarn and all the finer Indian clothes were woven on handlooms with foreign yarn.

With the advent however of boycott of British goods and with the beginning of Civil Disobedience in 1930, the wheel became one of the most effective weapons of the non-violent struggle.

It is being plied everywhere by all classes of people and is to be seen in the houses of the wealthy as well as the poor. Mahatma Gandhi himself never neglects the spinning wheel. He is one of the busiest of men, but every day a certain number of hours is set apart for the production of yarn.

Quite apart from the political or economic significance of the spinning wheel and the hand spindle, their importance in promoting habits of industry and exercising a steadying influence on character cannot be overlooked.

An idle hand usually finds something disreputable to do, but the hand that is engaged in the India of today in turning the spinning wheel is not only usefully employed but is helping in moulding the destiny of the nation. The ancient industry of the cottage has been exalted to the dignity of national service. Every turn of the wheel brings nearer the economic and political deliverance of India. The spinner does not think merely of earning a scanty wage, but of the great and notable struggle in which the country is engaged. The spinner feels like a warrior fighting a good fight.

In the home also the spinning wheel has beneficent influence. Much of the time that used to be spent in idle gossip, small talk and scandal is now taken up by the spinning of yarn and in thinking and speaking about the future of the country.

Old women and young, men and boys have all become earnest and serious minded. The spinning wheel represents more than an humble industry, it is the symbol of India's freedom. As it turns so turns the wheel of destiny presaging that better times are coming and the day of the emancipation of India is close at hand. The gospel of the *charka* is a message of freedom for India.

THE INDIAN IMPASSE

Sir P. S. Sivaswami Aiyar, reviewing the rapid march of political events in India since the close of the Second Round Table Conference, discusses in the columns of the *London Spectator* the probable effects of the present policy on the future relations between the Government and the people of the country. Criticising the wide scope and sweeping character of the Ordinances now in operation in different provinces, Sir Sivaswami Aiyar observes:

that they practically amount to martial law and that if the people have any freedom, it is only by sufferance of the executive. The provisions are sweeping and the penalties severe. The extension of the ordinances to all provinces amounts to an acknowledgment of the widespread influence of the Congress and the hold it has acquired among the people. The offer of military help which has been received by the Government from some Indian Princes points to the alarmist view which has been taken by the Government of the present situation and which has probably inspired measures of such draconian severity. If the ordinances are sweeping and draconian, the manner in which they are enforced is also calculated to estrange the sympathy of the public. The sentences imposed upon persons accused of trivial offences almost invariably reach the maximum limit of the law and suggest executive instructions to that effect. There is no proportion between the nature of the offence and the amount of the punishment. The violence used by the police in dispersing crowds or towards offenders is considered to be far in excess of the requirements of the situation.

The severity of the repressive measures and the method of their enforcement can only have one effect:

Instead of winning popular support to the cause of law and order, they are alienating the goodwill of the people and promoting feelings of sullen discontent, especially at a time of terrible economic depression, when people are disposed to throw the blame on the Government for all the ills they suffer from. Far from losing prestige, Mr. Gandhi is bound to rise in popular favour and receive worship from the masses.

Sir Sivaswami Aiyar concludes with the hope that means may be found for terminating the struggle which can only lead to a pyrrhic victory for the Government.

CAPITALISM AND COMMUNISM

The *World Unity* for January in an editorial on competitive economic systems points out that the present state of tension in the world is due to neither capitalism nor socialism, nor communism as economic systems but to the lack of human values. Capitalism, fundamentally, is the right of private ownership.

That right has nothing whatever to do with the individual's disposition of what he owns. He may use his wealth according to the most enlightened social policy, or he may use it for the most selfish of ends. Ownership is too often identified with external possession. Laws may be passed destroying private ownership, but no law can strip a man of his intelligence, his energy, his skill or his genius. Had the factory system emerged from a people bound together by ties of true human fellowship and unity, the Marxian "system" would never have been developed in solemn protest against a custom of private ownership inseparable from a selfish and unsocial use of what was "owned." Marx broke his spear against the results of private ownership, not the institution of ownership itself. Capitalism, in the other words, could have developed in any of a dozen different directions. The direction it historically took did not depend upon the institution of private ownership but upon the social consciousness of the mass of owners. The freedom of choice and evolution inherent in capitalism even to-day—the basic fact that the institution of private ownership is in itself a neutral factor—is clear when we recollect that every "capitalist" who takes the marriage vow contracts to enter a relationship entirely outside the range of the competitive and gainful interests which seem to determine his economic life. He pledges himself, so far as his wife and children are concerned, to act from the motive of love and not the motive of gain. Some "capitalists" have carried this motive farther than their families, to include their employees, their local community, their nation and even the world.

In conclusion the editor observes that socialism and communism are legal and not economic systems. 'The inherent fact of inequality of intelligence, energy, skill and genius serves to transform communism and socialism, when completely applied, back into "capitalist" systems, because national statutes, as we see in the case of prohibition, are no substitute for human will.'

THE WORLD'S ARMAMENTS

In 1913 the United States had a fleet of 963,000 tons, Great Britain had a fleet of 2,222,000 tons, and France a fleet of 689,000 tons. Today, says Mr. Raymond B. Fosdick, in *The Atlantic Monthly*, the United States has 1,173,000 tons, Great Britain has 1,378,000 tons, and France has 618,000 tons. In terms of annual cost for naval armament the United States is spending today \$382,000,000, whereas in 1913 we spent \$133,000,000; Great Britain is spending \$271,000,000, as against \$247,000,000 in 1913; while France is spending \$100,000,000, as against \$90,000,000 in 1913. In other words, the United States is today spending 187 per cent more than she spent in 1913, Great Britain 10 per cent more, and France 11 per cent more. If army and air defense costs are added to navy costs, the United States is this year spending \$842,000,000, Great Britain is spending \$560,000,000, and France \$131,000,000. In 1914 the officers and men of our regular forces, both Army and Navy, were about 164,000; in 1924 they were about 256,000; today they are roughly 250,000. Our citizens' army, including the National Guard and other forms of reserves, increases these totals to about 299,000 in 1914, 672,000 in 1924, and approximately 728,000 today:

THE "TIMES OF INDIA" ANNUAL

Better late than never. We should have reviewed this interesting Annual months ago but somehow the volume got mixed up with the reviewed books and hence the delay in noticing this pleasant miscellany. Both the letter press and the illustrations are in up-to-date style as usual and the welcome addition of colour plates is a most attractive feature of this publication. We have no doubt that historical pictures like Clive and Ranjit Singh will be framed and treasured by many a reader.

HINDUS AND MOSLEMS IN INDIA

In the course of an article in the *British Weekly* on the above subject, Rev. Dr. Nicol Macnicol pleads for unity among Hindus and Moslems in India. He refers to the Mughal days and especially how Akbar the Great was able to fuse the two religions into one. But time has changed.

Now political ambitions are aroused and the ignorant Muslim and the ignorant Hindu have become cannon fodder in this political warfare. What will determine political power in the future will be the number of Hindus or Muslims in each province, and hence a new ardour for "conversions" on one side or the other.

Thus it comes about that, while religion supplies the battle-cry in these fierce outbreaks and heats the furnace of their ferocity sevenfold, in many cases political and economic influences have a larger share than religion in creating the whole complex of jealousy and suspicion from which these conflicts issue. The real power of the religious cannot be measured by the blood shed in their behalf. The fact that many to-day no longer believe in, or practice, the one religion or the other does not make them any the less fanatical in upholding it than their fathers were. So when a cow is led out to be sacrificed by the Muslims, or when the din of Hindu drums drowns the voice of the preacher in the Muslim mosque, the hot Oriental blood rushes to their brains and massacre is soon afoot. Religion may set its torch to the blaze, but other influences have made ready the material for the conflagration. So a rumour of the filthiest kind may at any moment in a crowded bazaar let loose evil passions "Will you bite your thumb at me?" And Montague and Capulet are at each other's throats.

These facts do not make the problem of reconciliation any easier in India. There is this, however, to give cause to hope—that Hindu and Muslim are brother Indians who have lived together in the past in friendship, and who, if only the stress of the present times and the ambitions and rivalries they arouse were abated, might well be friends again. The two religions could tolerate each other if only self-interest were less involved.

A SYNTHESIS OF HINDUISM

To the Hindu religion is a practical thing. It is a matter of life, a matter of realisation, as Swami Bodhananda says in an article in the *Cultural World* of California. Defining the Hindu idea of morality, he says:

"As, in the moral world, laws are necessary as means to enable us to go beyond laws, so in the religious world, symbols and usages and images are necessary as means to reach the end of realisation. No amount of laws can make a people moral and good unless they feel from their heart the necessity of being moral and good. The government is making so many laws, the society so many restrictions, but why are the people still immoral? The secret of making a people moral does not necessarily lie in enforcing external laws, but in changing their habits by awakening in them a sense of dignified manliness. Unless and until they can be roused to that sense of dignity and self-respect, there can be no true morality for them. This is the Hindu idea of morality, to go beyond laws through laws. The Hindu does not like the idea of being kept down by a whip or by fear of punishment. He believes in natural growth and unfoldment. According to him, unless a man thinks that he is part of God, that he is pure and perfect by nature, he cannot be truly moral. Liberty is the condition of growth. Give liberty, give high suggestions, and everything will come right. If we really want to make a man moral, we must rouse this lofty consciousness in him, we must suggest to him that he is not sinful, but he is pure and perfect. The Hindu always sees divinity in man. He loves all men as gods on earth. He hates none, he injures none. His whole struggle in life is to feel religion, to make it his blood and pith and marrow, and to help others to realise this ideal of religion."

THE LAW OF NEUTRAL RIGHTS

An article in the *Political Science Quarterly* by P. C. Jessup and F. Deak, tries to evaluate international practice with regard to the law of neutral rights in the light of contemporary conditions. It also shows the distinction that ought to be maintained between the factors contributing to the creation of the rules of international law and the factors conditioning their application. Economic necessities and opportunities and political alignments influenced the evolution of particular rules, which subsequently became part of the factual situation that influenced the evolution of policies. In respect of rules governing the capture of private property at sea, the attitude of a carrier-nation is different from that of a nation shipping its goods in foreign bottoms; that of a state dependent on the importation of foreign products would not be the same as that of a self-sufficient state. So also the view of a strong naval state would differ from that of one lacking naval power. Thus economic and commercial interests would control national view-points to a considerable extent. The problem of neutral rights has always centred round two points, *viz.*, enemy goods in neutral ships and neutral goods in enemy ships. The interest of the Dutch in the carrying trade made them raise a vigorous protest against Cromwell's Navigation Act of 1651; and they constantly sought support for the doctrine of "free ships, free goods." In the seventeenth century, the principal maritime states of Europe had mostly agreed to the rules, "free ships, free goods, enemy ships, enemy goods." The French rule was however different; and Louis XIV ordained, according to previous French practice, that even neutral ships were good prize if they carried enemy goods and all goods of neutrals were good prize if conveyed in enemy ships; thus his rule was "enemy ships, enemy goods; enemy goods, enemy ships."

A NEW RELIGION IN ENGLAND

Another religion has come to England, says the *Manchester Guardian Weekly*. It is that preached by Meher Baba, an Indian Parsee. The headquarters of this religion in England are in an out-of-the-way farmhouse at Combe Martin, near Ilfracombe. Its founder is Mr. Meredith Starr, the English poet and mystic.

Meher Baba is about thirty-eight years old. Until 1922 he was a seller of toddy—a drink extracted from palm. Then in that year a revelation came to him, and he has since preached the necessity of uniting mankind spiritually. He often goes into trances, and for the last seven years has not spoken a single word. Whenever he wants to say anything he writes it on a slate, thus doing all the time what Mr. Gandhi does on Mondays only.

He has already gathered round him thousands of followers of all castes and creeds, rich and poor, in India. Mr. Meredith Starr went to India two years ago, and lived for six months in this prophet's ashram (hostel), at Arangaon, near Ahmednagar. A magazine called the "Meher Message" was started in India at the beginning of last year. Last September Meher Baba for the first time left India and came over to England. By a strange coincidence he happened to come by the same boat as Mr. Gandhi. The Indian political leader came much in contact with him and was greatly impressed by him.

INDIA IN PERIODICALS

KASHMIR: THE VALLEY OF UNREST. By C. F. Strickland, I.C.S., Rtd. [The Empire Review, February 1932.]

HALF A CENTURY OF THE MARATHA NAVY. By Surendra-nath Sen, M.A., Ph.D., B.LITT. [Journal of Indian History, Vol. X, Part III.]

THE COMING FEDERAL LEGISLATURE. By Ramavand Chatterjee. [The Modern Review, March 1932.]

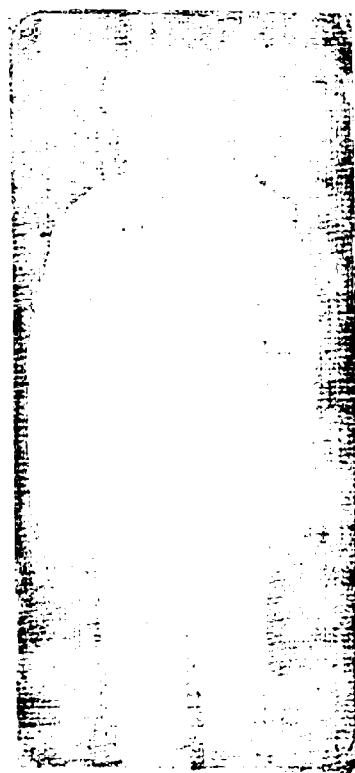
RESPONSIBILITY OF INDIAN STUDENTS ABROAD. By Dr Taraknath Das, Ph.D. [Prabuddha Bharata, March 1932.]

THE LATE M. BRIAND

After an illness lasting only a week, M. Briand, former Prime Minister of France and ex-Minister for Foreign Affairs, died in Paris last month.

M. Briand in a long and brilliant political career achieved several remarkable records. He was a member of many cabinets, having been 11 times Premier and 25 times a Minister. His work as Minister for Foreign Affairs was outstanding, and it was whilst engaged in this task that his state of health took a turn for the worse and he was compelled to resign his post on January 8.

Described as the greatest French orator, M. Briand began his political career as a revolutionary but later severed his connexions with the

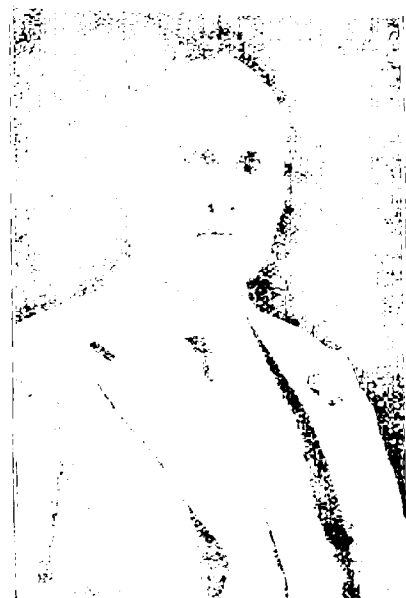


M. BRIAND

extremists. Together with Dr. Stressmann he shared the Nobel Peace Prize after the signing of the Locarno Pact in 1925.

SIR FRANK NOYCE

His Majesty the King-Emperor has approved the appointment of the Hon. Sir Frank Noyce, I.C.S.



SIR FRANK NOYCE

to be a member of the Executive Council of the Governor-General in succession to the Hon. Sir George Rainy, I.C.S.

Sir Frank was originally on the Madras Graduation List and came out to India in 1902. He came to the Central Secretariat first in 1912 as officiating Under-Secretary in the Revenue and Agricultural Department. He was President of the India Coal Committee in 1924 and became a member of the Tariff Board in 1926. He was knighted in 1929.

MR. BHOMBAL, THE INDIAN PILOT

Mr. Bhombal, on whose appointment as the first Indian Pilot we had commented in the December Number, writes to draw our attention to the mistake in initials. The first Indian pilot who has been appointed to the Karachi Port Trust is Mr. E. S. B. Bhombal and not T. T. Bhombal as reported.

NOBEL PRIZE FOR UPTON SINCLAIR

A petition has been sent to the Swedish Academy to award the Nobel Prize for Literature to



MR UPTON SINCLAIR

Mr. Upton Sinclair. It is supported by Mr. Bernard Shaw, Mr. Bertrand Russell, Professor Einstein, and 770 others.

Mr. Upton Sinclair is the author of some forty volumes of fiction, drama, economics, and social and literary criticism. His books have been translated into more than thirty languages.

THE LATE MR. V. SUBBU

We regret to record the death at Paris a few weeks ago of Mr. V. Subbu, journalist, aged 31. Starting his career as an assistant in the Army Headquarters, he soon drifted into journalism and was connected with the Associated Press at Delhi for four years till 1926 when he left for London and worked there as correspondent of several newspapers both Indian and Anglo-Indian. For some time he was connected with Reuters in London. In 1927 he organised the Indian Sporting Syndicate which functioned for six months prior to his departure to Europe.

RUSKIN FOR MR. GANDHI

Eight volumes of Ruskin's writings in *For's Clarigera* are being sent to Mahatma Gandhi, says the editor of the *Spectator* in a footnote to a letter from Miss Edith Hope Scott, stating that Mahatma Gandhi had written from Yerawada prison expressing a desire for them.

THE BIBLE IN CHINA

The Bible was China's best seller in 1931, according to statistics just published by the British and Foreign Bible Society. During the past year the society circulated 36,602 Bibles: 39,850 testaments, and 1,129,591 single books of the Bible, mostly gospels. This makes a total of 4,586,415.

BOOKS RECEIVED

THE AFFAIRS OF MEN. By John Hastings Turner. Chapman and Hall, Ltd., London.

AWAKENING. By Geo. C. Foster. Chapman and Hall, Ltd., London.

COMPRESSION IGNITION ENGINES FOR ROAD VEHICLES. By the Editor of the Commercial Motor, Temple Press Ltd., London.

NARADA: A Tamil Drama. By S. K. Parthasarathi Iyengar. Bharathi Press, Mandargudi.

THE VILLAGE PAMPADOUR. By Joan Conquest. T. Werner Laurie, Ltd.

STRANGE BROTHER. By Blair Niles. T. Werner Laurie, Ltd.

PANCHAYATS UNDER THE PESHWAS. By George Franks. The Star Press, Poona.

GOD HAVE MERCY ON ME. By "O. W." T. Werner Laurie, Ltd., London.

LANDLORDISM IN INDIA. By Prof. Dvijadas Datta. Taraporewala, Bombay.

HISTORY OF INDIAN CURRENCY AND EXCHANGE. By B. E. Dadachanji. Taraporewala and Sons, Bombay.

THE SECRET OF GITA PHILOSOPHY. Balaprasad and Sons. Aminabeel, Lucknow.

SCIENTIFIC RELIGION, Vol. II. By G. N. Gokhale. Educational Publishing Co., Karachi.

REPORT ON THE WORKING OF THE PENAL RECONSTRUCTION CENTRES. Published by Madras Provincial Co-operative Union, Royapettah.

MENCIUS. Translated by Leonard A. Lyall. Longmans, Green & Co., Ltd., London and Calcutta.

THE MYSORE TRIBES AND CASTES. VOL. IV. By Rao Bahadur L. K. Ananthakrishna Iyer, B.A., L.T. The Mysore University, Mysore.

THE CAUSE OF RHEUMATISM

The most generally accepted cause of rheumatism is, that it is due to an infection by the streptococcus which damages especially the joints and the heart.

A remarkable new theory is advanced by Dr. L. J. Llewellyn and Dr. A. Bassett Jones in *The British Journal of Physical Medicine*. Rheumatism, they suggest, is primarily a disorder of the skin, not of the joints, muscles, and heart, as usually held. They contend that the skin lacks in the disease certain substances which pass into the blood to adjust precisely those ductless glands regulating our body temperature. This explains the well known susceptibility of the rheumatic subject to climatic changes. When ultra-violet light acts on the skin, the missing substances are formed and appear in the blood.

DETERMINATION OF MALE SEX

A chemical which determines the male sex is claimed to have been discovered, according to *The Pioneer*, by a German doctor. It has been produced in crystals. This sex-determining chemical is so powerful that the injection of doses of one ten-millionth part of a gramme of the crystals into un-sexed fowls produced pronounced male-properties. The discoverer is not yet sure whether it is pure or not, but *The Lancet* commenting on the discovery says: "It seems likely that this is indeed the crystalline sex hormone".

NEW CLINIC IN LONDON

The medical needs of the cultured poor will be specially met by a £100,000 clinic in Central London, opened by the Duchess of York in the presence of leading physicians.

The aim is to serve at a cost not exceeding eight guineas a week people with incomes from £500 to £800 per annum who are unable or unwilling to avail themselves of the services available to the very poor. The new clinic contains over 1,000 rooms.

MALARIA SPECIFIC

The Deputy Director of Agriculture (Cinchona) in Madras, in his annual report on quinine production in the province, refers to the possibilities of the new preparation of cinchona alkaloids known as totaquina which is sponsored by the Malarial Commission, and which is likely soon to become a recognised specific for malaria.

Totaquina can be made directly from *cinchona succirubra* and *cinchona robusta*, species much more hardy and easier to cultivate and which moreover grow excellently in South India. Arrangements are being made for a trial consignment which will be placed at the disposal of the medical authorities for experiment.

NOVEL CURE FOR MALARIA

A novel means of combating malaria in India is mentioned in the annual report on the health of the army.

It is stated that an oil bomb consisting of an empty cigarette tin, holed and filled with oil and rags, has been found a satisfactory way of treating ponds where malaria carriers breed.

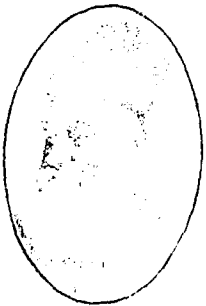
An ingenious method of oiling ponds was devised by a warrant officer in charge of anti-malarial work. His plan was to oil local buffaloes during the night so that during the day they acted in a similar manner as oil bombs.

GLAUCOMA

Glaucoma is a disease, says the *ENCYCLOPAEDIA BRITANNICA*, which almost invariably leads to total blindness; but in most cases it can be arrested by a simple operation if the case is seen sufficiently early.

BUY INDIAN LEAGUE

"Buy Indian League" is being started in Madras sponsored by among others, Sir C. P. Ramaswamy Iyer, Dewan Bahadur Rangachariar and Messrs Jamal Muhamed, Arokyaswami Mudaliar, Shiva Rao and T. R. Venkatrama Sastry. Sir C. P. Ramasamy Iyer in a statement to the press said that he was not and never had been in favour of any boycott, but that he believed very strongly in the principle of India producing as many of her requirements as possible and that 'buy Indian' was as sound a principle as 'buy British' and that he was prepared to support it whole-heartedly.



The Late Mr. J. N. Tata, whose 93rd birth-day anniversary was celebrated on Thursday (March 3), at Jamshedpur, which was named after him, and where was founded, 25 years ago, the famous Tata Iron and Steel Works.

INDIAN CABLE INDUSTRY

"Our examination has led us to the conclusion that the manufacture of electric wires and cables is not an industry which satisfies the conditions laid down by the Fiscal Commission. We have therefore no recommendations to make regarding the application for protection submitted by the Indian Cable Company" is the conclusion of the 'Tariff' Board inquiry into the application for protection of the electric wire and cable industry.

FAIL OF TRADE IN 1931

Commodities.	Vol.	1931	Vol.	1930	Vol.	1929
		Value lakhs Rs.		Value lakhs Rs.		Value lakhs Rs.
<i>A. Exports</i>						
Jute raw						
(1,000 tons) ...	661	12,02	628	15,46	859	29,62
Jute manufactures						
(1,000 tons) ...	658	21,63	943	53,51	920	57,64
Raw cotton						
(1,000 tons) ...	569	31,81	728	51,57	704	66,40
Tea (millions lbs.)	341	20,21	358	23,43	380	26,75
Rice (1,000 tons)	2,091	16,17	2,580	32,26	1,998	28,56
Oil seeds						
(1,000 tons) ...	1,020	14,09	1,013	20,09	1,349	30,10
<i>B. Imports.</i>						
Cotton yarn						
(million lbs.) ...	30,5	2,91	32,3	3,67	46,5	6,54
Cotton piecegoods						
(million yds.) ...	741	14,19	12,53	29,92	19,12	51,44
Total cotton raw and manufactures	...	24,57	...	49,59	...	61,59

INDIAN OVERSEAS TRADE

The following monthly figures of Indian Overseas Trade have been published for the month of December, 1931.—

	Rs. in lakhs.
Total imports of private merchandise ...	9,25
Total exports of private merchandise ...	15,93
Net movement of treasure exports ...	16,88
Total visible balance of trade, merchandise and treasure in favour of India ...	23,59
Balance of remittances of funds adverse to India ...	18,40

Excluding goods such as railway materials for State Railways under Company management which are not paid for in the ordinary way and cannot be taken into account in the balance of trade.

CHEAP INDIAN STEEL

It is announced that several thousand tons of Indian steel have been sold for delivery in South Wales at 80 shillings a ton which compares with 100 shillings a ton (and relate five shillings to exclusive users of Welsh steel) quoted by Welsh makers and with 82/6d. to 85 shillings by Belgian manufacturers.

PROBLEM OF INDIAN AGRICULTURE

The problem of improving Indian agriculture was dealt with at a recent meeting of the Calcutta Rotary Club at the Grand Hotel when Mr. A. T. Weston, Director of Industries, Bengal, and the new President of the Club, read a paper on the subject, on behalf of Sir Charles Low, who was for several years Director of Agriculture in the Central Provinces and who retired from the service in 1922.

After tracing a parallel between the Indian agricultural position of to-day and that of England in the 14th century, Mr. Weston said that the people of Western Europe had achieved the results of to-day by their own unaided efforts, evolving as they did so a system of government, transport, marketing and scientific knowledge which had rendered progress possible.

It was time for India, now that she was responsible for her own administrative progress to change that spirit of acquiescence for something more in accordance with the spirit of the world to-day. Mr. Weston illustrated his point with a short resume of the ample facilities at hand for marketing and distribution, which, he said, were only too frequently not utilized.

Mr. Alfred Watson said he believed that the real difficulty in Indian agriculture was the replacement of exhausted salts in the soil. Experts had told him that where the land had been properly manured and more modern methods of ploughing and agriculture were adopted, the return in the first year had been amazing, but that in the second year the land became almost barren. If systematic manuring were continued, however, crops in subsequent years were prolific, but the difficulty was that in the intervening year, the peasants had no capital to carry on. Mr. Watson thought that the Government would be doing a great service by providing the peasants with money to tide them over this barren period.

SCIENTIFIC BREEDING

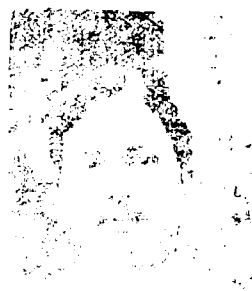
Various measures for the improvement of cattle in Sind are suggested by the Cattle Supply and Improvement Committee, which has published its report. The Committee was appointed to examine specially whether the present live stock would be sufficient to cope with the extra area of land that would be brought under cultivation as a result of the Lloyd Barrage Scheme.

The Committee, while holding there will be no insufficiency of cattle when the Barrage canals are opened, nevertheless suggests scientific breeding to improve the present quality of cattle. It recommends the establishment of two Government farms for this purpose.

The Committee opposes the idea of zamindars being compulsorily made to grow a certain proportion of fodder crops. It suggests that grazing in Government unoccupied lands in the Barrage area should be free and uncontrolled.

AGRICULTURAL RESEARCH COUNCIL

Prof. J. C. Ghosh, D.Sc., Head of the Department of Chemistry, Dacca University, has been



PROF. J. C. GHOSH

appointed a member of the above Council. Important investigations on the nutrition of rice plants, on the mechanical analysis of soils and on photochemical reactions in general are being carried out in his Laboratory at Dacca.

SIR M. HAILEY ON TASK OF SCIENCE

The inaugural address of the United Provinces Academy of Sciences was delivered in the Vizian-



H. E. SIR MALCOLM HAILEY

nagaram Hall of the University, Allahabad on March 1, by H. E. Sir Malcolm Hailey.

In one direction said His Excellency in the course of his speech "Science will grow more specialized, in another more abstruse, and this will, in itself, limit the number of persons who can make anything like a serious study of it. It may be of suggestion somewhat distressing to Scientists who look forward to the time when they will bring the whole intellectual world under their domination. But I am not sure myself that the people of the world at large will be any the worse off, because large numbers will always resist efforts to give them scientific education. All that you really want to secure is that men of a real scientific bent have full sway for their activity, that institutions for research are properly supported and adequately equipped and that

scientists themselves can be put in the way of such an organisation of their energies as will avoid wastage of effort. I agree that there must be autonomy for Science. Much of what the Scientist is doing is so far beyond the comprehension of the lay mind that any form of dictation or even direction from outside is unthinkable. But given that, it seems to me that you must be content to allow Science to work its own leaven on the mass intelligence of the world. We have seen, in our own generation, the rapidity of the infiltration it effects and the powerful influence it exerts in breaking up old concepts and rationalising mass outlook. That is bound to be a continuing process."

THE LIMITS OF SCIENCE

"Modern science has disclosed a world of surpassing grandeur, and while the world becomes more and more intelligible it also becomes more full of wonder and mystery," said Professor Sir J. Arthur Thomson in a speech at Hove.

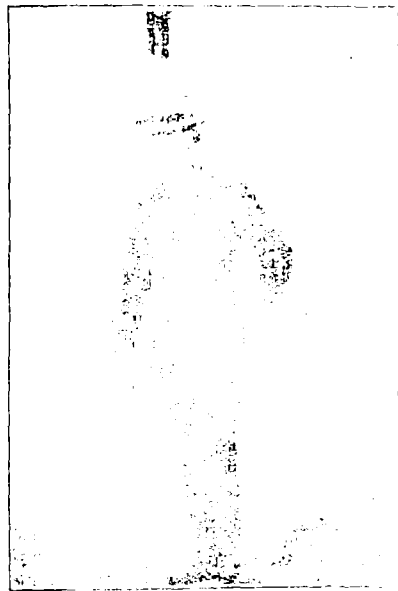
"The world of modern science is one in which the religious spirit can breathe more freely than ever before in the history of mankind. Science contributes to the refinement of religion.

It will be an evil day when science at work stops to dance to any piping of poetry, philosophy, or religion. But let us beware of compartmental minds. It is possible that poetry, philosophy, and religion may do science a good turn in keeping it vividly aware of its own limitations.

There are facets of truth which science never seeks to describe, which its instruments are not adapted to measure. Science seeks primarily for understanding, but it also seeks, less directly, no doubt, to remove evils and increase good. To most values, especially where the higher reaches of human life are concerned, religion has a more sensitive conscience than is possible to science.

THE RAILWAY BUDGET

The Railway estimates presented by Sir George Rainy in the Assembly on Feb. 25 disclose a



SIR GEORGE RAINY

deterioration in railway position as compared with last year, due entirely to fall in receipts. The total loss now expected from commercial lines is 7 1/2 crores. Owing to general trade depression, total traffic receipts from commercial lines are estimated at 85 1/2 crores or 8 crores lower than last year. Both passenger and goods earnings show a decrease of 8 1/2 per cent. below last year's level in spite of enhancements in rates and fares during the year.

The total working expenses of commercial lines however show a large decrease, being 61 crores, or 6 crores less than the actual expenditure of last year, in spite of 36 lakhs additional payment to depreciation and increased expenditure on gratuities to staff discharged on retrenchment which may be taken as counterbalanced by amounts obtained from emergency deductions in pay. The following table makes the position clear.

1930-31 ACCOUNTS

	Ra.	
Earnings including interest &c.	96.30	Crores.
Expenses including interest charges, &c.	98.36	"
Loss on commercial lines	3.06	"
Loss on strategic lines	2.13	"
Total loss	5.19	"

1931-32 BUDGET ESTIMATE

Earnings including interest, &c.	101.02	"
Expenses including interest charges, &c.	97.84	"
Gain on commercial lines	3.18	"
Loss on strategic lines	1.96	"
Total loss	1.22	"

1931-32 REVISED ESTIMATE

Earnings including interest, &c.	86.68	"
Expenses including interest charges, &c.	94.12	"
Loss on commercial lines	7.44	"
Loss on strategic lines	2.03	"
Total loss	9.47	"

1932-33 BUDGET ESTIMATE

Earnings including interest, &c.	88.70	"
Expenses including interest charges, &c.	94.30	"
Loss on commercial lines	5.60	"
Loss on strategic lines	1.99	"
Total loss	7.59	"

Capital Expenditure for 1932-33 will be Rs. 1.01 crores against Rs. 8.35 crores for 1931-32.

NEW RAILWAY IN THE U. P.

A milestone of progress in the extension of railways in the United Provinces was made a few days ago when the Haidargarh-Sultanpur section of the Lucknow-Sultanpur-Zafarabad project was opened to traffic.

The project was sanctioned by the Railway Board in 1927 at an estimated cost of Rs. 120 lakhs. The line is about 136 miles in length and connects Lucknow with Zafarabad, a town in Jaunpur District forming a junction station of the Moghalserai-Lucknow loop line. It is expected to justify the capital outlay very rapidly as it is an improvement on the Partabgarh chord.

RAILWAY RETRENCHMENT

The Secretary, All-India Railwaymen's Federation, has made an announcement to the effect that nearly 12,000 employees in all railways would be retrenched in lieu of short time, and as far as the South Indian Railway is concerned, 525 workshop labourers and 25 non-workshop labourers would be retrenched.

THE BRITISH MOTOR-CYCLE

All told, the attendance at the Motor Cycle Show at Olympia, which closed on December 5, was 67,998.

While, naturally, the total attendance was considerably lower than it was last year, this time there was a notable lack of "sight-seers" (says *The Motor Cycle*). Almost without exception those lucky enough to visit the Show were either keen riders or potential riders. What the visitors lacked in numbers they made up for in enthusiasm, and manufacturers towards the end of the week were agreeably surprised at the volume of business which they had transacted.

Continental visitors were numerous, and their interest more marked than it has been for years: and, due to the devaluation of the pound, many were the eager buyers of British motor-cycles.

Indeed, on the final day of the Show there was a distinct note of optimism, which augurs well for the future of British motor-cycles.

HINT TO MOTORISTS

Motorists are now equipping their cars with new tyres for winter service. Running balance on the wheels, says E. J. Minert, Service Manager of General Motors India, Limited, is necessary to ensure smooth running. An eight ply tyre on the left front wheel and a four ply tyre on the right front wheel, is unsatisfactory. The same applies to rear wheels.

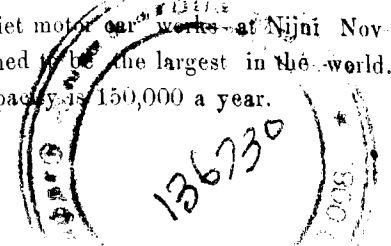
Out-of-balance condition of the wheel and tyre assembly also causes uneven tyre wear and therefore shortens the life of the tyre considerably. Every tyre installed on a Buick straight eight at the factory is checked for balance. This is an additional check to that made by the tyre manufacturer. Buick rejects all tyres that do not come within close limits of perfect balance, and those that have passed this test since the Buick straight eight was introduced run well over half a million, says Mr. Minert concluding.

THE CARE OF THE BATTERY

The following hints on the care of the battery, given in one of the issues of the *A. I. B. Magazine*, should prove of great practical assistance to motorists who look after their cars personally and to owner-drivers as a class. As may be generally known, current is charged into the starting battery by the generator when the car is running, and when the car is stationary or running very slowly, current is taken out of the battery. The proportion of charging to discharging depends on the running condition of the car. If it is frequently started and only runs for short distances, and if the lamps are frequently used in the evening, the battery will receive insufficient charge, whilst, on the other hand, if most of the trips take place during the daytime, the battery will be overcharged. As the maker of the car does not know the conditions under which the car will have to run, he generally provides a generator for average conditions. The driver must, therefore, inspect the condition of his battery from time to time, in order to make sure that charging and discharging are taking place in the correct proportion. The generator is correctly adjusted when the battery is always nearly fully charged, and the specific gravity of the acid subsequently always reads about 1.270 to 1.280 in cold climates and 1.220 to 1.230 in tropical conditions. If the acid density is constantly found to be considerably lower than these figures, it is a sure sign that the battery is receiving too little charge. The generator must then be regulated or adjusted by a specialist, and the battery must be taken out of the car and given a supplementary charge. Batteries which are constantly undercharged gradually lose their capacity and finally refuse to work at all.

SOVIET MOTOR WORKS

A new Soviet motor car works at Nijni Novgorod is claimed to be the largest in the world. The output capacity is 150,000 a year.



PROTEST AGAINST EXPORT OF GOLD

The Secretary of the Ahmedabad Millowners' Association has made a representation to the Finance Member to the Government of India urging the imposition of statutory restriction on the export of gold.

The representation states that the export of gold will not only accentuate widespread growing economic distress in the country but it will be reflected in the further diminution of the purchasing power of the people. Even countries like Japan and Persia have placed embargo on the export of gold and this is the one and the only way of conserving gold resources of the country.

THE BANK OF MYSORE, LTD.

It is understood that the net profit of the Bank of Mysore, Ltd., for the year-ending 31st December 1931 amounts to Rs. 4,27,334-1-10, which sum together with Rs. 26,845-8-1, brought forward from 31st December 1930, aggregates Rs. 4,54,179-9-11.

An interim dividend at the rate of 12% per annum, free of income-tax, was paid for the half-year-ended 30th June, 1931, which absorbed Rs. 1,20,000; placed to Reserve for Contingencies Rs. 50,000.

THE CENTRAL BANK OF INDIA, LD.

The Net Profit of the Central Bank of India, Limited, for the year ending 31st December 1931; subject to audit, including the sum of Rs. 5,00,189-3-7 from the last year's account, amounts to Rs. 22,61,561-0-0.

PURCHASING POWER OF SILVER

A group of Senators, interested in silver, have accepted the invitation of a number of French Deputies to form an informal inter-parliamentary association to study legislation to restore the purchasing power of silver.

IMPERIAL BANK NET PROFITS

The report of the Imperial Bank of India for the half-year ended 31st December, 1931, shows that the half-year opened with the Bank Rate at 5 per cent. which was raised to 7 per cent. on 6th August and further raised to 8 per cent. on 22nd September, at which figure it remained until the close of the half-year. The average for the half-year was 7,353 as against 5,277 for the corresponding period of 1930.

After making the usual and necessary provisions the net profit of the Bank for the half-year amounted to Rs. 19,45,773-7-6 which, with Rs. 28,34,230-8-6 brought forward from the half-year ended the 30th June 1931, makes a total of Rs. 47,80,004-0-0.

This sum the Governors of the Bank disposed of as follows:

In payment of a dividend to the shareholders at the rate of 12 per cent.

	Rs.
per annum free of Income-tax	33,75,000
Carried forward to the Profit and Loss	
Account of the current half-year	14,05,004
Total	47,80,004

BANK OF HINDUSTAN, LTD.

The third ordinary general meeting of the shareholders of the Bank of Hindustan, Ltd., was held at the Registered Office of the Bank, on the 20th February. Mr. T. R. Venkatarama Sastriar, C.I.E., presided. After his introductory speech was over the Chairman moved the adoption of the report in a speech in the course of which he dealt with the outstanding features of the year under report and said that the result of the year's working was satisfactory notwithstanding the acute and unparalleled trade depression. It was, therefore, a matter of gladness that the management had enabled the Directors to make a beginning in the declaration of dividend.

Insurance

MANUFACTURERS' LIFE INSURANCE

The Forty Fifth Annual Report of the Manufacturers Life Insurance Company for the year ending December 31, 1931 shows a record of steady progress.

The total Assets of the Company amounted to £23,738,469 an increase of over one and one-third Million Pounds over the previous year. Of this amount £9,330,906 was invested in Government, Government Guaranteed, Municipal, Public Utility and other bonds. First Mortgages on Approved Real Estate comprised £7,069,792, Preferred and Common Stocks amounted to £513,811 of which £351,761 was invested within the last two years. The total Insurance in Force amounted to £111,462,236.

Payments to Policy holders and Beneficiaries again constituted a record, amounting to £2,948,232. Beneficiaries under death claims received £857,430, while Payments to Living Policyholders for Matured Policies, Annuities, Dividends, etc., amounted to £2,090,793.

The General Agents of the Company are Messrs. M. Kanji & Co., 51, Cowasji Patel Street, Fort, Bombay, who represent the Company in India for the last 30 years.

INSURANCE CLAIM

An interesting claim for fire insurance has been just disposed of in the Calcutta High Court.

Ram Swarup, a wine merchant, had insured his shop with a non-Indian company for the year ending November 3, 1928. The policy was renewable, and a cheque was sent for the premium soon after. The company also issued a receipt on November 26 renewing the policy. In the meantime, on November 20, the shop had been destroyed by fire on learning the same on November 28, the company cancelled the renewal and refused payment.

Justice Buckland, while holding that the plaintiff had not acted other than *bonafide*, dismissed the claim as untenable.

INSURANCE IN JAPAN AND INDIA

Thirty-five years ago, says *Indian Finance*, Japan started with practically a clean slate; and, although in Japan as in India, there are middle classes and although it is not a country with great capitalists and multi-millionaires, she could to-day, by propaganda and work, get the third place in the world in the matter of the sum assured and in the matter of *per capita* insurance, being next only to the United States and Great Britain. What Japan has done, India can, may and must do. In a country in which the earnings of the people are meagre, insurance has a special significance and a special scope. Full advantage of this is yet to be taken and it is to be hoped that considering the vast field open, there will be less of unseemly competition amongst the companies and their workers. All that is needed is emphasis that the Indian insuring public must beware of concerns with hollow pretensions, unsound management and rickety security.

SUN LIFE OF CANADA

The Sun Life Assurance Company of Canada reports that the new assurances effected in the year 1931 amounted to £108,480,643. The premium income was £26,100,546, an increase of £1,385,910 over the previous year. This brings the total income for 1931 up to £40,206,673.

Assets show a gain of over £7,411,00 and now amount to £128,384,477. Undivided surplus, including contingency reserve, is £4,341,102, Annuity purchase money received amounted to £4,892,085.

The figures given above are those prepared for submission to the Insurance Department of the Canadian Government converted into pounds at the par of exchange—namely. \$4.86-2-3 to the pound.

THE MURPHY REPORT

The Report is published of the Court of Inquiry constituted by the Trades Disputes Act to investigate certain matters connected with staff retrenchments on Indian Railways.

The most important conclusion arrived at is that where block retrenchment involving hundreds and thousands of men is ordered, the charge of victimisation and favouritism can best be avoided by having a single clearly defined ground for discharge, namely, the shortness of service instead of the present tests of inefficiency and least efficiency.

The Court did not examine individual grievances, but attaches a list of persons who should be restored or whose cases should be re-examined. It also recommends that a Committee should be constituted by each Railway administration to lay down orders to Administrative Officers to secure uniformity in all departments for the purpose of retrenchment and that an appeal should lie to such a Committee.

The report, which is unanimous, is signed by Mr. Justice J. Murphy, Dr. S. R. Masood and Mr. T. R. Venkatarama Sastri, former Advocate-General, Madras.

MADRAS LABOUR UNION

A meeting of the Madras Labour Union was held in the first week of March and was addressed by Messrs. B. Shiva Rao, R. R. Bakhale and Major Milner M.P.

Mr. Shiva Rao in opening the proceedings, referred to the evidence given by the representatives of the Madras Chamber of Commerce and took strong exception to their statement that Trade Union in the presidency were not functioning satisfactorily. He pointed out that while European trade and commerce were assigned three seats, landlords 12, seats planters 2, and Indian trade and commerce 3, it was considered adequate for Labour to have two seats in a legislature of 210.

Mr. R. R. Bakhale said that as a member of the Lothian Committee it was not for him to say at the meeting what the workers should demand; but they had to consider whether the abandonment of adult suffrage and the restriction of the franchise to perhaps 10 per cent of the population would in any way improve their conditions under Swaraj. They had also to consider, he continued, whether the allotment of two seats in the provincial legislature as proposed by the Madras Government as against twenty for the employers and capitalists was an equitable distribution. He could not help expressing the fear that under the scheme that was being placed before them, the exploitation of the workers would continue.

Major Milner asked the audience to believe that the Labour Party in England and the British trade union movement were sincerely anxious for the introduction of government by the people and for the people in India.

RURAL INDEBTEDNESS

It is desirable, says the *Eastern Times*, that the authorities together with sympathetic public leaders possessed of an inside knowledge of the cultivator's financial disabilities and their causes should initiate a serious and an exhaustive effort to study the entire problem. Government should take up the matter as a national problem and, if need be, appoint a Royal Commission, to study the question and to suggest lines on which adequate and effective legislation be initiated to solve it for all times to come.

UNEMPLOYED IN U. S. A.

According to a message from Washington, the total number of unemployed in the United States is 9,000,000. A Bill for providing relief for the unemployed has been rejected by the United States Senate.

WOMEN'S RIGHTS IN HYDERABAD

A resolution which provoked enthusiastic discussion and elicited unanimous support at the Conference of Women's Association for Educational Advancement in Hyderabad concerned the right of inheritance of Hindu women. The resolution whole-heartedly supported the principles of the Hindu Women's Property Bill as brought forward in British India and requested H. E. H. the Nizam's Government to appoint a committee consisting of non-official members (1) "to examine in all its aspects the question of improving the position of women under the Hindu Law as at present administered by the courts in the State with special reference to recent legislation in British India and certain Indian States. (2) To submit a report indicating in what respects reform is called for. (3) To propose a draft Bill embodying the recommendations of the Committee."

WOMEN POLICE

The scheme of women police has clearly arisen from the embarrassment caused by women joining the ranks of law-breakers, says the *Pioneer*, and the immediate purpose is to eliminate some at least of the difficulties inherent in male policemen dealing with women offenders. In spite of all the evils attendant on Congress agitation, it has done some good in that it has accelerated the liberation of women from the bondage of their homes and the thralldom of conservatism.

TRIUMPH OF GIRL STUDENTS

Young men have come out second best in some of the recent examinations of the Calcutta University. Lady students have scored brilliant triumphs.

The most remarkable success was in Sanskrit, M.A. Miss. Kamalaranji Sinha topped the list in the first class in group and Miss. Prahlata Gupta in group E. Miss. Ela Sen stands third in England.

WOMEN AND THE VOTE

The Women's Indian Association, the Sri Sarada Ladies' Association (Triplicane), the Tamil Ladies' Association (Georgetown), and the Madras Presidency Muslim Ladies' Association have considered the question of franchise for women and are for adult suffrage.

They do not recommend any literacy qualification for the reason that literate women, especially among the Hindus, and the Muslims, form a small percentage of the total population and also for the reason that literacy does not necessarily imply education. They do not think that property qualification even though it be nominal, will bring any large number of women on the electoral list as the majority of the people are poor, the majority of women do not practise any profession.

The Associations strongly recommend adult suffrage as they feel that citizenship should be enjoyed to an equal degree by men and women the rich and the poor, the literate and the illiterate.

If this be considered impracticable at present, they are prepared to accept any other effective method by which every adult over the age of 21 years will have a voice directly or indirectly in the government of the country.

A LADY PRESIDENCY MAGISTRATE

Mrs. Yakub Hasan is the first Muslim Lady to be appointed as Honorary Presidency Magistrate in the Madras Presidency.

Mrs. Yakub Hasan is a Turkish lady, educated at Constantinople and London, and has been taking an active part in social work connected with the amelioration of the life of women and children. She has been serving on the Committees of the National Health Association, Maternity and Child Welfare, Indian Red Cross Society, Children's Aid Societies, two or three girls schools and orphanages.

INDIAN AND WESTERN ART

"It is increasingly realised that art has no boundaries and is the only and ultimate unifying factor in the world. The language of art is universal."

'These sentiments were expressed by Her Highness Setu Parvati Bai, Junior Maharani of Travancore, when she declared the sixth Arts Festival of the State open.

"Art may borrow its methods, its technique and its appliances from all over the world," Her Highness continued; "but it ceases to be true art if it fails to be true to the special vision and inheritance of each artist. It fails when there occur unsuitable copying of western dress and western tricks of speech such as we find in some of our South Indian dramas."

INDIAN ART IN LONDON

Mr. Dhiren Krishna Barman one of the four artists commissioned by the Government to paint India House, London, in an interview with the "Associated Press" said:

"I am glad to hear that our paintings have been well-received. We were conscious throughout our stay in London that we were Indians and the encouragement of our esteemed friend and adviser, Sir William Rothenstein, inspired us to produce through our brush the best Indian ideals we could conceive of. Our vision was not blurred either by geographical or racial considerations."

"The work in London," said Mr. Barman "has inspired us with hope and confidence. We have humbly learned what the West can teach us in the matter of technique, while we steadfastly remained loyal to our style. But we now want further scope and more opportunities in India. It is not so much the monetary question that urges us to appeal to the Government, Municipality, princes and wealthy men of India as much

as our desire to bring back the vanquished and ignored national spirit in beauty."

Of the four artists Mr. Barman comes from Tipperah Raj family which is noted for its artistic inclination and received his art training under Mr. Nanda Lal Bose at Santinekatan. Mr. Ranada Ukil is one of a family of born artists and was a student of the Oriental School of Art of Dr. Abanindra Nath Tagore; Mr. Sudhanshu Chaudhury was also a student of the same institution; while Mr. Lalit Mohan Sen is an A.R.C.A. and received his training under Sir William Rothenstein and before he was commissioned to work in London was working with Mr. Ashit Halder of the Lucknow School of Arts and Crafts.

A STATUE OF THE KING

The "New Delhi" correspondent of the *Manchester Guardian* cables to that paper that it was announced last year that, on the initiative of the Maharajah of Kapurthala, a scheme was afoot for the erection of a statue of the King-Emperor in New Delhi. The scheme has since received the King's approval and the unanimous support of the ruling Princes of India. The statue, which will be of marble and sandstone, will represent the King seated on an elephant, and is being designed by Sir Edward Lutyens. It is hoped that it will be unveiled some time in the cold weather of 1933-4. Up to the present Rs. 100,000 (about £7,500) has been contributed. The cost is estimated at about Rs. 125,000.

A GEM OF GREEK ART

On instruction from the Duke of Portland the world-renowned gem of Greek Art known as the Portland Vase has been re-deposited in the British Museum. Three years ago it was offered for sale when at 29,000 guineas it was withdrawn, this figure being far below the reserve price,

MADAN MOHAN A GREAT PLAYER

India's tennis future looks rosy, says Lt. Col. B. O. Roe.

"The brightest feature has been the advance of Madan Mohan as a singles player. He has twice beaten Avory, ranked amongst the first ten players in England, and in the opinion of many people worthy of a higher place than he was awarded, and on one occasion Madan Mohan won a set off Jiro Satoh who bids fair to go right to the top of the tree in Lawn Tennis.

If only Madan Mohan would cultivate volleying, he would soon be considered worthy of a place in the world's first ten. When a player finds a particular kind of game wins him endless tournaments, it is no doubt difficult for him to change that game, especially when the change will result in a temporary set-back, though the ultimate result will be to give him a higher place in the tennis world."

SOUTH INDIA TENNIS

The final of the Men's Singles of the South Indian Championships was won on the 4th March by N. Krishnaswamy from T. B. Balagopal by three sets to two. Balagopal started in champion-like form and annexed the first two sets rather easily. Krishnaswami struck form in the third set and taking it at 6-3, went straight for the next and drew level. Krishnaswami showed greater staying powers and lasted to win, thus keeping up his All-India reputation.

Scores:—N. Krishnaswami beat T. B. Balagopal 2-6, 3-6, 6-3, 6-4, 7-5.

NEW SPEEDBOAT RECORD

At Miami Beach, Florida GarWood, the American Speedboat King made what is claimed to be a new world's speedboat record at the Indian Creek with an average mean speed over a mile each way of 111.712 miles per hour.

THE BURMANS AND PONY RACE

The Burmese are fond of gambling, so any sport that can give them speculative thrills naturally appeals to this phase of their character, says a writer in the *Sport Illustrated*. In the country districts, he adds, pony racing finds much favour. The famous Burma ponies are small, hardy animals standing about 11/13 hands. Their racing equipment like their ordinary riding gear is primitive; cotton pads form saddles, while cotton rope or web make bridles, stirrup holders and girths. The course is anything up to a mile and the races are run in heats of two. Small stakes are provided for the owners but betting is the soul of this sport in which the women also join by freely backing their fancies. These cheery village functions find their echo in Rangoon where there is one of the finest race-courses in the East, replete with electric totalizator and all the latest innovations for first class racing.

FIRST INDIAN AIR RACE

The Viceroy's Cup for the first Indian Air Race was won on the 20th February by Dr. Sproul of the Punjab Flying Club. Dr. Sproul's machine was a GIPSY. Mr. Wingfield of the Bomba Flying Club, who flew a Puss Moth, was second.

Dr. Sproul's speed averaged 96 miles an hour and Mr. Wingfield's 120.5 miles an hour.

It was a handicap race and the first machine to cross the winning line was awarded the race.

The first machine took off from the New Dell aerodrome shortly after half-past six this morning and the last machine to return arrived at exact a quarter to six this evening, so that the race took only a little over eleven hours, two of which were compulsory stops.

TEN COMMANDMENTS OF HEALTH

1. Drink a glass of fruit juice first thing every morning, and at least five glasses of water during the day.
2. Sleep eight hours out of the twenty-four.
3. Go to bed with a perfectly clean face.
4. Use soft water for washing and the mildest of soaps.
5. Take one hour's steady exercise each day.
6. Never powder a hot or dirty face.
7. Brush and comb the hair for ten minutes night and morning.
8. Pat cold cream into the skin once each day.
9. Protect face, neck and arms adequately from sun and wind.
10. Don't worry, and go to sleep smiling.

GEOGRAPHY AND HEALTH

At the annual Conference of the Geographical Association, a health administrator's attitude to geography was outlined by Sir Leslie Mackenzie, M.A., M.D., LL.D., F.R.S.E., in his presidential address.

"The maintenance of health," he said, "in the relation of the peoples to the lands they live in is a primary condition of all progressive civilisations and, in the modern world, the medical health administrator has now his place in organising the scientific study of disease, and in applying the results to generate a new heaven out of an old earth. Geography is his guide, and his work provides a new motive for the study of geography."

HEALTHY HUNGER

"If you desire perfect health—health of the highest degree—you should never eat except when the call comes from natural hunger. That is one of the greatest rules of life, for more depends upon the observance of this rule than upon any other law of man's being," writes the Editor of *Health for All*.

"How can this sense of hunger be developed? Only by reducing the number of meals, reducing the quantity eaten at each meal, and eating natural foods."

"Two meals a day, or at most, the three light ones, with nothing to pass the lips between meals, except water when thirsty, will give anyone this desirable possession, the attainment of which will be well worth any effort expended."

WHEN YOU FEEL GIDDY

Giddiness, if not the result of some definite disease, is often due to indigestion and biliousness.

It is true, however, says a Physician in the *Times of India* that it may result from serious trouble, and if you suffer continually from giddiness you should be thoroughly examined by your doctor.

When digestion is at fault, cut down your diet to the minimum for a day or two—tea and toast for breakfast, milk and fruit at lunch time, and a simple supper in the evening, avoiding greasy, heavy dishes and all condiments.

A mercury pill at bedtime, with a dose of salts on rising, will put you right in no time, but if the digestive trouble is of long-standing, only a course of medicinal and dietetic treatment will be of any value.

PEEVISHNESS IN CHILDREN

Irritable children need not be taken too seriously, provided the irritability is not constant. Continued fractiousness, however, is a sign that something is wrong with the health.

Every child has his moments of peevishness, as have grown-ups, but the child's temper is more easily disturbed than that of his parents.

Small causes, for example, a little upset in digestion, may temporarily unbalance him.

What is true from him is also true for the grown-ups. Increasing irritability should always be investigated by a doctor, because there are many diseases which give rise to this distressing symptom.

STAMP COLLECTING

The other day a sea-stained envelope, which had been retrieved from a sinking aeroplane in mid-Atlantic, changed hands for £200, observes Harry Harper, while not long ago £500 was paid for an airmail stamp which, instead of having the tiny aeroplane in its centre right-way up, as it should have been, had by an error been printed upside down.

Those are just two instances in respect of a hobby now becoming one of the most fascinating in the world—that of the collection of stamps or covers carried by aeroplane, airship, or flying-boat in journeys which have made aerial history.

The interest now being taken in souvenir air-stamps and envelopes has been proved, conclusively, in regard to such experimental or Christmas mails as have been carried specially by Imperial Airways to Australia and South Africa. Of such pioneer Empire air-mails, many thousands of special envelopes have been printed as momentous, and in each case the complete issue has been exhausted some time before the departure of the plane, while seekers of these souvenirs have clamoured eagerly for more.

MOVING PICTURE CAMERA

A demonstration of a moving-picture camera, which can take ten times as many exposures a second as the machines now in use, has been given before the Academy of Sciences, Paris. From 2,000 to 3,200 views a second can be recorded by this machine, the invention for Dr. A. Magnan and M. Huguenard. By means of it one may see exactly how a fly works its wings when flapping them ninety times a second. This opens up new possibilities to biologists, and also to aviators, who may learn much from such films depicting the flight of insects and small birds. The inventors expect to perfect their machine to a point at which it will record 10,000 exposures a second.

RADIO LINK FOR EMPIRE

The British Broadcasting Corporation intends erecting a short-wave transmitter which is to cater for broadcasting for all parts of the British Empire throughout the world. Discussions on this matter have recently been carried on with the Government and the plan was put forward at the recent Colonial Conferences.

Financial difficulties in connexion with the permanent institution of such a broadcasting service have hampered the development of the experimental transmitter G5SW at Chelmsford for this purpose, but the urgent need felt for such a broadcasting system has induced the B.B.C. to decide on a speedy solution.

This broadcasting will convey a programme from the Mother Country to a maximum number of listeners in all the parts of the British Empire at times which are most favourable for listening.

The building of the broadcasting station to be erected at Daventry will be commenced within a short time.

RADIO CRIME DETENTION

Following the example of the police in Great Britain and the United States, the chiefs at the Paris Prefecture of Police are devoting their attention to the perfecting of their wireless equipment. The Municipal Council has just approved an expenditure of £55,000 (at the present rate of exchange) on the installation of new stations and the equipment of motor vehicles.

Special importance is attached to the creation of an official automobile wireless service. Not only are five cars to be fitted out for the use of this department but all the cars used by police inspectors for touring the streets of the capital are to be equipped with receiving sets. It will thus be possible to concentrate a fleet of police cars at a given point at very short notice when a crime is reported. Action after "smash and grab" raids and pursuit for car thieves will be rendered much swifter.

MODERN ETHICS

"Where's old Bill been lately? I haven't seen him for months."

"What? Haven't you 'eard? He's got three years for stealin' a car."

"What did he want to steal a car for? Why didn't he buy one an' not pay for it, like a gentleman?"—*The Outspan.*

* * * *

THE ECONOMIST

Sir Peregrine (to butler): "Now, Perkins, strict economy is the order of the day. From now on, remember, only half the usual amount of soda in my whisky"—*Humorist.*

* * * *

"What became of that clerk you had here."

"I had to fire him. A man came with his bride to buy a book for reading on honeymoon and the stupid assistant offered her "Travels With a Donkey."—*Das Kliene Witzblatt.*

* * * *

The curfew tolls the knell of parting day,
A line of cars winds slowly o'er the lea,
A pedestrian plods his absent-minded way
And leaves the world quite unexpectedly.

* * * *

It is unpleasant to play cards with a bad loser. Still, it is a lot better than playing with any kind of a winner.

* * * *

A certain firm had the following printed on its salary receipt forms:

"Your salary is your personal business and should not be disclosed to anyone."

The new employee, in signing the receipt, added: "I won't mention it to anybody. I'm just as much ashamed of it as you are."

* * * *

TEACHER: "Why is our language called the Mother Tongue?"

SCHOLAR: "Because my father never gets a chance to use it!"

* * * *

Why is the boss's son going round looking so pleased? asked the typist.

A life insurance doctor just examined him and found him O. K. said the boss's secretary.

Well, what of that? asked the other girl.

The secretary laughed knowingly.

It happens to be the only examination he has ever passed, she replied.

* * * *

LAWYER: "Where did he kiss you?"

PRETTY PLAINTIFF: "On the mouth, sir."

LAWYER: "No, no! you don't understand I mean where were you?"

PLAINTIFF (blushing): "In his arms, sir."

* * * *

Q. When is an artist dangerous?"

A. When he draws a weapon and his designs are bad.

* * * *

GEORGE: "Mark my words, some day the worm will turn!"

TOM: "But what is the use of it turning? A worm is the same both sides, isn't it?"

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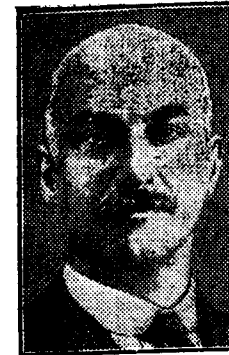
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"Here it is that I am sure Pelmanism is proving of immense help to the people of to-day.

"Too many people are just drifting; Pelmanism can stop that drifting and start the drifter on a useful journey." Make your mind Efficient.

A short course of Pelmanism brings out the mind's latent powers and develops them to the highest pitch of efficiency. It banishes such weaknesses and defects as:

Depression	Mind-Wandering
Shyness	The "Inferiority Complex"
Timidity	Indecision
Forgetfulness	Weakness of Will
The Worry Habit	Procrastination
Unnecessary Fears	Restlessness

which interfere with the effective working-power of the mind and in their place it develops strong, positive, vital qualities such as:

—Concentration	—Directive Ability
—Optimism	—Presence of Mind
—Cheerfulness	—Courage
—Judgment	—Self-Confidence
—Initiative	—Self-Control
—Will Power	—Reliability
—Decision	—Driving Force
—Originality	—Salesmanship
—Resourcefulness	—Business Acumen

and a Reliable Memory.

By developing these qualities you add to your efficiency and consequently to your Earning Power.

E. April '32.

The value of a Pelman Training is borne out by the letters received from those who have taken the Course, some extracts from which are given here:—

An Agent writes: "I have more Self-Confidence and strong Will-Power." (C. 32,424)

A Teacher writes: "Your system has given me much power of Concentration and my Memory has considerably improved." (B. 32,285.)

An Apprentice writes: "In the 'Little Grey Books' I feel that I have a brain tonic that will last for ever." (K. 32,051.)

A Bank Clerk writes: "I feel sure I owe my new job to you, as I would not have tried for it if I had not had that feeling of Confidence which your Course gave me." (G. 32,145)

A Secretary writes: "My Will-Power has certainly improved. I am Self-Conscious. I have developed greater determination—a will to succeed—and more tolerance towards others." (J. 32,148)

A Typist writes: "There is a great improvement in my Memory. I can recall things now without the great exertion which was required before I had the Course." (C. 32,509.)

A Solicitor reports that he has increased in self-confidence, alertness and self-control. He has also gained stronger powers of Perception and Concentration." (W. 32,651.)

A Book-keeper writes: "I have derived wonderful benefits and hope for still more. The Course has given me a greater interest in life. I am now able to tackle things which seemed far too difficult for me to attempt." (E. 32,134.)

If, therefore, you wish to make the fullest use of the powers now lying latent or only semi-developed in your mind, you should send to-day for a free copy of "The Efficient Mind" and for particulars enabling you "to enrol" for a course of Pelmanism on specially convenient terms.

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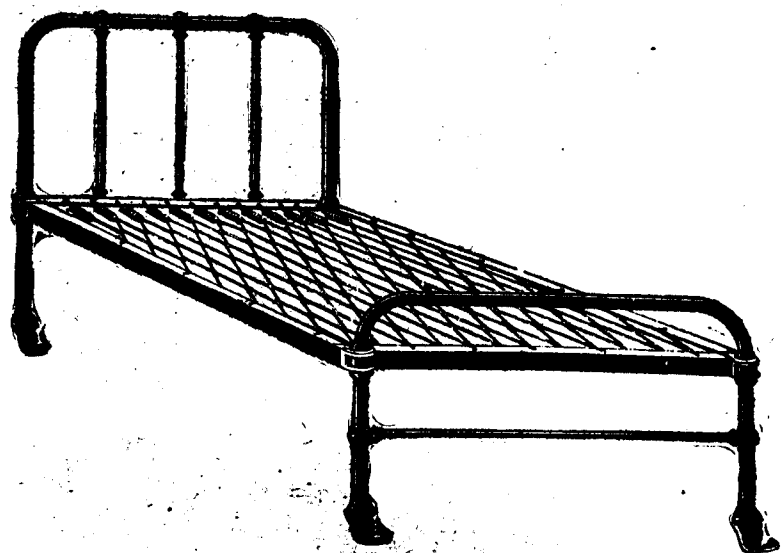
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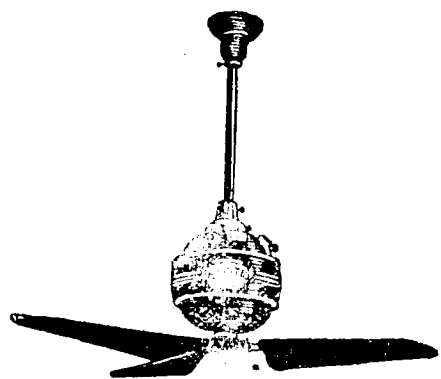
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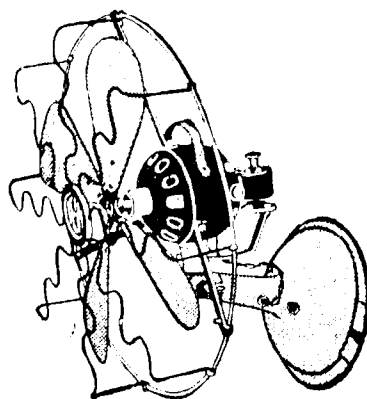
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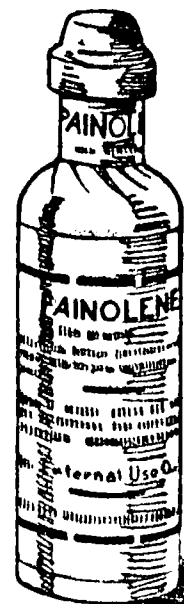
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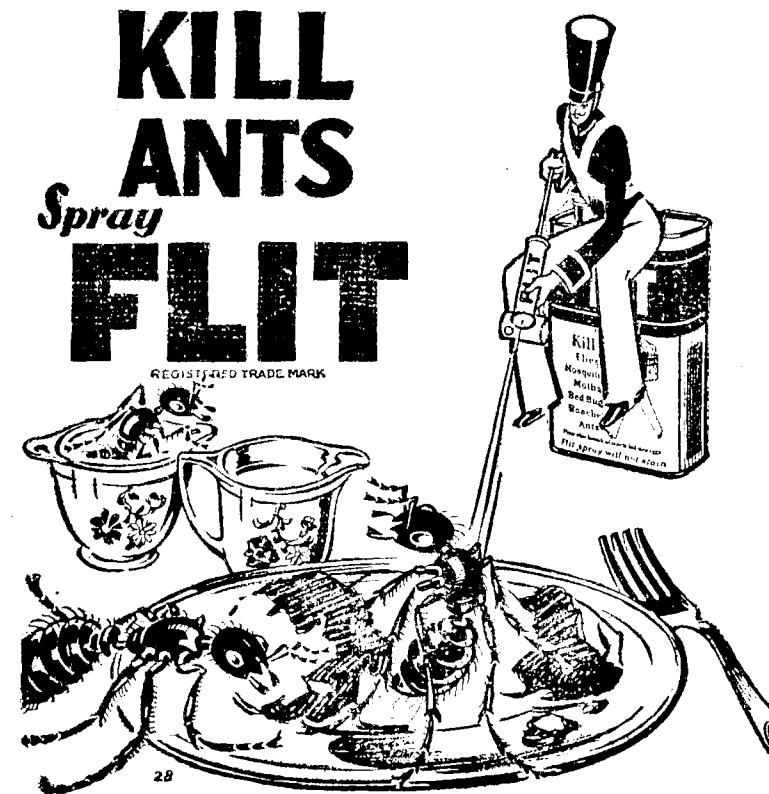
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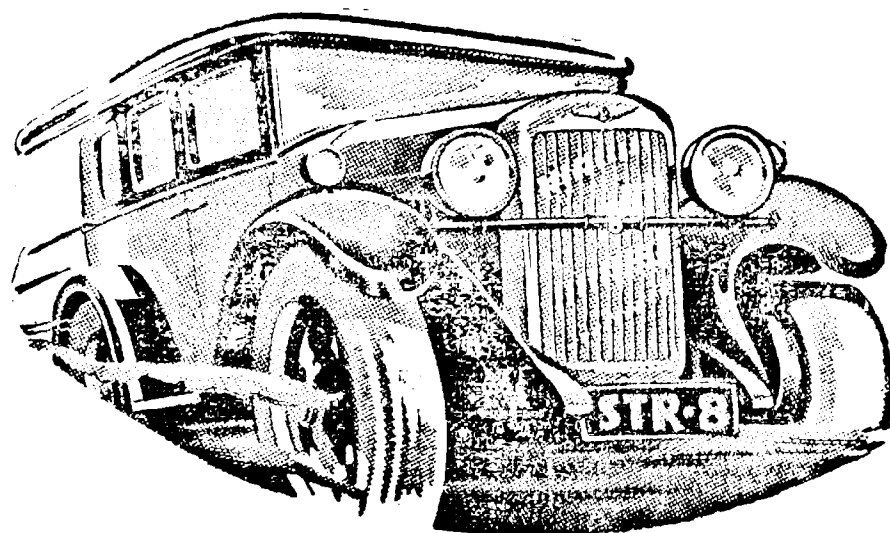
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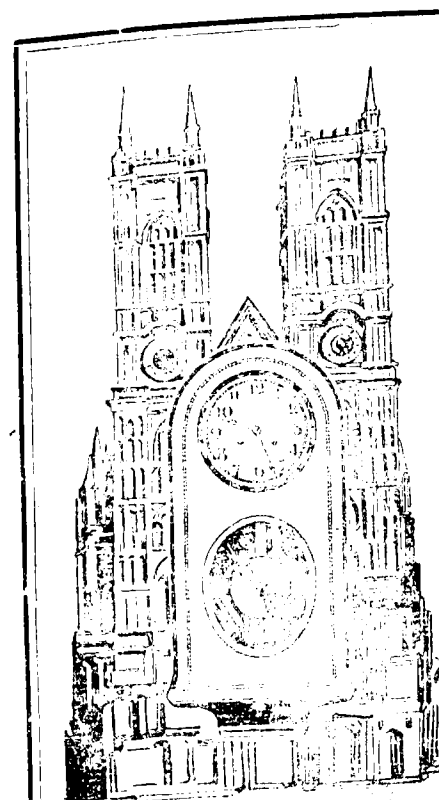
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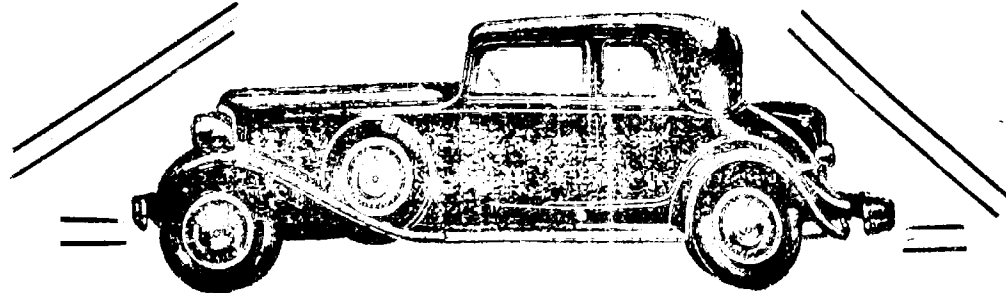
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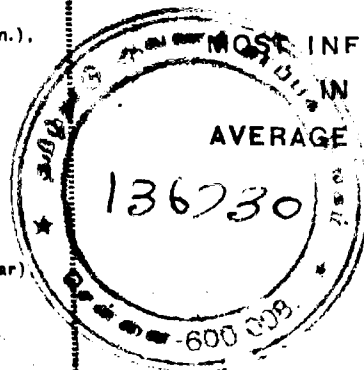
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