THE

INDIAN REVIEW

A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

EDITED BY MR. G. A. NATESAN

VOL. XXXIII. JULY: CONTENTS. NO. 7. 1932.

21 JUL 1932

A Wrong Move
By The Hon. Mr. G. A. Natesan

The Old Madras Army
By Sir Alexander Cardew

Sikh Nomenclature
By Mr. Ahmed Shafi

American Educational Ideals
By Mr. D. S. Gordon, M.A., LL.B., Ed.

Two Women: A Poem.
By Rosa Zagnoni Marinoni

Education in Aviation
By Dr. Jagadisan M. Kumarappa, M.A.

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By Prof. K. A. Nilakanta Sastri, M.A.

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By Mr. Stellen Engholm (Sweden)

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By Sir Ross Barker

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By Mr. Ganga Charan Lal Khanna

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By Mr. T. R. Venkatarama Sastri, C.I.E.

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WITH A FOREWORD BY

THE HON. SIR B. L. MITTER, K.C.S.I.,

Law Member, Government of India.

SIR T. M. AYYAR

THIS is a collection of sketches of famous Indian Judges who have adorned our courts during the last half a century. Indians have distinguished themselves in various professions under British rule but, nowhere have their talents risen to such heights as in our law courts, where it is indisputably recognised that they have held their own with singular distinction on the Bench as on the Bar. The sketches of Indian Judges are designed to present not only a record of individual achievements in law, but also to throw light on the evolution of Hindu and Muslim Law under British administration, and with them the growth of social and political institutions and the modernisation of an ancient and deep-rooted civilization. The writers have not confined themselves merely to a record of legal opinions and achievements of the Judges but attention is bestowed on their other activities as well, such as the educational activities of Justice Sir Gurudas Bannerjee, the reform activities of Justice Ranade, the political activities of Sir Subramania Aiyar and the pan Islamic activities of Syed Amir Ali. In all the sketches while special attention is paid to a review of their legal contributions, they are duly related to their activities as citizens and patriots. A study of the lives of Indian Judges must be particularly welcome to lawyers who aspire for eminence in their profession, as in these pages they come in contact with the story of the trials and the triumphs of men who have risen to fame from very modest beginnings. It cannot fail to interest the layman as well, by the many inspiring examples of conquest by steady and patient work.

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CONTENTS:

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VOL. XXXIII.] JULY 1932:—DETAILED CONTENTS. [No. 7

PAGE

A WRONG MOVE
THE HON. MR. G. A. Natesan ... 465
THE OLD MADRAS ARMY
BY SIR ALEXANDER CARDEW ... 466
SIKH NOMENCLATURE
BY MR. AHMED SHAFI ... 468
AMERICAN EDUCATIONAL IDEALS
BY MR. D. S. GORDON, M.A., LL.B., DIP.ED. ... 470
TWO WOMEN: A POEM
BY ROSA ZAGNONI MARINONI ... 472
EDUCATION IN AVIATION
BY DR. JAGADISAN M. KUMARAPPA, M.A., PH.D. 473
THE MODERN STATE
BY PROF. K. A. NILAKANTA SASTRI, M.A. ... 477
A BRIDGE BETWEEN EAST AND WEST
BY MR. STELLEN ENGHOLM (Sweden) ... 479
AN OXFORD GALLERY
BY SIR ROSS BARKER ... 481
BUDDHA AND AMBAPALI: A STORY
BY MR. GANGA CHARAN LAL KHANNA ... 483
CASTE OR QUALITY?
BY MR. T. R. VENKATARAMA SASTRI, C.I.E. ... 485
TIRUKALUKUNRUM
BY MR. R. N. AINGAR, BAR.-AT-LAW ... 487
WHAT IS ART?
BY PROF. DIWAN CHAND SHARMA, M.A. ... 488
INDIAN AFFAIRS
BY "AN INDIAN JOURNALIST" ... 489
WORLD EVENTS
BY PROF. A. J SAUNDERS, M.A., PH.D. ... 491
TRADE AND FINANCE
BY "SRIVAS" ... 494
DIARY OF THE MONTH ... 496
THE WORLD OF BOOKS
The Crux of the Indian Problem ... 497
The Bible and its Background ... 497
Naked Fakir ... 498
Income-tax Handy Calculator with Supplement 499
Side-lights on Early Armenia ... 499
The Indian Year Book, 1932 ... 499
The Sacred Kural ... 499
The Mysterious Kundalini ... 499
My Journey's End ... 499
Specimen Days in America ... 500
The Affairs of Men ... 500
Social Substance of Religion ... 500
Indian Income-tax Simplified, 1932 ... 500
BOOKS RECEIVED ... 500

INDIAN STATES PAGE
Kashmir Reforms
Sequel to Communal Trouble ... 501
Relief Measures ... 501
Improvement of Hyderabad ... 501
The Maharajah of Cochin ... 501
The Mysore Finances ... 501
Textile Mills in Mysore ... 502
The Jam Sahib's Gifts ... 502
Electricity in Baroda ... 502
Colonel Haksar ... 502

INDIANS OVERSEAS
British Guiana for Indians
Brazil as a Colony ... 503
New India Agent in South Africa ... 503
The South African Agreement ... 503
Indians in Tanganyika ... 504

TOPICS FROM PERIODICALS
Religion in Russia
Dravidian Dialects ... 505
The Brahmana Age ... 506
Westernisation of Asia ... 506
The Japanese Constitution ... 507
The Dual Task in India ... 507
Humour in Kumarasambhava ... 508
The Power of the Jesuits ... 508
Indian Philosophy ... 509
Separation of Burma ... 509
The Population of India ... 510
Group Voting ... 510
Personal Religion ... 511
Swami Vivekananda ... 511
Labour Party and Free Trade ... 512

INDIA IN PERIODICALS ... 512

QUESTIONS OF IMPORTANCE ... 510
Sir Pheroze on the Situation
Sir Chimanlal Setalvad's Warning ... 513
A Madras Manifesto ... 513

UTTERANCES OF THE DAY ... 513
The Premier's Parable
Mr. Baldwin on the Secret of Happiness ... 514
Mr. Lloyd George on World Conditions ... 514

POLITICAL ... 514
Sir S. Hoare on the I. C. S.
All-India Muslim Conference ... 515
Political Power and Prohibition ... 515
New Member of Viceroy's Council ... 515

PERSONAL ... 515
The Late Lord Inchcape
The Late Sir Abbas Ali Baig ... 516
Behar Executive Council ... 516
Sir Montagu Butler on Leave ... 516
The Late Sir Donald Maclean ... 516

(Contd. on page 6.)

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SAT.	2 9 16 23 30 ...	6 13 20 27	5 12 19 26	2 9 16 23 30 ...

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TUES.	... 6 13 20 27 ...	... 4 11 18 25 ...	1 8 15 22 29 ...	... 6 13 20 27 ...
WED.	... 7 14 21 28 ...	... 5 12 19 26 ...	2 9 16 23 30 ...	... 7 14 21 28 ...
THU.	1 8 15 22 29 ...	... 6 13 20 27 ...	3 10 17 24	1 8 15 22 29 ...
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(*Contd. from page 2.*)

	PAGE
LITERARY	
Mr. Framroz Taraporevala	517
Books and their Readers	517
Advice to Booksellers	517
New Life of Sambhaji	517
EDUCATIONAL	
Punjab University Reform	518
Mr. Dhavan at Cambridge Union	518
Maharashtra University	518
The Late Mr. Ramaswami Iyengar	518
LEGAL	
New Bengal Ordinance	519
Hitler in Court	519
New Angora Law	519
Life in Prison	519
Ordinance No. II	519
MEDICAL	
Toothache	
Herbal Remedies	520
New Faces for Old	520
States and Medical Council	520
New Medical Officer, G. I. P. Railway	520
INDUSTRY AND COMMERCE	
India's Economic Difficulties	
The Sugar Industry in Bihar	521
Buy Indian	521
Punjab Chamber of Commerce	521
AGRICULTURE	521
India's Coffee	
The Farmer's Loss per Acre	522
A New Russian Dam	522
Cotton Diseases	522
Professors as Farmers	522
State Aid for Russian Farms	522
	522
SCIENCE	
Lightning Calculator	
Phone Numbers That Talk	523
Thunderbolts of Snow	523
Bottling Electric Current	523
Extreme Temperatures	523
	523
RAILWAYS	
Travellers without Tickets	
World Record by British Railway	524
G. B. S. Railway's Traffic Returns	524
Britain's New Fast Train	524
Mr. S. Ramnath	524
French Railways in 1930	524
Railway Industry	524
	524
AUTOMOBILES	
Austin Ten-Four	
State Bus Service in Hyderabad	525
A New Speed Record	525
Cars in U. S.	525
Cars in Slow Motion	525
World's Motor Cycle Output	525
	525
CURRENCY AND BANKING	
Rural Credit and Banking	
World's Greatest Bankrupt	526
British People's Saving	526
	526
INSURANCE	PAGE
Sickness Assurance	
Freak Insurances	527
Insurance Agents	527
Agency Profession in Canada	527
	527
LABOUR	
Indian Juvenile Labour	
Labour Federation Proposal	528
Disabilities of Indian Labour	528
Labour Organisation in India	528
Coolie	528
	528
WOMEN'S PAGE	
Women Workers in Japan	
Divorce in Turkey	529
Moslem Girl Stands First	529
	529
ART AND DRAMA	
Indian *Ragas*	
Indians in London Music Schools	530
A Blind Musician	530
The Wisdom of the Hand	530
Mussolini as Violinist	530
	530
SPORT	
Bengalee Athlete's Show	
A Cycling Feat	531
Olympic Hockey	531
All-India Minor Counties	531
Indian Cricketers in Lancashire	531
Cricket	531
	531
AVIATION	
Crash-Proof 'Plane	
Wireless for the Prince's 'Planes	532
Around the World in Nine Days	532
The Paris Aerodrome	532
Aerial Safety	532
	532
FILM WORLD	
Duty on Films	
Educative Value of Films	533
Pola Negri in a Talkie	533
Acting at 73	533
Silent Pictures	533
	533
HEALTH	
What Jiu-Jitsu Means	
A World Record	534
To Live Long	534
Health and Exercise	534
Age of Ministers	534
	534
HOBBIES	
The Hobby of Looking On	
Modern Cameras	535
Cameraman as Star	535
	535
WIT AND HUMOUR	536
PORTRAITS AND ILLUSTRATIONS	
Sir Ross Barker	481
Gautama Buddha	483
Mr. T. R. Venkatarama Sastri	485
The Sacred Eagles	487
Prof. Diwan Chand Sharma	488
Sir Joseph Bhore	496
Colonel Haksar	502
Hon. Sir C. P. Ramaswami Aiyar	515
H. E. Sir Montagu Butler	516

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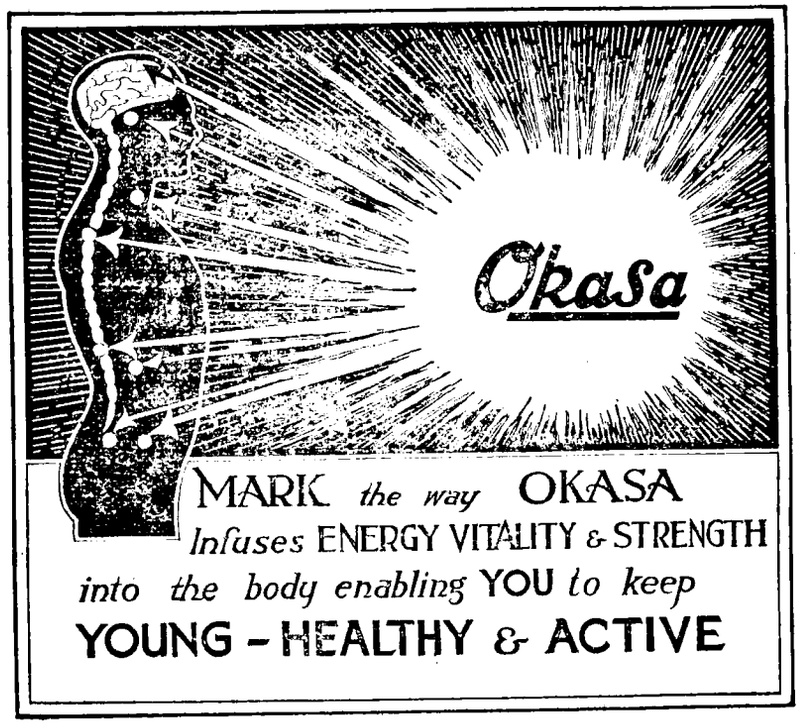

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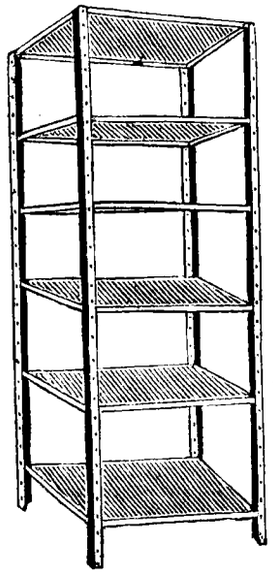

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New India Assurance Co.	482
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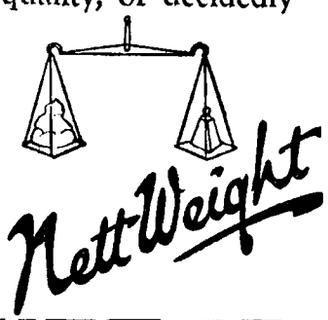

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THE INDIAN REVIEW

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

EDITED BY MR. G. A. NATESAN

VOL. XXXIII.] JULY 1932 [NO. 7.

A WRONG MOVE

BY THE HON. MR. G. A. NATESAN

SINCE the passing of Labour from office and the coming into power of the so called National Government, the Tories have been making strenuous endeavours to check the progress of India's constitutional advance and to change the Labour Government's plan of framing a Constitution for India by the method of free conference and agreement. It is now clear that the reactionary forces have had their way. For, despite the clear assurance of the Prime Minister that "in the end we will have to meet again for a final review of the whole scheme," we have been told by Sir Samuel Hoare that no further sessions of the R. T. C. nor the Federal Structure Committee are to be held. This radical alteration in the plan is sought to be forced on the Indian people by a promise that the Joint Parliamentary Committee proposed to be set up will first hear Indian opinion and then frame a Bill to be presented to Parliament. We cannot but consider this method as altogether a wrong move. For whereas the original plan was designed to frame a Constitution by the method of free discussion and agreement in a conference of equals, the new constitution, as has been pointed out by the Rt. Hon. Sastri,

> will be an imposed constitution and not one to which progressive parties in India have previously agreed and which they may naturally be expected to accept.

We can only hope that the new procedure is not to be considered as a finally settled plan, and that it will be still open to the authorities to make it really acceptable to the people.

The statement that His Majesty's Government have definitely decided to endeavour to give effect to their policy by means of a single Bill, which will provide alike for autonomous constitution in the provinces and for federation of provinces and states is good in itself. But the further statement that the proposed Bill will contain provisions for enabling the provincial constitutions to be introduced in advance arouses the legitimate fear that the task of bringing the All-India Federation into being will be indefinitely postponed. This suspicion is strengthened by the further stipulation made by the Secretary of State

> that the units concerned must be prepared actually to federate and that the proposals to be laid before Parliament to this end must be complete in all essentials.

This is too vague What are the "units" Sir Samuel Hoare has in view? If he meant all the British Provinces and every one of the Indian States, then we must wait till doomsday for the realisation of an All-India Federation.

We have of late heard a good deal of the dual policy in India; and if the "Constitution" aspect of that policy is so halting and unsatisfactory, the "Ordinance" aspect of it is thoroughly depressing. Sir Samuel, by seeking to renew the Ordinances, has virtually confessed the failure of the Ordinance regime of the last six months. Most of the leaders of the dominant political party in India are in prison, and it is a queer way to inaugurate the new reforms by a renewal of the hated Ordinances!

As it is, the position of the Indian Constitutionalists who are opposed to civil disobedience, has been rendered very difficult by the methods pursued hitherto, and we have no hesitation in saying that the new procedure will render their task almost, if not entirely, hopeless. There is yet time for righting the wrong move.

THE OLD MADRAS ARMY

BY

SIR ALEXANDER CARDEW

NOW that the Old Madras Army, which, with the help of a few British Regiments, conquered Southern India, has disappeared from the Indian Army List, its history has merely an antiquarian interest. Like so many other things of British origin, it grew up without any regular plan. It was not created by any far-seeing scheme of the East India Company but owed its success to the resource and energy of individuals. It grew in obedience to the natural laws of growth, that is the needs of the day.

Its officers were at first drawn from many sources. Most of them at first were promoted sergeants. Others were young men who took a dislike to the invoices and drudgery of a merchant's office and preferred the freer life of a regiment. Some were foreigners. As late as 1792, we find the Duke of Brunswick writing to Sir Charles Gordon to recommend a young friend of his who couldn't afford to stay on in his German Hussar Regiment. Peace had been made in Europe, and "Voild mon Seebach vis-a-vis de rien"—without a thing to look forward to. As he was a smart young fellow and liked fighting, he would be glad to go to India and fight Tippu Sahib. Many another such man—whether English, German, Dutch, Swiss or Austrian liked fighting and sought a military career in the Madras Army. Many found a grave there as well.

But by 1792 the appointment of officers to the Madras Army had become much more systematized than it had been forty years early when the Army began. Cadets were now regularly appointed in London by the East India Company. From 1775 onwards they were given a special uniform—a plain scarlet coat, lapelled, with white metal buttons and shoulder straps instead of epaulettes. Mr. Dodwell in his fascinating book "The Nabobs of Madras" gives much further information about these Cadets. Other details may be gleaned from Major Bevan's "Thirty Years in India," where there is a lively picture of life in the Cadet Corps, then stationed at Cuddalore. There was assembled a body of nearly 140 young men "whose exuberant and ardent spirits were constantly employed in all manner of mad pranks". Any one who was suspected of carrying tales or giving information to the authorities regarding the goings on of the Cadets was liable to be severely handled. One unfortunate was taken out of bed, dragged to a pond of dirty water and there ducked till he was in danger of suffocation. Life under these conditions was not very improving, and Major Bevan recorded his opinion that the Cadet Corps was productive of more harm than good. It was shortly after abolished, and young men went direct to a regiment.

A conspicuous evil of those days was the prevalence of the habit of duelling. An unpopular man might be practically murdered with impunity. Captain Bull of the 34th Madras Regiment was on bad terms with the officers of his detachment and withdrew his name from the Mess. Thereupon the officers decided that he must be called to account, and the officer who was to challenge him was chosen by a throw of the dice. The duel took place and Captain Bull was shot; yet when the men who had thus deliberately compassed his death were tried for murder, the jury acquitted them. As in Germany up to 1914, if not up to the present day, duelling was supported by public opinion. Even in England it was not till 1844 that the Articles of War positively prohibited duelling. In the Old Madras

Army an officer who refused to defend himself in an affair of honour would have been liable to be driven out of the service. But the practice gave great scope to the bully and professed duelist. If the duelling habit among grown men was bad, it was still worse when allowed to prevail among boys. Major Bevan's memoirs show its baleful effects in the Cadet Corps of the Old Madras Army. Hostile meetings on the most insignificant points of etiquette were of common occurrence. Some times these encounters were attended with fatal results. Major Bevan tells the story of one such duel which occurred while he was himself in the Corps. The quarrel, he says, arose out of a difference of opinion on some trifling matter. It would have probably been amicably adjusted if it had been dealt with by seconds of mature age and experience. Unhappily it was placed in the hands of "two wild boys, whose united ages were barely thirty." The hasty and ill-advised advice and consultations of these two lads of fifteen led to a duel and its melancholy result was the death "of Ensign K., a promising, mild lad". Major Bevan adds that he was once, much against his will, obliged to act as second in such an encounter, but he says: "I deemed one fire a sufficient atonement for wounded honour," and the affair ended bloodlessly. He was not seventeen years old at the time.

On reaching his regiment, the young officer of the Old Madras Army generally had his full share of marching and fighting. The wars with the French, with Hyder Ali, with Tippu Saheb, with the Mahrattas, went on without any very sure or long intermission. During the Mahratta campaign when Wellington was in command, Colonel Orrok's regiment was continuously in camp for three years. They marched some thousands of miles and fought many battles before peace was secured by the submission of Scindia and Holkar. Out of 1,000 men in the Regiment, 400 were killed or died of wounds and disease. But marching was not confined to times of war. There were no railways then, and a regiment might have to march from Vellore to Secunderabad, a distance of 500 miles, or even farther. Often there were large unbridged rivers to be crossed and it might take ten days to get a whole regiment, its supplies and followers, safely across. Things moved at a leisurely pace in those days, and unless a campaign was on there was no reason to hurry, except perhaps to get in before the rains. But it was not a good thing to fall sick during such a move. The scattered tomb stones over the country still record the names of officers who died "on the march".

On the whole, however, life in camp must have been a good deal wholesomer than life in cantonments, if only because it diminished the scope for hard drinking. That was an era when everybody drank much more alcohol than was wholesome. Tea had not yet arrived to make the British nation temperate. In the tropics the evils of drink were intensified but they do not seem to have checked the habit. To refuse to drink with a man was a social offence and might easily lead to a challenge to a duel. The consumption of drink in those days was truly prodigious. Mr. Dodwell points the wine-bill of Lieutenant Gascoyne's dinner party of seventeen. It shows that the guests got through 24 bottles of Claret, 12 bottles of Madeira, 21 bottles of Porter, 4 pints of Cherrybrandy, one bottle of Brandy and one bottle of Gin. Such terrific libations must have been a nuisance to many and an evil to all. There is no doubt that alcohol levied a heavy toll of life in those days, especially among the young and those newly arrived in the country.

But this did not in any way prevent the officers of the Old Coast Army, as it was called, from having a good time in their own way. Gambling was common. Horse-racing was certainly in existence before the close of the 18th century. The Madras Hunt was also then in existence. Maria

Graham, afterwards Lady Callcott, who visited Madras a few years later, has left a description of Madras society in her "Journal of a Residence in India". "The manner of living among the English at Madras," she wrote, "has a great deal more of external elegance than at Bombay." She describes the young officers who, in the visiting hours from 8 to 11 a.m., went from house to house to retail the news or "bring a bauble that has been newly set or one which the lady has obliquely hinted at a shopping party the day before". Some of these idlers would stay on to tiffin at 2 o'clock "when the real dinner of the day is eaten, and wines and strong beer from England are freely drunk. The ladies then retired for a rest till 5 o'clock, when they would put on their smart clothes and go and show themselves at the Cenotaph on the Mount Road, at that time a fashionable rendezvous. At night there might be a ball when dancing would be kept up till daylight.

Such a life must have been expensive but, on the other hand, the necessaries of life were cheap. John Orrok in England looks back regretfully on India where "you can purchase a whole sheep for 8 shillings and 6 fowls for half a crown and everything in proportion". Rice was cheap and wages low, so that if a young officer could refrain from making too many inroads on the Madeira at the Mess, he was not badly off. Pay was fairly liberal and after each war there was a chance of prize-money. The capture of Pondicherry in 1778, of Seringapatam in 1799 produced a large amount of prize-money. Colonel Orrok's share of prize-money at the end of the Mahratta War was 10,000 pagodas, then equal to £4,000 sterling. Moreover those who survived and rose to the higher posts in the service held lucrative commands, which enabled them sometimes to lay by enough money to retire to England. For until near the end of the 18th century there were no pensions.

But it was a comparatively small minority that attained to this happy end. Hard living and hard fighting killed off most before the time to retire arrived. Colonel Orrok himself, hardened campaigner as he was, died after only two days' illness "with the liver complaint and fever", leaving behind him "three houses, twelve Arab horses, a chariot, curricle and an immense quantity of plate (silver)". He was one of the lucky ones. Many dropped by the way earlier. It was reckoned that of every hundred young men who landed in Madras, fifty would be dead at the end of five years. The life, if a lively one, was often short and its only memento a heavy monument in one of those cemeteries which Sir William Hunter has described and which are deserted but for an official visit of inspection once a year.

Sikh Nomenclature: A Study in Psychology

BY MR. AHMED SHAFI

I must caution the reader that in these brief notes I have recorded the result of my observations without entering into a discussion of the etiology, historical or social of the phenomena under examination.

The first feature of Sikh nomenclature that arrests the attention of even a casual observer is the universal use of the terminal 'Singh'. If the device was adopted to make the bearer of this appellation respond to the characteristics of a Singh (a lion), it may be conceded that on the aggregate it has succeeded very well, indeed, and has in its own way provided an answer to the poet's question: "What is in a name?" But there is more in it than is apparent on the surface. The use of this one word by all Sikhs without

any noticeable exception has done more than anything else to weld them into one homogeneous whole. The word 'Singh' is regarded as the badge of the tribe. Its use encourages no questions as to the caste of the man and permits no doubts as to the origin of its redoubtable bearer. It is true that the religion of a Sikh saves him from floundering in the whirlpool of an elaborate caste system, but the fact remains that some sections of the Sikhs are imperceptibly and slowly but steadily and surely drifting in the wake of Hindus in this matter. In these circumstances the word 'Singh' is the anchor which, in spite of this tendency to drift, has kept the majority to their original moorings.

The use of courtesy title 'Sardar' is gaining in popularity, and if the present *penchant* for it continues unabated, it will soon replace the homely but affectionate and endearing appellation of *bhai* (a brother). It is noticeable that some Sikhs, especially those who have tasted the doubtful delights of European costume, feel slighted if they are addressed as *bhai* even by their own *bhais* (brothers) in religion. It is possible for all simultaneously to be brothers (*bhais*) but all cannot be Sardars. This newly acquired inclination is foreign to the democratic order of the *Panth* and may end in creating a class among the Sikhs which will bring its own problems not much different from those with which the present-day society in the West is hampered.

The word 'Singh' has a peculiarity in euphemistically dovetailing with any other name. Mostly the Hindu names are pressed into service, and it has always remained a puzzle to me why the followers of a religion, whose founder attempted to provide a confluence for both the Islamic and Hindu cultures, have not adopted some of the Muhammadan names as freely as Hindu names. After all 'Singh' is the solvent which makes a name assume its proper place in Sikh nomenclature.

A remarkable obsession for masculine gender tinges almost the whole gamut of Sikh terminology. From *dalaji* (pulse) of Dharamsala's *langar* (kitchen) at one end to Hola the counterpart of Holi festival at the other, the whole calendar of names betrays the same guiding instinct. Pages of this *Review* could be filled by citing examples and by quoting exceptions which prove the rule. The idea is the natural corollary of styling themselves Singhs but it has led to some startling results.

On the plane of eugenics, it has resulted in an appreciable increase in the number of male offsprings. It is true that there are other contributory causes for this, but the dominant influence of a psychology which constantly harps on the idea of the masculine and makes the whole community live as it were in a masculine atmosphere cannot be altogether ignored. The latest researches in medical science may be cited in support of this premise.

On the plane of culture, it has introduced a sort of rigidity of character and ruggedness of manners in the social life of the Sikhs. The softer instincts of mankind do not normally flower and flourish in such surroundings. There is not much room left for the smoothness and beauty, grace and gentleness of cultural life. The handsome act and the winsome manner does not readily find responsive atmosphere, hence a certain coarseness in human relations. The people fall back in cultural pursuits and the mind finds itself alienated from the flights of fancy. The language loses flexibility and expression of difficult philosophical thoughts or tender poetic feelings is rendered precarious. The gentler aspects of religion are either inadequately expressed or lose their tenderness in the process of expression. But I am rushing into sacred ground here.

American Educational Ideals

By Mr. D. S. GORDON, M.A., LL.B., Dip.Ed.

(*Assistant Professor of Education, Mysore University*)

It was the fashion among older writers on education to discuss elaborately what should be the proper aim of education. Each writer used to propound his own idea of what the true aim of education ought to be. Some, like the Herbartians, said that it should be the formation of character. Others, like Herbert Spencer, said that it should be "complete living," "that education should lead to the harmonious development of the physical, intellectual, moral and æsthetic powers of man. Still others contended that the right aim of education should be social efficiency, vocational efficiency, intelligent citizenship, and so on. But the futility of discussing such a broad question as the general aim of education soon became so apparent that educationists have now turned their attention to the more fruitful consideration of what should be the particular objectives or ideals which the educational system of each country must try to achieve. In this attempt no country has formulated her national ideals of education more clearly than the U. S. A. The foreign visitor in that great republic would not be very long before he discovered for himself some at least of the more important American educational ideals.

DEMOCRACY IN EDUCATION

The first thing perhaps that he will notice is the American democracy in education. Education is not a privilege but a birthright. This, no doubt, is not at all a startling statement to make, considering the fact that all civilized countries now commonly accept the principle of education for everybody, and many of them even enforce it by compulsory regulations. But the peculiarity in America is that the highest type of education is free to all. In Europe, while it is generally recognised that elementary education should be given to all, higher education is still thought necessary only for the few. The most glaring instance of this kind of social distinction with reference to education has been that of pre-War Germany. There it has always been the tradition that the average citizen shall not be educated beyond the stage necessary to fit him into his station in life to which God had been pleased to call him. "Thus far and no further" was the German motto in education; and in order to carry out this motto the German educational system was so organised as to render it practically impossible for the large majority of the people to go beyond the elementary school. The German elementary school was a *cul-de-sac*; it led nowhere; it did not form a continuum with the secondary school. Even in England, until recently, the same kind of social distinction prevailed, so that those who went up for higher study started not in the common elementary school but in special preparatory schools or with private tutors. But in America the educational ladder, so to speak, is straight. No attempt is made to dole out education according to social position, so that it is always possible for the American student to start in the common school and go right up to the university.

American education is thoroughly democratic. Indeed so anxious are the people to preserve this democratic character that they view with distrust anything which may militate against equality of educational opportunity. A most important development in modern education is mental testing, but even this has been criticised as undemocratic since it may be used in order to put a premium upon intelligence, to the neglect of the average pupil. An American observer of the English educational system has remarked that it tends to produce "the best top and the worst tail", meaning thereby that far greater

effort is made in order to turn out a few bright pupils than to cultivate average intelligence. Such a thing could not be tolerated in a republic whose strength obviously depends upon raising the level of the ordinary citizen. Americans are so violently opposed even to an intellectual aristocracy that they seldom encourage talent by instituting scholarships and prizes.

EDUCATIONAL UTILITARIANISM

Another important characteristic of American education is its utilitarianism. As practical people, they naturally demand the sort of knowledge which can be put into service. Metaphysics and Latin and Greek, therefore, occupy a very subordinate place in the American curriculum. No kind of mere book learning commands much respect; and intellectual snobbishness meets with the prompt rebuke: "Don't pull that Ph.D. stuff on me." Not a little of the phenomenal success of the United States in modern business is due to the utilitarian character of her education. This close association between education and economic life is nowhere else approached except perhaps in Germany where several industrial and commercial enterprises are known to work in collaboration with research departments of universities and technical colleges. But in America education is not only directed to subserve the economic needs of man but it is believed to be a panacea for all human ills. This strong belief explains one of the most astonishing things in American educational finance, namely, the giving away of fabulous sums of money by the successful businessman for education. Education has helped him to make his money, and what is more reasonable than that he should want to help education in return? But as the price of his interest and support, the American donor always demands one thing of education: social utility. He would seldom encourage "high-brow stuff", that is, knowledge without direct social value. A look into the catalogue of courses offered by any large American university or college will reveal an astonishing variety of subjects ranging from dishwashing to abstruse metaphysics, but always giving far more prominence to utilitarian studies.

Education in the hands of an American is a tool which he goes on continuously using throughout life. It is not something accomplished and forgotten but it is always something in the course of accomplishment. In India youth is regarded as predominantly the age for study, and the taking of a degree is commonly looked upon as marking the end of one's education instead of the beginning of it. But in America one finds students of both sexes and of any age in the class-rooms. The present writer noticed that the ages of the students who attended a recent summer session course with him in the Columbia University might be anything between twenty-two and sixty. Again, the American view of academical distinctions is remarkable. Such distinctions are no doubt desired as helping towards a higher salary, but letters of the alphabet are not worshipped. The university degree is valued simply because its holder is expected to do better work. But the Indian attitude in this matter was perhaps well expressed by that old teacher of mine who used to advise his students: "Do something substantial while you are a student, and you can live comfortably ever after." By 'something substantial' he meant a university degree. The degree was the cornucopia, or *kalpataru* if you please, which would yield your every wish without much further effort.

EDUCATION A DYNAMIC FORCE

But in America, education, if anything, is a dynamic force. It is intended to motivate all activity, all conduct, both individual and national. The formation of character and the cultivation of right attitudes towards the social problems of the day is conceived to be one of the most important functions of education. The present writer once

visited a school in Massachusetts and watched a teacher teaching morals in the eighth grade. The topic for the day's discussion was, "Are we treating our Negroes properly?" No one who is acquainted with Negro disabilities and lynchings in the United States can doubt the tremendous importance of right thinking in this matter. Throughout the lesson the students were kept thinking as to what line of conduct it would be proper for them to adopt. Much good work in this direction is being done by American text-books in Civics. It is well known that Americans are the most unsparing critics of all social practices that cannot stand the light of reason or conscience. They readily confess that they have no respect for tradition; and they are proud that they have no tradition of sufficient antiquity in their land which may perchance fetter their freedom of thought and action.

This dynamic conception of education as a force motivating conduct is peculiarly American. In most other countries education is usually a matter of learning; the distinction between the two is not clearly understood. As generally accepted at present, and as described by John Dewey, the great apostle of modern education, the former is an all-inclusive process, tantamount to life itself, or growth. Learning, on the other hand, is less comprehensive and connotes but one aspect of education, namely, the acquisition of knowledge or skill. It would thus appear that learned persons are not necessarily educated persons.

EDUCATION AND CULTURE

Equally startling is the American attitude towards culture as an ideal of education. Someone has said that culture is what remains when you have forgotten all that you once set out to learn. It is, as it were, the residue of education. In the popular mind culture is usually associated with a way of life, a refinement of behaviour born of an inward enlightenment. But from the utilitarian point of view, culture is something which has no value in the earning of one's livelihood. Man shall not live by culture alone; he wants bread first. Hence the culture ideal of education has been criticised as an ideal fit only for the gentleman who has been described in the famous definition as one who does not have to work for a living. The American attitude to culture may be said to be one of disapprobation on the whole. At any rate the American is not at all likely to be perturbed if it were proved that the commodity called culture is not found in his country. On the other hand, he is far more anxious to have a civilization.

TWO WOMEN

BY

ROSA ZAGNONI MARINONI

She was a plain "washed out blond",
And very commonplace.
She spoke with a low slow voice
And mended his shirts and socks.
She was his wife.

The other woman was an exotic creature
With rust colored hair
And manicured nails.
Her voice rippled in scraps of giggling laughter.
She claimed she loved him
Tre—men—dou—sly.

One day he died.
The exotic creature screamed and . . .
Tore up a five dollar lace handkerchief
Then she drank a pint of cocktail
To forget her troubles.
The washed out blond,
(Who was very commonplace)
After she came home from the funeral,
Sat on a chair and mechanically
Proceeded to mend one
Of her husband's old shirts.

Education in Aviation

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

THE progress of air industry within the last quarter of a century has been so rapid that experts feared it would soon reach a point of saturation, unless there were enough pilots and buyers to consume whatever was produced. At the beginning of the year 1929, for instance, American manufacturers announced that more than 10,000 planes would be on the market by the end of the year; but, as for pilots, there were not even 6,000 on the roaster of the State Department of Commerce that year, and not more than 2,500 applications for student permit. This situation drove home the fact that if manufacturers are to increase their production, if the law of supply and demand is to be met, then men and women must be educated not only to use the plane but also to fly. Further, it made the larger airline operators, airplane builders and educational authorities to turn their attention to the education of the young in aviation. Thus aeronautical engineering has come to receive special consideration throughout the United States. Various methods such as publicity, spectacular flying, awarding of prizes and scholarships and the like, are being successfully applied to stimulate the more or less natural impulse of youth to explore new fields of adventure. And, as a result, applications from students—which have already gone up to more than 20,000—are pouring in for education in aeronautics. To meet this popular demand, many air schools have come into being, and carefully prepared curricula have been installed for the benefit of future fliers. But of the numerous public schools of America, more than five hundred are now equipped to train aviation mechanics. Enrolment for courses in aeronautics are gradually increasing and well regulated schools are facing a brighter future.

AERONAUTICAL ENGINEERING

Even higher institutions of learning have not been left untouched by this new craze for aviation. It is fast penetrating the curriculum of the college. At present nearly eighty colleges offer courses in aeronautics, and a third of the students electing it are working for a special bachelor's degree in aviation at the end of a four-year course. Even post-graduate courses, practically on a par with those in medicine or engineering, leading to the degree of Master of Science or of Doctor of Philosophy in aeronautical engineering, are being offered by a number of universities. The New York University, for example, is offering a four year course in aviation in the newly established Daniel Guggenheim School of Aeronautics. The purpose of the four-year and post-graduate courses is to train, not aero-dynamicists but engineers who can take part in the practical work of designing and constructing aircraft and building aircraft engines on a scientific basis. But the course in industrial aviation is designed for those who wish to follow careers in the application of air craft to forest and crop protection, aerial surveying, air transportation and similar fields.

Besides the four-year and post-graduate courses, a three-year course in practical aviation is offered by the Evening Engineering Division and Extension Service of the University. This course is meant for workers in aviation who have neither the time nor the preparation for the advanced work of the Guggenheim School of Aeronautics of the University, and it covers such subjects as the problems of aircraft design, weather, equipment, light, airport construction, air transport and traffic. The extensive laboratories of the new building of the School of Aeronautics are also placed at the disposal of these students. In order to encourage plane design, the Wright Aeronautical Corporation offers $400 in prizes for the best designs produced by seniors and graduate students. The Alexander Aircraft Company of Colorado Springs has established in this School an

aeronautical scholarship valued at $1,000. In the metropolitan district of New York, there are as many as seven engineering colleges, and among them the College of Engineering of New York University has the largest enrolment. One-fourth of the present students in the College of Engineering are identified with aeronautical engineering. The courses in practical aviation are becoming so popular that Dean Charles H. Snow reports that the important place which civil engineering has held in the curriculum of the College of Engineering for almost a century, is now being threatened for the first time in the University's history by the newly established course in aeronautical engineering.

RESEARCH IN AIR LAW

Besides these, the School of Education of New York University gives a unique course for teachers in aviation. When the Aeronautics Branch of the Department of Commerce passed a regulation laying down the curriculum to be followed in ground schools, and requiring teachers in all approved schools of flying to possess licence, the School of Education of New York University extended its summer school to give special training for teachers in those subjects to enable them to pass the State examination for licence. This training course for teachers in aviation is the first one of its kind to be given in the United States. The subjects included in it are: airplane engines, aircraft instruments, meterology, air navigation, communication, air commerce regulations, administration and supervision of ground school instruction. Another distinctive feature of New York University is its new programme of research in aviation law. In connection with the research department, a library on air law, affecting both aviation and radio, has been established which now has a complete file of all legislation in the country affecting these two industries. The need for such research in a school of law is, of course, obvious. A few years ago no aviation law existed, but now with the development of the industry, court decisions and legislative activity have thrown much light on the solution of many knotty problems. In spite of all that, numerous vexing and important questions remain yet to be settled. Novel questions of law are arising from time to time which require careful study and proper legislative direction to solve them. The research department endeavours to make the necessary information available to the entire industry. Legal information collected here has already proved of great practical value to the industry.

CORRESPONDENCE COURSE IN AVIATION

Another interesting development is the correspondence course in aeronautics now offered by the Division of University Extension of the Massachusetts Department of Education to all residents of the United States and Canada. The correspondence material has been prepared directly from the experience gained through the University Extension Classes in aeronautics held during the last two or three years. Several of such Extension Classes were held in the Massachusetts Institute of Technology, the instructors being members of the Aeronautical Department of the Institute. The correspondence course covers thoroughly the fundamental principles of aeronautics. The course is intended to benefit persons engaged in some phase of commercial aviation as well as those planning to enter the air industry. It is expected to be especially helpful to mechanics and pilots preparing for executive work in factories and aerodromes. Preparatory studies are also included in this scheme. Persons who have completed the preparatory studies, or have an equivalent knowledge, are exempted from this requirement. Exclusive of preparatory studies, the course lists the following subjects: elementary aeronautics, the airplane engine and its structure, airship design and air

transportation. This correspondence school enables the student to obtain the equivalent of ground school training; after this, however, he will have to acquire experience in practical flying and skill in handling machines. A special certificate is awarded to all who finish the required work. In passing, it must be observed that the Massachusetts course is the only one of its kind, utilizing the correspondence method, that is offered by any public institution not organized for profit.

Among the schools of aviation started by leading airline operators or airplane builders, the one that is outstanding is the college of aviation started recently by the Curtiss Flying Service in Chicago. The College is housed in a seven-story building, and its class-rooms as well as its laboratories are fitted with the most modern mechanisms. The Faculty consists of men in the Curtiss' organization, most of whom have had experience in the army as well as in commercial flying. Three principal courses of instruction are offered by this institution. The general course for which the tuition fee is $225, is primarily for students who plan to enter commercial aviation as a vocation. Another course, known as the popular or the business man's course, provides a short term instruction on important aeronautical subjects, with emphasis on the business advancement of aviation. The third takes in numerous special courses of an optional character; these include such advanced studies as celestial navigation, stress analysis and similar technical subjects. For the general and popular courses any individual above sixteen years of age with high school education is qualified to enrol. Students for the advanced course, however, are required to possess at least the equivalent of two years' engineering education. The aim of this college of aeronautics is to modernize training in commercial aviation and push Chicago to the forefront, not only as an air centre but also as a centre of education in aviation.

A SCHOOL FOR BALLOONISTS

Another pioneer institution started by a business firm is the civilian aviation school, the first one of its kind in the United States, for the operation of lighter-than-air craft. It was opened not long ago at Akron, Ohio, under the auspices of the Goodyear-Zeppelin Company. This school is unique also in having its ground courses conducted at the University of Akron by a staff of aeronauts in the pay of the University. The instruction given here is designed to meet the future needs of both lighter and heavier-than-air pilots. The course in free ballooning and the flying of small semi-and non-rigid airships is parallel to that of the navy. Students are given such ground courses in aerodynamics and motive power as will qualify them for further instruction as airplane pilots without more ground schooling. The actual flying instruction is given concurrently with the ground courses at the Wingfoot Lake air station of the Goodyear Tyre and Rubber Company. Each student must first qualify as a free balloonist before he receives instruction on airships. The course in free ballooning consists of seven flights, the last of which is to be a solo hop for final qualification. After this final test in flying the free balloon, the student gets his first opportunity to handle the controls of an airship. The Goodyear Company has a fleet of these ships, one of which is of 54,000 cubic feet capacity using helium and propelled by a single motor, while the others have capacities of 86,000 cubic feet of lift gas and are operated with dual motors. The course is harder than that of an airplane student, in that the pilot of an airship must know many more things than the manual of control. The course includes most of the curriculum covered by the transport pilot's course in airplane schools with such additions in physics as are necessary to the lighter-than-air course. Subjects covered include aerostatics dealing with the lifting power of various gases and their

handling; meterology, practical and theoretical courses on engine construction, mounting and operation; a course in navigation with instrument detail and control; free balloon design, construction and control; airship construction and maintenance; aviation history; regulations of the Department of Commerce; radio communication and parachute jumping. Though this school is the first one of its kind, it seems to be opened only to selected individuals from the personnel of the Goodyear organization in Akron.

INTER-COLLEGIATE AERONAUTICAL ASSOCIATION

Of the many interesting institutions that have recently come into existence, the above mentioned ones are only a few. The increasing interest of colleges in aviation has brought into being an organization known as the Inter-Collegiate Aeronautical Association. It was formed about two or three years ago when the Yale Aeronautical Society called a convention of college flying clubs to discuss the advancement of flying as a college activity. The membership of the Association includes among others Yale, Harvard, New York University, Ohio State University, Cornell University, Carnegie Technology, Massachusetts Institute of Technology, Michigan University, Brown University, Illinois State University, the University of Minnesota, the University of Pennsylvania and North-eastern University. In fact, there are eighty-three college flying clubs. Among them only a few actually practise flying. The flying clubs of Harvard, Yale and New York Universities have planes of their own. The Harvard Flying Club flew during four years a total of 500 hours without a single accident. The Yale Club flew 200 hours in a year and a half of its existenee. An analysis of flying expenses shows that a co-operative college flying club can operate a plane conservatively for less than $15 a flying hour. It is maintained that the age, morale and comparative leisure of the college under-graduate are ideal for flight instruction. Since a majority of future private plane owners and executives in aerial concerns are the college men of to-day, far-sighted manufacturers are prepared to provide planes at low prices to a college flying club to stimulate in students an enthusiasm for aviation.

In conclusion it must be noted that the character of education in America keeps changing with the changes in American society and its curricula keep expanding with new industrial developments and national needs. Similarly the story of American engineering is nothing but the story of physical development in the United States. In fact, all engineering curricula in America are of comparatively recent origin and most of them have come into being since the Civil War. While the greater part of North America was still an unsettled wilderness when steam was first used as a source of power, physical and social conditions in Europe were very much advanced, and European engineers were then engaged only in changing or improving that which already existed. Not so with the American. His task was that of building a new country from bottom up. Hence the physical development in the United States came about in a series of epochs. These different stages and conditions in the evolution of American civilization influenced naturally the organization of engineering curricula. And now the country is going through electrical, automotive, hydro-electric epochs, and these, in turn, are influencing the development of scientific and practical education. Every one of these waves has added to the curriculum of the college. The latest of such waves is aeronautics. So far the progress made in flying and aircraft construction have been due primarily to individual initiative and enterprise. But now there has come about a widespread interest in aviation and popular demand for preparation for it. And in response to this ever-increasing demand, American educational institutions have already begun to enlarge their curricula and offer courses in aeronautical engineering.

The Modern State

BY PROF. K. A. NILAKANTA SASTRI, M.A.
(University of Madras)

THE GREAT WAR was said to be a war to make the world safe for democracy. With so many dictatorships proliferating in Europe a dozen years after the War, and the growing talk of a restoration of Kaiserdom in Germany, one can see democracy passing under a cloud. People seem to believe that democracy is no longer safe for the world. Even a stalwart democrat like Bryce tottered in his faith towards the end of his life. Mr. H. G. Wells holds that democracy is undergoing revision, that Bolshevism and Fascism are but phases of a single process of transition from the rule of the indolent majority to that of active minorities. Mr. Ramsay Muir suggests that what we see is the decay not so much of faith in democracy as of faith in parliamentary government, and thinks that the exceptional prosperity of the U.S.A. under a non-parliamentary government has something to do with it. These are, however, empirical judgments. They are views formulated by practical men after a rapid glance over the facts of contemporary politics. They do not seek to go to the root of the matter and think out the problem of political organization from its foundations; this has been done by Professor Catlin of Cornell who, by an altogether fresh and arresting analysis of the foundations of political action, makes an essay towards political rationalisation.*

As a scientific study, the subject-matter of politics is, according to Professor Catlin, what we may call the pure theory of control. By a consistent application of the methods developed by modern economic analysis to the sphere of political action he aspires to build a theory of universal application, transcending all distinctions of culture, habits or morals. Whatever the measure of his success in this endeavour, the most essential parts of his theory inevitably derive their distinguishing colour and circumstance from present discontents. The problem of control presents itself differently in different conditions. Till recently, it was a matter of big battalions; even now it is largely one of long purses. But the Great War exposed on a colossal scale the utter futility of employing force to secure an object; in quite another manner, but not less effectively, those who had conscientious objections to War Service and Mahatma Gandhi have confounded governments and destroyed their faith in traditional methods of control. On the other hand, democratic finance with its supertaxes and its death duties checks, both directly and indirectly, the anti-social uses of wealth. In the factory, the master is no longer master of the situation and the servant, claiming that he is not bound to give unconditional service, insists on a proper share for himself in the management. The domineering display of the will-to-power can thus serve no longer as the basis of control. Little profit is to be got by assuming a world of criminal lunatics when we know quite well that the world is not composed of such. Moreover, the last expression of the will-to-power is the ascetic will which courts hardship and will conquer the world by not understanding defeat. Control then is not to be understood in the narrow sense of domination. The aim of control should be to secure in advance a reasonable assurance that a person or group of persons can count upon other persons or groups acting in certain ways. Such assurance is best obtained on a basis of consent. Permanent harmony can arise only under conditions of joint control and the further we are from attaining such conditions, the greater must be the chances of discord. In short, the test of successful control and social health is the area of

* A STUDY OF THE PRINCIPLES OF POLITICS. By George E. G. Catlin, M.A., Ph.D., Professor of Politics in Cornell University. London: George Allen and Unwin Ltd.

contentment attained in the daily life of the citizen. A proper theory of control results from a dispassionate study of the "control relationship of wills" in society and aims at developing the technique of successful administration. It is the science by which alone, as Bernard Shaw says, civilisation can be saved.

The individual will is the ultimate unit in politics. The method of Hobbes, if not his execution, is a sound method to follow. The psychology of the individual will must furnish the basis of a sound theory of politics. Now, every man seeks the maximum of assurance from others and the minimum of restraint on his own freedom. The proper balance between restraint and liberty is attained only when the individual citizen feels that the restraints placed upon his will are worth suffering in view of the area of free action assured to him and to others thereby. There is no means of judging of the state of this individual feeling except by getting the citizen to express himself fully and freely. A government can function properly only with the constant aid of the active citizen, assenting and dissenting, supporting or weakening it, according to his judgment of the soundness of its activity. It is only in a democracy that this is possible, and a sound political structure cannot be reared on any other basis.

Authority derives its vigour from the active consent of those for whom and over whom it is exercised. But the individual will, though it is not uninfluenced by its environment, is still in the last resort autonomous. And there exists no pre-established harmony of individual wills. Harmony in social relations must be attained by constant effort. Social order is the product of a balance of wills in a condition of energy. Conflict is the minor key of social development. Tension is as natural as harmony and co-operation. No theory of general will or of the sovereignty of law avails to get over the fundamental fact that the authority of the majority is based on a convention. The vote is a token of consent or dissent of varying degrees of intensity. The minority may abide by the rule of the majority so long only as no fundamental differences arise. There is always the possibility that the latent opposition of dissenting minorities might grow into effective resistance. In such a situation a healthy society will reform itself and quickly and smoothly attain a new harmony. Otherwise the way is clear for revolution. "What is required," says Prof. Catlin, "is not a society without reformers or which is always under reform, but one in which reformers are persecuted and still persist, and, persisting, are honoured."

Legislation should be conceived not as a process of dictation supported by sovereign authority, but as the discovery by trial and error of the adjustments necessary for the proper articulation of the increasing complexities of social life. "A law that is not needful," said Hobbes, "having not the true end of law, is not good." It is a great mistake to continue the old assumption that, while the laws of Nature are inexorable, we can presume to give orders to human nature. In so far as the legal system becomes one which commends itself to the intelligence of the individual citizen as a fair reconciliation of the interests of each to those of all others living with him in the same society, the laws of a country are to that extent not arbitrary commands but the necessary consequences of human nature and social life. Legislation is social engineering which seeks empirically, not categorically, to secure as much of human claims and desires as possible with the least sacrifice of interests. The strains caused by bad legislation must be constantly watched by a study of the division lists on every issue and the statistics of civil and criminal offences.

Is the time honoured conception of sovereignty wrong or have we no more use for it?

Professor Catlin's answer to this is closely bound up with his view of the future of the State. The State has so far enjoyed a monopoly in the maintenance of law and order; but we are living in an age in which governments undertake an increasing share in the management of industrial operations, and large industries are being run more and more on bureaucratic lines; we cannot altogether ignore the chance of responsibility for the conservation and betterment of social existence being shared among several co-operating agencies of social control, of which the government may be one. Again, regionalism and internationalism are encroaching on the domain of the State from opposite sides. The former represents the natural evolution of cultural autonomy; the latter represents the natural evolution of political sovereignty. The sovereign nation State of modern European history may thus be reduced to a shadow of its former self. But sovereignty as a notion is too valuable to be discarded. Conflicts are as natural as co-operation, and disputes are bound to arise. There will always be need, on an international if not on a national plane, of some ultimate authority whose arbitration is acknowledged as final. This authority need not be superior to the disputants in every respect. It is even desirable that he is not, and submission to his arbitrament should be as voluntary as it is universal.

One striking feature of Prof. Catlin's book is that he employs throughout the terms of economic analysis: 'The object of political consumption is security; the economic law of decrease of profits in proportion to increase of prices beyond the limit of marginal utility has its parallel in the political field in the curve of effects resulting from increased doses of force; the objection to dictatorship is the objection to a trust or monopoly; Governmental organisations are factories, and governments are producers or manufacturers of political goods; Governments and authorities, ecclesiastical or civil, are the managing directors in this manufacture. 'Laws are political goods for which the demand varies.' It may be doubted if these analogies will always be found helpful by the average reader. But the remarkable freshness and the great constructive power of Professor Catlin's thought will not escape him.

A Bridge between East and West

BY MR. STELLEN ENGHOLM (SWEDEN)

MUCH has been written in the last decades about East and West. The points of view differ. To the men of power—I speak in general and especially of the West—the problem is entirely political and economic. The struggle of modern West has but one goal: to take the power and to preserve it. Hence the bitter fights in the range of industry and economy. Hence the gambling of modern diplomacy. No wonder that people, foreign to this materialistic view of life, are trying to shake off the so-called blessings of modern civilization.

But there are other ideas to be found also in the West. Still flames are springing up from the smouldering embers on the altar of true civilization and still men of righteousness are sacrificing their forces in lifelong struggle to feed the feeble flames. To them there is only one thing worth the name of civilization: the civilization of spiritual life and brotherhood among all men.

In the West, as everywhere in the world, there are people of two kinds: on the one hand people striving for peace and common welfare, on the other hand people who can grasp no higher ideas than the power of the sword and the importance of wealth.

Certainly the latter type is the predominant one in the West. In any case most of the men

of influence belong to this type. The outcome of their activities is the chauvinism and the capitalistic system of to-day.

These features are the most striking ones in modern Western life. Perhaps afar-off observer can distinguish no other. Trying to make an estimate of the West, such manifestations of its civilization lead him to the conclusion that all the West is infected beyond recovery with the evils of modern times. He believes that every one living in this chauvinistic part of the world is a chauvinist, that every one belonging to an imperialistic nation is a suppressor. I do not know whether people in India and other countries of Asia are thinking so. Yet no one is to blame them if they do.

The same thing is happening in the West. People form their opinions according to newspapers and books. The books and the articles of the papers are very often written with a certain tendency. At best the authors are well-meaning but naive and credulous people, and in their works we are confronted with prejudices of the most curious kind. Thus people get a warped idea of the life and problems in far-off countries.

The truth is, as so many Indians have emphasized that no man is entirely evil and no one entirely good. The same truth holds strong concerning nations and races. The struggle for freedom, peace, common welfare and the higher things of life is carried on not only in India and other suppressed parts of the world. The same struggle is going on all over the world. Only people in one part of the world do not know much about the aspirations of people in another part. Even the inhabitants of neighbouring countries do not know much about each other. It is no great exaggeration to say that the pioneers for truth and righteousness in one country are firmly convinced that they alone are working for the good sake and that all would be all right, if only people in other countries would do the same. A Swede of that sort would say: Here in Sweden we are a great many people working for peace and other good things, but what can we do when people in Germany, in England, in France and all over the world are so wrong. They really believe, many of them, that all inhabitants of those countries also are spiritual compatriots of the great chauvinists living there.

The great masses in Europe are suffering under chauvinism and capitalism as well as the millions of India. Generally they do not at all like things of that sort. So it is, but it would be no surprise to me if some of my Indian readers didn't believe me. I know it from experience. Speaking to a countryman of my own, it is not always easy to make clear to him that many people in far-off countries are struggling for the same goal as he himself.

This ignorance is the cause of many misunderstandings and many great evils.

There are men, however, who are trying to bridge the gulf of ignorance between the nations. Such men are living everywhere and many of them, though living in the West, are well known to India, as well as the great men and ideas of India are known to them. Thanks to them some people in the West have got a clearer conception of India and Indian ideals. And it is to be hoped that also some people in India have got a clearer conception of the West.

We have to make clear to us, above all we in the West, that our struggle has to be directed not against nations, organizations and persons. Whatever opinions we may have about Gandhiji's ideas, as to this point we can but agree with him. We have to make clear to us that men striving for righteousness are living and working all over the world. And still more: if we will succeed in our endeavours we must get acquainted with each other and work together.

It is likely that the Indian struggle for freedom will go on, perhaps more harsh than ever before. And what will be the outcome of that struggle? A free India working together with the rest of the world for the benefit and the uplift of all humanity? Or a free India standing aloof from the aspirations in other parts of the world, isolated from the West and viewing with suspicion all that doesn't belong to the East?

Perhaps such questions are superfluous. I don't know. Yet we in the West cannot help questioning so. To us in the West the message of India has brought new hope in our struggle. Such men as Vivekananda, Tagore, Gandhi and Radhakrishnan have spoken to us, and we have found that we are not alone in our strivings. We are looking forward to a time when all good men and women all over the world will have united their forces in common struggle for the common goal. Therefore the future of India and the future of Indian ideals are of importance to us all.

AN OXFORD GALLERY

BY SIR ROSS BARKER

(*Chairman, Public Services Commission*)

IN this volume* Mrs. Courtney gathers together character sketches of five old friends now deceased. One of them has no connection with Oxford at all; three of them were not specially

SIR ROSS BARKER

associated with Oxford though they took their degree there and went out thence into a wider world. One of them D. G. Hogarth, the brother of Mrs. Courtney, was indeed an Oxford don but the fact that he came to be known as Hogarth of Arabia indicates how far removed from Oxford most of his activities are. It is only in the last 44 pages of the book that Mrs. Courtney comes into close contact with Oxford in a chapter on 'The Ladies of Oxford'. Mrs. Courtney's own Oxford career at Lady Margaret Hall belongs to the middle eighties of the nineteenth century and Oxford at that time was full of characters whose portraits cry aloud for definition; but in this book we hear little of them and the title an Oxford Portrait Gallery is really a misnomer.

One of the many things which Mrs. Courtney has done, has been to assist in the production of the Encyclopaedia Britannica. She tells how by the time they had reached the letter W, the work had assumed dimensions much in excess of those originally assigned to it, and it became necessary to jettison some of the cargo. An editorial conference decided to jettison the article on Woman, because Woman had ceased to be a race apart and did not need separate treatment. At Oxford, in Mrs. Courtney's time, women emphatically did require separate treatment. Till a very recent date, Fellows of Colleges had been required to be celibate and even then marriage was only allowed to them under stringent limitations. At Merton four Fellowships were open to matrimony, a number far exceeded by the number of Fellows who wished to marry. There was a scramble for the vacancies and the suitor had first to woo the lady and then woo the College. A future Bishop of London displayed his diplomatic gifts by carrying off the double prize. Somerville College and Lady Margaret Hall had been founded in 1879. They looked with some suspicion on each other and were regarded with a more intense suspicion by masculine Oxford. Educated girls became known as blue stockings. In those days stockings were supposed to be invisible, but Mrs. Courtney complains that their clothes were decidedly sloppy. They, like the men, were influenced by the Pre-Raphaelite movement converted to commercial purposes by the firm of Liberty, and they showed a preference for peacock blue serge, crewel worked sunflowers, and amber necklaces. Intellectual emancipation had not dispensed with chaperonage.

* AN OXFORD PORTRAIT GALLERY. By Janet E. Courtney, O.B.E. Chapman and Hall, London.

They attended lectures in the men's colleges under the escort of a female don of mature years and dinner parties in a bath chair under the adequate chaperonage of the bath chair man. The mature dons eventually revolted. It was really too much to expect them to attend the same lecture on the Pre-Socratics time and time again. The bath chair men disappeared.

All this was rapidly changing in Mrs. Courtney's day. The women students had come to stay and were regarded as a necessary evil. The Oxford man of the old tradition came to realise that they represented one of those many sorrows, such as perambulators, bicycles, the Balliol College chapel and motor cars which it is necessary to suffer in silence. Cambridge produced her female senior classic and senior wrangler and the slow witted man passed from dislike to envy. Papers at Oxford are marked alpha plus, alpha minus, beta plus, beta minus, gamma plus and gamma minus according to their respective merits or demerits.

The success in the schools of a lady whose hair was as brilliant as her intellect, led an undergraduate to write as follows:

> I spend all my days with a crammer
> And yet I don't rise to a gamma
> While that girl over there
> With the flaming red hair
> Gets alphha plus easily, damn her.

Space does not suffice to deal in detail with the charming character sketches in this volume. There is first the pious memoir of D. G. Hogarth that great archaeologist, who eventually became the head of the Arab bureau, and whose wandering scholar in the Levant ranks among the first ten books of Eastern travel. Next we come to that indefatigable sprite Gertrude Bell also deeply involved in Arabia and justly described by Mrs. Courtney as the greatest woman of our time. We know her already from her letters but we cannot know too much about her. There follows a sketch of her step-mother Florence Bell who died last year, a child of the second empire she married a great English iron master and became a delightful amalgam of Paris and Yorkshire. Ralph Thicknesse is less well known but he serves to be remembered as the young man who, at the age of twenty-two, observed: "As far as my experience goes, the love of a sister surpasses the love of other women." Lastly we have that least Oxonian of Oxford men Hugh Chisholm who got caught up in the raging tearing propaganda for the sale of the 'Encyclopaedia Britannica' under American auspices. He edited that vast and invaluable work with amazing omniscience and records with pride how 5,500 tons of the work were sold and 500,000 goats laid down their lives that the book might be bound. The true son of Oxford, however, does not write encyclopaedias. He publishes monographs or else preserves his fame by pregnant silences. It is clear that Mrs. Courtney has much enjoyed writing this book and the reader may well enjoy reading it.

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Buddha and Ambapali: A Story of Redemption

By Mr. GANGA CHARAN LAL KHANNA

(Adapted from Buddhist Texts)

IN the town of Vesali, the capital of a great republic, wealth was in abundance. There were many houses which were famous for their wealth and wielded power which wealth alone can give, but with wealth there was corruption, with wealth there was sin.

GAUTAMA BUDDHA

And into the life of this town there came a poor girl, poor in wealth but rich in personal charm and beauty. She had vim and vitality, she had charm and intelligence, and she had that thirst and desire to shine out, that longing to express herself, which would not be satisfied until success was hers. And finding that low birth and parentage, want of lucre, would not permit her to rise honourably, she chose a life of sin, or may be, she was betrayed into it. And she enjoyed life, as enjoyment is sometimes understood in the world, she had the good things of the world as the good things of the world go, she had possessions, she had more than one residence, and what more, she wielded power—power which comes to a woman when the high and mighty succumb to the charm and fascination of a beautiful face. And the price she

paid for all these comforts was her life of sin and a dubious social position. But she saw life in a glamour and it was sufficient for her.

In the grove of this social butterfly of Vesali came Buddha—the tamer of human hearts—with his company of disciples. Perhaps it was simply an accident that he stopped there, perhaps the choice was deliberate.

And the news came to Ambapali that he who was prince and had turned a beggar had come to stay in her grove. She had heard of his fame, of his spiritual attainments and physical charm. Who can say what it was that led her to visit him in the grove.

Ambapali had the instinctive art of a woman of choosing adornments to match with the surroundings and her life of a courtesan had perfected her in the art. And for this visit she chose for her covering a simple dress, perhaps a plain white *sari* and a bodice.

And she came, she who had tamed many a heart and kept the leading men of Vesali in her strings before that incomparable tamer of human hearts. How she must have felt in his august presence? How different must she have found him from all those with whom she had dealt with? This much is certain that she felt nothing of that cold and chilly awe which one feels when in the presence of certain holy men, for she mustered the courage to invite him and his disciples for a meal.

And Buddha who had flung a whole kingdom was yet a great miser, the greatest that history has known where saving of human souls was concerned. Ambapali with all her sins was to him too precious to be lost. In her visit and invitation he read the beginning of a new life and with an innate nobility that was peculiarly his own he accepted her invitation.

And lo the heart of Ambapali danced with gladness. She returned in haste to make preparation for the morrow's great feast and her carriage drove up against the young Licchavi princes, axle to axle, wheel to wheel and yoke to yoke and the blood of young Licchavi's rose up at the indignity. An apology was offered: "My lords, I have just invited the Blessed One and his brethren for their morrow's meal and am proceeding in haste to make my preparations."

"Ambapali, give up this meal for a hundred thousand." The offer was made by the Lacchavis in the hope that the courtesan with her love of lucre will gladly accept the offer and an occasion will be found of gaining a reputation for charity and piety and at the same time playing gallant to the courtesan.

But the princes had to deal with a different Ambapali. No sooner was the offer made than came the quick retort: "My lords, were you to offer all Vesali with its subject territory, I would not give up so great an honour." See the utter abandonment and devotion of Ambapali to Lord Buddha in this answer. Till yesterday she had weighed every suitor in terms of the wealth she could get from him, to-day she would not sell her chance to offer a meal to a man who begged for his food from door to door for the entire kingdom of Vesali.

Discomfited and indignant, the princes approached Buddha and pressed him to accept their invitation in preference. They were the leading men of Vesali, and according to traditional convention, the honour of offering his first meal belonged to them, but Buddha had his own standards of judging human worth, respectability and morality. And the Lacchavis returned dejected saying: "A worldly woman has outdone us, we have been left behind by a frivolous girl."

And the morrow came, the dawn of a new day in the life of Ambapali. After the meal has been partaken of by Buddha and his disciples, she dedicated her all to Buddha and his *sangha* and became a *bhikkuni*. And in the annals of Buddhist literature, there is no female name more honoured than that of Ambapali.

CASTE OR QUALITY?

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

THE study of caste and race in India is a fascinating subject to the student of

MR. T. R. VENKATARAMA SASTRI

Sociology in general and to the student of Indian Sociology in particular.

The Aryan invader into India had no caste system. He was priest, warrior and drover, all in one, without the least idea of division of functions. But soon arose a three-fold occupational division. There is reason to think that it had arisen before the Indian and the Iranian Aryans separated. There were not at first impassable barriers between these divisions. Father and son may engage in different pursuits and even the same person may change from one pursuit to another. During the three to four thousand years during which the elastic grouping of people according to function became transformed into the present inelastic system of castes in which a man's place is fixed at birth, the vicissitudes through which the caste idea has passed may be seen from statements which lie scattered in the whole range of our sacred literature to the following effect:

In the *Krita* or the first age of the world there were no castes; all were Brahmanas as they all came from Brahma; division of functions and into castes came into the world in the later ages.

The father's *varna* determined the *varna* of the son; a Brahmin's son was a Brahmin whoever was the mother.

A Brahmin's son was a Brahmin only if the mother was Aryan, not if she was a non-Aryan.

The father's caste was retained if the mother was of the same or the next lower caste.

Lastly came the rule of marriage within the caste.

Successive marriages of girls in each generation in a superior caste raised the issue to the higher caste at the end of a number of generations.

Names in our sacred literature remind us of these times with so different rules of caste affiliations. Parasara, Vyasa and Astika and the many slave mothers' sons among the Vedic Rishis indicate that Brahminhood and the highest spiritual attainments and even contemporary recognition of greatness were open to worthy offspring of mixed unions even where the mother was non-Aryan. Who has attained to the position comparable to that of the reputed author of the "Mahabharata" and the compiler of the "Rig Veda" in its present form—the foremost place among the protagonists of the Brahminic Indian culture?

The narrative of the *gotras* and *pravaras* among Brahmins contains the conception of Kshatriyas and Vaisyas turning Brahmin in function and becoming the progenitors of later-day Brahmins.

The statement that it was no longer possible to find the caste of people wholly on the basis of birth, and it must be found from the qualities exhibited because of the long continued process of *sankara* is to be expected and is intelligible particularly from the author of the "Mahabharata" with his own antecedents.

There is no need to take the *Puranic* stories to be historical: it is enough to know that orthodox speculators on the origin of caste did not hesitate to trace their own origin from these highly questionable sources according to the ideas of these later times.

There is a current saying that the origin of a great Rishi and of a mighty river alike should not be too closely examined.

These four castes cannot either by themselves or by mere admixture account for the existing castes and subcastes. How they arose and to what extent they rule in regard to marriage and social intercourse and precedence and food etc., are all considered by the author of "Caste and Race in India"* who has brought together much useful information bearing on those topics and has added to the value of the book by dealing with present problems and suggestions for shaping the future, though carrying them out is by no means an easy task.

The author of "The Rig Veda Unveiled"† has the thesis that the recognition of the slave mother's sons as Vedic Rishis was the result of a preceding struggle against their recognition, and a reconciliation between conflicting races on the soil of India must have preceded the fixing of the Rig Vedic canon. It requires consideration whether it is the recognition of an older, more liberal rule of casteless times when the advancing caste system was struggling to establish itself or of a time when a more strict rule was being relaxed as the result of reforming struggle. It seems more probable that the social trend was in the direction of greater rigidity when the liberal rule was applied to the very few worthy people whose individual merit was too great to be easily ignored. That is to say, these were the last cases in which the older rule prevailed over the advancing system of birth fixing the caste. It must also be observed that the cases were not those of non-Aryans and their sacred hymns obtaining recognition but those of children by non-Aryan mothers trained in Aryan lore by Aryan teachers obtaining admiring recognition for their learning and elevation of character.

God Agni who fought for the recognition of Kavasha Ailusha, and Dharmaputra or Vyasa and even the Buddha were fighting a losing battle when they fought for merit against birth. The fight now going on amongst us in so far as it is the struggle of merit for regaining recognition will have the support of all right-minded people. Birth and caste will then have to be put out of sight. If they are still to determine the question of place or power, one injustice is replaced by another and the root of the trouble is not removed.

The other thesis of the monotheism of the Rig Veda has a great deal to commend it. The author indignantly rejects the suggestion of the evolution of monotheism by a process of ratiocination. I am not of opinion that it would be to the discredit of the Vedic Seers if it had been true that it was the result of such process. Most people believe that intellect is a less worthy guide than intuition or inspiration in the sphere of religious beliefs, forgetting that beliefs can become reliable only by satisfying both intellect and emotion.

Some statements are arresting though extremely doubtful. It would be interesting to know what authority Mr. Ghurye has for saying that Sumitra, the wife of Dasaratha, was a Sudra woman.

Nambudiris and Todas have similarity of customs it is said. This requires explanation. But it may be added that to the writer of this note the Nambudiris' intoning of the Vedas seemed not unlike Toda music.

Mr. Datta is very hard on Max Muller, and he is equally hard on *Sankara* and *Sayana*. In neither case is the language that he uses happy or measured. It shows an unbalance characteristic of a convinced perfervid reformer. The title of the book may also be criticised as making too high a claim. The discerning reader will pass these foibles by, estimating the worth of the book which is on the whole helpful as a study of the Rig Vedic Times.

* CASTE AND RACE IN INDIA. By G. S. Ghurye, Kegan Paul, London.

† RIG VEDA UNVEILED. By D. Datta. Sarvadharma Samanvaya Ashrama, Comilla.

TIRUKALUKUNRUM:

THE HILL OF THE SACRED BIRDS

By MR. R. N. AINGAR, BAR-AT-LAW

TO bathe in the morning in the river Ganges, to worship God at Rameswaram, to take the noon-day meal at Tirukalukunrum and sleep

THE SACRED EAGLES

"Never two birds really, but two spirits doing penance and seeking their salvation."

the night at Chidambaram seems a fairly strenuous programme for anybody, even in these days of fast aerial locomotion. But tradition has it that two sacred eagles have been doing this every day for several ages past. Never two birds really but two spirits doing penance and seeking their salvation—Chanda and Prachanda in the Kritha yuga, Jatayu and Sampathi in the Tretha yuga, Sambhu Gupta and Maha Gupta in the Dwapara yuga, Pusha and Vithatha in the present Kali yuga. They will continue to make their daily circuit until in the fulness of time they attain *moksha*. Meanwhile even the sight of such struggling souls, devoutly striving to realise Godhead, is *Punya-Karma* for the ordinary man. Hence every day at noon a large and ever varying concourse of people assemble on top of the little hill at Tirukalukunrum to witness the ceremony of the Pandaram performing *puja* on the rocky eminence, his offering of food and water, the coming of the birds after several tentative encircling flights and finally their feeding quietly out of his hands and departing in peace and plenty. One remarkable thing about it is this: they have always been just two birds, never more, never less. Occasionally the birds have failed to appear, due—tradition says—to the presence of some very great and unrepentant sinner among the people assembled. In historical times this strange phenomenon has been observed and recorded authentically for over two centuries past.

The hill is about 500 feet high and is picturesquely situated about 9 miles to the south-east of Chingleput, itself some 35 miles from Madras. It lies on the way to Mahabalipuram or the Seven Pagodas. There is a flourishing village at the foot of the hill. The path running round the hill, the Pradakshina Battai, is a little over 2 miles in length. And the walk along it, religiously undertaken morning and evening by the many pilgrims, stopping for whiles at the several sacred Thirthams and at the Sanjivi Ghat, with its balmy air laden with the scent of medicinal and health-giving herbs, is refreshing and invigorating to body and soul. On top of the hill is the temple of Vedagiriswara visited by Indra once in 12 years in the form of a thunderbolt. The tank near-by, with its pure limpid water, is known as Pakshi Thirtham, after the sacred birds. King Suraguru and his dog were cured of leprosy by merely bathing in it! The hill is sacred to the entire Trinity—Bramha, Vishnu and Maheswara. It is also known as Vedagiri, the very embodiment of the Vedas.

Thus legend and fact combine to make Tirukalukunrum a famous place of pilgrimage and health resort in Southern India.

WHAT IS ART?

BY PROF. DIWAN CHAND SHARMA, M.A

IT is very difficult to understand people when they talk or write about Art. Most of them

PROF. DIWAN CHAND SHARMA

try to make of Art a mystery which only the initiated can understand. There are some who dwell on the technical side of it so much that a layman feels bewildered. Again, there are others who, without having any clear conception of it themselves, conceal their confusion of thought under sonorous and high-sounding phrases which only tickle one's mind.

But this is not the case with Mr. Jinnarajadasa whose book "Karma-Less-Ness" (Theosophical Publishing House, Adyar, Madras) it was my good fortune to read a few days ago. It is a very interesting book packed with thought and experience and written in very fine prose. For it must be admitted that Mr. Jinnarajadasa writes English prose with that mastery and knowledge which is given to very few people. His prose has crystalline clarity and so does not tax the mind of readers at all. It has also a rhythmic flow which has a very agreeable effect on one's ears. One, therefore, finds the study of the book to be of gripping interest.

Excellent as is the style of the writer, his thoughts are equally noble. In one of the chapters of the book he has himself told us how he came to appreciate and judge Art. The study of the Upanishads was the first formative influence on his mind. They taught him to believe in the unity of life which, according to him, is the goal of all philosophies. Dante was another master who had an abiding influence on his mind. Wagner and Plato were the other masters who influenced him. Lastly came Ruskin according to whom Art consists in understanding man and loving and serving him.

But what is Art? Art is, according to the writer, an embodiment of the Highest, inseparable from every great and noble thing in life. So there is no conflict between Art and Religion, Art and Philosophy, and Art and Science. The truth as an Artist conceives, it cannot run counter to what a prophet and scientist and a philosopher think of it. "All great Art in praise," said Ruskin, and "all truly great things, objects, deeds, events, in the individual or in the community, are praise."

The end of Art, therefore, is the release of the highest attribute latent in mankind. Art, in fact, seeks to liberate us but it does so through joy. Art shows us how to get the best out of life. It fills us with the urge for perfection. "When an Artist sits down to draw a rose, he tries to make it as perfect as it can be. What the Artist has himself felt, he will also be able to recreate in our mind."

We have long thought Art to be a pre-occupation of the rich, but the writer seeks to dispel this erroneous notion. Art is democratic in its appeal and concerns all of us. It is not a thing to be pursued only by specialists or eccentric people. At the same time, Art is not necessarily the nurse of immortality as it is usually thought to be. Without being definitely religious, it aims at the liberation of the divine in us. As such, the pursuit of Art should be a delightful occupation of every sane person.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

THE LOTHIAN REPORT

LORD LOTHIAN'S Committee was perhaps the most important of the Committees announced by the Premier at the conclusion of the Round Table Conference: for franchise is the foundation of responsible government. And the manner and spirit in which Lord Lothian and his colleagues have executed their task reflect the highest credit on them. The Committee was of course handicapped by numerous disadvantages: the terms of reference were not wide enough; an important section of the people declined to give evidence and stood aloof; the communal issue was unsettled; and the Committee laboured throughout in an atmosphere of considerable political excitement. But for all that Lord Lothian was able to produce a document of far-reaching interest and in an incredibly short time. For Lord Lothian knows that time is of the very essence of the matter, and though complete unanimity could hardly be expected on matters of such complexity as faced the Committee, he was able to produce a more or less agreed document. True there are notes of dissent; but on fundamentals the Members are all agreed; and altogether the Report has elicited the warmest appreciation of the public. No doubt there are those who fear that the recommendations are far too revolutionary for the present state of the country, and there are those also who think that they don't go far enough. Those who plump for adult franchise could hardly be satisfied with the enfranchisement of 14·1 per cent. of the population which the Committee has recommended. And the advocates of undiluted democracy could hardly give in for the arguments in favour of separate electorates for the depresssed classes. But there are decided advantages: the electorates have been increased from 7 to 36 millions; group elections are discounted; women will be more liberally represented in the Legislatures; and there will be increased representation to Labour. Of course we would like, with the signatories to the Minority Report, to see that adult franchise is adopted at least in some definite areas and statutory provision is made to increase the electorate, so that the ideal of complete adult franchise is reached within a reasonable period. But there is nothing to stop the process of such evolution when once the thing is begun, and the Legislatures have power to deal with the issues as they arise. The increase in the strength of the Legislatures and the vindication of direct election for the Assembly are in complete conformity with democratic practices; while the election to the Federal Senate from the Provincial Councils is open to all the disadvantages of an indirect election, probably not free from the risks attendant on small and limited electorates.

REFORMS IN INSTALMENTS

It must now be very clear to the Government that there is hardly any group of politicians in the country who will be content with what is called Provincial Autonomy without responsibility at the centre. Congressmen, of course, would not touch it with a pair of tongs. Liberal leaders like the Rt. Hon. Sastri and Dr. Sapru have warned the Government against any such illusion. Other Liberal leaders have said much the same thing. Sir Pheroze Sethna has followed with a statement

> that the only way to restore goodwill between England and India is to go ahead with a complete scheme of responsible government both in the provinces and at the centre and to give it full effect without delay.

Sir Chimanlal Setalvad diagnosed that the root-cause of the present trouble is the loss of confidence in the sincerity and readiness of the British Cabinet to grant real self-government to India. "I can say without hesitation," he declared,

> that such a course will not satisfy the Liberals and I think they will decline to take any responsibility in working such an attenuated scheme of reform. Mere provincial autonomy is not going to rally any moderate opinion and will not end the present trouble.

The group of Muslims led by Sir Mohamed Yakub will have none of it. At the recent Non-Brahmin Conference in Bombay, Mr. Jadhav urged

> that the new Bill should not wait for federation but should provide complete provincial autonomy, coupled with responsibility in the centre.

A similar warning is given in an appeal signed by many prominent public men of Madras. This manifesto urges the abandonment of repression and puts in a powerful plea to secure Gandhi's co-operation. The signatories appeal to the Government

> to lose no time in enunciating in clear terms and carrying out in spirit and in the letter a policy by which full responsibility and real power may forthwith be invested in Ministers in the Provinces, simultaneously with the establishment of Central Responsibility in all affairs in the Central Federal Government, subject to agreed safeguards essential for facilitating the process of transference during the period of transition.

The Servants of India Society at its last annual meeting expressed itself in unambiguous terms regarding the situation. In view of the fact that the Ordinances are shortly due to expire, the statement of policy adopted by the Society is timely and apposite.

> There is greater danger to law and order if either the settlement of constitutional question is indefinitely postponed or the Congressmen were no parties to the making of the constitution. No scheme has much chance of smooth and successful working which is not accepted by the Congress; it can impede and obstruct the new constitution. If, on the other hand, the settlement of the constitutional problem is postponed till the Congress submits to the Government, non-Congressmen also will sympathise with the Congress in an even larger measure and create greater trouble. The Congress must, therefore, be invited to the conference table. Moreover, the Congress, as a party to the making of the constitution, will and can make greater concessions to the intractable facts of the situation than it will as a hostile critic from outside. Every consideration of prudence, self-interest and statesmanship points to the immediate release of the political prisoners.

SIR SAMUEL HOARE AND THE I.C.S.

We cannot congratulate Sir Samuel Hoare on his recent performance at the Civil Service Dinner. It is customary on such occasions to sing the praises of the Civil Service, their efficiency, devotion to duty and the rest of that somewhat overworked vocabulary of compliments. Even Lloyd George was not above the seductions of the "steel frame" services. No wonder that Sir Samuel went a long way harping on their glories. But where is the need just at present for such emphatic assurances?

> The British Government is going to keep in the letter and the spirit every contract made with you.
>
> To-night I say in a single sentence: We shall not pass a Bill that does not safeguard to the best of our ability your rights and the obligations into which we entered with you.

The Services no doubt are doing good work; but they are paid for their work on a scale which is the envy of every other Service in any part of the world. Everywhere else the Services are the servants of the public. Why should they continue to be masters in India alone? "It is my considered view," says Sir Samuel, "that for many years there will be an insistent need for expert administrators such as yourselves." And the contract holds "in letter and spirit" whatever may be the future constitution"! It must be a queer sort of Provincial Autonomy that is envisaged by the Secretary of State when the Services will hold undisputed sway and will be totally free from the control and guidance of the representatives of the people!

Reading between the lines of Sir Samuel's postprandial speech, one is reminded of Robert Bernays' comment on the one besetting weakness of the Indian Civil Service:

> They are seldom sincere in any gesture of goodwill they make. They are determined to hold on to power to the last and so far they have been remarkably successful. Self-government they will say is splendid but not in our time if we can help it.

THE LATE SIR DORAB TATA

The death of Sir Dorab Tata at the advanced age of seventy-three removes from our midst not only a great captain of industry but a philanthropist of rare discernment and humanity. Thus he continued the traditions of his house with singular energy and success and fulfilled the intentions of his illustrious father whose stupendous schemes marked an era in the economic history of this country. Now the three great achievements on which Sir Dorab's fame will permanently rest are; the iron and steel works, the hydro-electric power schemes, and the research institute at Bangalore. In all these he was guided by the instinct not only to make a fortune but to create new avenues for the development of the country's resources.

Sir Dorab's fame, however, will not rest confined to his business achievements, great as they were, but rather on the splendid use he made of his enormous possessions.

> His private charities were large and totalled about Rs. 25 lakhs. He gave his money mostly to deserving institutions, his benefactions being in the direction of encouraging scientific and literary research.

And shortly before he left for Europe, he created a trust by which property worth over three crores of rupees is set apart for charity. And this immense fortune is endowed for the benefit of people of diverse races and countries!

JOURNALISM IN INDIA

Journalism in this country is in an amorphous and disorganized condition. The journalist has often more reputation than money, and indeed among the liberal professions his is the most hazardous and insecure. And so the attempt to form an Association in Mysore to give relief to indigent journalists is most welcome. The gracious act of H. H. the Yuvaraja in associating himself with the function is a proof of his sympathy with the movement, the significance of which can hardly be lost upon the Mysore public and on the profession in particular. It should be greatly valued and widely appreciated, indeed, as Mr. Rangaswami Iyengar, the talented Editor of *The Hindu*, pointed out in his very thoughtful discourse, "as much by journalists in British India as by those in Indian States as a proof of that greater cordiality and co-operation that ought to subsist between the journalists and the press on the one hand and the Government on the other". Our readers will remember that in reviewing a recent publication on "journalism" in our last issue, we drew attention to an almost formidable list of qualifications as requisite for a successful journalist. Mr. Rangaswami Iyengar rightly pointed out, with the unerring instinct of a master of the craft, the one dominating feature of a true journalist which must overshadow all other characteristics:

> If there is one feeling of pride that I found present amongst the group of journalists that I met in England, it is the feeling that they all are of a class that cannot be bribed or got at.

That is a tribute to the great traditions of the Press of which any craftsman may be proud.

WORLD EVENTS

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

THE GERMAN SITUATION

POLITICAL and Economic affairs in a country are closely related, and one reacts quite strongly on the other. This is seen very clearly in Germany within the last few months. Field Marshal von Hindenburg was re-elected President of Germany for another term by the large majority of over six million votes; he stands for sanity, no drastic changes, and the meeting of obligations. But the Nazi's Party (National Socialists) have grown rapidly during the past two years and are now in a position to bid for national power. It was thought that when the Bruening Government resigned, Herr Hitler, the leader of the Nazis, might be called to form the next Cabinet, but President Hindenburg in an attempt to stave off a political crisis charged von Papen with the task of forming a ministry. He has done so, and his ministry has been constituted and approved, but it remains to be seen whether it can stand against the growing insistence of the Nazis.

What may be regarded as a political truce has been accepted in Germany pending the outcome of the Lausanne Reparations Conference. Much is expected by way of relief in Germany from this

Conference; if it fails to give the Germans what they want, then the Nazis will probably sweep the country at the General Election which will follow. The Nazis-National Socialists demand a complete change from the present political and economic system in Germany. They are bitter against the Hague Reparations Agreement, and they refuse to pay the "tribute" according to the Young Plan and so mortgage the future for half a century to come. The movement is really the revolt of Young Germany against being burdened with War debts which they did not incur and consequently refuse to accept responsibility for them. In common with all German parties, they believe that Germany is not yet treated as an equal in international affairs and they demand a basis of equality with other countries. They are working for the overthrow of the present system of Government in Germany and the repudiation of all external financial obligations. Germany holds the key position in Europe and much depends upon the outcome of the Lausanne Conference. We shall hear much more yet of the Nazis.

AMERICAN PRESIDENTIAL ELECTION

The financial and economic situation in America accounts probably for the apathy with which the nation generally is regarding the approaching Presidential contest in the United States. The various political parties will make their nominations for President this summer; it is a foregone conclusion that the Republican Party will nominate Mr. Hoover. The Democratic Party are in sore straights; they have a splendid opportunity to bid for office this year and yet they are so divided amongst themselves and they are lacking an outstanding strong leader that it seems now that that condition of the Party will wreck their chances of success. Al Smith is again before the public, but Mr. Roosevelt has a large following and may get the nomination. If the Smith-Roosevelt battle becomes too bitter, another may get the nomination, and if he can bind the Party together it may save the situation for the Democrats. The Presidential campaign will probably be a hard-fought one. It will include severe criticism against President Hoover and the Republican administration for the fall in prices, the Wall Street slump, unemployment, and the whole financial and economic trouble that has come during the past four years.

CHINA AND JAPAN

Good news has been received from China, in that an Armistice Agreement has been signed between China and Japan in reference to the Shanghai invasion. This does not settle the difference between the two countries on all counts; it has simply to do with Shanghai. The Manchurian trouble is not settled, and it now seems that it may be much worse before it is better. If Russia comes in, we can expect serious trouble. The terms of the Shanghai agreement are as follows:

Article 1.—Both sides will, as far as lies in their control, cease from every form of hostile act.

Article 2.—The Chinese troops will remain in their present positions as shown in an annex.

Article 3.—The Japanese forces will withdraw, beginning within a week, to the International Settlement, but owing to their numbers are given four locations in Chinese territory in a line between Chapei and Woosung as defined in an annex, Woosung village being excluded and the Japanese undertaking not to interfere with the operation of the Shanghai-Woosung Railway.

Article 4.—A joint Commission of 12, being one civilian and one military representative of each of the six Powers concerned, will determine all matters of procedure by a majority vote and will watch the carrying out of the terms of the first three Articles. It will also collaborate in arranging the handing over from the evacuating Japanese forces to the incoming Chinese police.

Article 5.—The texts shall be in Chinese, Japanese, and English, the last named being authoritative.

FINANCIAL

The pessimists are again uttering doleful pronouncements about the financial prospects of the near future; we are heading for worse financial conditions unless something happens to save us; Europe is on the verge of collapse so they say; America holds the key of the financial situation and great hopes of relief are entertained from the Disarmament and the Reparations Conferences.

Great Britain is clearly on the road to financial recovery but no one country can recover by itself; we all stand or fall together. The British Chancellor of the Exchequer, Mr. Neville Chamberlain, made an important statement recently outlining his Government's monetary policy. He said:

It is clear that if our industries by a rise in wholesale prices can once more make profits, then we are getting back to the competition we desire to see. When confidence is restored, business will be ready to take advantage of abundant money and we may expect to see our business extend and employment once more increase.

There are several factors which may affect wholesale prices. Firstly, there is the tariff which itself must be subject to all that happens to gold prices elsewhere. Secondly, there is the exchange value of the pound which has been fairly steady for some time and which the Government certainly do not desire to see rising higher than it is. Thirdly, there is the provision of cheap and abundant money supplies.

Mr. Winston Churchill said:

If the United States and Britain are of one mind in approaching the monetary question, I am sure France would the very next day have to associate herself with the joint action while other powerful nations would have no choice but to join in.

He added:

I regard international action to save us from a further fall in prices as the only method of avoiding a world crash far greater than anything we have experienced hitherto.

President Hoover in the United States Congress has warned America against inflation and especially the dire consequences of an unbalanced budget. His warning has had the good effect of passing higher taxation and greater economy in an effort to balance the budget. Senator Borah, Chairman of the Foreign Relations Committee, has been giving his opinion of how the world might be started on the road of economic recovery. He says:

Unless armaments were reduced, unless reparations were settled, and unless silver was restored to the place it occupied before 1925, there would not be, in Senator Borah's judgment, any ready return to prosperity. He recognized that Europe could not pay its debts in gold so long as 70 per cent. of the gold is held by France and America; and that payment in kind was prevented by the United States tariff. There must be some relief from this gold mentality, he said.

When England was forced off the gold standard last September, there were dire prophecies as to what would happen. To-day she is the only bright spot on the horizon. That great nation which was committed to the gold standard since 1849, is the only nation to-day which seems on the road to recovery.

Lord Leverhume of England, too, has been urging the need of monetary reform. He argued that the world's evils were not separate problems but symptoms of the same disease.

The monetary machine having broken down, innumerable disturbing influences had been set up and had deprived a large portion of the world's population of their means of acquiring goods. Purchasing power must be increased; men must have the means of absorbing and enjoying their own production; and he noted with satisfaction that the Canadian Government had announced its intention of putting the question of monetary reform on the agenda of the Imperial Conference at Ottawa.

Two conferences both financial and economic are now being arranged concerning which great hopes are being held—the Reparations Conference which is now meeting at Lausanne in Switzerland and the International Economic Conference which is being called in September.

DISARMAMENT

The Disarmament Conference drags on its weary course and people are fearing that little is to be expected from it; some follow Mr. Ramsay MacDonald in believing that failure at Geneva is "unthinkable". Mr. Lansbury, the Labour leader in England, is probably correct when he says that "statesmen have got into a tangle simply because each nation is thinking in terms of national security against some possible enemy". Mr. Winston Churchill believes that the best hope of success of the peace movement rests in the "strong and ceaseless economic pressure of expense which is weighing on all countries". France still clings to her proposal for the arming of the League of Nations as a kind of super-State with power to enforce her decisions.

Some progress has been made, for Sir John Simon has been able to get the Conference to adopt the following Resolutions unanimously:

Possession or use of certain types of armament should be prohibited to any State, or internationalised through international convention. * * *

In seeking to apply the principle of qualitative disarmament, the range of land, sea and air armaments should be examined by special committees, with a view to selecting those weapons whose character is most specifically offensive and threatening to civilians or most efficacious against national defence.

TRADE AND FINANCE

By "SRIVAS"

THE NEW LOAN TERMS

THIS year's New Loan, the terms of which were announced a few days after my last letter was mailed, has proved true to the forecast which I ventured to make at that time. It is a 5½ per cent. Loan issued at 98, repayable between 1938 and 1940. There was, as on the previous year, no limit of amount, but the lists for subscriptions were kept open only for a fortnight. A comparison of the prices of giltedge securities on the eve of the New Loan will show that the issue price had been calculated so as to give a yield equal to the yield of giltedge securities at the prices then ruling. It has already been mentioned in these columns that this year the conditions preceding the announcement of the New Loan were extremely propitious and that, if the same conditions continued and if the fullest advantage were taken of them, the Government would meet with marked success in the completion of their borrowing programme of this year. In fact when the New Loan was announced, all sections of the press were fairly agreed that the Government would ultimately succeed in roping in about Rs. 25 crores.

On the other hand, the total amount of applications for the New Loan received up to the last day is now announced to be Rs. 18·69 crores, of which Rs. 13·31 crores were in cash, Rs. 1·81 crores in Treasury Bills and Rs. 3·57 crores in 1932 Bonds. It is unfortunate that the announcement of the New Loan should have been the occasion for a sudden and marked drop in the prices of Government securities. Two causes operated towards this end. Firstly, the London market which was the source of the original strength, had been suffering a natural reaction which was also intensified by the fear which was then entertained that the developments of the Lausanne Conference would be highly discouraging and that the end of the Conference might be the starting-point of a series of financial crises in Europe. The giltedge market in India, though it had not partaken of the rise in London as quickly or to the same extent, was not however slow in following the drooping trend of prices in the latter. Here too there was an intensifying factor, namely, a calculated bear movement from Bombay, the motive of which has not yet been clear. Owing to all these causes prices began to sag, and it is hardly to be expected that with the sight of a falling Government securities market, the investor could command sufficient confidence in the new issue.

IMPERIAL BANK AND THE NEW LOAN

The origin of the later spurt which has been mentioned is somewhat difficult to trace. But it stands out in glaring contrast to the languid progress of the New Loan in earlier days. In this sphere one has only to make one's own surmises. The statement of the Imperial Bank of India for the week ending June 8, showed an increase in the Bank's investments of about Rs. 3 crores, Normally one would have thought that the Bank had taken an unusually large block of the Treasury Bills sold during that week. But during the week ending June 10th, Treasury Bills were sold by the Controller of the Currency only to the extent of about Rs. 52 lakhs. And even if the Imperial Bank had taken the whole lot available, that circumstance would hardly suffice as an explanation of investments shooting up by Rs. 3 crores. In these circumstances, with the New Loan results making such a poor show and the Government naturally anxious to issue to the Press a fairly presentable report of applications for the new issue, it is reasonable to suppose that the Bank had agreed to oblige the Government by tendering applications for about Rs. 3 crores. During the last three or four days of the period in which the lists of the New Loan were kept open, there was again an improvement in the giltedge market and

this may account for such improvement as may be visible. But as has been observed by a financial writer in a daily, in these matters ill-begun is almost undone. It is doubtful even if a first-rate boom in giltedge would have enabled the Government to get more than they have actually got.

NO FUNDING OF FLOATING DEBT

I may now examine the effects of the New Loan on the Government's ways and means position and operations in the future. It was originally expected that the New Loan would fetch about Rs. 25 crores, and on this basis hopes were entertained that after meeting the immediate requirements like the repayment of the 1932 Bonds, enough would be left to fund a portion of the floating debts. Rs. 18½ crores which is the amount that has been actually secured, is in such contrast to the original estimate of Rs. 25 crores that normally one would believe that the results of the New Loan would upset the calculations of the Government. But on the eve of his departure on leave, Sir George Schuster declared at Bombay, that the amount will more than cover the Government's needs and that all that worried him was the fact that the Indian investor had missed a golden opportunity of getting a lucrative investment for his own savings. Leaving the latter question aside which is altogether extraneous to our present purpose, we can, and should, take it from the Finance Member that Rs. 18½ crores are sufficient for his requirements. But it cannot be that anything will be left for the reduction of the floating debt, and in that case the Government would be thrown on the tender mercies of the market for sparing them any serious embarrassments in regard to the ways and means position.

LOWER YIELDS FOR TREASURY BILLS

A recent development in regard to Treasury Bills may be noted here before proceeding further; and it is that the Controller of the Currency has succeeded in reducing by rapid and steady strides the rate for Treasury Bills from Rs. 4-10 at the beginning of May to Rs. 3-7-6 for the week ending June 24. Such a vigorous improvement in the rate for Treasury Bills is particularly commendable. But to consolidate or keep these results, it would require a more scientific policy than has hitherto been discernible in the actions of the Finance Department. Two things would be quite necessary if the Government are to pursue a successful policy in regard to Treasury Bills. One is that Treasury Bills should be made to yield less than the Government securities at their ruling prices, and the other is that the floating debt itself should be limited to a size at which the Maturities at any time could be found by the Government by other means than sales of fresh bills.

Abroad, the proceedings of the Lausanne Conference have so far been hopeful and have been able to rekindle the hopes which had nearly died out, of an amicable settlement of the reparations problem and the provision for world trade of a fresh start. Mr. MacDonald has made a worthy move in getting the Powers to agree to a postponement of reparations payments till the end of the present negotiations. But there are undoubtedly difficulties still to be overcome. M. Herriot continues to insist that the wiping out of reparations and War debts is no remedy and that such a step will involve for France a greater sacrifice than Great Britain has offered to make by agreeing, in that event, to forego £200 million which represents the difference between the payments due to her and those which are payable under the funding agreement. And America too refuses to consider any proposal of abolishing War debts unless Europe agrees to a reduction in the expenditure on armaments. To this, France has given an unmistakable answer in the negative. Thus here are fresh seeds of trouble. The position may as well lead to more deadlocks as it may prove the means of solving a number of knotty problems at one stroke.

Diary of the Month

May 25. Report of the Orissa Boundary Commission is issued.

May 26. British Socialists in Meeting presided over by Mr. Brockway, send fraternal greetings to the Congress—"especially the 80,000 persons in prison".

May 27. The third reading of the Transvaal Land Bill is agreed to in the Union Parliament.

May 28. Bengal Anti-Terrorist Ordinance is renewed.

May 29. Sir C. P. Ramaswami is appointed Member of the Viceroy's Council.

May 30. Recrudescence of communal rioting in Bombay is reported.

May 31. Von Hindenburg accepts the resignation of the Bruening Government.

June 1. H. H. The Maharajah of Cochin is invested with ruling powers.

June 2. Sir Abbas Ali Baig is dead.

—Kunwar Maharaj Singh is appointed India's Agent in South Africa.

June 3. Lothian Committee report is published.

—Sir Dorab Tata is dead.

June 4. Over forty arrests are effected in Bombay.

June 5. President de Valera invites the British Government to a preliminary discussion in Dublin.

June 6. All-India Cricket team defeats the Northants by 10 wickets.

June 7. Gandhiji declines to avail himself of weekly interviews if Miss Slade is not allowed to see him.

June 8. Working Committee of the All-India Muslim Conference, meeting in Simla, passes important resolutions.

June 9. At the Civil Service Dinner, Sir Samuel Hoare gives assurances to the I. C. S.

June 10. Muslim leaders' manifesto is published in the London *Times*.

June 11. The Aga Khan disowns the Simla version of the manifesto.

June 12. An attempt on the life of the District Magistrate and District Superintendent of Rajbari is reported.

June 13. Sir Joseph Bhore sails for England.

SIR JOSEPH BHORE

June 14. The Mysore Maharajah's birthday festivities begin with a Durbar in Palace buildings.

June 15. The Ahmedabad Police carry out 300 arrests in connection with the Gujerat Conference.

June 16. Lord Wenlock, formerly Sir Arthur Lawley, Governor of Madras from 1906-1911, is dead.

—Mr. Ramsay MacDonald opens Lausanne Reparations Conference.

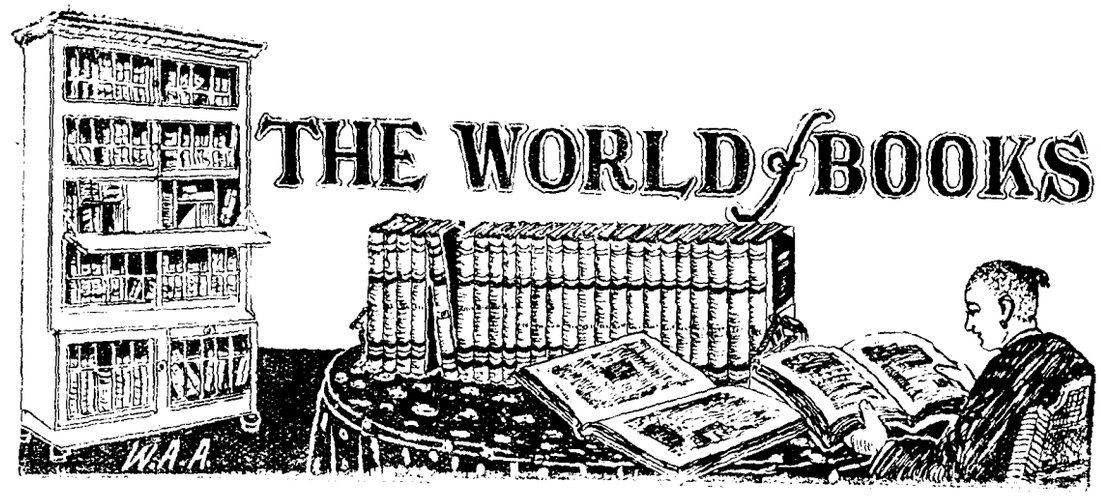
June 17. Dr. Sapru and Mr. Jayakar interview the Viceroy.

June 18. Postal and R. M. S. Conference is held at Calcutta, with Mr. Azhar Ali, M.L.A., in the chair.

June 19. World Centenary Congress to celebrate the temperance movement meets in London.

June 20. Royal welcome is accorded to the Papal Legate in Dublin.

June 21. Four Members of the Servants of India Society interview Mrs. Naidu in Jail.



THE CRUX OF THE INDIAN PROBLEM. By R. P. Paranjpye. Watts & Co., London.

The title of the book is apt to mislead. When the author speaks of the Crux of the Problem, the reader may assume, not improperly, that he is thinking of the absorbing political problems of the day suggesting a solution for them. Neither politics nor economics, however, is the theme of the book and where they are referred to, they are referred to only incidentally.

The book is a plea for a rational attitude in regard to all things in life—religion, morality, education, etc., included. Few will quarrel with the plea expressed in such general terms, but not even rank superstition recognises its irrational character. The acuteness of high intellect in finding reasons in support of its superstitions is a daily experience in modern India. Eminent judges quite accustomed to weigh evidence critically in courts leave their faculties behind when they enter certain spheres of thought. Excessive deference to tradition and authority, and abhorrence of all independence of judgment as tending to social anarchy, have characterised the Indian mind for centuries. Dangers of blind acceptance of tradition, and unthinking conformity, have now to be inculcated as some corrective to the lessons we have had for well over a millennium of the dangers of disobedience and non-conformity.

THE BIBLE AND ITS BACKGROUND. By C. H. Dodd, D.D. George Allen & Unwin Ltd., London. 2*s*. 6*d*. net.

Those who attempt to appraise the present position of civilization in the West and particularly in Britain, would do well to ponder the fact that no subject arouses such widespread general interest in the press, the platform, the Parks and Parliament as religion. The percolation to the people generally of the scientific, historical and philosophic ideas which were the property of the few in the XIX century, has stimulated rather than dulled the religious impulse, and there is a keen demand for the work of those who can convey in popular form the results of modern thought and investigation. This little book is an admirable example of its kind. Published originally in the form of a series of wireless talks in England, it offers in brief compass a literary and historical introduction to the Old and New Testaments, discussing the content of the books which compose them in the light of the conditions under which and the purposes for which they were written. Dr. Dodd does not allow erudition to weaken enthusiasm or reverence to warp criticism, and the book can be recommended to men of all faiths who desire to understand the Bible.

NAKED FAKIR. By Robert Bernays. Victor Gollancz Ltd., London.

Mr. Bernays came to India like any other newspaper correspondent from abroad, to go about the country and write a few articles on the then situation; but he actually stayed five months and was in intimate contact with the whole drama of the Delhi pact and its aftermath. The result is a book of absorbing interest—not the inevitable book which all travellers feel called upon to write—but an intimate personal record "of his reactions to the Indian scene and the chief characters upon its stage".

Mr. Bernays has a keen observant eye and he has a personal outlook of things; his notes are therefore vivid and true to his light. His standpoint is one of intelligent appreciation of one of the most exciting political events of these years. He saw the Viceroy and Gandhiji and leaders of diverse groups at close quarters, and what is his comment on the power and authority of the leader of the people's movement in India? "It is impossible not to use the phraseology of Courts about Gandhi. The moment you see Gandhi, you catch the atmosphere of royalty," he says. He records in his Diary for March 3:

> Impossible to blink the fact that co-operation of Gandhi would enormously improve the hopes of the new constitution. He is the only leader with a popular following. Its size has been grotesquely exaggerated, but it exists and the measure of its importance is that Sapru has none. There are no surging crowds outside his house shouting "Sapru ki jai". There is no need for him to have a daily *darshan* (showing). He would merely show himself to a weary journalist and a couple of crows.

And again:

> Gandhi is such a charming man to talk to that I find it very difficult to tear myself away from him. He has a real genius for personal contacts which will stand him in good stead in England. I cannot imagine anyone disliking him personally who has ever met him.

Mr. Bernays gives full credit to Lord Irwin and "his supreme achievement", *viz.*, the pact with Gandhi.

> He did more than that. He bridged the gulf between the jubilee India and the Congress India and he won the heart of Gandhi in the process.

On the conclusion of the agreement, Bernays writes:

> I have come out of it all with a great admiration both for Gandhi and Irwin. Gandhi's sainthood is genuine. Make no mistake about that. * * *
>
> Irwin's triumph has been that he is the first Englishman who tried to understand Gandhi.

What would have happened if no such agreement had been come to? That is a moot question: and there are those who hold that Irwin was rather too pliant. But Bernay's reading of the situation is different. He reminds the British public of the Irish lesson.

> The policy of the strong hand is certain to be successful for a time. Lord Balfour's twenty years of resolute government staved off Home Rule for Ireland for nearly forty years, but when it came it was not Home Rule but virtual Independence.

Mr. Bernays is evidently an apologist of Anglo-India and loves the India of Kipling wherein the European strides along, dominating and masterful. And yet he could see the flaw in the Government's handling of the situation with the quick eye of an artist. He witnessed civil disobedience in action and was ashamed of the ridiculous position to which the Government was reduced in trying to combat non-violent opposition by force of arms. "It is all beastly," he says, "I hate it." He talked with Gandhiji and deplored that he had not been handled with tact and made a great force *for* instead of *against* Government; he met Abdul Gaffer Khan and was impressed by his gentleness and kindliness. "As well think that old George Lansbury is a dangerous revolutionary as imagine that A. G. K. is a relentless enemy of the *Raj*."

He is full of Kiplingite admiration for the Civil Services but he knows their weakness too.

> They are seldom sincere in any gesture of goodwill they make. They are determined to hold on to power to the last and so far they have been remarkably successful. Self-government they will say is splendid but not in our time if we can help it.

No wonder they are loath to part with power.

The author has seen the picturesque India of the States. He is shocked at the crudeness and barbarity of some of them and comments: "It is a frightful system and we are engaged in bolstering it up."

Altogether we have a bracing and invigorating criticism of present-day India.

INCOME-TAX HANDY CALCULATOR WITH SUPPLEMENT. By F. X. Alphonso, Marian Mansions, Clare Road, Byculla, Bombay.

The original edition of this book published in February last showed the income-tax on salaries ranging from Rs. 1,000 to 100,000 and over, at the rates required by the income-tax office. But the new regulations demand separate statements of the collections from the tax made from the salaries of the employees as well. Hence the need for the supplement. The rates chargeable are also noted in the index. The book will therefore come in very handy to all big establishments where it will serve as a handy ready-reckoner for the cashier.

SIDE-LIGHTS ON EARLY ARMENIA. By S. M. Gregory. Luzac & Co., London.

This pamphlet investigates the origin of the word *Ararat* and the antiquity of the words *Armenia* and *Armenians*. The Hebrews referred to Upper Armenia as *Ararat* and applied the term *Harmarah* to Lower Armenia as early as the 9th century B.C., but the word was wrongly paraphrased in the English and French versions of the Bible into palace. The earliest record of the mention of *Ararat* is obtainable in the Bible, and even to-day the Armenians are frequently styled among themselves as *Ayraratianck*.

THE INDIAN YEAR BOOK 1932-33. Edited by Sir Stanley Reed and S. T. Sheppard. Bennet Coleman & Co., Ltd., Bombay. Rs. 7-8. (G. A. Natesan & Co., Madras.)

The thousand and odd pages of this Year Book are packed with information at once topical and varied; and the whole matter, statistical and historical, touching every aspect of British and feudatory India, their peoples and problems, is arranged for easy and ready reference. Year by year this admirable book of reference is becoming increasingly popular and useful.

THE SACRED KURAL. By H. A. Popley, B.A., Secretary, Y. M. C. A. of India, Burma and Ceylon. Association Press, 5 Russell Street, Calcutta. (G. A. Natesan & Co. Re. 1-4.)

In this little book of selected translations from "Kural", the author has made one of the richest additions to the "Heritage of India Series". The translations are in simple style, and they are representative of the various aspects of Tiruvalluvar's philosophy. The traditional figure of the poet appears in the frontispiece. The introduction presents a vivid exposition of all that is connected with the "Sacred Kural" and its author. The explanatory notes and appendices are informative and very useful.

THE MYSTERIOUS KUNDALINI. By Vasant G. Rele. Taraporevala, Bombay. Rs. 3-8.

The Yoga system of physical control has always been a wonder to the uninitiated, and the achievements of those who have gained proficiency in it are in no way short of the miraculous. In this book the author deals with the origin of the system and explains the physical basis of Yoga in terms of the modern science of physiology. He further outlines the system and the exercises, the correct posture being illustrated by plates and drawings.

MY JOURNEY'S END. By the Author of "Waac". T. Werner Laurie Ltd. 7*s*. 6*d*.

This story is perhaps intended to illustrate the perpetual craving for excitement which has been a feature of the men and women who bore a part in the Great War. The two important women in the novel are full of an adventurous spirit and are engaged in tracing numerous kinds of crimes prevalent in England. The heroine believes in no rigorous code of sexual morality, and it is a surprise that any good character like Major Holden should stand out in the corrupt world presented in the book.

SPECIMEN DAYS IN AMERICA. By Walt Whitman. World's Classics. Oxford University Press, Bombay.

"Specimen Days in America" is "Leaves of Grass" in prose. It is hardly literature in the accepted sense of the word, for there is no design or form in the book. It is a collection of notes or jottings on all things that strike the mind and eye of a man of profound insight, sympathy and imagination. And what a magnificent heart he had!—that letter to the mother of a dead Pennsylvanian soldier whom he was nursing to the last is a poem of pity and compassion that sounds the note of greatness. If that is not literature—for all that it is so scrappy—what else could be? The notes are done in a hurry—sometimes in camp, on the march, in hospitals, by the side of the wounded and the dead in the field, on river banks and moonlight nights but all bear the marks of true genius. Whitman himself cared little for form or style; but in these random jottings and scraps from his pocket book, Nature seems to take the pen out of his hand and write its own record.

THE AFFAIRS OF MEN. By John Hastings Turner. Chapman and Hall. 7*s*. 6*d*. net.

This novel pictures the British Empire as it functions somewhere in the East. Lord Deering "the Minister for Eastern Interiors", who sends a woman all the way from England to seduce the leader of native rebels in the East, is shown, in the words of a Devonshire hotel-keeper in the East, to be "the bloodiest, slimiest, rottenest kind of louse that ever got made a Lord". The book which must have been written from real experience, presents a variety of very interesting characters. Major Brent is the honest but unimaginative officer who rules the territory, Captain Wood his second in authority has more real ability, Mellish the half-caste who is feared for his power to inspire a rebellion among the natives, is a very striking and sympathetically drawn picture. The book makes very attractive reading.

SOCIAL SUBSTANCE OF RELIGION. By Gerald Heard. George Allen & Unwin Ltd., London.

Attempts hitherto have been made to treat the growth of civilisation either by taking into account individual action or by the aid of 'super individual' explanations. But the insufficiency and inadequacy of such explanations were becoming more and more recognised as society and civilisation were seen advancing by leaps and bounds. An explanation which would really satisfy the demand for knowing the vital factors which tend to influence the constant shifting nature of civilisation and the obvious growth that it involves is afforded by psychology. A psychological investigation which the author endears himself to, must reveal 'how' self-consciousness in individuals was held in abeyance up to a certain stage in the growth of civilisation and also 'why' such complete self-conscious individuality finds expression. The author in a new and original way treats these questions on psychological basis with a close reference to the evolution of religion.

INDIAN INCOME-TAX SIMPLIFIED, 1932. By Framroz R. Merchant, F.S.A.A. The Times of India Press, Bombay. (Natesan & Co., Re. 1.)

This little treatise, as its name implies, is a handbook for the information of the general reader. Everybody affected by the tax—small traders, property owners, salaried persons and others—will find in it a brief but informing account of the many intricacies of the Income-tax Law. The hints on filling up the Returns will be particularly useful to many tax-payers.

BOOKS RECEIVED

MIDNIGHT ON THE PLACE PIGALLE. By Maurice Dekobra. T. Werner Laurie, Ltd., London.

THE INDIAN HORIZON. By the Maharaja of Burdwan. With a Foreword by the Marquess of Zetland. Ernest, Benn, Ltd., London.

CITY OF BIRMINGHAM HANDBOOK. Council House. Birmingham, England.

MALAVIYA COMMEMORATION VOLUME. Benares Hindu University, Benares.

THE HEELS OF PLEASURE. By H. H. the Ranee of Sarawak. Law Journal Press, Allahabad.

INDIAN STATES

Kashmir

KASHMIR REFORMS

The establishment, as soon as practicable, of a Legislative Assembly in Kashmir State is recommended by the Kashmir Reforms Conference, of which the Chairman was Mr. B. J. Glancy, I.C.S., whose report is now published.

Composed of sixty members, the majority elected, the Assembly will, if the Conference's recommendations are accepted, meet twice a year, answering the purpose of the present annual summoning of representatives from the Kashmir provinces.

It appears highly desirable, the report observes, that the subjects of the State should be given a voice in the administration, and in view of the announcement already made by His Highness the Maharaja in this behalf, there would seem to be no room for doubt as to the action that should be taken in this respect.

The Kashmir Durbar has appointed a Committee to examine and report on the Conference's recommendations regarding franchise.

Separate electorates in order to avoid all superfluous elements of danger are recommended by the Conference, who also suggest that women should not be enfranchised.

SEQUEL TO COMMUNAL TROUBLE

A sum of Rs. 1,50,000 has been provided for the reconstruction of Hindu and Sikh property in the lately disturbed area of Mirpur and Reasi Wazarats, and an administrative officer has been authorized to draw on and make payments from this sum to sufferers.

RELIEF MEASURES

As it has been reported to the Government from many sources that unemployment and consequent distress is prevalent among the poorer classes in Kashmir, H. H. the Maharaja Bahadur has been pleased to sanction the opening of an unemployment relief test work.

Hyderabad

IMPROVEMENT OF HYDERABAD

It was in the year 1930, says a correspondent to the *Times of India*, that Sir M. Visvesvaraya, the well-known Engineer of Mysore, visited Hyderabad for the third time at the invitation of the Nizam's Government and drew up and submitted a comprehensive report containing his views and recommendations in connection with schemes for the remodelling and improvement of Hyderabad City. He estimated the whole work to cost Rs. 4½ crores and set forth a number of reasons justifying this outlay.

He gave it as his considered opinion that when the improvement schemes suggested by him were carried out and the city was equipped with clean houses, flush-down lavatories, dustless roads, plentiful supply of open spaces, parks and gardens, Hyderabad would once more be able to hold her head high among the sister cities in India. He also stated that it should be possible to complete all these beneficial works and bring them into satisfactory operation in less than ten years' time, and indicated in detail the schemes that should be taken in hand immediately and completed.

Cochin

THE MAHARAJA OF COCHIN

His Highness Rama Varma, Maharaja of Cochin, who was installed on the throne of Cochin on the 1st of June, is 72 years of age and is the eldest member of the Ruling Family which follows the Marumakkatayam Law, under which inheritance and succession are through the mother and not through the father.

His Highness the Maharaja has visited all important places in different parts of India and has closely studied the progressive events in the country. He has been taking a deep interest in all movements for the welfare of the people of his State and has generously helped various philanthropic institutions.

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Mysore

THE MYSORE FINANCES

Sir Mirza M. Ismail, Dewan of Mysore, in the course of his opening address to the Budget Session of the Representative Assembly, discussed in detail the present financial condition of the State and criticised the proposals of the Federal Finance Committee with regard to the subsidies of the States to the Central Government.

The Dewan said that while framing the Budget in June last, a surplus of Rs. 2 lakhs was expected but the actual position showed that instead of a surplus there was a deficit of about Rs. 18 lakhs. This deficit was arrived at after providing the usual sum of Rs. 19 lakhs for debt redemption. The Budget estimates for 1932-33 showed a deficit of Rs. 10 lakhs, and it was impossible to bridge this gap immediately. The Dewan said the Government fully realised that public economy was an absolute necessity, and it was the intention of the Government to further reduce public expenditure till budget equilibrium was fully restored. A wise procedure indeed.

TEXTILE MILLS IN MYSORE

By an official majority, the Mysore Council voted twenty lakhs of rupees with a view to work under Government control the Krishnarajendra Mills Limited, a textile concern, to repay its guaranteed debts, provide working capital, having regard to the magnitude of public interests involved and the desirability of saving a pioneer textile industry in the State.

Nawanagar

THE JAM SAHIB'S GIFTS

H. H. the Maharaja Jam Saheb of Nawanagar recently gave away a double *tajmi sardar* gold medal and a purse of Rs. 1,001 to the ex-Vizier of Junagad, Amir Sheikh Mahamadbhai, C.I.E., and a *tajmi sardar* gold medal and a purse of Rs. 1,001 to Mr. F. C. Nissen, Manager and Engineer-in-Chief, Jamnagar-Dwarka Railway.

Baroda

ELECTRICITY IN BARODA

Considerable progress has been made in connection with the electrification of municipal lighting in Baroda State of late. Arreli has been recently lit with electricity and in Mehsana district two more towns—Patan and Mehsana, the latter the headquarters of the division—will have the amenities of electric lights and fans in a short time.

Drainage schemes for Mehsana and Patan are approved, and it is hoped that in a couple of years, these two towns in North Gujrat will have all the essentials of modern civilized life—water supply, drainage and electric power.

Gwalior

COLONEL HAKSAR

A birthday honour of particular note is the Knighthood bestowed on Colonel K. N. Haksar of

Gwalior, who has long been recognised as one of the ablest Ministers. His work for the States at the Round Table Conference and in India has been of outstanding quality.

Indians Overseas

BRITISH GUIANA FOR INDIANS

The *Natal Mercury*, commenting on the colonization scheme adumbrated in the Capetown Agreement, observes that British Guiana offers a suitable field for a certain class of South African Indians. "It could be made the scene of a large-scale settlement that would provide the fullest outlet for all classes of South African Indians. British Guiana is a sugar country; India imports annually about 750,000 tons of sugar from Java. Natal Indians are trained pioneers in sugar cultivation; and a legitimate preference in India of 10 or 20 per cent. on sugar grown by an Indian colony in Guiana would provide from the outset a sound commercial basis for the experiment. Furthermore, the political development of British Guiana has not yet advanced to such a state that there would be any bar, as in this country, to the advancement of Indian colonists to the exercise of full political rights—a consideration which would attract a class of South African Indians to whom the repatriation scheme of the Capetown Agreement made no appeal."

BRAZIL AS A COLONY

It will be remembered, writes the *Statesman's* Simla correspondent, that at the time when the results of the Cape Town Conference were announced in India, there was considerable discussion of the possibilities of developing migration to Brazil for the South African Indians and possibly for Indians in this country also.

Mr. C. F. Andrews spoke of the way in which the imaginations of Indians in Natal had been fired by the sight of confident young Japanese walking the streets of Durban on landing there during their voyage to Brazil, and since then some propaganda has been done in the Indian Press by certain persons who claim special facilities for assisting such emigration and even assert that they have secured a contract with the Brazilian Government for the settlement of large numbers of Indians on land in that country.

As those who may be attracted to this scheme are understood to have been invited to deposit a considerable sum of money for purposes connected with it, it is desirable to point out that, so far as can be ascertained in Simla and Brazilian representatives in India, the Brazilian Government has not yet lifted the ban which was imposed against Indian immigration in 1930.

It would seem, therefore, that judgment on the attraction of emigration to Brazil should be suspended for the time being.

NEW INDIA AGENT IN SOUTH AFRICA

Kunwar Maharaj Singh, the new Agent of the Government of India in South Africa, has had a brilliant and successful career.

He entered the U. P. Civil Service as a Deputy Collector in 1904, and by 1911 was Assistant Secretary to the Government of India in the Education Department.

He was appointed Secretary to the U. P. Government in 1919 and the following year became Deputy Secretary to the Government of India in the Education Department. He held this office until 1923 when he was appointed Deputy Commissioner of Babriach.

In 1927 he was appointed Commissioner of Allahabad, an office to which he returned in 1929 after serving for a year as Commissioner of Benares.

He is now Vice-President of the Jodhpur State Council.

Kunwar Maharaj Singh has had a good deal to do with the problems of Indians Overseas and, while employed in the Government of India Secretariat, was sent on special deputation to Mauritius and British Guiana to report on questions connected with Indian emigration to those Colonies.

THE SOUTH AFRICAN AGREEMENT

The *Indian Opinion* published in Durban is not impressed by the terms of the Capetown Agreement. Its comments are caustic. Summing up the results of the Conference, it says:

"With all the time, money and energy spent in meeting at a Round Table Conference, we must conclude the Agreement as nothing but a scrap of paper. It is a soulless document, for there is no sincerity behind it."

"The Immigration Amendment Act of 1931 with its obnoxious clauses will remain on the Statute-book. The White labour policy of the Government will continue to throw Indians out on the streets to starve, no matter how long and honestly they may have served their masters.

The licensing laws will remain as they are and will be rendered harsher still, and the community will still remain burdened with all the disabilities and have others added on. The Agreement is, as it were, hinged only on one thing and that is a scheme whereby Indians could be sent out of this country. The assisted emigration scheme has not proved fruitful enough, and now the weak-kneed Government of India has had to agree to co-operate with the Government of the country in exploring other avenues to achieve better results."

INDIANS IN TANGANYIKA

Since 1922 Indians in India have known something about East Africa and its complicated political problems. But very few people, if any, know about Tanganyika. It was only in 1923 that India had an opportunity to know how Tanganyika Indians carried on 54 days' strike as a protest against certain trade ordinances, writes Mr. V. R. Boal, Editor, *Tanganyika Herald* in *Bombay Chronicle*.

In the month of February last the Government enacted trade ordinances calculated to squeeze Indian traders out of the country. By the help of these ordinances the Government hopes to control the whole of the exportable produce of the country. Certain sections have been put into operation this month. They are the thin end of the wedge. For others suitable opportunity is being awaited. The last measure under contemplation is the monopoly proposed to be given to Europeans.

The Indian community protested very strongly against the enactment of these ordinances. The local Government paid no heed. The Indian Association then approached the Colonial Office, the Government of India and Indian public bodies in India and elsewhere. They explained their case to the South African Deputation and to Rev. C. F. Andrews who happened to pass Dar-es-Salaam on his way back to India. But they find to their profound regret that nothing has been done so far.

The only possible answer we expect to get from all these sources is, that we should knock at the doors of the Central Government in India and try to educate public opinion in India.

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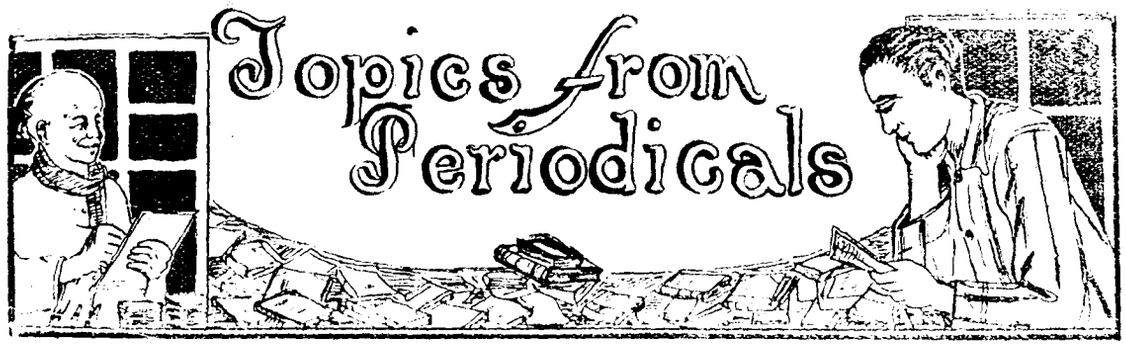

RELIGION IN RUSSIA

If everything is in a melting pot in Russia, religion is no exception. The State has tabooed religion and the intelligentsia is frankly materialistic. Mr. Norman Bentwich, late Attorney-General of Palestine, discussing the anti-religious activities of the State in Soviet Russia, observes in the course of an interesting article in the *Hibbert Journal* that every attempt is made to indoctrinate the young and the adult throughout the Soviet Union with the belief that the church is a fraud and that all religion is superstition. Religious preachers are held up to scorn. And yet it is an error to think that religious observance is prohibited.

The vast majority of the places of worship of every community: Christian, Jewish, Moslem are closed and turned to utilitarian purposes; clubs, hostels, schools and even cinemas, because those who used to attend them were not prepared to maintain them as places of worship, and the will of the majority who voted for their closure prevailed. But in every large town some of the chief churches, synagogues and mosques remain open as of old. And the service goes on in the Orthodox Church with the old pomp and circumstance and with the collections for the priests which have now more justification. It was remarkable that on a Saturday evening we found in the ancient Cathedral of Sophia, at Kiev, a large devout congregation of men and women, both in the chapel where the prayers are recited in the ancient Slav language and in the chapel where they are given in the more intelligible Ukrainian language of the people. In Leningrad on a Sunday morning there was a large devout congregation in the Kazan Cathedral; and in Moscow on a week-day morning a small congregation, principally of women, gathered in the Church of the Redeemer. The chief synagogues of Leningrad and Moscow still remain in use but are attended by a small remnant of the congregation, nearly all of them older men whose garb and manner have something pathetic. Elsewhere smaller synagogues have been kept in use and have a less deserted appearance, but the attendance again is principally of a generation which is passing away.

One therefore looks instinctively for the signs of a new religion to take the place of the old and discredited creeds. And they are not wanting. For the spirit underlying all public work and private enterprise is essentially religious. Nothing short of a truly religious faith inspires all enterprise in modern Russia, and the worship of work and the production of material goods are inspired by a truly religious enthusiasm. And then

there is, too, the beginning of another cult at the tomb of Lenin in the Red Square of Moscow. God, it has been said, made man in His image and man returns the compliment. The Communists having dethroned the Church, deify the apostle of Communism. The mummified features of the author of the Revolution, shown with every aid of modern lighting, are gazed on each evening of the year by hundreds and thousands of the working people who file through the tomb in quiet procession. The mausoleum has become a kind of Temple of the Sepulchre; and the sayings of Lenin are set up everywhere as saving dogmas while his pictures and statues, fixed inexorably in the minds of the people, take the place of religious images in every public building and place of assembly and in many houses and shops.

Thus the old religion is taking a new meaning. There is a stern call for reality and the things of the earth rather than visions of the world to come. To-day the provision of masses of things by machinery which is the object of "The Five Year Plan" is inspiring the Russian mind to works of practical utility with religious devotion.

The fact that the workers produce not for themselves but for the whole community, gives that element of discipline and self-denial which is inherent in religious ethics. In the ancient pagan world, the forces of Nature moved men's wonder and adoration. In Russia to-day the forces of man-made and man-directed machinery so move it. Religion in the old sense, the outward expression of belief in a universal god, may have gone; the belief in a better order of the world, which man's effort is to bring about, endures; and that is the basis of religion. Communism itself is inspired by an overpowering conviction which is destructive of the old, but is already creative of a new outlook on society, and in this is like early Christianity.

DRAVIDIAN DIALECTS

The Dravidian language was far more widespread in India than the actual location of the present-day Dravidian dialects would imply. And the view of competent exponents seems to be that the Dravidians were probably the most ancient people in India and that two fresh ethnic stocks, the Austrics and the Aryans, were superposed one after another on this ancient stock. Mr. L. V. Ramaswami Iyer, writing in the *Journal of the Madras University*, says that an unmistakable linguistic bond, especially on the morphological side, is recognisable among the Dravidian speeches of the south and of the north, and he says that there is unequivocal proof for a common linguistic stage for these speeches, while certain linguistic variations are evidence of the fact of different degrees of cultural separation among the speeches. The reconstructing of this common linguistic stage is not easy owing to our ignorance of the past condition of the non-southern Dravidian dialects as well as of any data regarding the southern speeches themselves anterior to a certain limit. But the inter-affinities in phonology, morphology and vocabulary that exist among the different dialects would supply a starting-point for the investigation; and a cautious application of a combination of the analytical and synthetic methods will enable one to have a peep into the linguistic past, vague though it may be in many respects. So far as the vocabulary is concerned, the cultural separation evidenced by the word-lists available to-day is fairly large, but there still remain important groups of words which having resisted the inroads of foreign influence, are shared in common by the dialects of to-day. On these bases the author examines two important groups of words and adumbrates views of Dravidian culture-unity, etc.

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WESTERNISATION OF ASIA

The Punjab University Magazine publishes an interesting article entitled "The salvation of Asia lies in its rapid Westernisation" by Mr. H. I. Ahmed, who says that Westernisation is indispensable for rousing the Asiatics from their present lethargy and stagnation. In his opinion, Asia can save itself only by following the successful example of Turkey which took to Europeanisation. He continues:

> It is said that education is what we need. But education will take years and years to teach us anything. Moreover the education we get makes only literate, it does not change our point of view and that can only be brought about through rapid Westernisation. The moment a man changes his religion, he changes his point of view. So if to-morrow it was ordered that every Asiatic should appear in European clothes, it would be a blow to his conservatism and non-progressiveness. The saying goes *Noblesse Oblige*—noble birth has its obligation, so the wearing of European clothes also has its obligation. No man wearing European clothes would like to squat on the ground. The wearing of European clothes will make him feel that they are the equals of Europeans and that they have to do something to maintain this equality. The Japanese are the living example of what Western civilisation can do within so short a period. The Japanese were known as the hermit nation till 1800. It is only since then that they have changed into one of the greatest nations of the world.

Europeanisation alone, according to the writer, will open up the way to social intercourse with civilized nations on a footing of equality. Though the whole of Asia cannot be westernised as rapidly as Turkey, yet he pleads for an early beginning of Europeanisation which is the only way for complete emancipation.

THE JAPANESE CONSTITUTION

It will be remembered that before the actual severing of diplomatic relations between China and Japan, there were taking place in Manchuria and Shanghai acts of hostility on which British and other foreign papers freely commented. A writer in the *Church Overseas* draws pointed attention to the peculiar relationship existing under the Japanese constitution between the military and naval authorities and the civil government, which helps to explain the far-reaching influence exercised by the former. Dr. Inazo Nitobe, formerly of the International Secretariat of the League of Nations, in his recently published book on Japan in the *Modern World* series, points out that while under the constitution the Emperor has the supreme naval and military command, it is exercised not through the Minister of War or of the Navy but through the chiefs of the Naval and Military General Staffs. Dr. Nitobe draws out the consequences of this:

> As these latter offices are independent of the Cabinet, they are directly answerable only to the sovereign, and hence they lie outside the competence of the Council of Ministers. Now the Ministers of the Navy and of the Army are, according to the Public Service Regulations, to be appointed from among the military and naval officers in active service. Thus there ensued the curious anachronistic custom of these officers acting over the head of a Premier. When the civilian members of a Cabinet come to respect the pressure of an Opposition, and resign because of it, the naval and military ministers can complacently continue to hold their seats, immune from political changes. It is this anomalous privilege of the military men which has proved a frequent cause of the undue preponderance of the military element in our politics and sometimes in our diplomacy. Though the declaration of war and the conclusion of peace are within the power of the Cabinet, the naval and military authorities are in a position to put pressure on its decision. They have also power to formulate naval and military policies.

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THE JAPANESE CONSTITUTION

It will be remembered that before the actual severing of diplomatic relations between China and Japan, there were taking place in Manchuria and Shanghai acts of hostility on which British and other foreign papers freely commented. A writer in the *Church Overseas* draws pointed attention to the peculiar relationship existing under the Japanese constitution between the military and naval authorities and the civil government, which helps to explain the far-reaching influence exercised by the former. Dr. Inazo Nitobe, formerly of the International Secretariat of the League of Nations, in his recently published book on Japan in the *Modern World* series, points out that while under the constitution the Emperor has the supreme naval and military command, it is exercised not through the Minister of War or of the Navy but through the chiefs of the Naval and Military General Staffs. Dr. Nitobe draws out the consequences of this:

> As these latter offices are independent of the Cabinet, they are directly answerable only to the sovereign, and hence they lie outside the competence of the Council of Ministers. Now the Ministers of the Navy and of the Army are, according to the Public Service Regulations, to be appointed from among the military and naval officers in active service. Thus there ensued the curious anachronistic custom of these officers acting over the head of a Premier. When the civilian members of a Cabinet come to respect the pressure of an Opposition, and resign because of it, the naval and military ministers can complacently continue to hold their seats, immune from political changes. It is this anomalous privilege of the military men which has proved a frequent cause of the undue preponderance of the military element in our politics and sometimes in our diplomacy. Though the declaration of war and the conclusion of peace are within the power of the Cabinet, the naval and military authorities are in a position to put pressure on its decision. They have also power to formulate naval and military policies.

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THE DUAL TASK IN INDIA

Commenting on Sir Samuel Hoare's speech in the House of Commons regarding the dual policy of Great Britain in India—"that of law and order and that of constitutional advance; and we can not dissociate the one from the other"—the *Spectator* writes:

The implications of the last words must be emphasised. Law and order must be maintained in India as much in the interests of the Government of to-morrow as in those of the Government of to-day. The administration whose days are numbered must be able to hand over to the necessarily less experienced administration that will take its place a governmental machine running smoothly and efficiently and a country where order is maintained and law observed. There cannot be successful constitutional advance without law and order. But equally there cannot be law and order without constitutional advance. Pledges definite and specific have been given to India. The Viceroy repeated them at Peshawar recently. And if there were the smallest ground for suspicion that there was deliberate procrastination about the fulfilment of those obligations, discontent that would express itself in widespread violation of the law would be certain.

Commenting soon after the Douglas murder, the writer naturally approves of the "law and order" part of the Secretary of State's speech. But he shows at once that the real work of the Government is rather in constructive statesmanship and that work must be pushed on with speed. Any delay would be disastrous as it will merely breed suspicion of Government's real intentions. Nor will it do to give the reforms bit by bit which will only aggravate the evil which they are intended to combat. Nothing would be more fatal to the interest of the Empire than a niggardly handling of the situation.

For they (the people of India) have no complete faith—whether they are justified in their scepticism is beside the point—in British intentions regarding autonomy at the centre. The only effective way to disarm that mistrust is to deal with both federal and provincial structures in one Bill, though the provincial machinery must actually be set up first. The sooner that step is taken, the sooner India will be provided with more important affairs than agitation to occupy it.

No advance towards full self-government anywhere can be taken without some element of risk, for the use that will be made of the new freedom can never be certainly predicted. But we are committed to taking that risk in India and the time has come to take it.

HUMOUR IN KUMARASAMBHAVA

Mr. S. Sundarachariar, writing in the *Journal of Oriental Research*, examines whether Kalidasa was really destitute of the *Hasya-rasa* of Indian poetics which is a much wider conception than the humour of the Western critics. He takes the *Kumara-sambhava* where the great poet's humour pours forth in abundant measure and shows how its seventh canto in which Siva is depicted in the character of a son-in-law, bubbles with fun and frolic; and how, in the next canto, the humour becomes too exuberant even for critics. Considering the poem as a whole, the humour is at first extremely subtle and delicate; it begins in very low tones and is at first very inaudible. It is apparent only to the detached soul of Narada; but later, it grows louder and louder and becomes very intense in the 7th and 8th cantoes. It is Kalidasa's genius that has preserved the divine character of Siva and Parvati even while making us laugh. Laughter at the stage at which it is evoked in the *Kumara-sambhava*, is itself a form of beatitude and becomes sacred. Kalidasa has redeemed the dross from the amours of love and enabled the reader to look on it with as much veneration as everything else that he has depicted. The 8th canto has been purified and sublimated by him, and he has pushed back earth into secret heaven and spilled all secret heaven upon earth. His object seems to have been to tear the mask of prudishness from off the faces of men. The canto is no blot on the rest of the poem as some conceive it. Kalidasa's soul loved everything in the world, and he was far removed from the seriousness or moroseness of the dry ascetic.

TALES FROM SANSKRIT DRAMATISTS Written on the lines of Lamb's Tales from Shakespeare. *Contents*: Vasavadatta, Avimaraka, Mricchakatika, Sakuntala, Malavicagnimitra, Vikramorvasiya, Malati-Madhava, Nagananda, Ratnavali and Mudrarakshasa. Price Rs. 2. To Subscribers of the "Indian Review", Re. 1-8.

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THE POWER OF THE JESUITS

"The Power and Secret of the Jesuits" is the subject of an article in the June issue of the *Prabhuddha Bharata* by Mr. Nagarjun Mishra. The writer says that the service done to humanity by the Society of Jesus has been immense. The ideas preached by Ignatius Loyola, the founder of the Society, brought about almost a revolution in the whole Catholic World and greatly influenced the course of development of European culture, religion, philosophy, education, art and science, etc.

Prominent figures of modern times such as Voltaire, Descartes, Diderot, Moliere, Corneille were brought up under the influence of the Jesuit teachers. Astronomical, physical, geographical and other scientific achievements of the Jesuits had been wonderful and some of the Jesuit Fathers were gifted inventors.

Thus the service of Jesuit Order to civilization has been immense from many standpoints.

It was through the Jesuit Missionaries who, in their proselytizing zeal, penetrated into many hitherto untrodden lands and countries that Europe learnt of the conditions of Canada, Mexico, Brazil, Tibet and Mongolia and this way they gave impetus also to the development of geography. The Jesuits compiled grammars and dictionaries of many languages in the East and the West. It was through them that France learnt the art of making Chinese porcelain. It was the Jesuits from China who introduced the use of umbrella in the West. They also brought from the East many plants, spices, medicinal herbs to Europe. The Jesuit Fathers were the first to study Sanskrit and translate the Vedas. Thus they turned the attention of Europe to the wisdom of the East. In the same way they were the connecting links in the contact of European and Chinese cultures.

Referring to the work of the Jesuits in Southern India, the writer makes the following observations:

In South India, to preach amongst the pearl fishers they learnt Tamil with great pains; arranged for military assistance to Princes in return of a promise of the conversion of their whole people. Because in their ordinary dress and ways of life they found it difficult to attract the high caste people, they changed their shabby cowl and ragged garments for the dress of Brahmins and Yogis and became more orthodox than the most orthodox people of the South. They readily altered their appearances according to the customs of different lands.

The writer concludes by saying that all actions of the Jesuits were marked by tact, skill, adaptability and resourcefulness, and an important tenet of their moral philosophy was that the end justifies the means.

INDIAN PHILOSOPHY

It is sometimes supposed that Hindu thought does not favour the freedom of the will. But this is a mistake, says Prof. G. R. Malkani in the June Number of the *Aryan Path*. In the article on "Free Will in Indian Philosophy", he points out that freedom of will in Indian philosophy is not only an ethical postulate with the Hindus based on an analysis of ethical facts, but it is also directly deducible from their metaphysics or their view of reality as spirit. The Professor continues:

The freedom of the will must be distinguished from the freedom of the spirit. What is truly and absolutely free is the spirit. The exercise of this freedom under certain limiting conditions is what we understand by the freedom of the will. These limiting conditions can ultimately be traced simply to desire. It is evident that will is not desire, though desire is certainly implied in it. We may desire something but not will it. But when we will we certainly also desire. With will is associated the notion of power to bring about what is desired. In a sense power is inalienable from reality, and will is simply the actual functioning of this power. The exercise of this power in the case of the individual is dependent upon the circumstances in which he finds himself placed and in which there is a call for him to act. The supreme spirit is not thus externally determined. It is not conditioned by any circumstances outside itself. It makes its own circumstances. Still it is determined from within, in that there can be no occasion for the exercise of its power unless there is desire. "I want to be many," "I want to show myself forth," etc, these are some of the forms of divine desire. The freedom of the will is thus necessarily conditioned freedom. It is not absolute freedom which belongs to the spirit only. The exercise of freedom is bound up with a thinking appreciation of things. There must be thought and there must be evaluation. Where both thought and values are transcended, there can be no scope for the exercise of freedom. The spirit is freedom itself. The freedom of the will is subordinate to it; it is the lower freedom that in the words of Hindu thought has scope only within the realm of *avidya*.

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SEPARATION OF BURMA

Major C. M. Enriquez contributes an article on "Burma's Critical Moment" to the latest Number of the *Empire Review*. He says that a federal system for India is suitable and inevitable, but that none of the reasons for making it so apply in the case of Burma which is geographically, culturally and ethnologically different. The Major is also of opinion that the long delay in granting separation to Burma has been the cause of a great deal of her nervousness and unrest. He says:

The Simon Commission recommended a complete and immediate separation as the best means of composing Burma's very natural anxiety and apprehension. Unfortunately the Labour Government could not be moved to be complete or immediate in any decision at all, and with them must lie the responsibility for a great deal of what has happened. India has moved a long way towards self-government and, as Sir Reginald Craddock has pointed out, the nearer India approaches self-government, the more intolerable becomes the position of Burma, which with only four members in the Assembly, has no means of imposing her will where interests clash, and these clash very definitely in matters of tariff, immigration, labour and revenue. Even if Burma had forty members, she would still be impotent in the Indian Assembly. This point was recognized by the Simon Commission who subsequently gave as their reason for recommending separation the complete impossibility of providing Burma with adequate representation in a federated India.

The Prime Minister's decision to settle the separation controversy by means of a general election which will probably take place in October, is received well. The writer also hopes that the election will definitely settle the separation question and end the controversy once and for all.

THE POPULATION OF INDIA

Under the heading "Migration Policies and Population Changes", Prof. A. M. Carr-Saunders discusses the migration policy and the population problems of various countries in the April-June Number of the *Political Quarterly*. The writer quotes statistics from the census of India, and says that the population of India increased on an average by three millions a year. But there is no scope for the corresponding increase of India's material resources:

Pacification and sanitation whether imposed by Europeans or copied from them, are at work reducing the death-rate; but the most scrupulous hygiene is no substitute for a meal and men without food will die. Unless a way out is found, the death-rate will rise and increase will come to an end as in China. The prospect of escape by way of industrialisation is not promising; it is noteworthy that the proportion of the people in India engaged in agriculture has lately increased in spite of industrial development. Migration is often mentioned as a remedy, and since we are in control of some of the most eligible lands for this purpose, it falls to us to consider what is involved in the proposed remedy.

To remove the annual average increase of population of India, says the writer, is not a practicable task. For

even if all the available shipping was mobilised, it could not be done. The total relief that migration could afford, would go only a fraction of the way towards solving the problem. It is often said that if the annual surplus was removed, it would merely result in a decrease in the death-rate sufficient to fill up the places of those who had gone. This might well be so, but it is not sure that under certain circumstances the possibility of some emigration might not stimulate attention and provoke some action in regard to the population problem. Indeed the most that can be hoped for from making some provision for emigration is that it would be a gesture of practical sympathy. It might be made to appear to Indians and others in similar condition that they were not forcibly cooped up and that desirable territories were not fenced off; the impression might be given that though emigration itself could affect little, what was possible had been done leaving the rest to the peoples in question themselves.

INDIA IN PERIODICALS

FOLK-SONGS IN THE KARNATAKA. By M. Venkatesa Iyengar, M.A. [Triveni, December 1931.]

DUTCH BEGINNINGS IN INDIA PROPER. By T. I. Poonen, M.A. [Journal of the Madras University, January 1932.]

SIKHISM: ANCIENT AND MODERN. By Ramchand Manchanda. [The Punjab University Union Magazine, March 1932.]

THE ALIGARH MOVEMENT IN INDIA. By A Shakoor, M.A., B.ED. [The Aligarh Magazine, March 1932.]

THE CHIDAMBARAM TEMPLE. By V. G. Ramakrishna Ayyar, M.A. [Journal of the Annamalai University, April 1932.]

EARLY DRAVIDIAN CHRONOLOGY. By Prof. K. A. Nilakanta Sastri, M.A. [Journal of Indian History, April 1932.]

GROUP VOTING

Group voting in India is neither practicable nor conducive to the best interests of the country, writes Mr. Jatindra Mohan Datta in the *Modern Review* for June. What is meant by group voting is explained by the Kerr Committee in the following words quoted by the writer of the article himself:

The grant of complete adult suffrage being out of the question we believe that the requirements of the case could, at least for the present and the next generation, be met by some system of indirect election. We venture to put forward one constructive suggestion. Representation by headman (often known as the *mukhi* or the mouthpiece) is well known in many communities in various parts of India and is capable of adaptation for the purpose of giving the illiterate millions some voice in the selection of the authority by whom they are to be governed. We do not suggest any restriction of the present individual franchise of the literate voter, but we hold that in addition the illiterate masses should be given the opportunity of voting through their chosen spokesmen.

The number of persons to be allotted to each group and the other details such a scheme would have to be worked out locally. We suggest that for every 3 or 4 districts or similar areas of suitable size, a registrar should be appointed whose duty it would be in the first place to supervise the formation of all the male adults of the villages into groups. It would probably be convenient as a general rule that each group should consist of persons of the same caste or community; but this arrangement is not essential, and the villagers would in many cases be able and should be encouraged to form their own groups by agreement among themselves. After the group had been formed, each group would proceed to select one of its members as voting spokesman, and the registrar would enter his name in the voting register after deciding any disputes that might arise. All the proceedings would be held either in the village or at a centre convenient to the village. The voting spokesman would vote by ballot at polling centres as at the present elections. Similar arrangements could be made in most towns with the advice of ward or *mahalla* committees, though in a few large cities special measures might be required in congested localities with a fluctuating population.

For the present we think it would be advisable that voting spokesmen of the groups should form constituencies entirely separate from the ordinary territorial constituencies.

If the ordinary franchise be retained and group voters be formed into separate constituencies, the area of such constituencies is likely to be too large and the attendance considerably less. Further, group voting will increase the chances of corruption, contends the writer. For the adult population 250 lakhs (Bengal for instance) divided into groups of 20 would elect 12 lakhs of voting spokesmen, and for a legislature of 200 members each constituency would mean 6,250 secondary voters. Dwelling on the further disadvantages of group voting, the writer says:

Apart from the difficulties of preparing the electoral roll of primary voters, and of suitably grouping them, and of conducting the election of voting spokesmen, the question arises when is the election to take place. Suppose the electoral roll of the primary voters is prepared in 1926 and soon thereafter the election of the voting spokesmen takes place. These voting spokesmen are then entered into a final electoral roll. Suppose the council is dissolved as was done in 1929 before another fresh roll is prepared Are the primary voters to elect a new set of voting spokesmen, or are the voting spokesmen already on the roll to be allowed to vote? In the former case, it will add to the cost and magnitude of the conduct of elections; and every source of intrigue, bribery, corruption, etc., will be opened to the ambitious and unscrupulous union board presidents. In the latter case, the main object of giving the primary voters a vote so that they may take lively interest in the affairs of the nation and thus have their pathetic contentment disturbed would be frustrated.

PERSONAL RELIGION

The latest number of *Triveni* gives the place of honour to Prof. V. Saranathan's article on "Personal Religion". "The comforts of the body and the hundred cries and alarms and longings of the mind in man require an active mental life, a process of fashioning personality out of which what is called personal religion arises," says the writer:

A man, however commonplace, may hope to find some truth that bears relation to the mind among the ardours and pleasures of his life in the pursuit of fame, in the obscure desire of beauty and even in some humble, self-sustaining duty to which his days and hours are devoted. His heart forbodes a mystery. He names the name Eternity. This is idealism, some yearning toward the lamp of night, the origin of spiritual life in him. Though the gifts of this world are precious to man, because he is of the stuff of which they are made, yet in the core of his mind is the denial of the power of matter, the denial to oneself with a grave consistency of spirit, of possessions, sensual enjoyments, exquisite impressions, and the service to the flesh generally. The mind selects objects of pleasure or interest in that mood in which it sets less importance on things, possessions and so on than on attitudes and glimpses of the universal life. The life of the appetites is no doubt very strong in a healthy man, but he has to carry out simultaneously the dictates of a materialism concerned with the appetites, and of an enlightened mind which cultivates tastes and is attuned to the spiritual life.

SWAMI VIVEKANANDA

Swami Vivekananda is a typical hero who deserves the allegiance, nay the worship of young India. That is the burden of an inspiring article in the May issue of *Prabuddha Bharata* by Prof. Benoy Kumar Sarkar. The Swami was at once a philosopher, a lover of art, a poet, and a musician. Wander-lust was in his blood and he had travelled far and wide. He was a first rate orator and a writer of power and distinction. But above all these he was the Carlyle of young India—one who inspired his generation with the gospel of Napoleonic energism.

As one dying at the age of forty and accomplishing so much for his fatherland and the world, Vivekananda was certainly an *avatar* of youth-force. One may worship him as a man of action, as a man of self-sacrifice, as a man of devotion, as a man of learning, as a man of *Yoga*. He was a hundred per cent. idealist, a thorough-going mystic, and yet he was a foremost realist and a stern objectivist.

The Professor describes the Chicago speech of the Swami as a veritable bomb-shell :

With five words he conquered the world when he addressed men and women as 'Ye divinities on earth,—Sinners?' The first four words thundered into being the new gospel of joy, hope, virility, energy and freedom for the races of men. And with the last word, embodying as it did a sarcastic question, he demolished the whole structure of soul-degenerating, cowardice-promoting, negative, pessimistic thoughts. On the astonished world the little five-word formula fell like a bomb-shell. The first four words he brought from the East, and the last word he brought from the West. All these were oft-repeated expressions, copy-book phrases both in the East and the West. And yet never in the annals of human thought was the juxtaposition accomplished before Vivekananda did it in this dynamic manner and obtained instantaneous recognition as a world's champion.

Indeed few men have promulgated this doctrine of energism, moral freedom and individual freedom with greater persistency. In this the Swami was in the company of Immanuel Kant the German philosopher, and Robert Browning the English poet. Prof. Sarkar rightly adds :

The key to Vivekananda's entire life, his decade-long preparation down to 1893 and his decade-long work down to his death in 1902 is to be found in this *Shakti-yoga*, energism, the vigour and strength of freedom. All his thoughts and activities are expressions of this energism. Like our Pauranic Vishwamitra or the Aeschylean Prometheus he wanted to create new worlds and distribute the fire of freedom, happiness, divinity and immortality among men and women.

LABOUR PARTY AND FREE TRADE

"Let nobody imagine that Socialism as such can feel any enmity to Protection," writes the Marquis of Crewe in the *Contemporary Review*. "Individual members of the Labour Party are Free Traders, but that is partly because they survive from the days when Trades Unionists were the left wing of Liberalism, partly from dread of Food Taxes and of the exploitation of the workers by capitalistic employers profiting by import duties.

"But from the days of Bastiat, the kinship of Protection with Socialism was a commonplace of controversy. And surely not without reason: a system of government controlling all the operations of finance, of domestic production and the sale of commodities can hardly leave the importation of goods from abroad to be a matter of individual concern."

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Questions of Importance

SIR PHEROZE ON THE SITUATION

The Hon. Sir Phiroze Sethna has issued the following statement:

The only remedy for the restoration of goodwill between England and India is to go ahead with a complete scheme of responsible government, both in the Provinces and at the Centre, and to give it full effect without any delay.

So long as India is not endowed with full responsible government, both provincial and national, subject only to inevitable and necessary safeguards and limitations, there will be no improvement in the present general situation of the country.

But apart from this the policy of immediate partial advance without central responsibility will constitute a breach of faith on the part of the Government inasmuch as it conflicts with the policy as agreed to and declared at the Round Table Conference. Such an attempt besides will place fresh obstacles in the path of the settlement of the entire constitutional problem, both by aggravating the spirit of distrust prevailing in this country and by encouraging the die-hards in England and their machinations.

It is true that a complete scheme of an All-India Federation with responsibility at the Centre must take considerable time for settlement. But there is no reason why sufficient promptitude should not be shown both by Government and the Princes.

SIR CHIMANLAL SETALVAD'S WARNING

Sir Chimanlal Setalvad, President of the Western India Liberal Federation, in the course of a Press interview, observed :

There is no mistake as to what India wants and what will satisfy the minimum expectations of her leaders. It is high time that His Majesty's Government should produce some tangible scheme that will satisfy Indian aspirations. All-India Federation, Responsibility at the Centre with certain safeguards for the transitional period in the interest of India and Provincial Autonomy have been accepted in principle in the solemn declarations of the Prime Minister on behalf of His Majesty's Government at the end of both the Sessions of the Round Table Conference. The Federation scheme owing to various causes is still in a state of flux and the safeguards question has not been seriously grappled. It is in the air that it is intended to make a beginning with Provincial Autonomy for the present, leaving responsibility at the Centre and Federation to materialise later when all the various questions attending them have been adjusted. I am clearly of the view that it would be disastrous to adopt this policy. Mere Provincial Autonomy with a promise or even a declaration in the preamble of an Act for responsibility at the Centre and Federation to come later, will not satisfy any political party in the country. I can say without hesitation that such a course will not satisfy the Liberals and I think they will decline to take any responsibility in working such an attenuated scheme of reform. Mere Provincial Autonomy is not going to rally any moderate opinion and will not end the present trouble.

I venture to say that hesitating or refusing to grant genuine Self-Government to India will be thoughtless illiberality in politics and that such a course is eminently calculated to depress forces of enlightenment and let loose forces of violence, disruption and enmity which he wants to avoid. I maintain that it is the sacred task of His Majesty's Government to inaugurate without delay a full-fledged constitution of Self-Government with transitional safeguards, and if it is afraid to face that task it would be yielding to reactionary forces with ruinous results both to India and England whose combination in mutual partnership and confidence is necessary not only in their own interest but also in the wider interest of the Empire and the world.

A MADRAS MANIFESTO

In the course of a manifesto signed by many public men of the Madras Presidency the following appeal is made to the Viceroy to abandon the policy of repression :

The steps taken by the Government for continuing the work of the Round Table Conference in the absence of the co-operation of the most influential and organised body of political opinion in India, namely the Congress, have so far proved fruitless, the adjournment *sine die* of the meeting of the Consultative Committee, together with the continual postponement of the communal award, have produced a situation which is bound to aggravate the crisis, while the unfortunate outburst of communal violence in Bombay is also likely to be allowed to distract the attention of the Government from the prompt solution of the main issues of responsible self-government that alone will enable the Government to restore normal conditions from all points of view.

The signatories therefore appeal to the Government to lose no time in enunciating in clear terms and carrying out in spirit and in the letter a policy by which full responsibility and real power may forthwith be invested in ministers in the provinces, simultaneously with the establishment of central responsibility in all affairs in the Central Federal Government, subject to agreed safeguards essential for facilitating the process of transference during the period of transition. They have reasonable grounds for the belief that such a step would claim the anxious consideration of Mr. Gandhi and obtain subtantial support of at least important sections of Congressmen and among the public who so largely sympathise with the aims and objects of that great national organisation.

THE PREMIER'S PARABLE

The Premier, in a speech at Geneva, referring to those people who consider that the League of Nations is making but slow progress, told the following parable:

We are all groaning under the slowness of the pace; so am I. I told you that the problems we have to face are not simple and depend not upon the goodwill of one nation but upon the agreement of all nations. That reminds me of a story that was told in a sort of interpretation of the Creation. The story is that, when the powers in Heaven decided that the earth was to be created and that the supreme end of creation was to be man, a great hallelujah went up. The first day came and there was nothing but a separation of vague things—the kind of general resolution declaring a principle, and there were some very worthy angels and archangels who said: 'This is slow,' The second day came, and the earth was separated from the waters, and then there was a reference to an expert committee to see what would follow, and well-intentioned angels and archangels said: 'This is no good; there is far too much compromise in this business for us.'

The revolt spread and the discontented started a press of their own. And the third day and the fourth day and the fifth day came, and by that time all those angels had become so impatient that on the fifth day there was a revolution and the rebels had to be bundled out. The imperturbable and indomitable powers of Creation then wiped their brows and said: 'Create man.' And man was created on the sixth day. Do not get disappointed because things go too slowly. We will go on as quickly as possible, and the sixth day will come, and on that day we shall have accomplished work which will be recorded as among the most illustrious in the pages of history.

MR. BALDWIN ON THE SECRET OF HAPPINESS

Mr. Stanley Baldwin spoke on "Happiness and Success" in delivering the inaugural Sir Alfred Fripp memorial lecture at University College, London, recently. He said:

There are moments when burdened with care or fatigued with work, you envy the placidity of animals, but if you press the point we have little desire to be transformed into them, and I suppose we should, if we really accepted the greatest amount of pleasure and the least amount of pain as life's goal. But we are neither animals nor angels, and if we are too coarse to be at ease in the drawing-room, we are certainly too refined to be comfortable in the stable.

In this dualism lies a moral conflict, and the source of much of our own unrest. We always cherish the illusion that if only obstacles were removed—Die-hards or Left Wingers—our happiness would be complete, but it is an illusion. Courage, hazard and hardship can give a quality to human happiness undreamed of by those who sit secure and at ease in Zion.

There is nothing wrong in stifling a desire—it depends on the desire. But you do not get rid of the fact that the renunciation of some desire is essential to happiness. All the great moral leaders of the world have taught this lesson and every young generation has had to learn it anew. The things desirable for happiness are very simple—food, shelter, health, love, and work. That is why happiness is so often found among ordinary folk and is so often absent from those who have those elements but have not learned to sit loose and detached from their possession.

There is no question that the State can do much to produce favourable conditions, but how far you can go in enforcing order and imposing equality of possession without endangering liberty and thereby imperilling happiness itself will continue to be a matter for disputation and experiment.

I commend the petition of Agur, the son of Jakeh, as not inappropriate to the circumstances of most of the ordinary folk: 'Two things have I required of thee, deny me them not before I die; remove far from me vanity and lies; give me neither poverity nor riches; feed me with food convenient for me, lest I be full and say: Who is the Lord? or lest I be poor and steal and take the name of God in vain.'

MR. LLOYD GEORGE ON WORLD CONDITIONS

Mr. Lloyd George made a non-political speech in London at a luncheon of the Foreign Press Association. Comparing the conditions of the world ten years ago and to-day, he said:

What are the world conditions to-day? Can anyone place his hand on his heart and say they are any better? Economically, financially, they are worse.

Over twenty millions of unemployed; countries which then were like a rock, reeling; a moratorium standing between many countries, great and small; trade restrictions, customs barriers, quotas, exchange regulations, strangling international trade and generally squeezing the breath of life out of its nostrils. * *

Take the simple test of armaments. They are bigger, more powerful, more shattering than they were ten years ago.

They are a test of the anxiety, the fear in the heart of nations that all is not well. There is not a sense of security that induces nations frankly to disarm.

There are two nations, members of the League of Nations, numbering among their people one-quarter of the population of the world, engaged in deadly conflict. A sword thrust into the side of one of them by the other and still there a sword aimed at its heart, territory invaded, Government overthrown, and everybody powerless.

Ten years of effort, ten years of handshaking, and ten years of complete agreement at every conference that has ever been held. We have never seen or heard of a conference yet that did not end in complete accord. Complete agreement that you must have disarmament; complete agreement that the disarmament must be by somebody else, complete agreement that you must remove these barriers against trade, equally complete agreement that it is somebody else who has got to do it.

That is the position of the world to-day.

SIR S. HOARE ON THE I. C. S.

"The British Government is going to keep in letter and spirit every contract made with you as with every other Indian Service," stated Sir Samuel Hoare, the Secretary of State for India, paying a glowing tribute to the Indian Civil Service at the Civil Service dinner in London. He also assured them that their rights and privileges would be fully secured in any bill for the reform of the Indian constitution.

He told them that their work in future would be more administrative and specialised than it had been formerly when they had to play the dual role of administrators and politicians.

Sir Samuel emphasised at the same time that India would stand in need for a long time to come of expert knowledge in administration such as "the oldest Civil Service in the world" had been able to furnish.

ALL-INDIA MUSLIM CONFERENCE

The views of one section of Muslim opinion—that represented by the All-India Muslim Conference—on the Indian Franchise and Federal Finance Committees' reports were expressed in resolutions passed by the Conference's Working Committee in Simla which were subsequently ratified by the Conference.

While welcoming the proposal to extend direct franchise, the Working Committee was opposed to special constituencies and particularly industrial labour constituencies.

In regard to the Legislatures, the Working Committee claimed for Muslims the existing weightage in all provinces except Bengal and the Punjab where it insisted on Muslim preponderance.

The Working Committee urged radical modification of the Federal Finance Committee's report, demanded complete financial autonomy for the British Indian Provinces, and declared that the Indian States should bear a share of the charges of the Federal Government.

POLITICAL POWER AND PROHIBITION

India was among the 32 nations represented in the World Centenary Congress, held to celebrate the temperance movement founded by seven men of Preston. Thirty thousand people attended the festival at Crystal Palace on the 18th June.

Rev. Herbert Anderson said there were bright prospects of prohibition in India, although many temperance workers were now imprisoned for picketing liquor shops. After forty-five years in India, he was impressed with the sincerity and devotion to temperance shown by the great numbers of adherents in all creeds. Political power was the key to the solution of this problem.

NEW MEMBER OF VICEROY'S COUNCIL

Sir C. P. Ramaswami Iyer has been appointed a Member of the Viceroy's Executive Council in

HON. SIR C. P. RAMASWAMI AIYAR

charge of Commerce and Railways. He took charge of the appointment at Madras, on 13th June, by wire from Sir Joseph Bhore, who was proceeding on leave to Europe.

THE LATE LORD INCHCAPE

Lord Inchcape, one of the most prominent men in the shipping world, died on the 23rd May at Monaco on board his yacht *Rover*. He was convalescing after a severe illness but succumbed to sudden heart-failure.

The dead Peer who began life as James Mackay, early left his Scottish home for Calcutta, where he made rapid progress in the shipping world, afterwards extending his interests to banking and insurance. He became Chairman of the P. and O. and took up much public work in India and afterwards in Britain.

He was a member of Special Economy Committees formed in Britain and India to curb public expenditure.

THE LATE SIR ABBAS ALI BAIG

Sir Abbas Ali Baig, K.C.S.I., an ex-Member of the India Council, died of heart-failure while delivering a speech at the Dalkeath Sanatorium, Panchgani. He started life in the Educational Department and was for many years Oriental Translator to the Government of Bombay before his appointment to the India Council.

After retiring from the India Council, Sir Abbas Ali Baig served in various Indian States, his last appointment being that of Vice-President of the Baroda Executive Council.

BEHAR EXECUTIVE COUNCIL

The Governor in Council (Behar) is pleased to grant the Hon. Rana Rajendra Narayan Bhanga Deo of Kanika, a Member of the Council of the Governor of Bihar and Orissa, leave of absence for urgent reasons of health for a period not exceeding four months with effect from May 24.

Sir Sayid Sultan Ahmed, Kt., Bar.-at-Law, who is appointed to be a temporary Member of the Executive Council, took charge of the office on the forenoon of Tuesday, May 24.

SIR MONTAGU BUTLER ON LEAVE

A *communique* states that the Secretary of State has granted leave to His Excellency Sir Montagu Butler, Governor of the Central Provinces, for a

H. E. SIR MONTAGU BUTLER

period of four months from the 29th July 1932, or any subsequent date on which he may avail himself of it.

The King-Emperor has been pleased to approve of the appointment of Sir Arthur Nelson to act as Governor of the Central Provincess during His Excellency Sir Montagu Butler's absence.

THE LATE SIR DONALD MACLEAN

Moving tributes to the personality of the late Minister for Education, Sir Donald Maclean, were paid in the Commons from all parts of the House.

Mr. Baldwin said: "In Sir Donald Maclean I see a soul as clean as the west wind that blows over Tiree where he was born."

MR. FRAMROZ TARAPOREVALA

Mr. Framroz Dinshaw Taraporevala, who died last month at his residence in Cumballa Hill, Bombay, was the head of the firm of Messrs. Taraporevala and Sons, Booksellers and Publishers, which came into existence nearly 40 years ago when his mother purchased a bookseller's establishment at Meadows Street which was being run under the name of Cooper, Madon & Co. The name was then changed, and Mr. Framroz Taraporevala and his three brothers conducted the business which was largely extended during the War.

After working in partnership for some time, Mr. Byramjee Taraporevala, the eldest brother, separated and Mr. Framroz Taraporevalla became the head of the firm.

The firm made large profits out of the business and in the course of years, much landed and other property was acquired in the city by the brothers. They are now one of the largest firms of booksellers and publishers.

Mr. Framroz Taraporevala who was 68 years old at the time of his death leaves behind two sons.

BOOKS AND THEIR READERS

'Most of the books we read leave no impression upon our minds,' writes Mr. Frank Swinnerton, the well known novelist, in the *Evening News* of London. 'They are books, as any man is any man. But if something in the seasonal output seems quick with merriment or power we respond to it. We say: "This is a good book." We may lose our taste if we find that it is a re-writing of "Jill the Reckless" or "Travels with a Donkey," but at the first encounter we are much pleased. We have found a book, we think, with personality.

'We may also read a book with respect. We say: "Dull, but sound." Possibly when the gay book has passed from our attention, we recall the duller one. We re-read it. It may remain dull in which case we let it sink to oblivion. But if it has real character it will be insistent. Character, the quality we most admire in a man, is similarly admirable in a book. It embraces courage, integrity, freedom from fudge and self-deception and much more than these. The best books have charm and character also. There is nothing else like them. They are originals in a world of copies and ingenuities. That explains their survival.'

ADVICE TO BOOKSELLERS

Peter Simple writes in the *Morning Post*:

'I had to choose some books for a present recently and found myself face to face with a staggering assortment from which I had hurriedly to choose partly from an inspection of the "blurbs" and partly from the advice of the assistant. But as they were all quite new, he had not time to read them himself.

It occurred to me that it would be most helpful if the booksellers kept press-cutting files containing the reviews published in the leading newspapers of their newer books as a help to customers. I do not think this would be impractical or cause undue trouble to the bookseller. It would certainly be valuable to busy people who are trying to choose books for others and who may not remember what the reviewers said about certain of the prominent titles.

It would save the assistant too from having to read so many and to form hurried opinions.'

NEW LIFE OF SAMBHAJI

With a view to publish a comprehensive life of Sambhaji, the son of Shivaji, a limited company has been formed at Poona with a capital of Rs. 30,000. Mr. Bendre who is to be the editor, has collected a good deal of material, to which are added the collections from the India Office and Nova-Goa.

PUNJAB UNIVERSITY REFORM

The following *communique* has been issued: In accordance with a resolution passed in the Legislative Council of the Punjab in December 1931, the Punjab Government (Ministry of Education) has appointed the following Committee to examine the working of the University of the Punjab and its constitution, rules and regulations, with a view to suggesting such changes as appear to be necessary for the better control and administration of the University:

Chairman: Sir George Anderson, late Director of Public Instruction, the Punjab.

Members: Dr. Wali Mohammad, Professor of Physics, Lucknow University.

Prof. P. Seshadri, late Secretary of the Inter-University Board of India.

Mr. Rahman, late Secretary of Aligarh Muslim University Inquiry Committee and lately of the Aligarh and Dacca Universities.

Sardar Buta Singh, Deputy President of the Punjab Legislative Council.

Prof. J. F. Bruce, Professor of History, University of the Punjab (Secretary).

MR. DHAVAN AT CAMBRIDGE UNION

Mr. S. S. Dhavan, of Emmanuel College, was unanimously elected President of the Cambridge Union Society. He is the first Asiatic to reach the Presidential Chair for fifty years. The last President from the East was the late Sir James Peiris (the Ceylonese leader) who held that position in 1882.

Mr. Dhavan comes from the Punjab, being the son of a Government official. He speaks with distinction on a variety of subjects, but is not particularly interested in English politics. He took his Cambridge B. A. last year and has just completed the second part of the Law Tripos. At the end of next year he hopes to go on a lecturing tour in the United States.

MAHARASHTRA UNIVERSITY

A conference of a few invited educationists and publicists of Poona was held in the last month at the Wadia Amphitheatre of the Fergusson College, Poona, to consider the desirability of pushing on the scheme of a separate university for Maharashtra. Mr. M. R. Jayakar was in the chair.

After some discussion a few general principles were laid down. It was decided that the Maharashtra University should be a teaching and residential university. It should have under its control all the Poona Colleges, and others at Nasik, Sangli, Kolhapur, etc., should be asked to affiliate themselves to the new university. Secondary schools all over Maharashtra, and even those in other provinces which had carried on instruction in Marathi, should be asked to join the university. The medium of instruction should be Marathi.

A Committee to proceed with the scheme and collect funds was appointed with Mr. M. R. Paranjpe as Secretary.

THE LATE MR. RAMASWAMI IYENGAR

We deeply regret to record the death of Rao Sahib C. Ramaswami Iyengar, familiar to the whole Madras public as "dear old Ramu". "Ramu" was held in affectionate regard by his numerous friends in the city, not less for his amiable qualities than for the almost religious enthusiasm with which he pursued his self-appointed task. He was, as everyone knows, the very salt and savour of the Ramakrishna Students' Home at Mylapore. The Ramakrishna Students' Home has evolved within a decade and a half of its inception into an all-absorbing educational institution, whose prosperity and pride are mainly due to the singleness of devotion of the late Mr. Ramaswami Iyengar.

NEW BENGAL ORDINANCE

An Ordinance has been issued renewing the Bengal Ordinance against terrorism which expired on May 31.

The Bengal Emergency Powers Ordinance of 1932 seeks to suppress the terrorist movement. The Ordinance contains seven sections as against 41 in the Bengal Emergency Powers Ordinance issued in November, 1931.

This is largely due to the fact that various powers included in the latter Ordinance were later enacted in the general Emergency Powers Ordinance which is now in force. This Ordinance, however, does away with the Special Tribunal of three High Court Judges provided in the old Ordinance and gives an alternative procedure.

The Ordinance also renews the Local Government's power to make rules and to delegate powers to military officers, but these two sections are applicable only to the Chittagong district and cannot be extended to any other district without notification by the Government of India.

HITLER IN COURT

A sharp reminder of the dignity of law courts was visited upon the Nazi leader, Herr Hitler, when he appeared as a witness in a perjury trial. When a Jewish counsel asked whether he received money from a foreign armaments firm, Herr Hitler excitedly shouted his refusal to be insulted by a Jew and refused to answer further questions. The Judge inflicted a fine of 1,000 *marks* on him for contempt of court.

NEW ANGORA LAW

Pursuing its policy in accordance with the law passed some months ago, reserving the principal professional occupations to Turkish subjects, the Angora Parliament has passed a resolution providing that in future only Turkish citizens may be barbers, waiters, chauffeurs, grocers, musicians and cabaret dancers, or engaged in similar trades.

LIFE IN PRISON

Mr. Alexander Maxwell, Chairman of the Prison Commission, was the guest of the Oxford Luncheon Club, on May 7, and spoke on "Prison problems".

Mr. Maxwell said that a great many of the people he met seemed to be much more concerned over the iniquities of our criminal system than over the iniquities of our criminals. The changes made in the prison system of recent years had not been made from any sentimental idea that we ought to make the life of the prisoner comfortable and easy. They had been made solely with the idea that it was our duty as far as possible to send people out of prison better fitted for social life than before they went in.

Concerts, said Mr. Maxwell, had attracted an extraordinary amount of attention but actually they played a very small part in the prison life, occurring perhaps once a month. A prisoner still led a very hard life and in some ways a very painful life, and it was necessary that he should. What was needed was something really effective as a punishment which would not have a deleterious effect on the people sent to prison.

ORDINANCE NO. II

Mr. D. Grenfell, M.P., speaking in the House of Commons on paragraph 4 of Chapter II of Ordinance No. II, said:

"I do not really know what all this means. I do not think there is any member of this House whether of the legal profession or a layman, who can tell me what that means. The English of the paragraph does not convey very clearly to any Ordinance reader what is intended, but I can imagine every phase of personal liberty being taken away from anyone in India under that section. There is hardly the right to breathe."

TOOTHACHE

This is a sign of some local trouble in one or more of the teeth, or in the jaw, and must be distinguished from neuralgia of the face, though neuralgia is often caused at first by the irritation of decayed teeth. If the pain is made worse by hot or by cold water in the mouth, probably the tooth is decayed and the nerve-pulp is exposed. The proper thing to do then is to syringe the hollow tooth out carefully and gently with warm water and to put into it afterwards, without any pressure, a little plug of cotton-wool steeped in creosote, or oil of cloves, or cocaine dissolved in oil of cloves. If the pain is due to inflammation in the pulp-cavity (*i.e.*, inside a tooth), no relief will be obtained till the pus can get out, and a visit to the dentist should be made.

If all the gums around are swollen and tender, the necessity of a dental surgeon's advice is all the greater. Whatever you do, do not be beguiled into trying to cure your toothache with any of the so-called "neuralgia cures". They will be useless while the local state of things in the mouth is unattended to. It would be difficult to over-rate the importance of keeping the teeth in order. Decayed teeth are really little nests of disease-germs and may cause consumption, enlarged glands, indigestion, ear-disease, fits, etc., etc.

HERBAL REMEDIES

That there was real medical value in many of the herbal remedies is now generally recognised, and in the production of the 'Kerbina' products the old knowledge, it is asserted, has been amplified by clinical experience and laboratory research to produce remedies which have been successful in a large number of cases. These preparations, drawn from 'Nature's laboratories' and manufactured by P.M.D. are wholly free from poisonous or harmful drugs.

NEW FACES FOR OLD

The *Times of India* reports a remarkable case of plastic surgery from New York. A woman had spent twenty years in prison for murder and emerged to find her past like a spectre before her wherever she turned for work. Those years had engraved deep lines on her face which the beauty shops were unable to remove. In desperation she went to a plastic surgeon who undertook to destroy her old face. The operation was performed before an audience of 1,000 women. A mask covered the upper part of her face as the surgeon smoothed away all appearance of her unwanted personality. Within less than an hour a wonderful transformation had taken place in her face. One side of it still bore deep indentations but the re-made half was almost as round and chubby as that of a baby. It was the War that gave this type of surgery a great impetus.

STATES AND MEDICAL COUNCIL

The Fourth Mysore Medical Conference commenced its session on June 2 under the presidency of Dr. S. Subba Rao, Senior Surgeon of the Mysore Government and President of the Mysore Medical Association.

In declaring the Conference open, Dr. Subbarao announced that the Mysore L. M. P. Diploma holders had been recognised by the Medical Councils of the Madras, Bombay and Calcutta, and Mysore medical graduates have secured recognition from Bombay and Calcutta and attempts are being made to get recognition from Madras also.

NEW MEDICAL OFFICER, G. I. P. RAILWAY

Lt.-Col. Sir Hassan Suhrawardy, Chief Medical Officer, Eastern Bengal Railway, is appointed to officiate as the Chief Medical Officer of the East Indian Railway, *vice* Dr. R. V. Clayton, transferred to the Great Indian Peninsula Railway.

INDIA'S ECONOMIC DIFFICULTIES

A declaration of the hopes and aspirations of the Indian delegates to the Imperial Economic Conference at Ottawa was made by Sir Atul Chatterjee, the leader of the Indian delegation, in responding to the toast in their honour at a luncheon given by the British Empire League.

Sir Atul laid emphasis on the extent of India's economic difficulties and said that that was really why the delegates considered the task so important.

He referred to the fall in agricultural prices and its reaction on industries and the Government of India's finances, and said that the Government of India were very anxious to seize the opportunity afforded by the Ottawa Conference for maintaining, and if possible, improving India's export trade.

Sir Atul continuing said:

"We are going to Ottawa in the spirit suggested by Statesmen of every part of the Empire, namely, while keeping our own country's interests in the forefront, to contribute all possible to the well-being and prosperity of the British Commonwealth."

THE SUGAR INDUSTRY IN BIHAR

It is interesting to know that the sugar industry in Bihar is making excellent progress and is well able to compete with importations from Java. During the past year, 20 new factories have been projected and have been in course of erection, and the cultivation of sugar-cane has accordingly been extensively increased.

In South Bihar there is already much cultivation of sugar-cane but there are no sugar factories. It has, therefore, been proposed to the industries department of the province that a pioneer sugar factory should be started there under Government auspices.

BUY INDIAN

The Indian Merchants' Chamber Journal gives the following ten rules for every Indian:

1. Buy goods made in India.
2. Limit your purchases of foreign goods only to those materials which could not be made in India or in place of which suitable Indian-made materials are not available.
3. Increase the production of agricultural produce and manufactured goods.
4. Co-operate in the manufacture of goods, increase your skill in the manufacture thereof, bring the quality of manufactured goods to perfection. These are the main essentials in the successful manufacture of high quality goods at the least expense.
5. Encourage and expand Indian trade and commerce by exporting Indian goods to other countries.
6. Employ Indians, ship your goods to foreign countries from Indian ports in Indian ships, support Indian railways, steamship companies, and Indian banks and insure with Indian insurance companies, and employ Indian engineers, scientists and other experts.
7. Carry out all the process in the manufacture of manufactured goods in India—from the raw materials to the finished product.
8. Start new industries, encourage and expand existing industries through scientific researches—take the fullest advantage of science.
9. To establish a reputation for particular brand of goods, pay more attention to the quality of goods than to the number and marks thereon.
10. Utilise Indian money for the expansion of Indian trade and industries.

PUNJAB CHAMBER OF COMMERCE

At a meeting of the Committee of the Punjab Chamber of Commerce, held on June 4, it was decided to nominate Lala Shriram to the Central Cotton Committee.

INDIA'S COFFEE

The coffee industry of India is confined to Southern India, comprising the Madras Presidency, Coorg, and the States of Mysore, Travancore and Cochin.

According to figures compiled in the Department of Commercial Intelligence and Statistics, the number of reporting plantations in 1930-31 was 3,401 covering a total area of 284,041 acres as against 3,371 plantations with an area of 278,242 acres in 1929-30. But the area actually under coffee in the reporting plantations in the year was 160,852 acres as compared with 163,516 acres in the preceding year.

New land planted with coffee during the year amounted to 3,480 acres while the area of old cultivation abandoned was 6,144 acres, thus showing a net decrease of 2,664 acres or about 2 per cent. as compared with the total area under coffee in 1929-30.

THE FARMER'S LOSS PER ACRE

"I gather from calculations which have been produced that on last year's wheat crop there was a loss of about £2 per acre to the farmer," said Mr. Raikes, M.P., in an interesting maiden speech in the House of Commons. "His land produces about 6s. per cwt., and taking 18 cwts. to the acre and allowing one farthing for straw, you have about £6-8s. as his profit. As against that there is about £3-3s. for ordinary labour costs and another £5-5s. more or less for rent, fertilisers, overhead charges and management. Generally speaking, the average loss worked out at somwhere about £2 per acre."

A NEW RUSSIAN DAM

What is claimed as one of the world's biggest dams has been completed near Dnyeprozevsk on the Dnieper at a point where rapids have hitherto made the river impassable. The dam is part of a 20 million sterling hydro-electric scheme and measures nearly half a mile across.

COTTON DISEASES

The rapidity with which plant diseases can wipe out a whole crop and make its cultivation impossible has been instanced many times, such as coffee in Ceylon and elsewhere, bulb cultivation in parts of England, etc. Now the Bombay Agricultural Department are concerned about the future of cotton in the important area of Broach. For months past the officers have been conducting village propaganda in the "clean up method" which means starving the moth out through removing every stick of cotton—work which has to be thorough and widespread to show results. For years the experts of the Indian Central Cotton Committee have been waging war on various pests and diseases—though it is unfortunate that the public generally, and even those closely connected with cotton, know nothing of work which is going to save India crores of rupees in the end.

PROFESSORS AS FARMERS

German universities are helping to make farmers of young men who in normal times might have become college professors.

Berlin university is asking the Prussian Government to donate homesteads in thinly populated provinces. Qualifications are brawn and willingness to stick to the farm.

The number of men and women in the academic professions out of work in Germany is put at 60,000 and is increasing at the rate of 12,000 a year. Unless conditions improve, one out of every three academicians will be jobless within five years.

STATE AID FOR RUSSIAN FARMS

The creation of a collective farm seed fund for 57 million *centiners* of grain is announced in the press recently. Collective and State farms in the eastern regions, which last year suffered a severe drought, have been given 8,900,000 *centiners* of grain on loan free of interest.

LIGHTNING CALCULATOR

A virtual lightning calculator was one of the marvels displayed and explained to guests of the Royal Society at its annual conversazione at Burlington House.

This machine shown by Dr. C. E. Wynn-Williams counts and records automatically on a dial events that have only 1-1250ths of a second interval between them.

At the Cavendish Laboratory, Cambridge, where recently famous experiments have been made in splitting the atom, this machine has been diligently counting alpha particles at incredibly high speeds.

On this occasion, however, it consented to give a slow motion demonstration in order to show the guests of the Royal society, by the aid of artificially applied electrical impulses, exactly how the thing was done.

It was one of many exhibits of interest to the scientific mind.

The employment of X-rays and gammarays in the detection of faults in steel was demonstrated by the Research Department, Woolwich. Prof. A. V. Hill showed the savants how the heat produced by their muscular and nervous reactions could be accurately measured and recorded.

'PHONE NUMBERS THAT TALK

The number of telephones relative to the population in the United States is nearly four times that of Great Britain, according to the latest statistics of the American Telephone and Telegraph Company.

In the United States there are 16·4 telephones to every 100 people whereas Britain is far down the list of telephone-using nations with only 4·3.

The company announces an increase of 133,553 telephones during the depression year of 1931, and points out that telephone development is slowest in Britain and other countries where the system is Government-owned.

THUNDERBOLTS OF SNOW

The smallest things may cause an avalanche. A falling branch, a gust of wind, even the sound of a human voice may be sufficient so that Alpine guides insist on silence among members of their parties. The vibrations caused by a railroad train as it passes through the mountains may precipitate a slide that might be deadly if the railroads took no precautions against it.

The danger of these thunderbolts of snow lies not only in their weight and speed but in the winds which they create. The avalanche wind, as it is called, is caused by the pressure of the thousands of tons of snow as they slide at tremendous speed down the mountainside. Sometimes this wind is as violent as a tornado. It is driven both along the path of the snowslide and on either side, so that the effect of an avalanche may be felt hundreds of yards away from the path it followed.

BOTTLING ELECTRIC CURRENT

A remarkable demonstration of bottling of electric current at 425 degrees Fahrenheit below zero was given for the first time in England at the Royal Institution. The experiment consisted in a quantity of helium being liquified at Leyden collected in a small flask, a small leaden ring being inserted and a powerful electric current applied. Colonel the Master of Sempill flew to Holland to fetch it. It was found on examination that the electric current was undiminished in intensity.

EXTREME TEMPERATURES

Extreme temperatures will kill all mankind. Scientists believe that in the earth's annual revolution about the sun it is approaching nearer and nearer to that orb every summer and getting farther and farther away every winter. The ultimate result, it is said, will be that humanity will bake and freeze alternately until no being is left alive.

TRAVELLERS WITHOUT TICKETS

The crew department of the G. I. P. Railway is carrying on a virulent campaign for the last six months against those travelling without tickets, and during that period have launched no less than 681 prosecutions with complete success in the East Khandesh district.

657 of the accused have so far been sent to various terms of imprisonment, the rest have paid off the charges demanded. The Department has found that the number of prosecutions are gradually decreasing every month, and they hope that vagrants travelling without tickets will soon cease to do so.

WORLD RECORD BY BRITISH RAILWAY

The world's train speed record was broken once again on June 6 by the Great Western Railway "Cheltenham Flier", which with seven coaches weighing 340 tons ran a distance of 77¼ miles from Swindon to London in 56 minutes 47 seconds at an average speed of 81·6 miles an hour. The highest speed was 92 miles an hour between Didcot and Reading. The Great Western Railway has thus captured the speed record from the Canadian Pacific Railway established in 1931.

G. B. S. RAILWAY'S TRAFFIC RETURNS

The report of the Gaekwar Baroda State Railways for the year 1930 to 1931, shows that the gross earnings fell from Rs. 22,88,012 to Rs. 21,97,695. The returns during the year show a decrease both in passengers as well as goods traffic. Efforts are being made to effect economies wherever possible.

BRITAIN'S NEW FAST TRAIN

The fastest train to run in Europe for a non-stop journey of over a hundred miles will shortly be introduced on the London and North-Eastern Railway when 105½ miles from Grantham to London will be covered in a hundred minutes, averaging 63·3 miles an hour.

MR. S. RAMNATH

The M. & S. M. Railway has acquired the services of Mr. S. Ramnath who has done good work for the G. I. P. Railway. Mr. Ramnath has, by long and steady work, made a name for himself as an efficient and humane officer in Bombay, and the Madras Railway will now have the benefit of his wide experience and energetic lead. Mr. Ramnath rose from modest beginnings and scaled the heights from a clerkship to the Deputy Chief Auditorship by patient and sustained work.

The Indian Finance, commenting on the appointment, draws attention to one pleasing feature of his regime in Bombay and that is, "he has been a friend to all and sundry and the number of young men he should have set on their feet is legion".

FRENCH RAILWAYS IN 1930

The French Railway system consists of five private railway companies and two State-owned railways. Since 1921 all these railways are united into a financial union called the "Common Fund". To this fund the single railways have to carry their surplus and from this fund a deficit has to be covered. The number of passengers carried were 794,693,195. Of these 83·73 per cent. travelled third, 13·54 per cent. second and 2·75 first class. In goods traffic 306,704,718 were conveyed. In all the seven railways 469,699 persons were employed permanently and 35,404 temporarily. 19,503 steam and 525 electric locomotives are in service. 35,009 passenger coaches and 550,496 goods vans are available.

RAILWAY INDUSTRY

"Railways are a key industry," says the *Glasgow Herald*, "in the sense that any deterioration of service would be detrimental to the trading welfare of the country.

"The demands of trade at present are slight, but the time will come when industrial progress may be seriously handicapped unless full and efficient railway facilities are at its service."

AUSTIN TEN-FOUR

An addition to the Austin family—the Austin Ten-Four—was recently introduced by Sir Herbert Austin at a gathering of agents at Longbridge Works, Birmingham.

It is the baby's big brother, a 10 h.p. four-cylinder car, designed to meet the need of the economy motorist who wants something bigger than the Seven. The body is coach-built with four doors and four windows and a sliding roof. The price is £168. The new model comes in size and power midway between the Seven and the Twelve-Six. It has a wheelbase of 7 feet 9 inches and track of 3 feet 9 inches. Salient features are rear petrol tank, four speeds with twin-top (an entirely new gear-box), and accessibility of all parts, especially for lubrication.

STATE BUS SERVICE IN HYDERABAD

A very progressive step in the development of land transport has been now taken by H. E. H. the Nizam's Government inaugurating an experimental service the first of its kind in India, to work in co-operation with the State Railway. A large road transport organisation can run its services far more economically than small ones controlled by private owners. With State run services it will mean cheaper transport for the public.

A NEW SPEED RECORD

A Reuter's message from Los Angeles says that Kaye Don's record of 136·98 miles per hour for four-cylinder cars has been broken by Wilbur Shaw, who, timed by the American Automobile Association, accomplished 137¼ miles per hour.

CARS IN U. S.

Nearly twenty-six million motor-cars are registered in the United States, the owners paying about £70,000,000 in registration and licence fees last year.

CARS IN SLOW MOTION

Describing a slow-driving race which recently took place at a motor rally in England and in which 341 cars competed, the *New York Evening Post* in an editorial says:

The cars were driven over a hundred-yard stretch of road at the slowest possible speed without actually stopping, and the palm went to the car which showed the best ability at crawling.

It was won by an automobile which managed to keep up a rate of half a mile an hour without letting its engine go completely dead.

This is a welcome innovation to the usual speed tests and one which places no less a strain upon car and driver than the usual races.

We should like to see it tried in this country.

Traffic has given American motorists a good deal of practice in this kind of driving, and we feel confident that the British record of half a mile an hour could be broken.

What this country needs is a Sir Malcolm Campbell who can drive his car on Miami Beach at a quarter of a mile an hour.

Here is a challenge for the new automobile models now going on the market.

WORLD'S MOTOR CYCLE OUTPUT

There has been an interesting demonstration of light and "baby" motor cycles arranged by the Auto Cycle Union, in which a considerable number of these small machines made a demonstration tour from Birmingham round the Midlands and determined attempts are to be made to sell these machines in much larger numbers in the rural area of Great Britain in competition with the push cycle, writes the Special Engineering correspondent of the *Hindu*. As already well known, small motor cycles of this character are sold in Great Britain, say, from £22 to £27-10-0, representing remarkable value for money while the petrol consumption is in many cases the amazing figure of 100-160 miles to the gallon.

RURAL CREDIT AND BANKING

Prof. H. L. Chablani, writing in the *Indian Journal of Economics*, notes the uneven value of the reports of the Provincial Banking Inquiry Committees and says that, notwithstanding their defects, they give for the first time a comprehensive view of India as a whole, particularly as regards usual credit conditions. He maintains that while the bank-rate was unduly high and could be reduced considerably, the market-rate was in some places even lower than the bank-rate, and the so-called market-rates charged to the average farmer were gross rates and not net rates of interest. It is plain, he says, that given the same or nearly the same security, the disparity between the market rate and the bank-rate is more in favour of the former than of the latter. He tries to prove that the net profit of the rural money-lender is only less than 6 per cent. and that in estimating the real net interest, various difficulties and law-delays and expenses incurred by the creditor have to be taken into consideration, and concludes that it is idle to talk of increasing the banking facilities and lowering the gross rates of interest in rural areas so long as the existing state of judicial administration continues. The central problem of banking in India is not the smoothening down of disparity between the bank-rates and the market-rates, but is the problem of recovery and the improvement of security by radically altering the existing law and judicial procedure on the subject. The problem of providing adequate credit for seasonal loans in agriculture at a cheaper price should also be undertaken. But here the essential conditions to be satisfied are, that there should be no uncertainty about the recovery of these crop loans, and the bank-rate in the slack season in trade should be substantially lower. The agriculturist is not so wasteful or insolvent as he is represented to be, and no drastic step like a special rural Insolvency Act is really needed as a remedy against agricultural indebtedness. The banking industry, as a whole, aims more at collecting deposits than in financing rural areas, local trade and industry.

WORLD'S GREATEST BANKRUPT

Ivar Kreuger emerges as the "world's greatest bankrupt" from the final report of the Committee of Experts appointed to examine the position of the Kreuger companies.

It is disclosed that Kreuger's personal debts amounted to 500,000,000 *kroner* plus indirect liabilities of 400,000,000.

The other salient facts are that unsecured creditors will only receive an infinitesimal proportion of their claims while the Kreuger companies will be obliged to file petitions of bankruptcy.

The Committee states that it is evident that the most extensive fraudulent manipulations occurred at least over a period of eight years, probably longer.

It is established that the Kreuger and Toll Company has a claim for 200,000,000 *kroner* on the Kreuger estate of which a greater part of the securities is already pledged.

BRITISH PEOPLE'S SAVING

Remarkable increase in the amount of savings of all kinds by small investors was revealed at the National Savings Assembly at Blackpool. General Seeley, Chairman of National Savings Committee, stated that in 1911 the total small savings amounted £492,000,000 or £12 per head of population.

In 1916 when the National Savings Movement first came into being with the formation of National War Savings Committee, total small savings had increased to £687,000,000 average of £16 per head. In the five years 1916 to 1921 the figures were doubled reaching £1,418,000,000 or £33 per head of population. By the end of 1931 in spite of the difficult period, the total small savings had risen to the amazing figure of £2,293,000,000 or £50 per head of population.

SICKNESS ASSURANCE

For sickness assurance, says a writer in the *Indian Insurance and Finance Review*, the contributions are different in different countries. In Germany and Austria the employees pay two-thirds and the employers one-third; in Czechoslovakia, Hungary and Yugoslavia the two parties pay one half each, whereas in Bulgaria, Esthonia and Latvia, the premiums are paid by the State as well as the two parties in equal proportion. In Poland the Government contributes 6 per cent., in Great Britain 22 per cent., and in Norway 30 per cent. In Great Britain the working men may insure with certain statally approved companies (trade unions, mutuals, etc.), but in Germany they are bound to insure with certain special institutions which number some 7,600. More than 30 per cent. of the total population, *i.e.*, something about 20 million persons, are assured against sickness in Germany, where in 1926 the benefits paid out as well as other expenses totalled 1,461,339,000 Reich-*marks* (*i.e.* nearly Rs. 1,000,000,000).

FREAK INSURANCES

Charlie Chaplin's old boots which cost no more than a very few shillings when new some years ago and which have been mended and patched something like four hundred times, are insured for a sum equivalent to £10,000. A similar sum is payable to a certain lady in the event of the occurrence of something that will render less acute her sense of smell. This lady is a highly-skilled and highly-paid perfumery expert, of whom it may be said that the nose is her livelihood.

No more remarkable insurance has been effected within recent years than one which some time ago was booked by a certain London office. This policy was issued to a prominent business man and insured him to the extent of many thousands of pounds against the suicide of another business man who was his debtor to the extent of a very considerable sum.

INSURANCE AGENTS

The success that has attended some of the most prominent insurance offices in this country is due mainly to the class of Agents employed by them, and it is therefore essential that this standard should be maintained. The qualities necessary to become a successful agent, according to Mr. R. C. Datta in the *Indian Insurance Journal* for May, are as follows:

(a) Intelligence and tact.
(b) Courtesy.
(c) Accuracy
(d) Reliability
(e) Ambition
(f) Good Nature
(g) Character and Personality
(h) Promptitude in action.

It will be well for all Life offices to remember always that Agents are the mouthpiece of the Company, and the public are made to acquire and retain confidence in the office and their dealings with policyholders. To usher this consummation, Agents should conduct themselves in such a manner that the only enemies they make will be those who are uncharitable enough to have no praise for stability of character and business method.

AGENCY PROFESSION IN CANADA

There is much to learn from the working of insurance companies in foreign countries, specially in Canada, where the progress of this business has been remarkable. The companies there, not only look to their own interest, but also try to be of as much service to their clients as possible. With a view to make their agents capable and to eliminate the evils of the agency profession, they have adopted a number of policies. To the new agents they give a reasonable education on insurance contracts and the art of selling before the agents take up the field.

In pursuance of the wishes of the insurance companies, the Provincial Government there have introduced the system of license for the agents. Without having such a license no agent can sell any insurance.

Labour

INDIAN JUVENILE LABOUR

It is a gruesome picture which Diwan Chamanlal paints of the conditions of Indian juvenile labour. It would not be out of place to quote from his speech delivered at the International Labour Conference. Referring to child labour in India, he said :

"There are systems in India to-day under which men and women are being actually sold into slavery for employment in agriculture. Little children are being pledged in factories where carpets are made. Children of five, six or seven years of age are sold by their parents into these factories for a mere song, with no conditions laid down as to the number of hours they are to work in these factories . . . When the amount that has been taken by the parents from the factory owner or from the particular man who recruits these children and the high rate of interest charged is paid back, then only will the children be released."

LABOUR FEDERATION PROPOSAL

Dr. Lanka Sundaram, Masulipatam, writes that he proposes to hold a Telugu Workers' Convention with the object of forming an Andhra Labour Federation. He says that the aim of the Federation will be the progressive emancipation of the Telugu workers and that the method of action will be that of the trade union type. He invites those interested in the proposal to correspond with him.

DISABILITIES OF INDIAN LABOUR

The disabilities of Indian Labour were outlined at the International Labour Conference recently at Geneva by Diwan Chamanlal, the Workers' Delegate. Mr. Chamanlal dwelt on the need of international co-operation. He declared that a number of conventions that had been passed by the International Labour Conference, had failed to obtain ratification in India.

LABOUR ORGANISATION IN INDIA

The *Monthly Labour Review*, an American Journal, has the following:

"The greatest obstacle to the growth of the trade union movement is found in the character of the Indian workers. For the most part they are migratory which renders permanent organisation difficult. Their wages are low and their hours long, so that few have either leisure or energy for serious effort beyond their daily routine . . . The idea of paying dues continuously for the sake of some future benefit does not appeal to them."

The Report of the Whitly Commission says that "it is hard to convince the worker that a subscription is worth while except when a dispute is imminent or in progress."

Few people will say these remarks are incorrect. It is a false policy to think that the return to you for the subscription that you pay must come to you immediately. You must realise that but for the existence of a union, your condition might have been far worse. Realise that what happens to your brother to-day may happen to you to-morrow.

COOLIE

Under the above caption, Mr. Diwan Chamanlal has brought out a monograph (Oriental Publishing House, Lahore) describing the condition of the working classes in India. The story of Labour and Capital in India is very well brought out and the book is interspersed with documentary details and relevant statistics. The two volumes will surely serve as a *vade mecum* on all labour problems pertaining to India. "What is needed," says the author, "is a Charter of Liberty and a guaranteed minimum living wage for all the workers." Any hired labourer is called "coolie" by a European, and hence the author has titled his book as such even though it is a Tamil word.

WOMEN WORKERS IN JAPAN

The *Japan Magazine* has an interesting note on the increase of women workers in Japan :

"An interesting if not disturbing feature of Japanese civilization at present is the rate at which women are supplanting men in various occupations formerly served by male workers. This is especially true of such callings as clerks, bus and train conductors and so on. The wages which women command are so much lower than what men receive that the present economic depression gives them preference. At present the lowest wage is for a young housemaid of 15 who will get 5 *yen* a month and food, while the highest wage will be 200 *yen* for an expert lady secretary to a prosperous business man. Housemaids over 20 years of age with good experience get over 15 *yen* a month and food. Women bus conductors get from 50 to 80 *yen* a month according to age and experience with pay for overtime. Barbers' assistants get from 10 to 20 *yen* a month with food ; while booking clerks are paid from 20 to 30 *yen* a month and have to make up any deficits in the day's sales of tickets through their own mistakes in accounting. Such mistakes are frequent. The girl at the gasoline stand gets an average salary and a bonus on the amount of petrol sold. Elevator girls get about 30 *yen* a month, and waitresses at restaurants about 20 *yen* a month with a commission of ten per cent on sales. Girls are also employed for collecting assessments for insurance companies and charity associations, going about on bicycles all day. Most of the above workers do eight hours a day. The number of unemployed among women is quite larger however ; and of course among men the unemployed are still larger. Yet, as in England, if a housewife wants a good maid she has some difficulty in finding one ; and when she finds a good housemaid, she asks about 50 *yen* a month."

DIVORCE IN TURKEY

The first Turkish divorce statstics for one year show that there is a progressive rise in the demand for divorce before the courts. There is, of course, no means of comparing the rate of divorce under the present monogamic system with what it was under polygamy. Certainly at first there was a diminution. The Turks did not take kindly to the new judicial procedure with all its delays, complications and expenses. Both the women and the men complained that it was now impossible to get rid of unsuited companions without recourse to the intricacies of the law. Though, on the whole, judicial divorce has acted in favour of the women—it being now much less easy for the Turkish husband to break up his home at will—yet many women, too, found the resort to law an inconvenience and handicap as compared with the previous rapid divorce action. There was for a time a good deal of shyness of the new courts.

This has now died down. The authorities have been obliged to increase the number of divorce courts and to train young magistrates in the Swiss code which regulates the procedure. Whereas the statistics show that at first many cases took over three years before a divorce was pronounced, the most recent figures display a celerity which indicates that the courts are now working much more smoothly. Out of 2,127 divorces, 1,459 were pronounced in less than eight months and half this number in less than four months.

MOSLEM GIRL STANDS FIRST

Miss Saadat Ali Khan, student of the Muslim Girls' Intermediate Colloge, Aligarh, has topped the list in the last high school examination. It is for the second time that a girl from this University stands first again, the first being Miss Nazar Mohammad.

INDIAN *RAGAS*

Under the auspices of the Indian Society M. Philippe Stern, Assistant Curator, Musee Guimet, Paris, gave a lecture at Mrs. Emile Mond's house, London, on Indian *ragas* with gramophone illustrations.

Giving comparative examples of other Eastern music, the lecturer said nowhere was real music more alive to-day than in India, although it was sometimes difficult for Europeans to comprehend its spirit and technique.

Sir Francis Younghusband presided over a crowded and distinguished audience, who greatly appreciated the French expert's sympathetic interpretation of the subject.

INDIANS IN LONDON MUSIC SCHOOLS

The Associated Board of the Royal Schools of Music, London, announces that as a result of the examinations conducted in India last year, an Exhibition has been awarded at the Royal Academy of Music to Miss Lola B. Ambler, a pupil of Loreto Convent, Darjeeling, who was examined in pianoforte, and a similar Exhibition at the Royal College of Music has been awarded for the violin to Miss Dorothy M. Bagge, a pupil of All Saints' College, Naini Tal.

These Exhibitions provide their holders with at least two years' free training at the two great musical institutions in London.

A BLIND MUSICIAN

Mr. Leonard Marsh, a blind musician, has just secured the degree of Mus. Doc. at Durham University. He is music master at the Brighton School for the Blind.

The National Institute which supplied Mr. Marsh with Braille copies of all the books and music scores required by him for purposes of study, states that this is the first occasion on which a blind person in this country has gained the degree of Mus. Doc. by examination.

THE WISDOM OF THE HAND

Sir William Rothewstein, while opening the 20th Annual Conference at University College, London, spoke on 'education and the creative and imaginative activities'. He deplored that the modern tendency of mechanising everything has touched even education.

Science and art were a happily married couple, and there could be no talk of divorce between them. The whole tendency of education at present, he said, was to teach people not how to do things but how they are done. Thus there was a general idea that the educated man was the one who appreciated a thing and the less educated man the one who did things. This misconception arose from the fact that training of the hands was left out of educational courses. The difference between the hand that just scribbles and the one that is disciplined by the mind seems almost a miracle, said the learned lecturer. Once some kind of handicraft was introduced in the schools, manual art would come into its own, the idea of education would be broadened, the wisdom of the hand would be appreciated and the hand would receive due respect alongside of the brain.

MUSSOLINI AS VIOLINIST

Fritz Kreisler was once received by Mussolini. In the course of their conversation the famous violinist said to the Duce: "But you, too, are a fiddler."

Mussolini protested that the honour of being so called by the most eminent violinist of the age was too great an honour. "Besides, how do you know I play?" he asked, suspecting someone had been priming Kreisler on his taste for flattery. "Because of what I see there," Kreisler answered, and touched the place under Mussolini's left cheek where his instrument had left a mark. Then Mussolini really was pleased.

BENGALEE ATHLETE'S SHOW

Basanto Kumar Banerjee, the well reputed athlete of Bengal, gave an extraordinary demonstration of physical feats at the residence of Dr. J. C. Chakravarty, Health Officer, Corporation of Calcutta.

Dr. Basanto bent an iron rod (½ an inch in diameter) by repeated strokes on the head. Then a sharp chisel was placed on different parts of his body and at last on his bare forearm resting on a number of broken glasses, Dr. U. N. Roy Choudhury, Surgeon, Medical College Hospital, hammered violently on it.

Next he astounded the guests by bending an iron rod (¾th of an inch in diameter) by the soft part of his throat and without the assistance of a second person. One end of the rod was placed by Dr. Roy Choudhury himself on Dr. Basanto's throat just below the hyoid bone and another end was put on the trunk of a tree. Then by the help of *hatayogah*, he made his neck stiff like lead. Two strong men simultaneously pressed his naked neck with their full strengh for more than two minutes. Dr. Basanto quite easily resisted the force.

A CYCLING FEAT

An endurance cycling feat was performed by Master Benoy Krishna Sen, aged 14 years (student of the Matric Class, Kidderpore Academy, Calcutta) at Paddopukur Square, for more than 14 hours, *i.e.*, from 4 a.m. to 6-30 p.m.

A medal was awarded to him by his admirers, who included a large number of ladies.

OLYMPIC HOCKEY

The All-India Olympic Hockey Team, *en route* to Los Angeles, played a match at Singapore against Malaya.

The All-India side gave a sparkling exhibition of combined and individual play and won by a margin of seven goals to nil.

ALL-INDIA MINOR COUNTIES

The All-India Cricket team scored their fifth victory over the Minor Counties in the 2 days' match which concluded on the 15th June.

The Minor Counties who had scored 122 were completely collared by the visitors who hit up 424 for 7 and declared. Marshall scored 148 before being run out while Limbdi retired after scoring 100. Wazir Ali scored 64. The Minor Counties were dismissed in the second venture for 173, Nissar, Jehangir, Godambe and Gulam Mahomed took 2, 2, 2 and 2 wickets each.

India won by an innings and 129 runs.

INDIAN CRICKETERS IN LANCASHIRE

The Indian cricket team have acquitted themselves well in their match with Lancashire, the most formidable opponents they have encountered since the beginning of their tour in England. To hit up a score of over 400 against Lancashire is an achievement with which any team in England would be pleased. Once again Naidu has been the hero of the innings. Happily he has a reputation of responsing to the big occasion, so that big things are expected of him.

CRICKET

The following won the first prize in a *Morning Post* competition on England's national game:

If there be sermons, as they deem,
In stones that strike so cold,
Then there's a poem in the seam
Of every ball that's bowled.

If there be parables in trees,
As we have understood,
Potential oracles are these,
Twice armed with willow wood.

If Spring be Heaven's hour of bliss,
With fresh life born each May,
Then surely it was made for this—
The game the English play.

CRASH-PROOF 'PLANE

Evading the attentions of the police who refused to allow him to demonstrate his invention, Albert Sauvant, a French engineer who claims to have invented a crash-proof aeroplane, gave a striking illustration of the possibilities of his machine recently when he crashed 500 feet down a precipice and escaped unhurt.

The fuselage crashed down the mountain side, turned six somersaults creating a deafening din and landed with a terrible crash.

The onlookers gasped with amazement when they saw Sauvant emerge unscathed from the damaged fuselage.

He afterwards demonstrated that the steel case of the crash-proof section of the fuselage was undamaged.

Sauvant now wants to be allowed to crash from a height of 3,000 feet. He has already experimented with model aeroplanes. He crashed one from a height of 550 feet with a live lamb and another from 750 feet with a basket of eggs. The lamb was unhurt and the eggs unbroken.

WIRELESS FOR THE PRINCE'S 'PLANES

The Prince of Wales has had wireless transmitting and receiving apparatus fitted to the two Puss Moth aeroplanes which he uses for private flights. The sets have a range of nearly 100 miles, and enabled direct communication to be maintained with various air stations for the purpose of obtaining direction signals, details as to the aeroplane's position and other information.

This is in conformity with the general practice of machines, which often use Continental air routes and other routes of a busy character.

It is necessary for the owner or the pilot of a private 'plane fitted with the apparatus to pass the official tests as a wireless operator, and Mr. E. H. Fielden, the Prince's pilot, is fully qualified.

AROUND THE WORLD IN NINE DAYS

Aviation history of the kind that takes into account pluck and physical endurance, skilful piloting, perfect navigation and a dependable plane was made when Wiley Post, pilot, and Harold Gatty, navigator, flew the airplane *Winnie Mae* around the top of the world in 8 days, 15 hours, 51 minutes completing the trip at New York

In its dash eastward from New York across the Atlantic and thence across Europe, Siberia, the Bering Straits, Canada and back home again the airplane made many records. According to calculations the total mileage was around 16,000 miles and the average speed for the entire distance was 145 miles per hour. It is said that hitherto no human being have ever maintained such a speed for so long a time or so great a distance. The airplane is equipped with a large number of the most up-to-date instruments available to-day for recording scientific data.

THE PARIS AERODROME

It is announced that Le Bourget aerodrome is to be reconstructed. According to M. Etienne Riche, Under-Secretary for Air in the late Government, plans involving an expenditure of 12,000,000*f*. (£96,000 at par) have already been adopted.

The funds will be provided from the National Equipment credits. Practically all the existing buildings will be demolished. On the site of the present diminutive Customs and restaurant building a spacious hall is to be constructed for the use of passengers.

AERIAL SAFETY

A new method for ensuring aerial safety has been invented by a Versailles man. In case of trouble the pilot opens a shutter, thus releasing by the force of the wind a giant parachute which pulls the cabin to the tail of the aeroplane and there detaches it, the cabin then landing safely by parachute. The French Air Ministry is now engaged in testing the device.

DUTY ON FILMS

The Government of India have accepted the recommendation made in paragraph 158 of the Report of the Indian Cinematograph Committee, 1927-28, that the customs duty on cinema films of definite educational value should be remitted and they have accordingly issued orders to Collectors of Customs that the duty charged on such films should be refunded on production of a certificate from the Board of Film Censors. The following procedure has been prescribed :—

(1) A statement that the film is an educational one and a claim for its exemption should be made in the declaration form or the bill-of-entry, as the case may be.

(2) Duty should be assessed and customs seals affixed and the goods delivered to the addressee after payment of duty.

(3) The parcel must forthwith be delivered intact to the Board of Censors, who will

(i) examine the seals and otherwise identify the film according to the particulars verified at the time of customs examination;

(ii) examine the film to see whether it is of a predominantly educational nature and

(iii) issue to the person claiming the refund a certificate as to identification and stating whether the latter complies with the requirements for exemption from duty.

(4) The person claiming refund should then make a claim for return of duty supported by the certificate from the Censors, stating that the films were presented for examination with seals unbroken and were found to be of a definitely and predominantly educational character. On the claim for refund being made, a refund should be granted but such a claim must be made within one month of the payment of duty, or within such extended period not exceeding three months, as the Collector of Customs, on sufficient cause being shown, may decide.

EDUCATIVE VALUE OF FILMS

A Study Circle of the Madras Film League was opened by Dewan Bahadur A. Ramaswamy Mudaliar, M.L.A., recently in Madras.

Mr. S. M. Fossil made a special reference to the value of the cinema as a means of mass education and said that, with the enfranchisement of a larger percentage of the population than at present, the cinema would prove a potent force in national regeneration.

Dewan Bahadur A. Ramaswamy Mudaliar declared that the radio and cinema would play a great part in the future of India. These would serve as a potent means of solving the problem of illiteracy.

Referring to the cinema in particular, he thought that a great change was necessary, both in the industry and in the attitude of the public towards it. In the first place people should be convinced of the educative value of the film; they should consider that the cinema provided a very proper diversion and that it was not *infra dig* on the part of anyone, however prominent in life to attend a cinema.

POLA NEGRI IN A TALKIE

After three years of rest Pola Negri has appeared in a talkie "A Woman Commands". It is said that the picture reveals a Pola unchanged in moody but smouldering intensity. Her voice, guttural but effective, has a deep pitch.

ACTING AT 73

Mr. Fred Kerr, the veteran English actor, has returned from Hollywood to take part in British productions. He started his talkie career at Hollywood three years back at the age of 70.

SILENT PICTURES

In Bombay four companies are producing silent pictures at a high pressure. That shows that in India silents are still popular, and talkies have not yet ousted them.

WHAT JIU-JITSU MEANS

Jiu-Jitsu. is the national system of physical training taught to youngsters in Japan and is peculiar to that country, the like of which is not seen or heard of in any other part of the world. Jiu-Jitsu is not a sport in the sense baseball, golf and football are. It is a system of physical training which every young Japanese man must undergo. In Japan, Jiu-Jitsu is a compulsory course of training for every soldier, sailor and policeman. After six weeks of instruction, it is said Jiu-Jitsu yields better results in point of muscular strength, endurance and agility than the same amount of time spent in a gymnasium throughout a whole school year does. When the allied armies of the civilized powers marched against Pekin in the summer of 1900, it was discovered that the Japanese soldiers were first among all the troops in point of endurance, the Americans taking only the second rank. During the Russo-Japanese War, Japanese troops are said to have marched twenty-five miles a day through the most bitter weather, while fifteen miles a day would be considered a satisfactory average. As Jiu-Jitsu is the only physical training that the Japanese soldier receives, it is evident that it is this system which gives him the greatest endurance to be found in the world."

A WORLD RECORD

In the presence of a large gathering Raizada Prem Chunder Bali, an Advocate of the Calcutta High Court, performed at a stretch 5,130 *dands* in four hours forty-nine minutes.

Mr. Bali has now issued a statement inviting challenges from all parts of the world.

TO LIVE LONG

Sir Robert Perks, one of the leading Non-Conformists in England, is eighty-three now. His recipe for old age is: "Eat little and work hard."

HEALTH AND EXERCISE

According to American actuaries, it does not follow that because persons take exercise, they are therefore healthier than those who lead a more or less sedentary life. It is said that the intellectual lives longer than the athletic and that the man who took honours at the university is likely to live longer than the one who did not. It is true that frequently those who take little or no exercise outlive those who make something of a fetish of it. Sir Farquhar Buzzard, regius professor of medicine at Oxford University, speaking at the meeting of the British Medical Association, held a short time ago in Winnipeg, took a tilt at golf as a medicine, saying that the advice, "to take up golf is becoming a tabloid preparation too easily prescribed and too easily swallowed". There is no doubt that exercise taken in excess may be distinctly harmful and consequently the athletic sometimes, perhaps frequently, by too much training has impaired his chances of a green old age, while the studious man who has exercised his mental rather than his physical faculties, provided he possesses a sound constitution, may easily pass the three score years and ten. Tennis or baseball is too strenuous exercise by far for the ordinary type of middle-aged individual. Walking is monotonous exercise, while riding in a motor car calls for no physical exertion but is often too great a nervous strain in these days.

AGE OF MINISTERS

"I want to combat this stupid idea that Ministers over 50 are not worth having," said the Rev. D. J. Jones at the Congregational Assembly.

"The average age in the Cabinet is 62 and in the churches men are supposed to be on the shelf at 50. I think the churches are starving themselves of the things that older men, with their rich experience, can teach."

THE HOBBY OF LOOKING ON

I am one of the few people, observes Y. Y. in the *New Statesman*, though many look on us as the majority who would rather look on at a game than take part in it. If I had the time I could easily sit through a Rugby football match every Saturday during the winter and, though county cricket has intervals of tedium unknown to Rugby football, I should feel happy enough in a seat at Lord's on any fine afternoon during the summer. Perhaps if gardening or pianola-playing involved as little effort as watching a game, I should not have abandoned them so readily. I love to take part in the strenuous life, however, not personally but by proxy; and while I would walk a mile to avoid being energetic myself, I would walk two miles to see other people being energetic.

Still if I had time—and, alas, no indolent man ever has time—I fancy most of it would be spent in staring at birds. I do not know why the first sight of a black redstart should seem so exciting an event as to remain in the memory of a serious and over-taxed man for ever, or why the courtship of grebes should afford him such incomparable delight. But, if I had money, I should almost certainly travel from place to place till I had seen and seen again every bird in these islands. And then I should probably begin all over again and keep on doing so till either I or the birds died. That I suppose must be my real hobby, or would be if I had the time to indulge in it.

MODERN CAMERAS

In the early days of photography, round about the forties and fifties of the last century, the tasks of a photographer had much in common with that of a beast of burden.

Apart from the many technical difficulties, photography represented a transport problem. The Brothers Bisson on their scent of the Mont Blanc in 1862 required 25 men to transport their photographic equipment up to the mountain in order to take three photos!

Great, clumsy, complicated cameras and equipments, slow-speed lenses, poorly corrected and still possessing faults that seldom gave perfect pictures, made photography an abstruse science.

Photography in those days meant making your own plates and even some of the chemicals yourself. And as the so-called "wet" plates had to be prepared shortly before making the exposure, the photographer had to carry a dark room tent and a miniature laboratory if he ventured far from home.

The invention of the "dry" plate in 1871 laid the fundation of modern photography. Daylight loading and the invention of the handy roll-film were further steps. Scientific research and industrial progress, constant improvements in camera design and manufacturing methods have brought perfect-picture-photography within the reach of all.

Cameras have become a mere handful instead of a cartload full as in the days of yore. Perfect lenses of utmost speed, films and plates of great sensitiveness no longer make photography dependent upon the moods of the weather, and instantaneous snaps can be taken even on dull days.

CAMERAMAN AS STAR

Will the cameraman become the "star" of future films?

We have already seen the director rising in importance, and now the man responsible for the photography seems to be coming into his own. Fox, for instance, have produced one or two films recently which are only average in story, acting, and direction, but stamped with distinction as a result of the superb photography of the Chinese cameraman, James Wong Howe.

A butcher went to a lawyer and said: "What can I do with a man whose dog steals meat from my shop?"

"Obtain the value or summon the owner," returned the lawyer.

"Then I want six shillings from you, Sir," said the butcher triumphantly, "for it was your dog that stole the meat."

"Quite right!" said the lawyer genially, "and if you'll hand me eight pence we shall be square —my fee for consultation is six and eight pence."

* * * *

JOHN: "Do you know I had a beard like yours once and when I realised how it made me look, I had it cut off."

FRANK: "That's funny. I had a face like yours once and when I realised how it made me look, I couldn't cut it off, but I did the next best thing: I grew this beard."

* * * *

SHARPE (after a long and heated argument): "Can you tell me even *one* of England's famous writers who was not dull as a boy?"

SMART: "I think I know one."

SHARPE: "Who?"

SMART: "Jane Austen."

* * * *

"I heard to-day that your son is an undertaker. I thought you said he was a doctor?"

"Not at all. I said he followed the medical profession."

* * * *

GUEST (at country inn): "Charming place this is—seen the old wing?"

SECOND GUEST: "Oh, yes, had it for lunch."

* * * *

RENDEZVOUS

JUDGE: "Have you ever seen the prisoner at the Bar?"

WITNESS: "Yes, m'lud; that's where I met him."

* * * *

Sir Harry Lauder told a story the other day that might well be reminiscent of his own professional experience.

It concerned a Scotsman who was assuring his bored London acquaintances that "auld Scotland's the finest place on earth".

"Then what made you leave it," asked a disgusted voice, "since you liked it so much?"

SANDY (chuckled): "Well, it was like this: In Scotland everybody was as clever as myself, and I couldn't make much progress. But here" —he chuckled—"here I'm gettin' on very well."

* * * *

NERVOUS BEST MAN (proposing the toast of the bridesmaids): "I wish to propose the health of the bridesmaids and to express the hope that in the near future they will be taking the place of the bride."

* * * *

APARTMENT HOUSE LANDLORD: "These are the rooms."

APPLICANT: "Who had them last?"

A. H. L.: "I threw him out because he owed six months' rent."

APPLICANT: "Splendid I'll take them on the same terms."

* * * *

The nouveauriche was giving a dinner party. "Is this the best claret?" he asked the butler pompously.

"No, Sir," was the reply, "but it's the best you've got."

* * * *

"Algy's trouble is that he's always acting the fool."

"No, my dear. The real trouble is that he's not acting!"

* * * *

"I'm going to earn my living by my wits."

"Well, half a living is better than none."

THE HEART OF HINDUSTHAN

BY DR. SIR S. RADHAKRISHNAN

Sir Radhakrishnan whose very thoughtful and inspiring discourses are presented in this book, is in the words of Principal Jacks, not only "a great living master of Eastern thought but of the Western as well." "The Heart of Hindusthan" containing his principal discourses "vital, valuable and illuminating" reveals the Eastern mind to the Western. Sir Radhakrishnan presents to the Western world in his own inimitable language all that is truest, noblest and best in Hindu religion and thought. In this great work of interpretation Sir Radhakrishnan has continued the signal service rendered to the country by Swami Vivekananda. It is hoped that this volume of studies in comparative religion will be welcomed not only in India but in the West as well where Sir Radhakrishnan has numerous friends and admirers.

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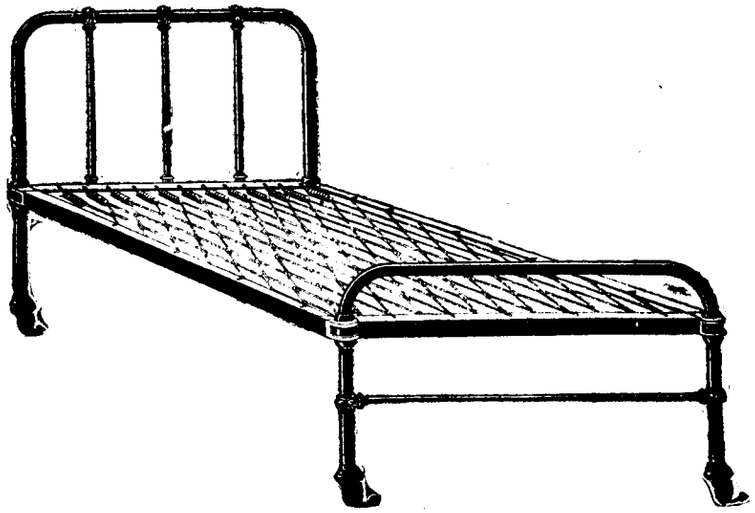

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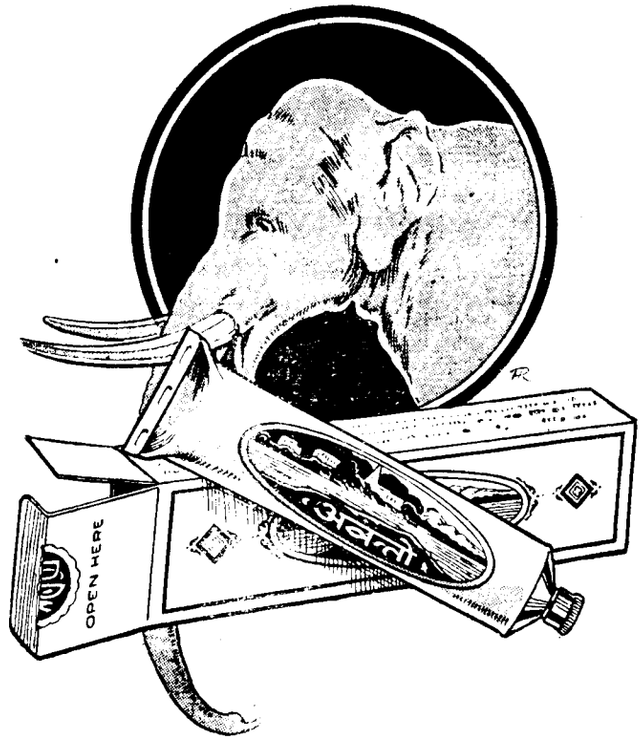

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" "Kaisar-i-Hind"*	11,518	16th " "	" "Maloja"†	20,837	20th " "
" "Mooltan"†	20,837	23rd " "	" "Rawalpindi"*	16,619	27th " "

* From Japan. † Through Steamers from Australia.

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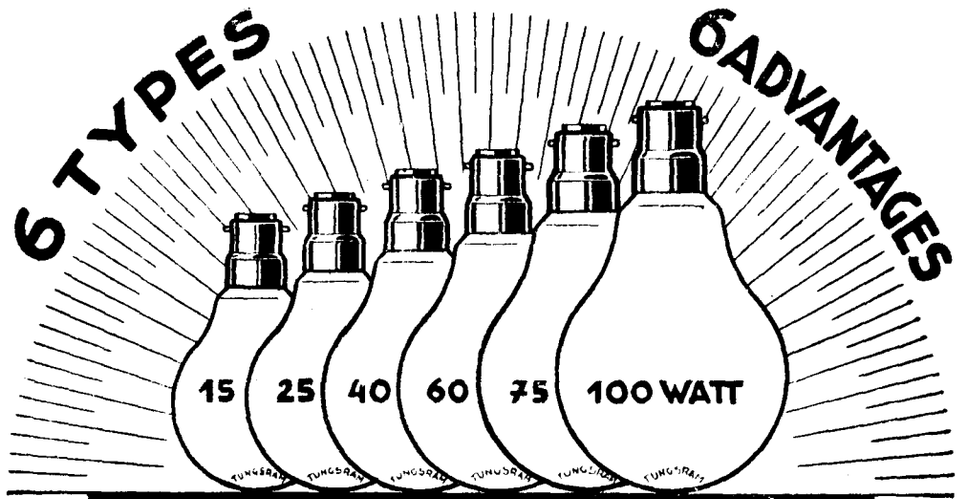

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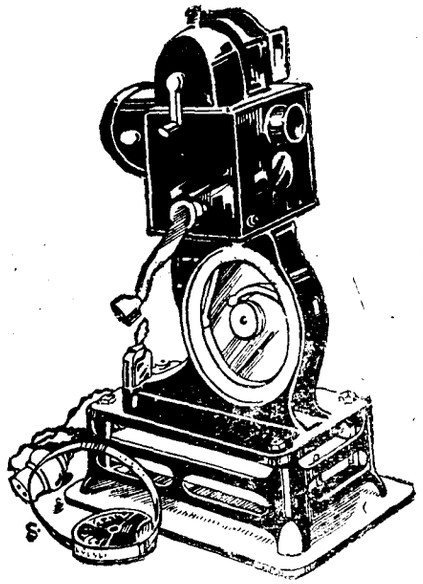

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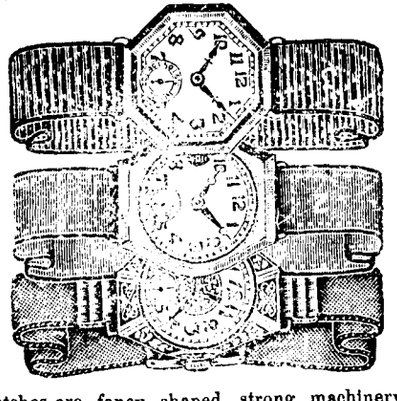

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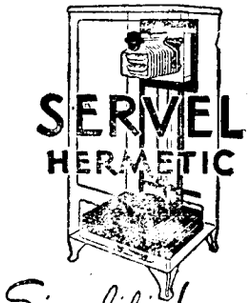

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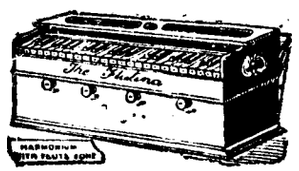

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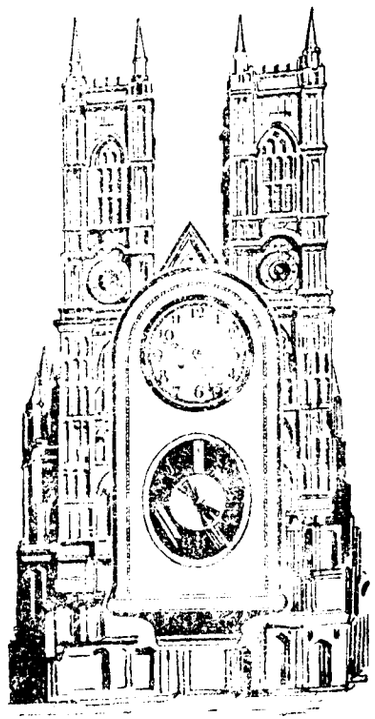

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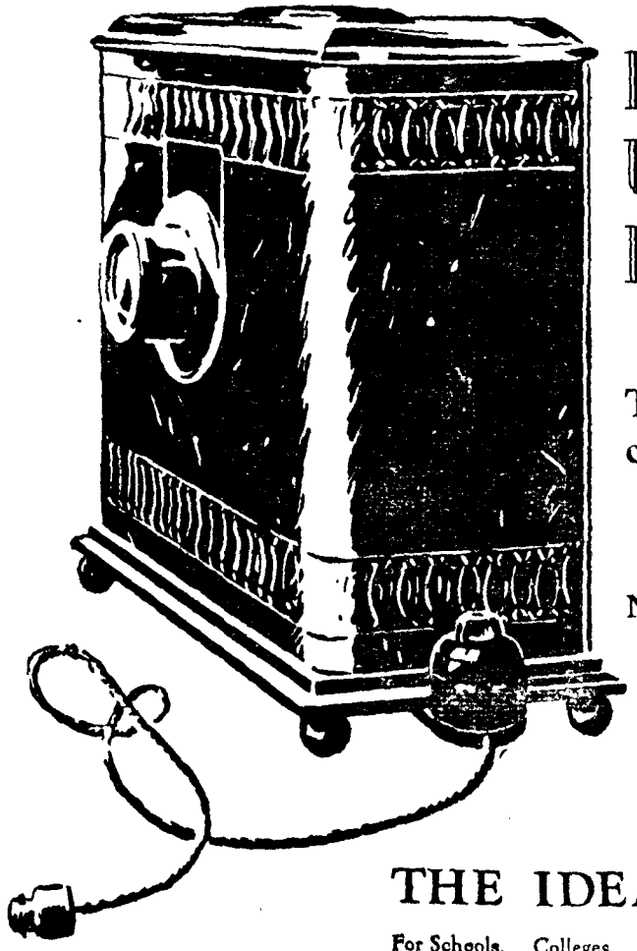

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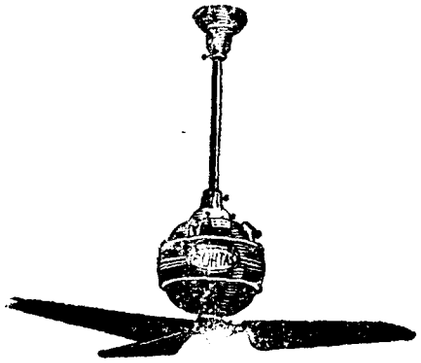

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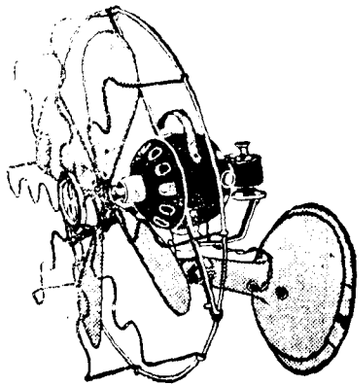

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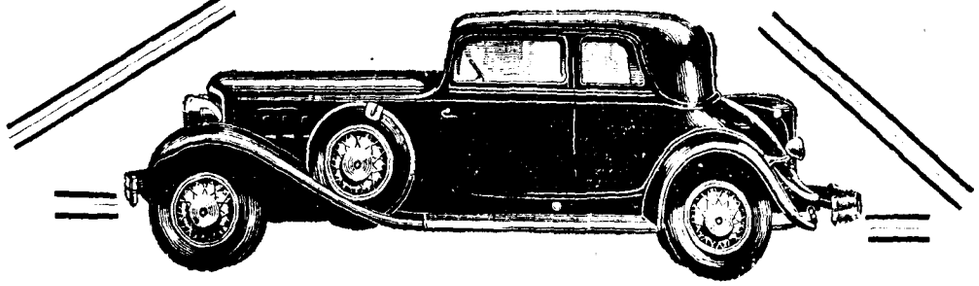

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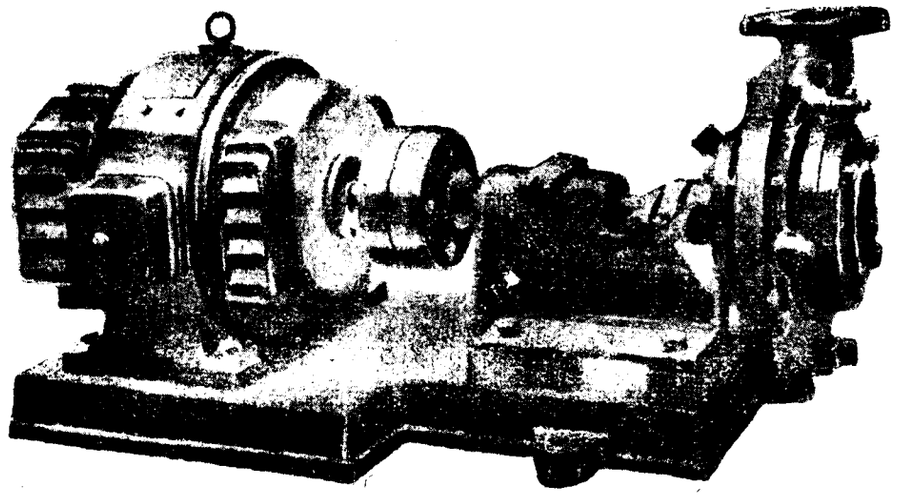

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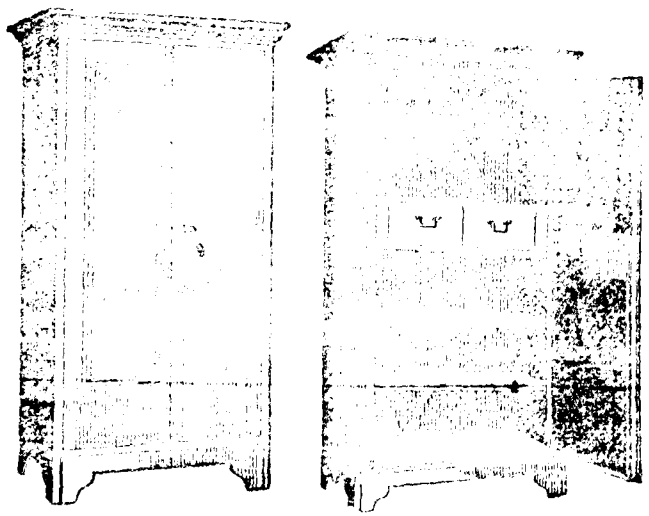

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