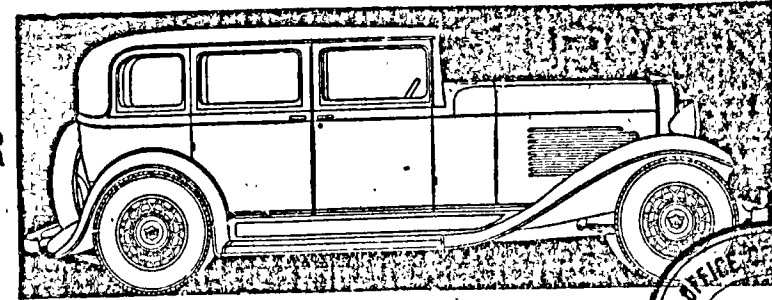


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Competes with the lowest in price

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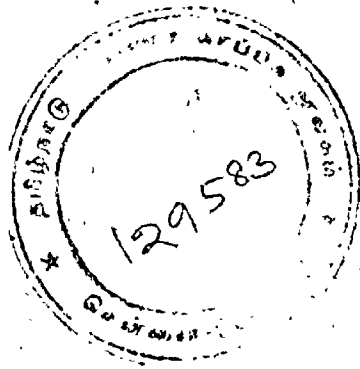
3-17 Mount Road,

MADRAS.

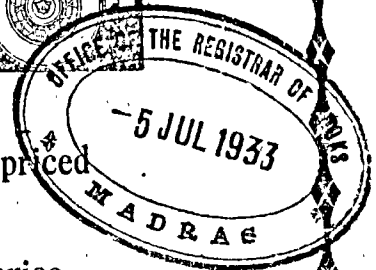
Telegrams: "CHENDHI"

Telephone: 8200.

E. Aug. '33. R.K.M.



52
1932, 1933, 1934
2132, 2134



CALENDAR FOR 1933.

	JANUARY.	FEBRUARY.	MARCH.	APRIL.
SUN.	... 1 8 15 22 29 ...	... 5 12 19 26 ...	... 5 12 19 26 ...	... 2 9 16 23 30 ...
MON.	... 2 9 16 23 30 ...	... 6 13 20 27 ...	... 6 13 20 27 ...	... 3 10 17 24 ...
TUES.	... 3 10 17 24 31 ...	... 7 14 21 28 ...	... 7 14 21 28 ...	... 4 11 18 25 ...
WED.	... 4 11 18 25 ...	... 1 8 15 22 ...	... 1 8 15 22 29 ...	... 5 12 19 26 ...
THU.	... 5 12 19 26 ...	... 2 9 16 23 ...	... 2 9 16 23 30 ...	... 6 13 20 27 ...
FRI.	... 6 13 20 27 ...	... 3 10 17 24 ...	... 3 10 17 24 31 ...	... 7 14 21 28 ...
SAT.	... 7 14 21 28 ...	... 4 11 18 25 ...	... 4 11 18 25 ...	... 1 8 15 22 29 ...
	MAY.	JUNE.	JULY.	AUGUST.
SUN.	... 7 14 21 28 ...	... 4 11 18 25 ...	... 2 9 16 23 30 ...	... 6 13 20 27 ...
MON.	... 1 8 15 22 29 ...	... 5 12 19 26 ...	... 3 10 17 24 31 ...	... 7 14 21 28 ...
TUES.	... 2 9 16 23 30 ...	... 6 13 20 27 ...	... 4 11 18 25 ...	... 1 8 15 22 29 ...
WED.	... 3 10 17 24 31 ...	... 7 14 21 28 ...	... 5 12 19 26 ...	... 2 9 16 23 30 ...
THU.	... 4 11 18 25 ...	... 1 8 15 22 29 ...	... 6 13 20 27 ...	... 3 10 17 24 31 ...
FRI.	... 5 12 19 26 ...	... 2 9 16 23 30 ...	... 7 14 21 28 ...	... 4 11 18 25 ...
SAT.	... 6 13 20 27 ...	... 3 10 17 24 ...	... 1 8 15 22 29 ...	... 5 12 19 26 ...
	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
SUN.	... 3 10 17 24 ...	... 1 8 15 22 29 ...	... 5 12 19 26 ...	... 3 10 17 24 31 ...
MON.	... 4 11 18 25 ...	... 2 9 16 23 30 ...	... 6 13 20 27 ...	... 4 11 18 25 ...
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THU.	... 7 14 21 28 ...	... 5 12 19 26 ...	... 2 9 16 23 30 ...	... 7 14 21 28 ...
FRI.	... 1 8 15 22 29 ...	... 6 13 20 27 ...	... 3 10 17 24 ...	... 1 8 15 22 29 ...
SAT.	... 2 9 16 23 30 ...	... 7 14 21 28 ...	... 4 11 18 25 ...	... 2 9 16 23 30 ...

THE BOMBAY LIFE ASSURANCE COMPANY, LTD.

A 100% INDIAN LIFE OFFICE

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ABOUT

PROGRESS IN 1932

Life Assurance Fund ... Rs. 38,40,413
Total Assurance in Force ... Rs. 2,57,49,900

COMPANY'S PROGRESS PROVES ITS POPULARITY

YEAR	PREMIUM INCOME Rs.	LIFE ASSURANCE FUNDS Rs.	ASSETS Rs.
1921	2,40,614	5,81,516	8,61,178
1928	7,38,529	21,52,432	27,09,508
1932	12,50,697	38,40,413	45,39,158

1933 JUBILEE AND VALUATION (BONUS) YEAR

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E. Nov. '33. Rajan.

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NATIONAL INSURANCE BUILDING,

7, Council House Street, CALCUTTA.

New Business completed during 1932 Rs. 1,55,66,720.

Out of a business of Rs. 1,96,70,000 received in proposals.

Life Assurance is security ... for the policyholder from an investment point of view.
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Claims paid over ... Rs. 1,00,00,000.

Total Assets exceed ... Rs. 1,90,00,000.

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T. ANANTACHARI

BRANCH SECRETARY,

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MADRAS.

or

R. G. DAS & Co.,

MANAGERS.

FIRE AND ACCIDENT RISKS

Covered by

NATIONAL FIRE AND GENERAL INSURANCE Co., Ltd.,

National Insurance Building,

7, Council House Street, CALCUTTA.

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T. ANANTACHARI

Branch Secretary,

113, Armenian Street,

MADRAS.

or

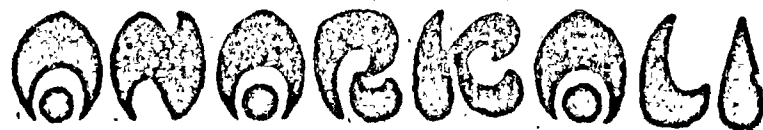
R. G. DAS & Co.,

MANAGERS.

E. Jan. '34.

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DISTRICTS AGENCIES SOLICITED.

E. Dec. '33. Rajan.

MAINTAIN HEALTH—YOUTH—VITALITY by taking OKASA

HOW TO BE VIGOROUS,
STRONG AND HEALTHY

No longer is there any need to suffer from lack of vitality, depression, ragged nerves, worry and all ailments these rundown conditions of health bring with them. Science has discovered that the basis of good health and abounding youthful energy lies in the glands—and OKASA acts directly through the glands, supplying the whole body with rich, vital Hormones.

Premature signs of old age such as failing memory and brain power, wrinkles and grey hair are completely removed by OKASA, which instils into the system and all vital organs new youth and vigour. By the use of OKASA, food is thoroughly assimilated, blood circulation becomes normal, nerves and heart are strengthened, increasing the span of life upto a very advanced age.

LIFE'S DEEPEST SECRETS
REVEALED

The secret of our life lies in the glands, as shown in the figure. When the glands become inactive, due to the effect of the tropical climate, overwork, illness, malnutrition or excessive habits, the health of body and mind fails. Only new supplies of gland-products can restore energy and well-being. Only Okasa gives those essential gland products—in easily assimilated palatable form. Take OKASA and be a new person in every way—vital, radiant, energetic, successful.

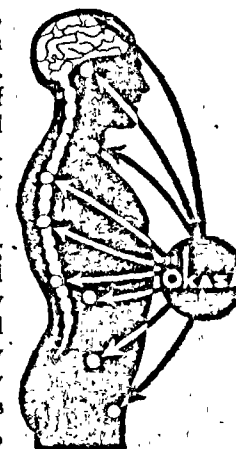
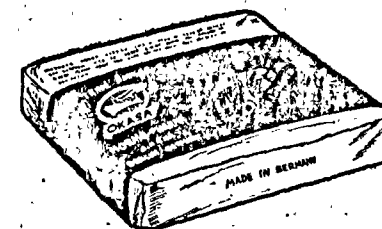


DIAGRAM SHOWING THE ACTION OF OKASA



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Use only the genuine Gland-Hormon preparation OKASA. Remember to look for the RED BAND on every box of Okasa which guarantees its freshness and surest results.

Rs. 10 per box of 100 tablets, Rs. 4 per trial packet of 30 tablets.

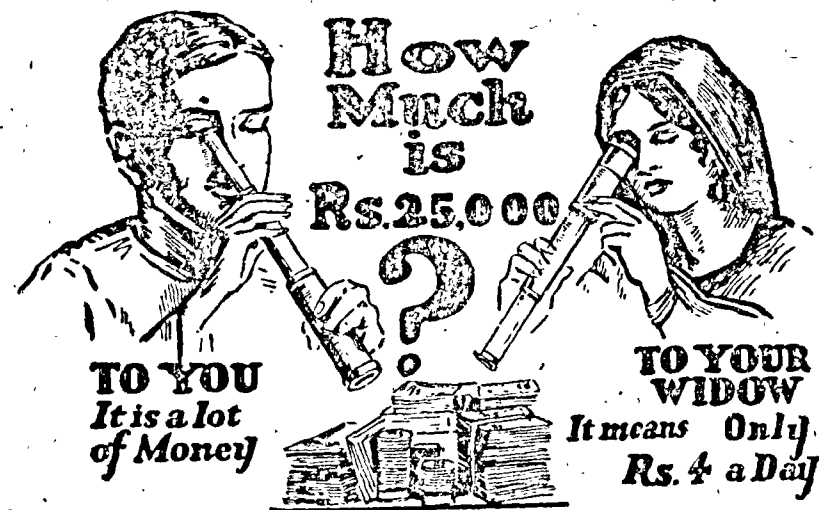
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The only sure way to create an immediate estate for any amount is through Life Insurance. A Guaranteed Monthly Income for life for your widow is preferable to a lump sum payment. We have varieties of Plans suitable to all requirements.

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MANUFACTURERS LIFE INSURANCE CO.

ESTD. 1887

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Without obligation kindly furnish me with particulars of a policy suitable to my needs.

I am.....years of age, married or single.....

Name.....Address.....

E. July '33. Rajan.

A copy of this Prospectus has been filed with the Registrar of Joint Stock Companies.

Application will be made in due course to the Committee of the Bombay and Calcutta Stock Exchange for permission to deal in and for a quotation for the shares

THE HOSPET SUGAR MILLS, LIMITED.

(Incorporated under the Indian Companies Act) 1913-1920.

AUTHORISED CAPITAL Rs. 20,00,000

Divided into 1,00,000 Ordinary Shares of Rs. 10 each and

10,000 Cumulative Preference Shares of Rs. 100 each.

PRESENT ISSUE:

ISSUED CAPITAL Rs. 14,00,000

Divided into 70,000 Ordinary Shares of Rs. 10 each and

7,000 Cumulative Preference Shares of Rs. 100 each.

The said Preference shares shall confer on the holders the right to a fixed cumulative preferential dividend at the rate of 8 per cent per annum on the capital for the time being paid up on the said shares. The Preference shares rank both as regards dividend and capital in priority to the Ordinary shares, but without any further right to participate in the profits or assets.

The right of voting at General Meeting is one vote for every share.

Payable as follows:—

Ordinary Shares:—Rs. 2-8 per share on application, Rs. 2-8 per share on allotment, and the balance by 2 calls of Rs. 2-8 per share payable at intervals of not less than three months between each call.

Preference Shares:—Rs. 25 per share on application, Rs. 25 per share on allotment, and the balance by 2 calls of Rs. 25 each payable at intervals of not less than three months between each call.

The Eastern Underwriters Syndicate has Underwritten Shares of Rs. 7,50,000.

DIRECTORS:

1. Rao Sahab V. SUBBIAH, Retired Dy. Asst. Controller, Military Accounts, George Town, Madras
2. Rao Sahab V. DHARMALINGAM PILLAI, Member, Madras Legislative Council, and Hony. Presidency Magistrate, Vepery, Madras.
3. R. NARSINGARAO GARU, Merchant, Resident Partner, Messrs. Johnson & Co, Bellary Cantt
4. CHARLES JAMES COURT, Esq., Manager, Messrs. Johnson & Co., Bellary Cantt.
5. C. McGOVAN, Esq., Engineer, Bellary Cantt.

BANKERS:

1. The P. & O. Banking Corporation.
2. The Central Bank of India, Limited.
3. The Indian Bank, Limited, Madras.

AUDITORS:

Messrs. BATLIBOI & PUROHIT, Incorporated Accountants (London), Navsari Bldgs., Hornby Road, Fort, Bombay.

SOLICITORS:

Messrs. KING & PARTRIDGE, Solicitors, Madras.

CONSULTING SUGAR ENGINEERS:

Messrs. MIRRLESS WATSON CO., LTD., Sugar Engineers, Shahibag House, Wittet Road, Ballard Estate, Bombay.

CONSULTING CHEMIST:

P. LAWRENCE, Esq., B.Sc. (Agri.)

SECRETARY:

JOHN HACKETT, Esq., Bellary Cantt.

MANAGING AGENTS:

Messrs. JOHNSON & CO., Bellary Cantt.

REGISTERED OFFICE:

THE CANTONMENTS, Bellary Cantt.

PROSPECTUS

Objects of the Company.—The Company has been formed to carry out the objects set out in the Memorandum of Association, and particularly for the purpose of establishing and carrying on the business of Manufacturers of Sugar from cane and all its by-products consequent on such manufacture.

It is intended to erect and equip a Sugar Factory of the latest design. The Plans and Specification have been drawn up by Messrs. Mirrless Watson Co., Limited, of Glasgow, Scotland, Engineers, Founders and Specialists in Sugar Machinery whose experience in designing and manufacturing machinery extends over a period of 50 years. It is anticipated that the Factory will be erected and ready to work by December, 1934.

The Factory will be situated at Hospet, adjoining the Station of that name on the M. and S. M. Railway with a crushing capacity of 400 to 450 tons of cane per day and capable of being readily extended later to a capacity of 600 700 tons per day. The Company is in a position to purchase very suitable land for a factory and it is proposed to acquire about 20 acres.

Cane Prospects.—On the basis of a daily crush of 400 to 450 tons approximately 15,00,000 Maunds of cane would be required during the season, and from 20,00,000 to 25,00,000 Maunds of cane on the basis of 600-700 tons per day. It is estimated that there should be no difficulty in securing these quantities within a reasonable distance of the proposed Factory.

From enquiries which the Directors have made, they believe that the growth of existing cane on the lands in the locality and in the neighbouring districts fertilised as they are by the silt of *Tungabhadra Canals* has been remarkably strong and that the rapid extension of the area under cane has only been held back by the lack of Factory facilities to deal with the crop. The area which would be required to supply the proposed Factory with cane per season would, the Directors understand, be a very small percentage of total suitable land. The whole of the Sugar Cane area is under *Tungabhadra Canals* which afford excellent facilities for the Sugar Cane crop. Irrigation is of the highest importance not only for the promotion of growth but as an insurance in the case of drought. The cane grown belongs to the *Pundia* variety, one of the best canes in India and has about 14 per cent. sucrose content without any disease whatsoever.

Estimated Cost.—The estimated cost of the factory with its equipment will be Rs. 8,50,000 delivered at site and erected. To this falls to be added a further sum of approximately Rs. 2,50,000 for lands, buildings, necessary warehouses, staff quarters, railway sidings and other items leaving a balance of Rs. 3,00,000 available for working expenses.

Estimated Profit.—One of the main factors affecting any Sugar Company's cost of production is the price of cane delivered at the Factory. As already indicated, the Company's Factory will be well

situated and, in consequence, transport charges should be reduced to a minimum. It may be added that this is the first Factory being started in the district.

It is estimated that the Company's Factory will produce a minimum of 1,35,000 Maunds of Sugar per annum together with the resulting production of molasses. The plant will be kept working even in the off season as plenty of jaggery is available, and white Sugar will be manufactured by refining jaggery.

Taking the above factors into consideration and assuming that the market price of Sugar remains about the present level, it is estimated that on a production of 1,35,000 Maunds of Sugar and including the proceeds from the sale of molasses, a profit may be expected after allowing for depreciation and all charges, of approximately Rs. 2,80,000 which represents nearly 20 per cent. on the capital now offered for subscription.

Market.—Hospet is conveniently situated with Bellary, Gadag, Bijapur, Hubli, Dharwar, Belgaum, Guntakal, Adoni, Kurnool, Anantapur, Gooty, etc., and other important centres where there are very good markets for Sugar. The whole of the Company's manufactured Sugar will be consumed in those districts. Arrangements can readily be made for the disposal of molasses as there are Distilleries in the district and surrounding districts.

Owing to the Import Duty on foreign Sugar imposed in March 1932, exporting countries such as Java, etc., are curtailing their production and rapidly exhausting their surplus stocks. It may thus be reasonably expected that an appreciable rise in prices of Indian produced Sugar may occur thereby increasing the profits of the Company.

The introduction of the Chadbourn system in most of the Sugar-producing countries has resulted in closing down of a number of factories in Java. The world stocks of sugar are rapidly declining. The inevitable result will be a steady appreciation in the world Sugar prices. All these circumstances are conducive to the growth of the Sugar industry in India.

Protective Duty on Sugar.—The outlook for Indian Sugar generally has been considerably strengthened by the passing of the Sugar Industry (Protection) Act 1932, Act No. XIII of 1932, by the Government of India protecting the Industry until the 31st March 1946. In respect to this period the basic duty on Sugar has been fixed at Rs. 7-4 per cwt. until 31st March 1938, and for the remaining 8 years will be determined in due course following a statutory enquiry. At present the duty on Sugar is actually Rs. 9-1-0 per cwt., i.e., the basic rate of Rs. 7-4-0 per cwt. plus a surcharge of 25 per cent. In addition, the Act authorises the Governor-General-in-Council to increase the basic duty at any time, after enquiry, to such an extent as would provide against the risk of Sugar being imported into India at such a price as is likely

to render insufficient the benefits intended to be conferred by the Act.

Taking 1930 as a normal year, India imported about 10,00,000 tons of Sugar whereas at present, she produces about 2,00,000 tons of Sugar. It will thus be seen that there is still a great field for expansion of the Sugar Industry in India. Even with an addition of a further 150 Sugar Mills to the present number, India will remain able to hold her own in Sugar, and in the circumstances no inter-competition need be feared.

The Sugar Technologist to the Government of India, Imperial Council for Agricultural Research, Mr. R. C. Srivastava, B.Sc., says as follows: "Whilst the high Rate of Import Duty is undoubtedly the most potent single factor contributing to the expansion of the Industry, the present period unlike the period of post-war boom possesses a number of additional advantages which give hopes that the expansion that is now taking place will be on a sound and lasting basis. Amongst these special advantages the mention may be made of the low price of land and material due to all round acute economic depression, to the low price of machinery due to restriction of Sugar production in practically all the countries of the world excepting India, and the low price of cane, coupled with a large area cultivated in Sugarcane is under the present agrarian conditions the only paying crop. It is only on rare occasions that such a combination of favourable circumstances takes place, and it is to be sincerely hoped that full advantage will be taken of the present opportunity."

The Director of Industries, Madras Presidency, Madras, says: "Consequent on the high degree of Protection afforded to the Sugar Industry of India, a great deal of public interest is now being concentrated on the setting of Facories for

manufacture of Sugar. The future of the Sugar manufacturing Industry in India seems to be assured for some time to come, for not only has the industry received a decided impetus from the Protection of White Sugar by a Tariff Rate, but there is an increasing demand for Sugar as against 'Gur', while owing to the adoption of improved types increased quantities of sugarcane are becoming available."

The Madras Presidency is one of the most suitable parts of India for Sugarcane and a campaign has already been launched by the Agricultural Department with a view to the further expansion of the area under this crop. The Sugar requirements of this Presidency can, it is estimated, be met by bringing in an additional extent of 35,000 acres under Sugarcane cultivation. New factories are springing up in Northern India, and it is not desirable that Madras Presidency should lag behind in the development of the Industry that is now actively in progress. There seems no reason, in fact, why the Madras Presidency should not be made self-supporting in the matter of its supplies of Sugar within a reasonable period.

Minimum Subscription.—The minimum subscription upon which the Directors will proceed to allotment is five per cent. of the shares now offered for subscription.

Contracts.—The following agreements have been or will be entered into by or on behalf of the Company.

(1) An Agreement between Messrs. Johnson & Co., and the Company for the appointment of the former as Managing Agents of the Company on an allowance of Rs. 1,000 per month and 10 per cent. of the profits of the Company.

(2) An underwriting agreement between the Eastern Underwriters Syndicate and the Company whereby the former have underwritten shares of

Further, looking to the very low rate of interest prevailing in the world at the present time, the return of the investments in the Sugar Industry of India is extremely promising as after the passing of the Sugar Protection Bill of 1932, all Sugar

Companies in India have been declaring handsome dividends and the Share values of all the Companies have since been greatly appreciated. To substantiate this, we have only to review the different state of some of the existing concerns since 1931:

Name of Factory.	Capital paid up Ordinary	Reserve Fund.	Paid up. per share.	Market price	Last Dividend.
	Rs		Rs.	Rs. As	
Cawnpore Sugar	15,00,000	52,00, 781	10 Ord. 100 Pref.	38 8 132 0	10% 8%
Champaran	12,00,000	27,98, 820	10	98 4	15%
Deccan	8,30,000	32,72, 712	100	250 0	10%
New Sevan	11,00,000	12,28, 376	10	19 0	15%
Samastipur	11,90,000	11,95, 503	10	19 0	10%
Ryam Sugar	4,00,000	14,81, 168	10	45 4	26%
Belapur	1,79,900	1,67, 5 6	50	180 0	12%
Basti	9,57,357	6,33, 778	100	250 0	30%
Punjab	9,63,000	11,26, 591	50	150 0	40%

Rs 7,50,000 on an underwriting commission of five per cent. and usual brokerage as provided in the said agreement.

(3) An Agreement between Ramaswamy and Company and the Company whereby the former have agreed to supply 15,00,000 Maunds of Sugarcane at current market rate

The preliminary expenses as estimated will not exceed in the aggregate Rs. 15,000 including registration, Solicitor's fees, printing and advertisement charges, survey, etc., but exclusive of brokerage.

Brokerage not exceeding two and a half per cent. will be paid to *bona fide* brokers, bankers, etc., at the discretion of the Directors.

Interest of Directors—R. Narsingarao Garu is interested as a partner of Messrs Johnson and Company.

Directors and Qualification.—The Articles provide for the payment of Rs 50 as Director's fees for every meeting attended by them, and the payment of travelling and other expenses of attending a meeting (including hotel charges etc.) and any other expenses properly incurred in connection with the business of the Company to any Director who may be called upon to perform extra services.

The qualification of a Director will be the holding of shares of the value of Rs 5,000.

Application for Shares.—Application for shares should be made on the form below and forwarded together with the amount payable on application to the Company.

Where no allotment is made, the deposit will be returned in full and where the number of shares allotted is less than the number applied for, the balance of the deposit will be applied towards the amount payable on allotment.

The agreements referred to above can be inspected at the Registered Office of the Company during business hours.

Prospectuses and forms of applications for shares can be obtained at the Registered Office of the Company.

- (1) (Sd) V. SUBBIAH,
- (2) (Sd) V. DHARMALINGAM PILLAI,
- (3) (Sd) R. NARSINGARAO GARU,
- (4) (Sd) CHARLES JAMES COURT,
- (5) (Sd) C. MCGOVAN.

Dated, this 3rd day of May, 1933.

SHARE APPLICATION FORM

To

The Managing Agents,

THE HOSPET SUGAR MILLS, LIMITED, Belary Cantonment.

Gentlemen,

I/We beg to hand you herewith Rs. being a deposit of Rs. 2-8 per share on Ordinary Shares in the abovesaid Company, and I/We request you to allot me/us that number of shares on the terms of the Memorandum and Articles of Association of the Company, and I/We agree to accept the same or any smaller number that may be allotted to me/us.

NAME IN FULL.....

ADDRESS.....

OCCUPATION.....

Date.....

Specimen Signature,

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G. A. Natesan & Co, Publishers, G. Town, Madras.

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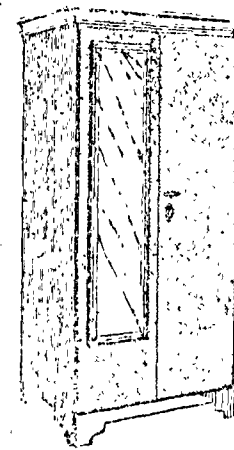
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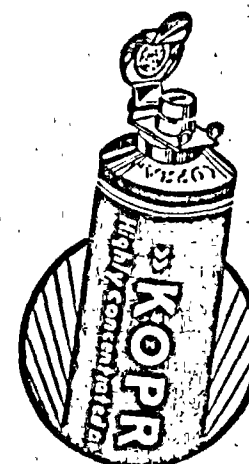
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RESERVE BANK

BY PROF. KRISHNA KUMAR SHARMA, M.A., B.COM.

(Prof. of Economics, Sanatan Dharma College, Cawnpore)

THE necessity of a Reserve Bank for India cannot be overemphasized. Indians holding widely divergent political views, the Government of India and the Royal Commission on Indian Currency and Exchange and the Indian Banking Committee are all unanimous on the desirability of the establishment of a Central Bank for India at an early date. There is a general tendency in all countries for the constitution of a Central Bank where there is none in existence. In one of its resolutions, the International Financial Conference that met at Brussels in 1920 laid down that 'in countries where there is no Central Bank of Issue one should be established'. In the last several years the advice of this Conference has been followed in practice. New Central Banks have been formed and many existing ones have been overhauled. In South American States, South Africa, in the countries that previously formed part of the Austrian and Russian Empires and in certain of the Balkan countries new Central Banks have been formed. The *London Economist* in one of its issues in December 1932 mentioned that a Reserve Bank was recently created in Austria while it was on the verge of financial collapse and that Newzealand was establishing a Reserve Bank while it was suffering from the effects of the economic depression. For giving elasticity to the currency system of India, to control foreign exchange and to co-ordinate and control the credit situation in India, the Royal Commission on Indian Currency and Exchange recommended in 1926 the formation of a separate Central Bank for India.

This view has been reiterated at the various sessions of the Indian Round Table Conference. The Financial Safeguards Committee of the Third Round Table Conference made the following recommendations in this connection: "The Committee are of opinion that the proposals to be

submitted to Parliament should be based on the assumption that such a Reserve Bank would have been created prior to the inauguration of a federal constitution, and recommend that steps should be taken to introduce into the Indian Legislature a Reserve Bank Bill conceived on the above lines as soon as possible. Certain requirements must be satisfied before the Reserve Bank could start operations with a reasonable chance of success fully establishing itself; in particular, that the Indian budgetary position should be assured, that the existing short term debt both in London and India be substantially reduced, that adequate reserves should have been accumulated and that India's normal export surplus should have been restored." The introduction of these four conditions coupled with the following portion of the speech of Sir Samuel Hoare at the Third Round Table Conference had made things very uncertain. Sir Samuel Hoare had said: "Now our trouble has been . . . that it is impossible to say exactly when a Reserve Bank of the kind that we all agree should be set up can come into effective operation. . . . What I can say. . . is that we will take every step within our control to make the setting up of a Reserve Bank of this kind and its successful operation effective as early as possible."

It is not known what the Government did to fulfil the conditions mentioned above which were reiterated in the White Paper. Whatever the case may be, the constitution of a Reserve Bank at an early date is now more or less certain and Indian delegates have already been invited to the Reserve Bank Committee in London.

The main questions at this stage are: (1) the constitution of the Reserve Bank, (2) its functions, and (3) its relations with other banks in India. With regard to its constitution, the Hilton Young Commission had suggested a shareholders'

bank and the Central Board was to be 'composed of 14 members of whom 9 would be elected by shareholders, a maximum of 3 would be nominated by the Governor-General in Council, and a managing governor and deputy managing governor would also be nominated by Governor-General in Council. In addition to the above 14 members, the Government should be entitled to nominate an official member to the Board who should have the right and duty to attend and advise the Board but not to vote'.—(*Report of the Royal Commission on Currency and Exchange*, page 38). A Bill was brought forward in the Assembly in 1927 and referred to a Select Committee which favoured a State bank on the following grounds: That a bank in charge of currency and credit should be made responsible to the Legislature, that only a State bank would inspire confidence among the people in India, that a Reserve Bank does not require much capital and, therefore, there is no necessity of a body of shareholders. The scheme of State bank was incorporated in the Bill, but agreement could not be reached on the question of the directorate. The Government wanted to disqualify members of the Legislature from the directorate of the Bank, and the House was strongly against the proposal of the Government to delete the recommendation of the Select Committee that the governor and the deputy governor must be Indians. The Government, therefore, refused to proceed with the Bill.

The theory underlying the conception of a State bank centres on the proposition that since a wise central banking policy is the basis of a sound national economic life, the bank should be under the control of a national government. There are certain arguments against a State bank. Firstly, as the decisions of the bank react on every aspect of the economic activities of the country, it is essential that its direction should be as unbiassed as possible and as continuous as can be and that this is not possible with a State bank with changing governments. The instances of the Bank of Spain in the later part of the 19th century and of the Bank of France recently are quoted usually on the point. Secondly, it is pointed out that if the Government has a controlling influence on the bank, there are ways by which the more powerful interests in the country can try to enforce their wishes. There can be no safeguard that the policy of the bank will be carried on without bias as national interests require. But, on the other hand, Central Banks in Latvia, Australia, and Bulgaria, etc., are

illustrations of State banks. It is, however, pointed out that 'in these cases, in order that the State bank should be able to carry out its task efficiently, the Government and Legislature have in effect imposed on themselves to varying extents a self-denying ordinance limiting their opportunities for intervention. If a tradition to this effect can be established and can be rigorously maintained, a State bank on a suitable charter should in theory be as capable of carrying out a national policy as an institution of an independent or quasi-independent character, but the danger lies in the weakness of human nature to resist the temptation of creating credit when the machinery is provided'. (*Kisch and Elkin, Central Banks*, pages 24, 25.) The same authorities further observe that this can best be done by making the bank an independent organization and by giving to the State only the necessary limited powers and that it is futile to establish a central State bank first and then to devise the machinery to render the bank to some extent independent of Government control.

Under the present circumstances in India, a State bank is preferable to a shareholders' bank, firstly, because Indians have grave complaints against the management of Imperial Bank, a shareholders' bank, and confidence can be inspired only if the Reserve Bank is a State bank. Secondly, a shareholders' scheme will deprive the public of a good deal of profits and, thirdly, the State can find out the initial capital of Rs. 5 crores without difficulty as recommended by the Hilton Young Commission. The Indian Banking Committee were debarred by the ruling of their President to make any recommendations with regard to constitution of the Reserve Bank, but it is laid down in paragraph 606 of their Report that they proceed on the following assumptions:

1. The Reserve Bank would be established by an Act of the Indian Legislature.
2. The capital of the Bank would be provided by the State.
3. The Bank would be under Indian control, and
4. The Bank would be free from interference from executive or legislature (Indian or British) in its day-to-day administration.

Whatever the constitution in details may be, it must satisfy the above-mentioned conditions laid down by a Committee of experts. The governor and deputy governor of the Bank

and a majority of the directors also must be Indians.

Under the scheme of the White Paper the fourth condition is not satisfied, namely, with regard to legislation on currency and coinage previous assent of the Governor-General would be necessary. That means that the Secretary of State through the Governor-General would be able to interfere in the day-to-day administration also. Indians of all shades of opinion are unanimous in opposing this part of the scheme.

FUNCTION OF THE BANK

The Bank should be authorised to carry on the business usually done by Central Banks in other countries, namely:

1. It should be allowed to issue bank notes subject to the principle of proportional reserve method.
2. It may accept money on deposit and current account from the Central Government, the Provincial Governments and banks and bankers.
3. It should be able to buy, sell and rediscount commercial paper, bearing one or more good signatures, one of which should be that of a banker, and having a maturity not exceeding 90 days, payable in India.
4. It should be able to buy, sell or rediscount commercial paper in respect of current transactions for agricultural purposes, having a maturity not exceeding 9 months to the extent of the reserve and share capital of the bank. (*Vide recommendations in paragraphs 609 and 610 of the Report of the Indian Banking Committee.*)
5. It should be able to deal in the securities of federal, provincial or local authorities in India provided the amount at any time does not exceed 25 per cent. of the liabilities of the Banking Department in respect of deposits.
6. It should be able to advance loans for a period not exceeding 90 days against certain kinds of securities mentioned in Schedule II attached to the Report of the Royal Commission on Indian Currency and Exchange.
7. It should advance money to the Government of India for ways and means purposes.
8. It may be allowed to deal in foreign exchange.
9. It may be allowed to buy and sell all securities eligible as cover for note issue, and
10. In certain respects it may act as agent for the Federal and Provincial Governments.

ITS RELATIONS WITH OTHER BANKS

Being a Central Bank, the Reserve Bank should not compete with joint stock or indigenous bankers in India. Further, in order that it may be able to control the Indian money market, other banks would be required to keep certain deposits with it and, therefore, their position should be safeguarded. According to the scheme of Sir Basil Blackett of 1928 the Reserve Bank was to keep a sum of Rs. 3 crores with the Imperial Bank free of interest. The Imperial Bank having no restrictions as imposed now, would thus be able to compete with the indigenous and other banks with their own money, because this sum of Rs. 3 crores would partly belong to them. This would be unfair to these banks. The Reserve Bank as a true banker's bank pursuing a national policy should show some indulgence to indigenous banks. There are two directions in which this can be done. Firstly, in regard to the requirements of deposits in cash by banks and, secondly, in the matter of discounting their bills. In the latter case it could be emphasized that bills should be discounted, say, up to 50 per cent. of the paid up capital and reserves of a bank applying for accommodation. In a country like India where the smallest rumour may cause a serious run on a bank, a sympathetic handling of the situation by the Reserve Bank would be of the greatest significance to the smaller banks.

The early establishment of the Reserve Bank in India on right lines will be able to remove the chief defects of the Indian banking system and prepare the way for the economic development of the country in response to her needs. There is no doubt that our delegates in London will try their utmost to purge the scheme of the objectionable provisions as suggested in the White Paper and embodied in the Report of the Third Round Table Conference.

It is not so much the constitution of the Reserve Bank as its relationship with the other Banks in India that is of the greatest importance in considering any scheme for a Central Bank, declared Mr. Pochkhawala, Managing-Director of the Central Bank of India, in a recent interview in Simla. "At present we have no scheme to go upon. But if the thread is taken up from where it was left by Sir Basil Blackett, then it is time that the Indian delegates to the Reserve Bank Conference were warned of the positive dangers in that scheme."

The Reorganized Chicago University

BY DR. SUDHINDRA BOSE, M.A., Ph.D.

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THE University of Chicago has recently put into effect a new plan involving a radical reconstruction of educational methods, a new synthesis of knowledge. The gist of the new plan is that it is an effort to substitute vital for mechanical processes in education and some effective measurement of cultural attainments for academic book-keeping in judging the qualifications of candidates for degrees. Students will receive degrees when and if they can demonstrate, by passing comprehensive examinations, that they are the kind of people upon whom degrees may be conferred, whether the time of their preparation has been long or short. The object is not to speed the educational processes for all students. It is to adjust the educational process and the speed thereof to the needs and equipment of each individual. The whole enterprise is frankly experimental; but it must be set down as one of the most interesting and significant experiments in the educational world to-day.

The vast program of work supported by the University of Chicago is divided administratively into five divisions of Arts, Literature and Science, and several professional schools. The five non-professional divisions are: the College Division, the Humanities Division (English and foreign languages and literatures, philosophy, art, religion, and history); the Social Science Division (economics, political science, sociology, anthropology, education, psychology, and home economics); the Physical Science Division (astronomy, chemistry, geology, and paleontology, mathematics, and physics); and the Biological Division (botany, zoology, physiology, anatomy, hygiene and bacteriology, physiological chemistry and pharmacology). Though the College Division is a separate administrative unit, it is so closely knit into the various divisions that it has at its command all of the educational resources of the whole University.

American universities have been accused, somewhat unjustly I think, of spoon-feeding of students, padding of enrolments, over-emphasis on athletics and gay social times. The University of Chicago, which is not interested in quantity or mass production in education, wishes to eliminate everything which interferes with real educational activities. It limits registration of entering students to the number that it can care for adequately. Moreover, it is not inclined

to waste time and opportunities in giving higher education to those who are not fitted for it. Students are carefully selected on the basis of their scholastic attainments, initiative, seriousness of purpose, integrity, and leadership. Naturally the authorities admit only those students who give promise of becoming citizens of more than ordinary usefulness. A modern university, they believe, should be a place of higher learning, a place for scholars and scientists, and not "a great athletic association and social club, in which provision is made, merely incidentally, for intellectual activity".

The new College of the University of Chicago has no compulsory classes and no rigid discipline. The system is based primarily on the theory that an intelligent man or woman will want to be educated, and that there is no use in attempting to educate one who does not want to be. The student will have at his disposal libraries, laboratories, museums and Professors—the best that money can secure; but he will not be forced to do anything.

The normal program for a full-time student is four courses at a time. The normal program for the first year is three general courses and one subject course, or two general courses and two subject courses; for the second year one general and three subject courses, or two general and two subject courses. Each course is organised and offered so as to require of the average student ten hours each week in and outside the classroom. There is no specification of a uniform number of class hours for each course, because it is thought that the amount of formal instruction and the amount of independent study should be determined in each instance by the subject matter and the character of the work. In each course the amount of lectures, small group discussions, recitation periods, written work, laboratory work, and individual consultations is determined in the light of the objectives to be attained and the needs of the students.

The College does not believe in coercing a student to attend every class session of a course when there may be parts of the course which he has already mastered. With the syllabus of a course in hand, a student may see that there are only certain parts of the course which he needs, and he may without penalty "cut" the parts which would be for him a boring repetition of material already covered. The student is turned

loose to explore the realms of knowledge in four branches, attending lectures when he wishes to and completing the courses when he can pass the comprehensive examinations. There is no compulsion anywhere.

Under this system a student may work as he pleases, take part or all of the examinations at the end of one, two, or three years of residence in the College Division. Essentially, the plan rewards industry without making it compulsory. Under it, the serious student may go at his own gait, rather than at the gait of the lazy and the incompetent. Learning thus becomes a pure joy, rather than a compulsion.

The examinations, according to a recent bulletin of the University of Chicago, for the completion of the College requirements are not restricted to a particular type. They may include any kind of test, investigation, problem, or creative work by which the abilities and achievements of students may be measured. In some instances there is also a supplementary oral examination. In the administration of the problem type of examination, the examiners give the student a problem in his field of major interest, supply him with all the books or laboratory equipment or both, that he may think necessary for the solution of the problem, and then give him sufficient time to work out and write up his solution, discussion, and conclusions.

The passing of the comprehensive examinations of the College Division does not mean for the student the direct attainment of the Bachelor's degree. His work is recognized not by a degree, but by a certificate, or by admission to one of the professional schools or divisions of the University. The second comprehensive examination precedes the conferring of a degree. Again, there is no formal cut-and-dried course. The student is allowed to range at will among a related series of definite lines of study. It will probably require about two years more after graduation from the College Division before the student is ready for the examination for the Bachelor's degree. But he is not held back by routine, time-serving requirements. He may take his Bachelor's degree as soon as he is able to do so and proceeds immediately to work on a Master's or Doctor's degree (Ph.D.). These higher degrees are also conferred on the basis of comprehensive examinations. A young man or woman, educated in this way, should have a sound education.

The University of Chicago also offers professional work and awards appropriate degrees in

medicine, law, commerce, education, and library administration. The requirements for admission to the School of Commerce may be met in two years or less, and to the Law School in three years or less. The Medical School, the School of Education, the School of Social Service Administration, and the Library School are graduate schools requiring the Bachelor's degree for admission.

There are several hostels (called in America, dormitories) for men and women students of the University of Chicago. Two handsome and useful club-houses, one for men and one for women, are in almost constant use for formal and informal student activities. Student initiative is encouraged in the promotion and management of activities which are purely social in character, and others which provide for interests in dramatics, newspaper and magazine publications, sports, debating, art, music, literature, and scientific pursuits. Student affairs are controlled, in the main, by a number of boards. Some of the ruling bodies are composed jointly of Professors and student representatives; the personnel of others is entirely of students.

The University of Chicago offers a complete health service for all its students. The time and scientific training of the Director of the University Health Service and his assistants, who are experienced physicians, are available to the entire student body. A clinic is housed, equipped, and staffed so as to meet adequately all demands upon it. When necessary, students are cared for in the University Hospital.

The University of Chicago was founded about 40 years ago. It began with a gift of half a million dollars from John D. Rockefeller, the oil king. Its resources now exceed three hundred million rupees. Its annual budget is more than twenty-one million rupees. Its students annually number over 14,000. Its teaching staff consists of 900 men and women teachers. It has 75 buildings and one of them—University Chapel—is acclaimed as the finest specimen of collegiate Gothic in the Western world. In 40 years it has awarded 31,000 degrees, among them more Ph.D.'s than any other American university. As a former student of this great University, the present writer is also proud of the fact that it has turned out more teachers than any other American institution of higher learning except Columbia. Hence its vast influence. Chicago is a wonder city of America, and the University of Chicago is justly famed as its wonder-child.

PUBLIC HEALTH CRISIS IN INDIA

BY MR. J. C. ROOME

DAY after day, for weeks together, I have sat in the Press Gallery of the Legislative Assembly, and seen members rising up in their seats and asking questions of the Government which could have been answered by any book of reference. Members have lashed themselves into a fury over communal representation in public services. They have come to glare at each other when discussing the question of apportioning power among the different communities.

It has seemed to me like a Roman holiday. I have often found myself asking the question if many in that Assembly know that the masses outside are on the brink of a catastrophe; if they have paid sufficient attention to the implications of the opinion expressed by the Indian Statutory Commission that, from the point of view of public health, India is in a parlous way; if they have carefully read the proceedings of the conferences of medical research workers wherein those who are devoting their lives to the merciful art of healing say that from the point of view of physical inefficiency, India is in "a state of grave emergency"; if they have understood the drift of the phenomenon that while the population in India is increasing by 4 millions every year there is no corresponding expansion in the means of subsistence, and if they have any conception of the magnitude of the disaster that is looming dark over the horizon in India, where the percentage of the people who can be considered well-nourished ranges from 22 per cent. in Bengal to 53 per cent. in Assam.

No one could indulge in hair-splitting debates over communal representation in public services to the last fraction or even over any scheme of reforms if he understood what this fore-shadowed. Its answer practically sounds the doom of India. It shows that unless preventive measures are adopted—and that immediately—only a terrible pestilence, like the plagues of Egypt, can save India from lapsing into savagery.

On the one hand, expert medical opinion, which deals only with hard, undeniable and irrefutable physical facts, is insistent that the masses in India are steadily losing physical efficiency. On the other hand, census operations show that, while *Pax Brittannica* has interfered with the process of Nature for eliminating excess

population by war and pestilence, the population, within 10 years, has increased by 34 millions. In other words, India is economically growing in unfitness, and if this Devil's dance continues, not all the wealth of any Croesus, not all the advance towards self-government, not all the schemes of industrial progress will avail India anything. The people, the common people in villages and towns, not the zamindars, taluqdars, nawabs and rajahs, who provide the labouring arm, are already infected with the virus of physical inefficiency, a poison more deadly than Yellow Fever, and every day shows them more in the grip of the fatal disease.

The causes of this dread visitation are many. Some have their roots in bad social customs; some are economic, and still others are themselves the effect of an inter-play between social and economic lapses from the normal. All of them are clear and unmistakable, and for this reason, there is some hope of finding a remedy.

I attended a debate in the Assembly when the repeal of the Sarda Act was discussed, and, to my amazement, it was not the men who had no opportunity of looking at life in other countries, but men bowed down by academic honours who raised their voices the loudest in condemning the law which aims to touch the roots of this plague of physical inefficiency in India. Health statistics prove beyond the shadow of a doubt that India is producing millions, literally millions, of children who cannot, by any stretch of imagination, increase the economic strength of the country. Their girl-mothers die before they have grown to womanhood. Apart from the great wastage of life, the food these mothers consume and the money that is spent on bringing them up and in marrying them and in instigating them into becoming mothers are thrown away.

More than the wastage of life and the wastage of economic wealth is the physical weakness of the masses at large that is engendered by early marriage. It is not the religious ceremony, which many in India regard as a sacred rite, which produces this evil. If a religious ceremony has to take place, there is no reason why it should not take place, but it is the coming together of boys and girls, as men and wives for the purpose of producing children that is against the laws of God and man, as we understand them.

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PUBLIC HEALTH CRISIS IN INDIA

to-day in the light of the revelations of medical science. These revelations are as much an unfolding of the will of the Creator to-day as were the Shastras, the Quran, the Talmud, or the Gospel when they came, or else we are labouring in vain, and the Creation has no purpose but is a futility, and our lives "a hollow and a sham".

It may be that the existing law for the prevention of child marriage requires some modification to enable those who desire to comply with the requirements of the religious rite to perform it without let or hindrance, but having regard to the fact that neither the Shastras nor the Quran insists that there should be an army of weaklings in India, the fruition of marriage before the boy and the girl has emerged from the stage of childhood should be made a penal offence.

One who has been in close contact with Mr. Gandhi tells me that he has enforced strict rules, so far as his children are concerned, in this respect. Much is said against this principle of enforced self-control, but it is based mostly on ignorance and prejudice. The evils some fear will ensue from it are imaginary, because they have been found in actual life to be entirely preventable, given good home influence and right training.

One has to see the statistics of child mortality, of maternal mortality, of the diminishing production of food supplies, of the losses in economic wealth, of the increasing physical inefficiency of the people to be convinced that the problem here discussed is not a figment of the imagination. The pity is that there has never been a thorough survey in India, as every other progressive country has undertaken, of the standards of physical fitness or economic well-being of the people as a whole.

The Indian Statutory Commission recommended the establishment of a Public Health Board, and medical research workers at their conference in 1923, 1924, 1925 and 1926 recommended "making a thorough enquiry into the wastage of life and economic depression in India which result from causes which are capable of being remedied". Nine years have passed since these medical research workers pronounced India to be in "a state of emergency", from the point of view of public health. The Government of

India have had before them proposals for the establishment of a Public Health Board, for strengthening its Public Health Department so that it may form a Bureau of Public Health as suggested by the Indian Statutory Commission, and for the appointment of a Commission, or Committee, of Enquiry composed of persons with special knowledge of medical relief, public health, education, economics, industry, agriculture and sociology. In the meanwhile, the financial depression has deepened, and financial stringency has been pleaded as the cause for the postponement of consideration of these proposals. On the contrary, the axe of retrenchment has been at work in the Public Health Department, and if, as recommended by the Retrenchment Committee, the department of Public Health itself has not been abolished, the personnel has been appreciably reduced. According to competent observers, India has, in the interval, passed from the "state of emergency" to a state which is bordering on a crisis of the first magnitude.

In the Reforms White Paper, there is a cryptic reference to "public health and sanitation" being "exclusively provincial" subjects. How the autonomous provinces of the future will fight the devil of physical inefficiency, which is sapping the life-blood of India, no one can say. If these are to be disjointed and spasmodic efforts to find remedies for the causes which make India, from a medical point of view, a leper among nations, and, after finding the remedies, to apply them in isolated localities, there is absolutely no justification for the hope that India will find itself prepared to face the approaching crisis. Co-ordination of the measures devised for combating the dread disease which is eating into India's heart is absolutely essential, but before remedies can be sought and schemes of co-ordination for their application throughout the country can be drawn up, it is essential to procure vital facts. For this there is no alternative to a Commission, or Committee, of Enquiry.

Financial stringency, as the medical research workers pertinently pointed out, seeing that it arises from "loss of efficiency resulting from preventable diseases", far from being a reason for postponing the enquiry is "a strong reason for immediate investigation of the question".

ALWAR'S RETIREMENT

BY PROF. HARICHARAN MUKERJEA, M.A.

THE compulsory retirement from the *gadi* of the Maharajah of Alwar for a period of two years and the appointment of an English administrator in his place must have rudely shaken the confidence of the Princes and set them furiously thinking. That they have become highly alarmed as to the security of their tenure is evident from the fact that a meeting of the Standing Committee of the Chamber of Princes, has been in hot haste summoned to discuss the matter. Some of the more important Princes too, in their personal capacity have not been slow to interview the Viceroy in this connection to intercede on behalf of Alwar, but evidently without much success. This is undoubtedly a new development in Indian polity and a thing quite unlooked for particularly in the case of a Prince like Alwar who had hob-nobed so much with the *tin gods* of Simla and had been so much hand and gloves with many of them. There had been depositions in the past but only on the ground of gross mismanagement of the State or disloyalty to the Paramount Power. But no one has been able to bring the first charge against the Maharajah up till now and as regards his loyalty to the throne, there can be simply no question about that. His temporary deposition has been due to communal agitation of a section of his subjects carried to the point of armed resistance to his lawful authority and this agitation, too, mainly fomented from outside the State. It seems to be also a pity that a Prince like Alwar who has been such a protagonist of Hindu-Moslem unity and who can count among his intimate friends such influential Mohammedans like Moulana Shaukat Ali, who has certainly not been indifferent to the best interests of his co-religionists should be called upon to vacate the *gadi* on the charge perhaps of persecution of Mohammedan subjects. The eyes of the Princes have now been opened to the serious danger which threatens them from this quarter. They must have perhaps by this time realised what a sad mistake it was on their part to distrust their fellow-countrymen or in their zeal to demonstrate their loyalty to the throne to insist that their relations will remain unimpaired with the British *Raj* through the Viceroy and not the Governor-General of India in the proposed Federal Constitution. But even now it is not too late to mend. If they help to make the Federation a reality and not a mere sham by waiving this right upon which

they have so much insisted, the security of their tenure will be guaranteed though they will have to part with a large part of their autocratic power and grant constitutions to their subjects, thus converting themselves into constitutional rulers, the only price which the Indian public demand as the condition of their entry into the Federation enjoying perfect security of tenure henceforth and a preponderating voice in the counsels of this vast Empire. The British Indians will under no circumstances treat with them as they have been treated by the Paramount Power if not from any other motive at least from the selfish and the sentimental. And moreover there will be the written constitution granting them absolute security of tenure. They themselves and their nominees in the Upper House and the representatives of their subjects in the Lower when the consummation will come will be able to protect their own interests. The sober and enlightened section of the British Indians, too, as well as the representatives of monied and vested interests will gladly join hands with them and seek their hearty co-operation in maintaining the Constitution and in opposing the forces of disorder and anarchy and in checking the spread of communism if such a contingency ever arises. It does not seem to be at all likely that All-India leaders like Pundit Malaviya or men of his type who have the best interests of India at heart and who are at the same time under the greatest obligation to the Princes or students educated at Aligarh or Benares Universities which have been so munificently endowed by these princes or for the matter of that the Indian public generally should even have the heart to oppose their legitimate demands or allow any grave injustice to be done to them. The choice therefore has been freely placed before them whether to proceed in their present unwise course and stoutly maintain as they have been so long doing that their relations will be always with the British *Raj* through the Viceroy or to waive that objection altogether and joining hands with the British Indians' press for the early establishment of a real federation unfettered by any such condition as that questions relating exclusively to Princely India will be outside its jurisdiction. But the question is—will they have the courage and good sense to make the right choice at this psychological moment when the Federation is being hammered out. The opportunity if lost, will not surely come once again.

Rural Insolvency Law

BY

MR. KESHAVA SHARAN AGARWALA, M.Sc., LL.B.

THE problem of rural indebtedness has, in recent years, assumed great importance in India. In all parts of the country, the vast majority of the rural population is steeped in indebtedness and lives perpetually on the very margin of subsistence. India being predominantly an agricultural country, the problem deserves serious consideration. Besides the other measures, such as the introduction of a suitable co-operative credit system, required to emancipate the Indian agriculturist from the crushing burden of indebtedness, a simplification of the present insolvency proceedings, although not expected to cause any rapid improvement, will, however, be helpful at least in reducing the huge volume of rural debt which has been worked out at Rs. 900 crores for the whole of India. A simplified or summary procedure is therefore required to be devised to deal with cases of agriculturist-debtors who are at present subject to the same procedure in insolvency proceedings as the urban population.

The problem of rural indebtedness has been the subject of several inquiries by various Commissions and Committees and all of them are unanimous on the point that a simplification of the present insolvency proceedings, with a view to expedite decision in such cases, is very desirable for the purposes of the rural population. The idea is that the poor agriculturist, who is unable to pay off his debts or when every asset has been made over to the creditor towards the payment of the debt, may be adjudicated an insolvent without much difficulty and his complete discharge from the old debts procured within a reasonable time, so that he may be able to make a fresh start in life, if possible. The present position is that, firstly, few of them seek to be declared insolvents, as such a course carries all social obloquy with it and, secondly, those agriculturist-debtors who want this legal remedy to liquidate their debts, either cannot avail of it at all under the existing law due to its limited scope or do not get a speedy discharge in case they are able to make use of it.

The Royal Commission on Agriculture propose the enactment of a simple rural insolvency act and their recommendations in this respect are well

worth consideration by the Government as well as the Central and Provincial Legislatures. Quite recently the Punjab Indebtedness Inquiry Committee have made valuable proposals for a "Petty Insolvencies Bill". The amendments to the existing law are necessary mainly in two directions: firstly, the proceedings should be expedited as far as possible and, secondly, the scope of the law should be extended in order to bring insolvency within the reach of the majority of the rural masses.

Any person, who had occasion to visit the insolvency courts, will endorse the view of the Punjab Committee that the existing insolvency courts are overworked and congested. The Committee, therefore, recommend that provision should be made for the appointment of more insolvency judges to deal with the petty cases. Besides this, further to expedite the proceedings, the insolvent must apply for discharge within 6 months and similarly a maximum period of 6 months should be fixed within which period all debts must be proved. A provision should also be embodied in the bill making all discharges "absolute".

As regards the scope of the law at present, the declared debts of the petitioner should be at least Rs. 500. The limit of Rs. 500 puts insolvency out of reach of the majority of the rural population and it has been rightly proposed that the limit should be lowered to Rs. 100. At the present time most agriculturists are unable to avail themselves of the insolvency law since their debts may generally fall below Rs. 500. It may be mentioned that for the rural population the average debt per family works out at a little over Rs. 300 according to recent estimates.

Before concluding we would only like to emphasize that a simple rural insolvency act is long overdue and the need for it is keenly felt, especially in these days of exceptional economic depression when there is a general decline in the prices of agricultural produce. It is therefore high time that steps should be taken in this direction.

Educating For Citizenship

BY MR. M. N. PHADKE, BAR.-AT-LAW

WHILE introducing his famous Education Bill, Mr. Fisher, the then Education Minister in Great Britain, said that "the province of popular education was to equip men and women of this country for the task of citizenship. All are called upon to live, some are called upon to die for the community of which they form a part. That they should be rescued from the dumb helplessness of their ignorance is, if not a precept of eternal conscience, at least elementary part of political prudence to which the prospective enfranchisement of millions of new voters adds a singular emphasis". These words have a peculiar importance to us in India to-day. The constitutional future of India lies in the direction of All-India Federation and Parliamentary governments with adult suffrage. The question is: Does the education imparted in India equip the men and women of this country for the great task of Indian citizenship?

The aim of all good education is twofold: firstly, to make those who receive it good individuals (which incidentally makes them good citizens also) and, secondly, to meet the specific problem of making them good citizens of their country. Education in India—whatever its other shortcomings—and these are many—is a conspicuous failure so far as the latter aspect is concerned.

Study of educational systems has become, with the advent of modern democracy, almost a branch of political science. In countries which are free to determine the type of education to be given in schools, there exists the closest relation between the schools and the development of national consciousness and national ideals.

In French schools patriotism is a definite subject of instruction. It is this education which produced the ardent nationalism in France. The Public Schools in England have supplied men with character and ability to found and to rule an Empire. English method is more indirect: patriotism, pride in the Empire, a conviction that an Englishman has a mission in life: these are fostered by the teaching of history, by respect for the Flag, the King, the National Anthem, and by Empire Day celebrations. Similarly it is the American Public Schools which weld the complex racial material into a cohesive American nationalism. It was by making the national greatness the supreme purpose of

education that Japan was saved the fate of being turned into a Far-Eastern possession of some European Power. Similarly in Soviet Russia the schools are the instrument of fostering the basic morality of the State.

May be a growing international outlook is making these educational methods out of date. But for us in India, the question is one of sheer self-preservation against the forces of communalism, ignorance, poverty and foreign domination.

Dissatisfaction with existing educational conditions has in the past led to constructive attempts at imparting a more suitable education than was being given in Government schools. The Muslim College at Aligarh, the Benares Hindu University, Dayanand Anglo-Vedic College at Lahore and the Fergusson College at Poona: these were some of the material fruits of this movement towards the educational reform. But it is a regrettable fact that these institutions do not give any different education from the one given in Government colleges or where they do, the education is tinged with denominational bias. At any rate none of these institutions have any definite idea of national education as distinct from mere instruction. The movement of National Education of 1918 was destined to fail as the National schools and colleges were without State aid or recognition, and the Movement lacked any well-thought-out scheme of National education.

It is better to be clear as to what sort of result we wish to achieve before considering how to educate. What then should be the aim of Indian education? Abolition of illiteracy and the making of good citizens. The remedy for India's present difficulties and future responsibilities lies in evolving and putting into practice an All-India scheme of National education.

The leading feature of this scheme will be the teaching of Patriotism. Patriotism like everything else can be and has to be taught. It is not enough to tell one to love one's country; one has to be told why one loves her. It is by instilling love of the beauties of Indian landscape, Indian rivers and the mighty mountain ranges, our works of art, sculpture, music; by teaching to take a pride in National heroes (no matter Hindu or Muslim) and, thirdly, by giving elementary instruction in economic, political, and social conditions in our country that we can produce a

truly Indian as distinct from a communal outlook. This will involve rewriting of books of history, and geography, in simple language, to be used in all the schools. National education will include as its integral part singing in schools of such National songs as *Vande Mataram* and *Bharat Hamara*, and saluting the National Flag. The psychological value of such early training is immense.

National education will also include the teaching of rudiments of the Indian Constitution. One of the tragedies of Indian political life is the existence of animosity between two communities, Hindu and Muslim, which are ethnically and geographically so closely related. The chief cause of this communal mentality is the cultural divorce; and it is this that is keeping the communities apart. The Indian Muslim is culturally homeless. He looks for inspiration to places outside India, because he has never been taught to look upon the splendid achievements of Indian philosophy, sculpture and literature as his own. It is by

national education alone that our country could be rid of the besetting trouble of communalism.

This All-India scheme will have to be drawn by some central body like the Central Educational Advisory Board. The scheme will allow of modifications to meet local conditions.

It might be argued that there is no money to finance such a scheme of educational reform. If there is no money, it will have to be found from somewhere, even by raising by All-India or Provincial loans. There could be no better object for a loan than inaugurating a programme which will aim at the removal of illiteracy and educating the people of India for citizenship.

That education is the best form of investment will be seen from a comparative study of figures for National wealth and educational expenditure of the various countries.

Our sole safety and only chance of a bright future lies in the various communities in India assuming the logic of their corporate existence in this country as an ultimate, unchangeable fact.

JUSTICE A LA ORIENT

BY MR. BEN MISRA

"HA! What is this?" exclaimed His Highness Sir Ali Worthy Khan Bahadur, Nawab of Lucknow, as if he had seen a ghost.

"Your Highness, I demand justice," groaned Andrew Marvin, sole owner of the biggest department store in Lucknow, as he stepped into the Hall of Public Audience, bandaged from head to foot like a Chinese veteran from Manchuria.

"Justice you shall have, my good friend," His Highness assured him. "But who has mauled you like this? Man or beast?"

"Your Highness, I was conducting a public auction of Turkish curios in my store when this man here leaped upon me with murderous fury and would most surely have done me to death had not the sergeant rushed to my rescue."

"Did you attack Andrew Marvin with intent to kill?" His Highness asked the man in the sergeant's custody.

"I did," answered the culprit, bold as brass, "and would have killed him too, were it not for the sergeant's intervention."

"Remember, what you say may be used against you."

"Truth is my best defence," answered the prisoner at the bar.

"We want only the truth. What is your name?"

"Phil Stein."

"So Mr. Philistine, you admit that you attacked Andrew Marvin with intent to kill?"

"I do, Your Highness, I did. But I know no Andrew Marvin. The name of this man is Jerry Hoss, and I have been looking for him for well-nigh twelve years."

"And for ten years I have been engaged in business in Lucknow by appointment to Your Highness," Andrew Marvin pointed out.

"For no fault of mine, sonny," Phil Stein glared at him. "I much regret, Your Highness, that I did not catch him earlier, and I insist that his name is not Andrew Marvin, but Jerry Hoss. And it is my merchandise that he has been selling. And it is my money on which he has founded his fortune."

"This man is playing the lunatic to escape punishment for assaulting me," pleaded Andrew Marvin. "As everyone knows, I came to Lucknow, friendless and penniless, and found

friends and favour and fortune under Your Highness's high patronage. My dealings always have been open and above board."

"This man is a thief, Your Highness," persisted Phil Stein. "I am a merchant of Sydney. This man started with me as an office boy, and gradually rose to be the manager of my business. But his ambition knew no bounds. He began to pay court to my only daughter Philis. This I resented, and gave her in marriage to a young man worthy of her hand. Then he formed his nefarious scheme of killing me by slow poison. I grew weaker and worse and finally died and was promptly buried."

"In the grave, however, the spark of life returned, and I howled in terror for all I was worth. Luckily, my daughter and her husband were at my grave at that instant. They heard my moans. My daughter fainted, but her husband had me disinterred and removed to a hospital. The doctors there diagnosed my case as one of slow poisoning. But when we looked for Jerry, we found the bird had flown. He had wound up the business and absconded. Since my recovery I have been looking for him high and low, but it was not until to-day that I was able to apprehend him."

"What say you to this, Mr. Marvin?" His Highness asked.

"I had forgiven and forgotten, as a true Christian should, the wrongs Mr. Stein had done me," answered Andrew Marvin. "But he hates me with an inveterate hatred, and is saddling me with the sins he committed against me. The plain unvarnished tale is not half so romantic as the yarn he has spun. This man is the real thief. He started with me as an office boy, and gradually rose to be the manager of my store."

"Then with the insatiate greed of his race, he began to steal from me. His thievery assumed the proportions of daylight robbery, and when he had eaten me hollow, he resigned before my suspicions were aroused. On examining my books, I found myself completely impoverished. The police charged him with grand larceny and scoured the country, but in vain. I forgave and forgot the trespass like a true Christian, and migrated to India without friends or funds. And under the exalted patronage of Your Exalted Highness, I once more found my luck in the Kingdom of Lucknow."

"This is a pretty kettle of fish! Each accuses the other of the same guilt." His Highness was frankly puzzled.

"My record is before Your Highness like an open book," pleaded Andrew Marvin. "The banks, the chamber of commerce, the ministers and dignitaries of the court, the police and the public, all will vouch for my spotless character and exemplary conduct. The issue, Your Highness, is plain as daylight. This man comes and assaults me with intent to kill, and when the sergeant arrests him and hauls him up before Your Highness, he cooks up a fancy yarn for your edification to escape punishment."

"What proof have you got to support your accusation?" His Highness asked Phil Stein.

"I have no proof, Your Highness."

"The burden of proof lies on the culprit," exclaimed Andrew Marvin.

"The burden of proof does not lie on the culprit," answered Phil Stein, "for you, Jerry Hoss, will never admit your guilt. And I cannot furnish any proof at this distance from Sydney, where you defrauded me. So the burden of proof rests on Your Highness."

"On me?" exclaimed His Highness.

"On Your Highness," answered Phil Stein.

"Well, well, well!" His Highness was tickled pink.

"What am I supposed to prove? That Andrew Marvin is a thief?"

"Exactly, Your Highness!" agreed Phil Stein.

"But I know Andrew Marvin personally. He has been with us for a decade. And we have never yet found anything questionable in his conduct. He is a respected member of the community, and his dealings always have been fair and square and open and above board. You, on the other hand, furnish no proof to substantiate your charge. And each of you accuses the other of theft."

"I had already forgiven and forgotten the theft, Your Highness," said Andrew Marvin. "And I am ready to forgive the assault too—even turn the other cheek, as becomes a true Christian, if such be Your Highness's command."

"But I cannot forget," exclaimed Phil Stein, "and I cannot forgive the theft of my property. And I do not believe in turning the other cheek. I am the injured and the insulted party. And I beseech Your Highness

to do justice. The loss of my property rankles in my heart. And I cannot forget the horror of awaking in my coffin, five feet under the sod. This man robbed me and buried me alive. And I will kill him, by God I will, unless law and justice do that for me."

"This is plainly a case of assault and battery, Your Highness," said Colonel Worboys, the British Resident at the Court. "No British judge would spend more than two minutes on this case. This man Phil Stein assaults our friend Mr. Marvin. And then to escape justice, he concocts a cock-and-bull story."

"No, as I am a true Mussalman," His Highness pronounced, "I release Phil Stein and arrest Andrew Marvin."

"A Daniel is come to judgment," rejoiced Phil Stein.

"This is despotism. This is autocracy," cried the Colonel, red hot.

"You forget yourself, Colonel," His Highness uttered a friendly admonition.

"I beg your pardon, Your Highness, if in the heat of the moment, I have been guilty of disrespect," the Colonel apologized with the readiness of a soldier. "But I maintain, none the less, that Your Highness is arresting the injured and the innocent man and releasing the offender—disbelieving a man whom you have yourself known for years, and whose character is above suspicion and beyond reproach, and pinning your faith on the words of a besotted adventurer and bully who charges, but cannot substantiate the charge."

"The trouble with you Colonel is that you have got no imagination," said His Highness.

"I have no time to indulge in fine fancies," the Colonel replied. "I am not a novelist, Your Highness, but a soldier. And I do not see what imagination has got to do with the administration of justice."

"Everything, my dear Colonel. Law without imagination would send the innocent to the gallows."

"What are the facts of the case, Your Highness? This man, Phil Stein, a nobody from nowhere, attacks a respected citizen of the State, and then concocts a cock-and-bull yarn as an excuse. And Your Highness accepts his unsubstantiated statement as gospel truth, and

discounts the spotless record of a man you have yourself known for years. If this is imagination, I beg leave to dissociate myself with it."

"My dear Colonel, did you ever hear the proverb: 'Actions speak louder than words'?"

"And do not the actions of Andrew Marvin proclaim him an honest and honorable man whose word is good as gold?"

"So they do at first sight. But let us scrutinize the facts more closely. Shall we?"

"Go ahead. I am all attention, and dying to know by what exquisite abracadabra of legal procedure you have arrived at the astounding conclusion that Phil Stein is innocent of assault and Andrew Marvin guilty."

"Look here, Colonel. Each calls the other a thief. First, Andrew Marvin accuses Phil Stein of assault with intent to kill. The Phil Stein accuses Andrew Marvin of grand larceny and narrates a plausible story. And then Andrew Marvin hurls the same charge of theft at Phil Stein. What transpired? Phil Stein sees Andrew Marvin, and the moment he sees him, he rushes upon him and attacks him murderously. Now, if Phil Stein were really the thief that Andrew Marvin would have us believe he is, would he have attacked him as he did?"

"Not on your life, Colonel! He would have staged a fade-out the instant he had espied him, and would have slipped out of Lucknow as quickly and as quietly as possible to avoid detection and exposure. Instead the moment he catches sight of Andrew Marvin or Jerry Hoss, as he calls him, he falls upon him and mauls him with the fury of a famished tiger."

"Your logic is pretty plausible," the Colonel conceded with reluctance. "But it flies in the face of the known facts."

"No, it demolishes your known facts, Colonel. And now, Jerry Hoss," said His Highness, turning to Andrew Marvin, "confess your guilt, and I will give you a fresh start, in view of your fine record with us. Deny, and I will have your past record in Sydney dug up. Your property goes to Phil Stein."

"Give me a fresh start, Your Highness," Jerry Hoss mumbled with head downcast. "I have sinned."

"Go, sin no more," His Highness enjoined in the words of the Saviour.

Reconversion to Hinduism in Ancient India

BY DR. A. S. ALTEKAR, M.A., LL.B., D.Litt.

(Manindrachandra Nandi Professor of Ancient Indian History and Culture, Benares Hindu University)

THE problem of reconversion first arose before Hinduism when it came into contact with the Islam. Earlier in its history, Hinduism had come into very close contact with a number of foreign religions and cultures, e.g., Persian, Greek, Scythian, Huna, etc. Though the followers of these religions belonged to the conquering races, there is no evidence forthcoming to show that any of the followers of Hinduism had been converted to the creeds and cultures of the conquerors. On the other hand all the available evidence tends to show that Hinduism soon succeeded in converting the conquerors; they were very soon assimilated among the original followers of the religion.

At the advent of Islam the state of affairs was however different. Islam was too strong, aggressive and clear-cut a religion to be assimilated; and Hinduism too had lost her old power of assimilation. The problem of reconversion therefore arose in an acute form when thousands of Hindus began to be converted mainly by force subsequent to the conquest of Sind in 712 A.D.

Unlike their present-day descendants, the Hindus of the 8th century had realised that they could not afford to look with serene complacency on mass conversions that were being effected by the conquerors. A perusal of *Devala Smriti* which, as its preface shows, was composed in Sindh on the banks of the Indus, makes it clear that even the orthodox section of the society was prepared to readmit the converts, if the conversion was due to force or fraud and the convert had sought readmission within a period of 20 years. It is noteworthy that this writer unhesitatingly recommends the readmission even of women, who had the misfortune of being ravished by the Mlechhas, even if the ravishment had resulted in conception. (*Devala*, vv. 47-8). *Atrishamhita* (vv 200-202) also agrees with *Devala* in this view, though the date of the work is difficult to determine. The *Brihadayama Smriti* Chapter v, vv. 5-6 also lays down that persons who have been enslaved by the Mlechhas and compelled to commit irreligious acts like the murder of the cow, etc., should be readmitted within the fold of the Hinduism after a suitable *prayaschitta*.

These views of the above mentioned Smriti writers have been well known to the students of

the Smritis for a long time. No definite historical evidence has been, however, so far adduced to show whether these doctrines of the thinkers of the age were actually followed by the society, and if so to what extent. It can be now definitely shown that these theories were followed in Sindh and the Punjab down to the 11th century. The witnesses to the fact of reconversion are Muslims themselves and therefore their testimony can hardly be brushed aside.

Al Bidauri, while describing the general condition of the Muslim power and religion in India towards the end of the 8th century, states that the Muslims were by that time compelled to retire from several parts of India and that 'people of India had returned to idolatry except those of Kassa.'* The underlined words show that in the latter half of the 8th century, reconversions on a mass scale had been effected in several parts of north-western India. *Devala* was evidently not crying in mere wilderness.

From Al Utbi, we learn that Hinduism continued its programme of reconversion down to the first quarter of the 11th century. This writer gives us a specific individual case of reconversion.† Nawas Shab was one of the Indian chiefs who had been re-established by Mahmud of Ghazni in the government of his district as a reward for his embracing the religion of the conqueror. Al Utbi proceeds to narrate: "The satan had got the better of Nawas Shab, for he was again apostatising towards the pit of plural worship, had thrown off the slough of Islam and held conversations with the chiefs of idolatry, respecting the casting off of the firm rope of religion from his neck. So the Sultan went swifter than the wind. . . and turned Nawas Shah out of his government, took possession of his treasures . . ." The reference to the conversations with the chiefs of idolatry anent the reconversion shows that the Brahmanas of the 11th century were prepared to readmit within the fold of Hinduism persons who had left it through the bait of temporal advancement. It seems almost certain that if the conversions were due to force or fraud, there would have been encountered still less opposition as such cases were provided for by the Smritis of the age.

* Elliot, History of India, I, p. 126.

† Elliot, History of India, II, pp. 82-83.

As the 11th century advanced, the reconversions began to become less and less popular. Alberuni informs us that he was repeatedly told that when Hindu slaves in the Muslim countries escaped and returned to their country and religion, they were readmitted after an expiation—an expiation which, as described to by Alberuni, bears a sufficiently close resemblance to that prescribed by *Devala*. Alberuni, however, states that when he enquired from the Brahmanas whether the reports of reconversions were true, they denied them, maintaining that there was no expiation possible for such individuals.* It is thus clear from the testimony of Alberuni that towards the middle of the 11th century, the masses were still for reconversion, though the orthodox section among the Brahmanas was seeking to interdict the practice.

The main reason for the orthodox section to take up this attitude was its growingly puritanical

* Alberuni, II, pp. 162-3.

Indian Literature in China

BY PROF. C. S. SRINIVASACHARY, M.A.

(Of the Annamalai University)

INDIA'S cultural relations with China, the penetration of Buddhism into that land and the establishment by Indian monks of cultural centres there form the Indian aspect of Sinological studies which began in Europe towards the end of the 17th century. Long before Abel Remusat took the field of research in Chinese Buddhism, there were noted scholars like Fourmont already in the field. Remusat's translation of the *Travels of Fa-Hien*, edited posthumously by Klaproth and Landresse, revealed to the European world Chinese indebtedness to India. It was followed by M. Julien's translation of the *Travels of Hsien Tsiang*. These pioneer French scholars were followed by others like Joseph Edkins, Samuel Beal, E. J. Eitel, James Legge and others of a previous generation, and men like Chavannes, Pelliot, Levi Henri Cordier, Nanjio, Takakusu, all nearer our time. The China Branch of the Royal Asiatic Society and the Ecole de Francaise at Hanoi have done their own service in the furtherance of the cause of Sinology. Tagore's School of International Culture, the *Visva Bharati*, and the

notions of purity. Ample evidence is available to show that at about this time interdining and intermarriages among the various Hindu castes had begun to become unpopular. As a result, grave difficulties about the social position of the reconverts must have begun to arise as they do to-day. Alberuni disbelieves the reports of reconversions and accepts the information of his Brahmana reporters for a very significant reason. He says: "How should that (i.e., reconversion) be possible? If a Brahmana eats in the house of a Shudra for sundry days he is expelled from his caste, and can never regain it." It is thus clear that growing notions of excessive purity, which were responsible for the prohibition of the once current practice of interdining and intermarriage were also responsible for the cessation of the most useful and necessary practice of reconversion. It is very doubtful whether the present efforts of conversion and reconversion into Hinduism will be crowned with appreciable success unless the intercaste social relations are reorganised on a different principle.

Greater India Society of Calcutta have been doing a great deal to further the study of Sinology.

Mr. P. K. Mukherji originally contributed to the *Indian Historical Quarterly*, Calcutta, a series of articles on Indian Literature Abroad; and a reprint of these appeared as No. 22 in the Calcutta Oriental Series brought out by Dr. Narendranath Law. The book "Indian Literature in China and the Far East" by Probhat K. Mukherji has since been made over to the Greater India Society which has published it in this new form, with a grant-in-aid by Sett Jugalkishore Birla. It treats of the development of the Indo-Chinese contact and of the various phases of the indebtedness of Chinese literary development to India. The date of the introduction of Buddhism into China varies, according to scholars, from A.D. 64 to 75, in the reign of the Emperor Ming-ti of the Han Dynasty. Mr. Mukherji would put the earliest Sino-Indian contact in the 2nd century B.C., when an Indian colony with a Buddhist population was in existence in Central Asia; and we are

told by Pelliot and others that even in the 1st century A.D. several embassies came to China from India.

Kasyapa Matanga and his companion, Dharmaratna, were the first known Indian missionaries to China; and they gave a brief account of the fundamental doctrines of Buddhism in the *Sutra of the 42 Sections*; but their pioneer work does not seem to have had any far-reaching effect. Along with the later batches of Pandit emigrants to China, we hear of a few monks who were of Tibetan or Central Asian origin but had lived in India proper and eventually reached China as missionary workers. Dharmaraksha who translated more than 200 works into Chinese, from A.D. 284 to 313, became the father of a school of translators, workers and missionaries. He grasped what suited the popular genius of the Chinese people and introduced the cult of Avalokitesvara, by translating the great *Saddharmapundarika*. It was from him that the Chinese came to be familiar with the *Lalitavistara*, the well known biography of the Buddha.

Mr. Mukherji notes that it was only in 335 that the edict of tolerance was published by the Emperor Shi-hu. It was not till the so-called Age of Darkness (265-589 A.D.) that Buddhism made any noticeable advance among the Chinese people. It was only in the small States, in part under Tartar rule, into which China, north of the Yangtse Kiang river, was split that Buddhism made best headway. One of these northern rulers gave, for the first time, in 363 A.D. permission to the Buddhist missionaries to receive native Chinese into the Order of Monks. This was an important turning-point in the history of Chinese Buddhism that Kumarajiva, half-Indian and half Kuchean by birth, came to China in 383, and preached Mahayana with all the earnestness and fire of an apostle; and to him we owe the biography and works of Nagarjuna in Chinese and also the first biography of Asvagosha, the traditional founder of Mahayana, as well as Aryadeva's *Satasastra*.

We wish that the book had noticed in detail other aspects of the fruits of Indian contact with China, like the enrichment of Chinese astronomy and the introduction of the method of writing the numerals in accordance with the decimal system. South China where Taoism and Confucianism were strongly entrenched, was not so favourable a soil for the development of Buddhism as the north. But even here the religion counted several

rulers among its supporters; and there were several notable Indian monks who did good work; while relations were opened with Funan where Saivism and Buddhism flourished side by side. Paramartha, who was sent to China on the request of a Chinese embassy which was accompanied by an envoy of Funan, lived in that country for a number of years (46 to 569 A.D.) He introduced into China the theory of Mahayana Vijnanavada and wrote a life of Vasubhandu which was an important contribution to Buddhism. Bodhidharma, who is said to have come from South India, is a very great figure, according to Sir Charles Eliot and J. B. Pratt; and he stimulated the growth of a new mystical school of thought. Hinen Tsiang, the famous Chinese Pilgrim, introduced into his country the Dharma Lakshana sect which continued the teachings of Asanga and Vasubhandu. He translated Nyaya and Vaisesika treatises into Chinese, among them, the *Nyaya-Pravesa* of Sankaraswamin. Later came Bodiruci, patronised by the Empress Wu-Tso-tien, and the traveller, I-Tsing who has given us a clear conspectus of Buddhist sects in India.

Another school of Buddhism was brought from India in the 8th century by Vajrabodhi and Amogha-vajra, the latter of whom gave an impetus to the study of Tantricism and is said, according to Pratt, to have introduced masses for the dead into Chinese Buddhism. Buddhist missions to China thinned down in the 10th and 11th centuries; and when Kubla Khan looked for Indian Pandits to translate the *Tripitaka* into Mongolian, he did not get a single Indian response. Thus died out a movement which ran on for a millennium and gave to China her Buddhism, Sanskrit Buddhist literature, and impulses to sculpture and painting.

A HISTORY OF NATIONALISM IN THE EAST. By Hans Kohn. Rs. 15-12.

ASIA RE-BORN. By Marguerite Harrison. Rs. 11-4.

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Abrogation of Indo-Japanese Commercial Treaty*

By "BIKKO"

INDIA'S notice to Japan that six months hence she will feel herself free from the obligation of according to her the most favoured nation treatment has ruffled her profit-making contentment and the news that the Indian Government has in contemplation the imposition of an anti-dumping duty of an interim nature has let loose a flood of passion that is finding itself expressed in demonstrations, meetings, and threats of reprisals and retaliations against India. The threat is not that Japan would send a fleet to raze Bombay to dust, as she did Shanghai's Chapei quarter as reprisal against the Chinese for boycotting Japanese goods after the Manchurian "Incident" as the Japanese themselves professed, but the threat is that Japanese mills would refuse to buy Indian cotton and would take entirely to the use of the American, or that the Japanese Government would be induced to put prohibitive duty on the importation of Indian cotton and iron.

The question of boycotting Indian cotton and iron is a ticklish one, however, the fuller appreciation of which cannot be had unless one delves somewhat deeper. The first thing to remember in this connection is that the Japanese mills are so equipped that they have to buy Indian cotton more or less, or otherwise to change over to suit American cotton. Then there is the question of the Chinese boycott: with this on, Japan naturally would require less cotton of the grades she usually imports from India, and the prospective effects of the proposed Indian tariff changes would certainly mean less exports to India which is another market to which goods of more or less coarser sort are sent—goods that is to say such as are made from Indian cotton. The next point to note is that due to the Indian boycott of English goods and the larger consumption of Indian cotton by her own mills, the price parity has shrunk as between Indian cotton and the lower grades of cotton produced in America, which during the last two seasons had bumper yields and which due to the lesser takings by world mills has accumulated enormous stocks. This has led the Japanese to buy more of American than Indian cotton, and actually Japan imported more of American cotton than Indian

* This article was written before the Government of India *communiqué* announcing an increase in the import duty on non-British piece-goods was issued on the 6th June.

during this past year. Such indeed is the position that some of those who are now most vociferous in casting threats towards India are amongst some of those gentlemen who, while talking to or writing for the American public in order to gain their goodwill, take particular care to emphasize the larger amount of American cotton that Japan has increasingly imported during the last two or three seasons. They are talking at the same time of cultivating cotton in self-determined Manchuria and so becoming independent of the dependence that they now feel of having to import Indian cotton for consumption in their mills. Self-determined Manchuria, however, has very uncongenial climate for King Cotton to thrive in. Spring there is late. Summer of a small duration and of great intensity. Winter there comes earlier. But between talk and the yield there is a great gap to fill in. That, however, is a different story. And as regards Indian iron quite a few days ago Japanese officialdom asked the two concerns that hold the two agencies of the Tata's and Burn's to cease indenting further, because forsooth, the imported Indian iron competed now disadvantageously from price point of view with the product obtainable nearer home.

Indian cotton merchants in Japan or at least the brainier of them have, however, been caught by the reprisal talk, and doubtless taking the Japanese profession at its face value, writing their head offices in lugubrious language. That I am not far wrong in this is evidenced by the fact that these Indians encouraged of course by Japanese friends, got together and have sent telegrams of protestation to the Indian Government. They are unable to understand that if the Chinese situation improves, and the depression that sits on the world's trade is lifted enough to increase European demands for American cotton sufficiently to impart life to it, then Japan, talk she now what she may, cannot help but buy Indian cotton.

The Japanese agitation is not, as I have indicated above, confined to influencing the Indians in Japan, most of whom are engaged in the export of cotton (including Khaddar) and rayon and all sorts of sundry goods to India. The interests of these Indians, more especially the interests of Indian cotton merchants, are identical with those of the Japanese themselves.

It would of course cause considerable hardships to the Indians if they were unable to buy

Japanese goods, but commiseration for their lot gets suddenly arrested when in the course of the next few lines the same Japanese philanthropists talk of boycotting Indian producers. Such is the principle of the "Kingly Way" in action, the practice of which would make the whole world free from thralldom and misery as it has done Manchuria after her 'self-determination'. But Manchuria is foreign to me here and I must be back to my subject.

Treaties, if one grasps Japanese views correctly, must be eternal and unchangeable when they work to Japanese advantage irrespective of the interests of the other party. But treaties must be considered intolerably restrictive and disregarding of the realities when they hamper her freedom of action whatever, that may mean at any particular juncture. Working from such a standpoint some Japanese publicists have become quite convinced that it is an act of bad faith on the part of the Indian Government to abrogate the commercial treaty Japan has with India without first obtaining her permission. And they are of the opinion that it is an ungrateful requital of the services Japan rendered Britain during the world war, when, were she base, which she was not, she might have acted differently and have even India as her prize. Such open expression is infrequent, though found, but writings with this implication evident in them are more commonly met with.

However, one thing stands out clearly: that since Japan deliberately got off the gold standard about the middle of December 1931, her unit of currency, the *yen*, has greatly depreciated. And so much indeed is it the case to go back to the normal it would require an addition of about 70 per cent. to the present valuation of the *yen* as measured in rupees. To restore *yen* relationship to the same equilibrium that obtained before December 1931—a point where all other countries stand to-day as related to Indian currency but *ceteris paribus* is an unknown condition to interested partisans and it is a waste of energy to argue with them.

Why an exchange differential duty was not put upon Japanese goods immediately it was understood that the devaluation of the *yen* was a policy and not merely a fortuitous event, it is difficult to understand, though it must have been known to the Indian officialdom that to put it in force Canada did not wait to obtain Japan's permission. And especially so, as such an impost would pass the criticism of discrimination, or of treaty

violations. Canada if I remember correctly did it, so that if a currency that was no more on gold basis had depreciated at the time of an assessment, say 20 per cent. from its parity in gold, then a 20 per cent. additional duty would be levied, if 30 per cent. then 30 per cent. duty, and if less then less. Such a procedure would perhaps require daily fixation of foreign exchange rates by Customs authorities for duty purposes as it is done I think by the U. S. A. Customs (I have no knowledge of Canadian customs practices) and doubtless it could easily be arranged by the Indian Customs authorities also if they are not doing so now as a matter of course.

There is, however, one proviso to be added. An exact imitation of the Canadian practice would not meet the case, though a revised version of it should meet all legitimate objections. Trade relations as between Japan and India are both large and extensive. There are besides Japanese a number of Indian firms established in the Treaty Ports of Japan as indicated above who have built up their businesses and connections at considerable efforts and at heavy expenditure. And there are in India good many large and small firms with yet larger circles of subsidiaries who, with their customs and retinues of brokers and retailers, have been and are dependent entirely on the handling of Japanese goods. Indentors amongst them in Bombay, Calcutta, Delhi, Amritsar and other centres should not be mulcted for vagaries of exchange fluctuations some advantage of which they doubtless obtained, but for the fact of which they are not responsible. They indent goods calculating exchange at a putative level they think it would be at, at a certain date in the future, and if at that time the exchange were altogether out of their reckoning they would not only be seriously incommoded but may even be ruined altogether.

Therefore it would not be right, were it so desired to adopt the Canadian plan in its entirety; but so to adapt it, that say, if exchange were depreciated to the extent of 20 per cent. from the old gold parity, the compensating levy might be 10 to 15 per cent. only. If such a method were followed, the merchants' gains and losses from fortuitous fluctuations would be about equal and they would not suffer as much. For, while it would deprive them of speculative profits on exchange, it would also secure them against a large measure of speculative losses to which they are now open. Such an arrangement might continue until Japan went back to actual and

effective gold standard and resumed to publish her reserves in gold against currency issues.

The device of a 20 or 25 per cent. anti-dumping duty that is proposed now, seems to be particularly obnoxious, for it may work great hardship on all concerned. If America for example continues to water her currency and Japan competes with her in this respect, then say an anti-dumping duty of 25 per cent. even with the most favoured nation treatment eliminated, may be an entirely inadequate protection to Indian manufacturers; while on the other hand if and when Japan, irrespective of American conditions, sincerely raises the value of her currency by gradual withdrawal of papers (an improbable contingency I must confess), then Japanese trade would be unduly hampered. For these reasons some sort of an exchange differential duty seems to me to meet the case better.

The case of protection and yet more protection, as presented by Bombay spokesmen as a very condition of patriotic nationalism, may be rotten to the core, or it may not be so. That is certainly a question which merits consideration on its own account. But if protection be the State policy of India and all countries trading with her are required to abide by her municipal law, Japan must also do so as others do, no matter what she thinks and what she says, and she must not be allowed to get over it by the artifice of currency depreciation.

The question of protection, however, is no more an economic one. Industries are now being developed the world over; not only to serve economic purposes which ordinarily must be their *sole raison d'être*, but also with an eye on the possible use to which they may be put in times of war both for the civil and military use of the countries concerned, and therefore some protection which cannot be justified purely from the point of view of satisfaction of economic wants may yet be defended from the point of view of national defence. This of course means that not only that the industries receiving such protective patronage of the State must be efficiently organised top to bottom in machine equipment, in technique of production, in capitalisation and in management, but that the inefficient ones should be taxed out of existence, be forced to re-organise or be officially liquidated. Otherwise the purpose for which protection is given will be lost.

I have actually seen some Indians going to Japan and buying there old rejected machinery to set up factories in India and have seen afterwards the same person loudly arguing that without high protection Indian industries cannot exist in competition with foreign goods, because forsooth, labor in India is inefficient. Such persons engaged, however they may be, whether in the manufacture of cotton goods, or whatever other goods do not find it convenient to remember that the cause of their inability to meet foreign competition is not that the India labourers' efficiency is any the less, but that they as capitalists are failing in their duties. They cannot and must not expect that goods manufactured with obsolete machinery will compete on equal terms with products economically produced by means of up-to-date machinery, technique and management. And if they would persist in this self-deceptive or hypocritical belief, it must be the duty of the State to awaken them to a sense of reality—especially so when unofficial effort in this regard is hopelessly paralysed in the presence of the patriotic nebula in which popular economic thought in India is now enveloped.*

Just at this moment, when India, which takes a very large percentage of her total rayon production, is threatening to take away the differential exchange advantage, which this industry has been enjoying, rayon manufacturers in Japan are actually planning to set up yet larger factories with the latest machinery and equipment. The existence and operation of Rayon factories calls into being several other ancillary industries, and if India also would wake up, then she would within a short time be able to meet at least all of her own demands. Basic materials are obtainable in India in plenty and experts can be secured from outside. I advert to the Rayon industry merely as an example. What Japan has done and is doing, India should certainly be able to do. It requires only a will to do, and grit and perseverance and the direction of national energy into the channels of fruitful activities.

* In this connection I may mention that during the regime of the Brüning Ministry probably in 1928-29, Germany put a system of Rationalisation of Industries in force which was vigorously carried out. A succinct account of this was written for his paper by the Berlin Correspondent of the London *Economist* and the curious may consult that if they so wish to do.

RAMBLES IN WORD-STUDY

BY DR. A. V. RAO, M.A., Ph.D. (LONDON), BAR.-AT-LAW.

(Department of English, Lucknow University)

"There are more things in heaven and hell,
Than are dreamt of in your philosophy."
Horatio.

CONSISTENCY is the stumbling-block to all progress, and words are no exception to this. In their very nature, they riot in change. Their outer garb, in most cases, has developed out of monosyllables into sesquipedalian expressions and back again to their primitive simplicity. As Eve's garb grew from leaves and the bark of trees to the prolonged agony of Victorian feminine dress, and dwindled again to the modern low skirts, so it was with words. Not only the external appearance, but even their innermost life—their meaning—has altered and altered again for better or for worse.

There is, perhaps, no such dry-as-dust task as the study of philology. But when we come to realize the change of meaning in words, we think the poet was right when he wrote: "There is a soul of goodness in things evil," for even the eminently dry philology has got the saving grace of humour. For example, most of us know that very common word "idiot"—and some perhaps, to their displeasure, when it comes from the enraged teacher. But the harmless drudge, as Johnson defines the lexicographer, will tell you a different tale,—that an idiot is not after all so wretched a piece of humanity. Webster tells us that the idiot originally meant one of an independent mood, who did not accept State service, and was thus a peculiar individual. As the centuries passed, the idiot lost his first respectability and is now just a silly fool.

Again, when people tell you that you are a gossip, do not look askance; you would not imagine it, but a gossip, like a child, is of the Kingdom of God. A gossip, meant in good old English, "god-sib", a "person akin in God"; in a more familiar sense, a god-father or a godmother. As these came to develop an unfortunate propensity to discuss the scandals of their relatives, the gossip lost his godhead and, like a fallen angel, is now to-day without his prestige.

Misfortune makes strange bedfellows. "Don't ask stupid questions," cries the irate pedagogue, but little does he know that thereby he has paid a great compliment to his dull-headed or perhaps super-intelligent pupil. It sounds a paradox, but "stupid" is only a variant of "stupendous",

both going back to Latin "stupere"—'be amazed at'.

The ancestor of a "governor", though he now be the ruler of a province, was once a very humble individual. The adjective "gubernatorial", so dubiously used by reporters, as well as the noun "governor" go back to the Latin "gubernator"—one who steers a boat. Strangely enough also, the regal throne of to-day, was in its earliest days but a stool or a chair. Stretch your imagination and wonder how many of us daily sit on thrones unconsciously enough.

A stomach is no stomach at all. It is not devious and perverted logic; to the Greeks, the 'stomach' was only a mouth. "Mouth" has for its cognate word in Latin "mentum" which means only a "chin". At this rate, the day of the invisible man is not far off.

A rowdy behaved far better a century ago, for he was only a young backwoodsman in the early days. To-day the woods are no longer with him; he abounds in the streets and cinemas, disturbs meetings and frightens the nervous orator.

A "villain" was, in the days of Roman serfdom, first the dweller in a villa and then a farm-servant (L. villanus) and can claim kinship with a Bachelor of Arts, the once-respected graduate. A "bachelor" was a farm-labourer—Latin "baccalaris". Here is a hint to our social economists who urge our young unemployed B.A.'s to take to co-operative farms. History repeats itself.

And what about my Lord Highbrow? A lord was only the master of a loaf (O.E. hlōf—weard). It is a sorry reflection indeed, but the cynic may sneer and say that in these days some "Lords" do want even a loaf.

The cynic himself, however, deserves little respect from us. He is only a barking cur—cynic from Greek 'kynos'. Sanskrit 'Shuna'—a dog.

These are the days of science, yet we say, "the sun sets" and "the sun rises". Everybody knows nowadays that the sun never sets or moves, but it is only the earth that moves round the sun. Still the old homely superstition—for it is nothing else—has stuck to us, and probably we shall never give it up.

Inscrutable are the ways of Providence, but, still more, of language!

Secondary Education in Ceylon

BY MR. P. S. VEDAMUTTU, M.A. (LOND.)

CEYLON spends about sixteen millions of rupees under the heading of education and this, says the Director of Education in his Administration Report, gives an average of Rs. 2.95 per unit of population. This is bad enough but when we subtract the amount that is spent on Administration and the salaries and personal emoluments of the Staff Officers of the Department, the actual money spent on equipments, school apparatus, etc., comes to a bare nothing. And strange to say nobody seems to be worried why a colony of about six millions of people should spend so much money as 50 per cent. of her revenue solely on administration. It is dreadful how much of the available money is wasted and how little is spent on constructive schemes.

SANITATION AND HEALTH

Even the good work that may be achieved by the expenditure of the small sum at our disposal is generally counteracted by some other important factors. Our principal towns and villages, for instance, do not possess the necessary sanitary conditions that must be present for the promotion of a healthy training. They may be the cleanest in the East, but the best in the East may be bad enough for human habitation. We spend money on such items—and that very heavily too—but we do not get the full value for the money we spend. Medical officers and sanitary inspectors we have more than it is good for us. We pay them better than many others do—and still?

CONDITIONS AT HOME

Add to these the conditions under which some of our children are brought up. A good percentage of them come from houses where children do not get even a single square meal for the day, houses where they do not find a desk or a lamp to study their lessons at night. "Several cases of mal-nutrition have been traced to the fact that many children go to village schools after a scanty morning meal and have nothing more to eat until they return home late in the afternoon."—(Administration Report for 1930, p. 26.) A good many of our Secondary school boys have for their mid-day meal nothing but the inhalation of the smell from the plates of other boys; others live on a few grains of gram and water from the

College pump; many more on a bun and water, or a plain cup of tea in a neighbouring hotel of doubtful cleanliness.

The foundations of public health should be laid in the schools which are the most suitable centres for disseminating modern ideas of sanitation and creating clean habits of living. Compared to other countries Ceylon is behindhand in this respect. In Burma eight years ago every English and Anglo-Vernacular school was required to employ a qualified medical officer to inspect pupils at admission and to maintain a medical record for each pupil. In Ceylon we are still dependent on the casual visits of less than half a dozen medical officers.—(Administration Report).

THE TRAINED TEACHER

We are often confronted with the much vaunted statement that Ceylon has the best Training College in the East. But those who have come in direct contact with the Training College students and the trained teachers know what a splendid farce that institution is. This is what a first class Trained Teacher wrote about them when he commented on Warden Stone's criticism of the present system of education:

Year after year the Training College draws in a batch of mediocre men, nearly all of whom walk away with the Second-class Trained Teachers' Certificate. It is true that these teachers stand a final test at the hands of an external board of examiners, but knowing the Training College as I do and having been in touch with its more recent improvements, I cannot say that the standard of this test is very high. Will the Lecturer in English at the Training College recommend half his students each year to teach English in the middle department of a College? Thus, in absolute bitterness, because he finds the Trained Teacher not worth his certificate, the Secondary School Principal entrusts the Middle School work to Intermediate Arts and Science men: a real jump from the trying-pan into the fire.

What else can we expect from the third and fourth rate Cambridge Senior Certificated young men and women who enter the portals of the Training College, where they are stuffed for two years to preserve them for their life-time? Is it a wonder that such men roam our school premises with intellectual dyspepsia?

THE GRADUATE

The graduate in our Schools is the most unfortunate of men. He is the victim of circumstances. Deprived of the necessary means to enter a learned profession, he is drifted to the teaching

profession. The intellectual craving in him is so strong that he graduates himself under very difficult and trying conditions, and as he has not the influence to move powers that control the massive gates of the back-yards of the departments, he must be content to teach. His difficulties do not end there. The Education Department positively discourages the employment of graduates, for it makes the Manager contribute towards his salary more than he does towards the Trained Teacher's with whom he is bracketted for his monthly salary of Rs. 160—4 per cent. for Pension Contribution, if he is fortunate enough to be employed in a Secondary School. How can a graduate live comfortably on this mere pittance? No wonder if he devotes all his available time to devising ways and means of balancing his domestic budget.

THE WAY OUT

I wonder how many do realize to an appreciable extent the reactions which the economical slavery of the teaching profession has on the present generation and the future of the race. Much as we honour the heroic souls who do their best in abject conditions for the cause of education, still we must not fail to recognize that the conditions in Ceylon can mould none but "Common-place Teachers". That we readily learn from those whom we admire and respect is quite a simple phenomenon in herd suggestion. Does the teacher command the social prestige that he must enjoy for the successful performance of his work? Though he is expected to be exemplary in everything conceivable under the sun, and move in a very high order of the intellectual and moral plane, he is thrust into the position of an underdog and fed on crumbs that fall from the master's table.

THE CEYLONESE BASIS

The obvious remedy that suggests itself to the reader will perhaps be a revision of the scale of the salaries of teachers to bring it up into line with those of the other professions. But the present writer holds that is a very short-sighted and ruinous policy. On the contrary, we must revise the salaries and personal emoluments of the pet children of the Civil Service, and all other Government Servants to suit the conditions of Ceylon, and so save the national interests of those who, they forget, are their masters. While every possible source is tapped and the country is bled white to pay them, our national soul and the physical wants have been

left to starve. The time has come when we must pay them what is adequate and just, and save as much as possible for schemes of social amelioration.

THE DISTRIBUTION OF TALENT

It is on account of the enormous salaries the Colony pays that there is a helter-skelter scramble for Government posts. If we reduce the salaries to a standard scale, we shall secure more or less the even distribution of talent and not a concentration of it in places which by their very nature can do nothing but positive harm by creating false social values. Hence I hold that no post in Ceylon should carry a salary of more than thousand rupees, and there should be a graduated single scale for all departments, including the teaching profession. According to this the Civilian or the Engineer in the highest grade will be entitled to the same salary as the teacher in the highest class. This is the only efficacious means of encouraging our clever men to do the work for which they are temperamentally and intellectually fit. Careers will not then be thought out in terms of rupees and cents but in terms of personal interest and ability. Nor will there be a blind struggle for jobs that carry the fattest salaries. The country will progressively cease to have round pegs in square holes.

THE DISTRIBUTION OF IDOLS

The repercussion of such a measure will have far-reaching effects on our social values, for will then be created an absolute necessity for "plain living and high thinking". There will be sufficient income for life's needs and modern comfort and not for waste and meretricious show. Society will be constituted on more solid and broader basis. With the equitable distribution of wealth will follow an even and better distribution of leisure with its concomitant pursuit of science, literature, and arts. We shall, moreover, be able to balance our budget, undertake schemes of social regeneration and rural reconstruction, and maintain a first rate university.

THE CEYLON UNIVERSITY

By the Ceylon University is not meant "a degree factory" where shallow pated flunkies are paid enormous salaries for the dissemination of text-book knowledge, but a centre of cultural radiance and a place of research of lasting and permanent value to the country. The very fact that we have a good number of men who secure

"firsts" at the English Universities but who do not in any scientific way contribute to the solution of our problems should alone be a conclusive argument for the immediate foundation of a University. It is an irony of fate that the Ceylonese should undertake research work in Singalese folklore or Ceylon History in European Universities. We want local men to study local problems amidst local conditions. First-rate universities in any other parts of the world cannot cater to our needs. Do we argue in the same way when we talk of banks or post-offices? It is readily admitted that we have blindly transplanted the European systems into our soil. All such principles and methods, excellent in themselves and undoubtedly the best that science can so far teach us, need modification to suit our requirements. Much inductive and patient enquiry is necessary before we can adopt them. Who can suggest a better place for this type of work than the University? Further the much vexed questions of Syllabuses, Day Training Colleges, Extension Lectures, and Examinations will all find their natural and satisfactory solution.

We must ever remember that the claims of a nation are to be judged by its contribution to civilization. And what has Ceylon done? It is not that the Ceylonese have no brains, no emotion or finer sentiments, but do demand has so far been made on them to realize the best that is in them. Is it not appalling that they should be content with a university degree and bury their intellect beneath the text-books that give them the degree?

THE STUDY OF THE SOCIAL SCIENCES

In the absence of a University, our youths must ever be content to know all about the roads of Manchester and the economical development of Lancashire but know nothing of the conditions of their own country. How many in Ceylon have seriously studied the local economical conditions? We have allowed students from abroad to explain to us the sociological and the anthropological significance of the Veddhas. The Kandyan law, ancient coins, and even the religious systems of Ceylon have all been explored by foreign students, while we look upon them as fascinating but curious aberrations of intellect.

The intrinsic value of the study of history is that it offers a valuable key to the proper understanding of the present, shows our place in the human family, and traces the development of our institutions. Does the teaching of English history in our schools serve these ends? A boy knows all useless details about the court of

Henry VIII, the foreign policy of Canning or the reforms of Gladstone but is flagrantly ignorant of the history of his own country. Is it not a colourless and soul-less history the details of which are crammed into the heads of unwilling boys? What our boys need is a knowledge of Ceylon history and the outline of World History and not the English history that is given an exaggerated importance in the curriculum of Secondary schools. These unsatisfactory conditions are bound to thwart our national aspirations and warp our intellectual and moral judgments in the absence of a University—the brain centre of any well-constituted and co-ordinated educational system.

It is increasingly becoming clearer than ever that education is a process and not a completion, a means and not an end. It responds to a certain social purpose. It has no existence apart from it. Hence if the educational system is a failure, it is because education has been sacrificed upon the altar of false ideals. The spiritual and cultural salvation of Ceylon depends on the transvaluation of her social values and the balancing of her spiritual budget of the present with a view to the future.

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The Cotton Mill Crisis

BY MR. K. M. SOLANKI

THE position of the Cotton Textile Industry in the country has continued to be very unhappy. The crisis which confronts the industry to-day is more serious than any that has yet taken place. The prices realised for the cloth and yarn have for a considerable period been below the cost of production. The stocks in the country have grown enormously and are nearing the unprecedented figure. It is quite unnecessary to add that ubiquitous Japanese competition is weighing heavily upon the industry. It is well known that the very best mills in Bombay to-day are working at a loss. The Bombay Mill situation is rapidly deteriorating. Mills are closing down, and more and more are resorting to wage cuts. The sequel is the serious riot in a Bombay Mill. Thus the position is causing grave anxiety to all who are concerned. It is obvious that the prolongation of the present conditions, apart from their effect on a large number of financially weaker mills, will give a set-back to the industry as a whole from which it may take years to recover. But India cannot afford to see her national industry being wiped out by such set-backs. The industry which employs about 400,000 workers and which has attracted crores of worth of capital must be protected anyhow.

From the various parts of the country come reports of labour unrest in Cotton Textile Mills. According to our mill-owners, if the industry is to live, the only alternative is to cut the cost of production and chiefly the labour bill. Certainly the wages in our textile industry are appreciably higher relative to output and efficiency than in Lancashire. There is no doubt at all that they are much higher than in Japan. Indeed, it has been stated that the cost of spinning in Bombay is at least three times higher than in Japan while the cost of weaving is at least eight times as high. When the industry is in throes of world-wide depression, it is certainly difficult to compete with Japan with this scale of wages. The burden of maintaining our key industry falls equally upon labour leaders. It is the duty of our labour leaders to encourage workers to accept cheerfully a small cut in their wages. The cut must be slowly introduced. But if our mill-owners propose 20 per cent. cut at a single stroke, they are dreaming an idle dream. Because the cost of living index in Bombay for April shows only a negligible drop. A small

and gradual cut and that too with the consent of labour leaders will be more practical and more advisable.

The other choice placed before the workers is that they should work more looms on the same wages as at present. Certainly it is an unhappy choice for them. It spells nothing but more work for less pay and the partial unemployment of unwanted men. But the workers must share the heavy toll paid by the industry to the world-wide depression. Our labour leaders must appreciate the unparalleled difficulties confronting the management in these critical days and should desist from carping criticism. Under these circumstances agitation for the general strike is utterly mischievous. Those who pursue such a course are the enemies of the nation.

According to the Report on economic conditions in Japan, successes have been obtained only by a deadly combination of low wages, good workmanship and favourable exchange. Therefore a small cut in the wages with increased efficiency will help to solve the crisis in India to an appreciable degree.

This much for the labour leaders. Now our mill-owners also are responsible to some extent for this trouble. The depression in the cotton mill industry is also to some extent to be attributed to certain defects of organisation. In this connection Mr Mody asserted that it was only when the times were restored to normal that mills could be in a position to modernize their plants completely. But in these days of economic upheaval and when the future is so obscure it is a risky proceeding to await the return of normal conditions. It may be possible that what was normal in the past may never return. Again, Lancashire had had to attempt a thorough reorganisation even though the times were abnormal. Our mill-owners ought to make drastic efforts at reorganisation. Especially Bombay mill-owners would be wise to throw their whole hearts in the task of reorganisation.

But apart from reorganisation in machinery, the complete reorganisation is also necessary in the management of the industry. Before suggesting any cut in the wages, it is the duty of Managing Agents to set an example before the workers by forfeiting a substantial portion of their profits and thus proving their good faith. The labourers will no doubt be inspired by the noble sacrifices of their employers.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

THE LEADERS' APPEAL

It would be difficult to select a group of men and women more distinguished or representative than the signatories to the appeal to the Premier for the release of Indian political prisoners. The company includes men of international repute like Dr. Tagore, Liberal leaders, merchants, heads of religious denominations, and men and women of varied faiths and avocations. The appeal has therefore the widest possible support in the country. Congressmen, of course, can have no say on the matter, but seldom has a public appeal been made under more influential auspices. And yet Government seems to be intransigent and unmoved. Such an attitude is causing considerable dismay and resentment and the signatories rightly dread "to contemplate the unhappy consequences of an attitude of non-co-operation on the part of the Government". Considerations of humanity and statesmanship alike demand an immediate response to the gesture of the Congress and the consequent restoration of "an atmosphere favourable to the reception of the reforms".

A PROGRAMME FOR THE CONGRESS

We welcome Mr. Aney's announcement extending the suspension of civil disobedience for a further period of 6 weeks. This is as it should be. For in the present state of the Mahatma's health no definite departure is possible. Nor should it be forgotten that there is a growing feeling among Congressmen themselves—apart from the volume of opinion outside the Congress—that the atmosphere for civil disobedience is totally absent to day. From a practical point of view there is no meaning in continuing a programme that is at once impossible and futile. So, sooner or later the leaders of the Congress will be faced with the problem, What next? And Mr. Satyamurty who has himself suffered imprisonment has courageously set forth his views. In a vigorous communication to the Press he points out the imperative necessity of the Congress adopting a practical political and economic programme which will make the widest appeal to the nation. Mr. Satyamurty contemplates an intensive programme of constructive work for Congressmen in the provinces and an equally vigorous effort on the part of those elected to the Central Legislature—somewhat in the manner of the swarajist fight under the lead of the late

C. R. Das and Pandit Motilal Nehru. And his reasons are cogent:

The Government, both here and in England, are evidently determined to put the Congress out of action until their supporters, communal or otherwise, are safely placed in power after the new elections. Civil disobedience against these Ministers in the provinces is unthinkable until the electorates have been appealed to and they give their sanction for this procedure. It therefore becomes the clear duty of the Congress to contest the next elections.

THE FOLLY OF WINSTON

Eleven years ago Mr. Churchill championed the cause of Irish freedom but to-day he stands for undiluted autocracy in India. Speaking on the second reading of the Irish Free State Bill on February 16, 1922, he said:

If you want to see Ireland degenerating into a meaningless welter of lawless chaos and confusion, delay this Bill. If you wish to see increasingly serious bloodshed all along the borders of Ulster, delay this Bill. If you want to see this House have on its hands, as it has now, the responsibility for peace and order in Southern Ireland without the means of enforcing it, if you want to impose those same evil conditions upon the Irish Provisional Government, delay this Bill. If you want to enable dangerous and extreme men, working out schemes of hatred in subterranean secrecy, to undermine and overturn a Government which is faithfully doing its best to keep its word with us and enable us to keep our word with it, delay this Bill. If you want to proclaim to all the world, week after week, that the British Empire can get on just as well without law as with it, then you will delay this Bill. But if you wish to give a fair chance to the policy to which Parliament has pledged itself, you will not impede even by a single unnecessary week the passage of this Bill.

Could anything be more appropriate to the conditions of India than this eloquent pleading? And yet his Indian policy to-day is amazingly intransigent. We can only hope that the reception and the vote at the Party Meeting of the 28th will have a steadying effect on the Churchill-Lloyd group of reactionaries.

WANTED AN INQUIRY

Last month we called attention to Pandit Malaviya's challenge to Sir Samuel Hoare's attack in the House of Commons. Since then Government have followed it up with a *Communique* justifying the action of the Calcutta Police. But the last word on the subject is yet to be said: for the Government's version has provoked a rejoinder from an unexpected quarter, and Mr. Bancroft, an American citizen, who was

an eye-witness of the occurrence, has given a totally different account of the affair. In a letter addressed to the Governor of Bengal, he points out:

In the midst of this process a Police lorry arrived. About nine-tenths of those under the Shed were sent away, but only after very severe lathi-beating; I personally saw several women struck quite fiercely over the shoulders, necks, and backs. After this a number were rushed into the lorry, and one man who stumbled on the steps was very brutally beaten before he could rise.

Unfortunately, we could see no more, because at this juncture we were all driven down Dharrumtolla by an indiscriminate lathi charge, none of the blows of which happened to fall upon myself.

And this is confirmed by Mr. Devadas, son of the Mahatma, who was himself associated with Panditji during the searching cross-examination to which he subjected the delegates who had been assaulted. We have at present no desire to follow Mr. Devadas into the details of all the allegations but his interpretation of the incident connected with Lal Bazar Thana deserves to be duly appreciated:

It is ludicrous to suggest that such injuries were due to the alleged fall from the prison van after it had come to a standstill. It is equally absurd to imagine that the prisoners were rushed to hospital on a mere "complaint" of pain made by them, although the lock-up doctor was there to attend to them. Be it noted that it was not for a bruise or a fracture of the arm or leg or other such injuries that can possibly be sustained from a fall that they were sent to hospital. As the *communiqué* admits: "they were sent to the hospital because they complained of internal pain." Is it at all likely that in the case of both these prisoners "internal pain" was caused by the fall? According to Pandit Malaviyaji's statement, these two gentlemen had been violently cuffed in the stomach and were rendered almost senseless on account of that. This explains the internal pain which necessitated their removal to hospital and which is described by Pandit Malaviyaji in other words as "acute pain in the stomach". It is important to remember here the fact that even after removal to the jail, both the delegates had to be kept under treatment in the Jail Hospital until their release,—not surely for the treatment of injuries sustained in a fall?

The *communiqué* makes a ridiculously unsuccessful attempt to explain away this incident which forms the central part of Panditji's allegation. It passes one's comprehension how the Government of Bengal and the Government of India could possibly have accepted the lame defence put forward by the Commissioner of Police.

When the allegations are of so grave a character and the evidences on either side so distinctly contradictory, what could be more sensible or simple than to settle the matter by an independent inquiry!

THE ANDAMANS TRAGEDY

Public horror of the deportation of convicted terrorists to the Andamans has had a rude confirmation in the report of the death of three of the hunger strikers under tragic circumstances. That 40 prisoners should go on hunger strike all at once must give cause for grave apprehension. The Government *Communiqués* on the subject are neither full nor satisfactory. As we had pointed out in these pages (August 1932) the Andamans as a penal settlement was given up on the recommendations of the Jail Committee on the ground of its deliterious effect on the health and morals of the prisoners. Why should Government go back on their own decision of 1921? Was it to get rid of the obnoxious terrorists—by shoving the undesirables to a quarter where there could be little or no public opinion? Public feeling on the subject—since made manifest alike in the press and on the platform—is so great that an open and independent enquiry into the circumstances of the tragedy is the only way to restore public tranquillity.

THE SERVICES' DEMAND

The Civil Services' Memorandum to the Joint Committee is an amazing document and the claims put forward on behalf of the I.C.S. and I.P.S. are ridiculously extravagant. They are evidently playing the role of another minority demanding impossible safeguards. For our own part we believe the Services have, in the future as in the past, good work to do. We shall certainly have need for efficient and capable hands in the reformed Constitution, and no one grudges the legitimate claims of the Services. But the Services should have a proper notion of their function. Their position as the efficient executive of the nation's will will always command consideration and respect and they are certainly entitled to their share of prospects. But to ask for more is to court ridicule. For once self-interest seems to have warped their judgment completely when they put forward this preposterous demand:

If higher posts above the time-scale are abolished, whether on financial grounds or otherwise, the members of the service affected should be compensated by the temporary conversion of a sufficient number of posts in the time-scale into a selection grade or grades carrying pay and pensionary rights on the level of the abolished posts.

Surely this is safeguarding with a vengeance!

UGANDA INDIANS' MEMORANDUM

The Uganda Indians' demand is so modest and reasonable that it is surprising there should have been any trouble over it. The facts are simple enough: the Legislative Council was constituted in 1921 with 6 officials and 3 non-officials. Of the 3 non-official seats, Government offered 2 to Europeans and only 1 to Indians. This the Indians rejected. In 1926, however, as a result of negotiations, Indians accepted the seat "in the faith that it would not prejudice their case for an equal number of seats". But in spite of repeated protests, Government have gone on nominating 2 Europeans every time and Indians have always been at a disadvantage. Why this discrimination? There is nothing in the Constitution to prevent Government from appointing 2 Indians. But the policy by which the Constitution has been worked shows no sign of change. The Government themselves in their letter of March 1932 frankly acknowledge that:

Although up to the present two of the three seats for non-official members have been occupied by Europeans and one by an Indian, the constitution of the Council does not preclude a variation from this distribution.

Our countrymen in Uganda have looked in vain for this variation of distinction; and the Central Council of the Indian Association has submitted yet another memorandum to the Governor. The document is self-explanatory and concludes:

Our submission is that equal number of Indians and Europeans should be nominated on the Legislative Council. As one of the methods we suggest that the present number of non-official members be raised to four instead of three and that two Indians and two Europeans be nominated on the Legislative Council.

Could anything be more moderate or more reasonable?

JAPANESE DUMPING

The Government of India have done well to raise the tariff from 50 to 75 per cent. on all non-British imports of piece-goods with a view to counteract Japanese dumping. This, of course, should have been done months ago in the interest of Indian manufacturers. However, better late than never, and though the mill-owners demand further protection they must be happy that Government have not ignored their demand. But this is not the end of the story and we must be prepared for a tough fight with the commercial magnates of Japan. For they are threatening a boycott of Indian cotton which most industrialists in India consider mere bluff. Whatever it be, the lessons of this "price war" are plain. We have no desire to follow the example of Japan in the matter of tampering with the currency: but we have a great deal to learn from them in methods of business and efficient management. Now is the time for our mill-owners to cement their relations with the workers and develop their industry on up-to-date and efficient lines. Will they take a leaf from Japan herself and follow her methods of production and distribution? We commend Mr. Birla's counsel.

It is high time that the Bombay Mill-owners' Association sent a delegation to all parts of the world including Japan to study the working methods of every country and educate its members by providing the latest information as regards labour conditions, machinery equipment, cost of production and the method of cotton mixing, etc. We must find out how much of the Japanese competition is due to the depreciated exchange and how much is due to their better equipment and management.

WORLD EVENTS

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

THE NEW DIPLOMACY

FOR a long time international relations have been conducted by Foreign Secretaries through secret correspondence, and it was only after decisions had been reached that the outside world was allowed to learn the facts in the case. Perhaps to Mr. Ramsay MacDonald should be credited the introduction of a new diplomacy in reference to international affairs; he keeps in close touch with the delegates at Geneva; he has held conferences

with the Chief Ministers at Paris and Rome; and his two visits to the United States, first to confer with President Hoover in November of 1929, and just recently to talk things over with President Roosevelt have been productive of much good. The new method of approach brings men together face to face; friendship takes the place of long official correspondence, and there are opportunities for give and take, in personal contact which are absent in secret diplomatic correspondence. Mr. MacDonald's visit to President Roosevelt has encouraged

others to do likewise with the result that a number of other countries as Germany, France, Italy have all sent envoys to talk over world matters in preparation for the Economic Conference.

As to practical results, Mr. Roosevelt and Mr. MacDonald have issued a joint statement concerning their conference from which I quote the following :

The practical measures necessary to achieve success at the forthcoming World Economic Conference were analysed and explored. The need for an increase in the general level of commodity prices was recognised as primary and fundamental. To this end simultaneous action needs to be taken in both the economic and the monetary fields. There must be a united effort to improve the means of trade by removing excessive tariffs, quotas, exchange restrictions. The Central Banks should be required to provide facilities for a considerable expansion of credit, and to get that credit into circulation. Enterprise must be stimulated by creating conditions favourable to business recovery, and Government can contribute by the development of appropriate programmes of capital expenditure. The problems of an international monetary standard, the equilibrium in the international exchanges, and the question of silver were also discussed. Thus it will be seen that the conference dealt with a wide range of subjects; many of which will again be considered at length at the Economic Conference.

UNITED STATES

Mr. Roosevelt is showing himself a strong and independent statesman, but he is meeting with opposition in the Senate, as Hoover and Woodrow Wilson did before him. One is led to suppose that that condition must be expected in a political system where the Executive is divorced from the Legislative functions of government, and one is forced to the conclusion that that condition of estrangement is a serious weakness in the system. The President has asked for and been reluctantly granted by Congress a large measure of dictatorial power to deal with the American financial situation; accordingly the President is taking action to revise tariffs downward; it is now officially announced that America has gone off the gold standard; and the feeling is growing that in the new monetary standard silver must be accorded a place; if the leading nations are willing to adopt such a standard and get the economic conference to endorse it, then it will be possible to make it effective.

America's going off the gold standard has not disturbed dollar values and international exchange as much as was expected. The reason is that America has a large gold reserve, and decided to pursue this policy for trade reasons rather than

as a result of financial difficulties. She is in a better position now and on a par with Great Britain in approaching discussions concerning the future monetary standard. The move was in the nature of clearing the decks for action concerning the discussions about monetary problems in the Economic Conference in London. Let us not be impatient about early results, for the indications are that with such tremendous problems under consideration it will take months and perhaps more than a year before final decisions can be reached. Mr. Roosevelt's monetary policy is definitely headed towards inflation; a little inflation will be helpful especially to primary producers, but it will have to be rigidly controlled.

IRISH OATH OF ALLEGIANCE

The Irish Dail Eireann has formally passed the Bill to remove the Oath of Allegiance from the Constitution of the Irish Free State by a majority of 20 votes, and has been passed into law by the signature of the Governor-General. This action raises the question of the status of the Free State in the British Commonwealth; as Mr. J. H. Thomas, Secretary for the Dominions, has explained removing the Oath is a breach of the Treaty but not yet the formal declaration of independence; the question of a Republic has yet to be faced. Mr. Thomas said in the House of Commons :

His Majesty's Government in the United Kingdom are advised that the allegiance of the members of the Irish Free State Parliament does not depend upon the swearing of the Oath which by the Treaty and the Constitution they are required to take, and therefore that a failure to take the Oath is not in itself a repudiation of allegiance. This does not alter the fact that in the view of His Majesty's Government in the United Kingdom the removal of the Oath is a breach of the Treaty.

WEST AUSTRALIAN SECESSION

For a number of years the residents of West Australia have been dissatisfied with their treatment by the Federal Government. They feel that they are neglected while interests in Eastern Australia are amply cared for; the small population of the West, only about half a million, the long distance from the more advanced and populous East with the seat of Government so far away—these and other reasons have led the great majority of people in the West to wish for a

change in the Federal Constitution allowing the large Western State to secede from the Union. A Referendum vote was recently taken resulting in a majority of nearly two to one in favour of Western Australia secession from the Commonwealth.

The present writer was in Australia when the Commonwealth was established under a Federal Constitution in 1900. Western Australia at that time petitioned to be admitted into an **INDISSOLUBLE PARTNERSHIP**; the only way to break away from that partnership now is for the other States to be willing to release her. That is the difficulty in the situation; the other States are not willing to break up the Commonwealth; it may be possible to revise the Constitution so as to give more consideration to the claims and needs of the Western State, but in the referendum the Western voters rejected that possibility. In all probability the dissatisfaction of the people in the West will be removed and they will withdraw their vote to secede if tariffs are so adjusted as not to work a hardship on the Western State, and if more money is made available by the Federal Government for developing the large areas of the State.

CENTRAL EUROPE

The doctrine of **MITTELEUROPA** was quite prominent in Germany before the Great War; it would seem that Nazi Germany is returning to it under the leadership of Hitler. Germany needs friends, and her best friends naturally will be those near at hand who can be welded into a strong central power in Europe under the direction and for the benefit of the German Empire. Germany's first concern is Austria despite the prohibitions of the Versailles Treaty. Austria is in a quandary; she does not want to be swallowed up by Germany; she prefers to be independent, but so strong is her German neighbour that unless she bows before the will of German Policy discrimination and intimidations can be introduced to the utter confusion of Austria. The recent Nazi-Austrian dispute is only a foretaste of what is to come if Austria does not become a member of the Mitteleuropa pact, and accept the leadership of Germany.

The City State of Danzig is another objective of Hitler's German Policy. The success of the Nazis at the recent elections in which they have secured control of the Volkstag with 38 members out of a total of 72 tells its own tale. The Polish

Corridor is another field to which German eyes are turning; Nazi policy evidently looks toward creating a strong central power in Europe under the leadership of Nazi Germany.

THE FAR-EAST

The latest report from the Japanese movement in China is that an armistice has been arranged between the two powers. The reason probably is that Japan has reached her objective; she has established Manchukuo; she has secured Jehol; she has driven the Chinese army well beyond the Great Wall towards Peking, and now with trouble brewing with Russia, Japan is willing and evidently China is anxious to stop hostilities. China has lost all faith in the League of Nations, and none of China's friends are willing to support her to the extent of taking up arms against Japan: China is afraid to trust herself to Russia, because of Communism; so the only thing left for China to do is to make the best terms with Japan; that she will do but it will be to the advantage of Japan. Japan's foreign policy will next bring her into conflict with Russia; we can look for that movement before very long, for the way is now clear.

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E. July '33.

THE latter half of the period under review has seen the opening stages of the World Economic Conference. No definite advance is yet discernible and the first twelve days of the conference were so full of proposals and criticisms, rumours and contradictions and progress and regress that no definite conclusion is yet possible as to the net results. The only question on which some progress was indicated at a stage was that of the stabilisation of currencies and exchanges. It was at first reported that the Monetary Commission was hopeful of concluding an agreement between the Central Banks of England, France, and America as the agreement between the three Governments concerned was more difficult to arrive at. But later on it was reported that President Roosevelt had definitely rejected the scheme of stabilisation; and an official announcement was made that no support could be expected from the United States Government for any scheme of even temporary stabilisation. This has proved the beginning of a wave of reaction in America against the ardour of internationalism with which Mr. Roosevelt began his Presidential regime. It is said that among the close advisers and subordinates of the President a battle royal rages between the forces of internationalism and isolationism. The champion of the former cause is Mr. Cordell Hull, the Secretary of State, who is now the head of the American Delegation at the World Economic Conference. The latter has its best advocate in Professor Raymond Moley, who is considered to be the closest adviser to the President. The rumblings of the conflict between these two leaders have been audible for over a month; and during the third week of June the news was to hand that Professor Moley was proceeding to London; and it was feared that his purpose was to apply a check to Mr. Hull's internationalism. But at the moment of writing it is learned that Mr. Cordell Hull has proposed that artificial restrictions to trade should be removed and import tariffs reduced by bilateral agreements.

Whether France will consent to move without insisting on exchange stabilisation as the inevitable preliminary to any useful deliberation in the World Economic Conference remains yet to be seen. Altogether, the situation is indescribably hazy at the moment of writing, and only in the event of the American Delegation

showing a new spirit of accommodation can there be any definite prospect of success.

JUNE 15 WAR DEBT PAYMENTS

While the progress of the Conference as such has been discouraging, it is well that it had a somewhat happy start in the consent of the American Government to take a token payment from Britain and other countries in respect of the June instalment of War Debts. Up to the last moment there was no inkling of the issue of this vexed question; and it was feared that the Conference might stumble even before actually coming to the stiles. But two days before the due date, the British Chancellor of the Exchequer announced that America had consented to accept, as a token-payment, a sum of \$10,000,000 in silver to be credited at the rate of 50 cents an oz., as against the ruling rate of 36½ an oz. Mr. Neville Chamberlain also vouchsafed the information that the requisite amount of silver had already been acquired from the Government of India's surplus stocks of the metal.

SALES OF INDIAN SILVER

The news was a surprise to India, though it was known for a long time that in America definite proposals had been made to the President that such a concession could be made to the British Government, if the silver could be acquired from the Government of India and a reduction thus effected in potential additions to the supply of the metal in the open market. Definite information as to the price has, however, to be deduced only by the scrutiny of the statement of the accounts of the Currency Department as on June 15th, 1933. The statement shows an increase in the gold bullion of 245.33 lakhs and an increase in rupee securities of 395.32 lakhs. Silver bullion shows a fall of 636.45 lakhs. The results of scrutiny of the above statement and the prices of standard silver and fine silver are stated as below in a recent issue of *Indian Finance*:

1. Presumably, the Government of India had on hand refined silver to an amount of 29 million ounces.
2. The deal was put through prior to the making up of the return for the week ended June 15th.
3. India has been paid on the basis of about 19½d. (or nearly 36½ cents) per standard ounce, that is, the rate prevalent on June 14.
4. The sale proceeds should have been paid in sterling.

5. The sterling assets have been lodged in G. S. R. and gold transferred to P. C. R.

6. Our sterling resources have been augmented by this transaction by about £1¼ million.

7. The disparity between the book value of silver and sale price is nearly Rs. 4 crores.

Inclusive of this sale, the Government of India should have sold 170 million ounces of silver since they started selling in 1927. This means that about £10 million should have been realised and *ad hoc* for Rs. 20 crores created against the difference between the nominal value and the bullion value.

INDIA'S LOSS

Apart from the details of this transaction, the important points to note about the silver deal are:

1. The decision to sell 20 million ounces of silver from the Paper Currency Reserve was made without any reference to the Government of India. The *Hindusthan Times* is responsible for the report that when Sir George Schuster was confronted with a report about the sale of silver to the British Government he poohpooed the whole idea on the ground that the Government of India had heard nothing about it. Evidently, the deal had been concluded between the British Chancellor of the Exchequer and the Secretary of State for India and thus it only furnishes another instance of Sir Samuel Hoare's utter disregard for constitutional forms.

2. That the price of 19½d. per standard ounce which is presumably the rate at which the silver had been sold to the British Government is too low, considering that the British Government would have had to pay an appreciably higher price, if they had to come into the market for so large a quantity as 20 million fine ounces; and that the present is, to all appearances, the eve of a substantial rise in the world price of silver.

3. The silver which has been sold to the British Government at 36½ cents an ounce has been credited by the American Government at the high rate of 50 cents an ounce. Considering the earlier history of the Government of India's purchase of silver and the rate at which the British Government is able to hand it over to the American Government, both England and America could afford to be, or rather have an obligation to be, more generous to this country. Most of the silver that is being disposed of at 19½d. per ounce was originally bought from America at the thoroughly artificial and fabulously high price of 80d. per ounce under the Pittman Act. And the British Government is making a clean profit of 14 cents per ounce, not to speak of the further appreciation in price that may come about in the future. Altogether a sorry affair!

PROTECTION TO COTTON MILLS

An important development of the period under review is the grant of further protection to the cotton mill industry in India. It will be remembered that on August 30, 1932, the Government of India published their Resolution on the emergency report of the Tariff Board on the question of affording protection to the Indian cotton mill industry, which was then threatened by the headlong fall in the exchange value of the *yen*. The question before the Board was the extent of the increase in the import duties necessary to make up for the loss in protection originally intended and enjoyed owing to the fall in the *yen* exchange. While the Government accepted the recommendations of the Board, they took the figure of the import duty as stipulated by the Board; but they should have also taken into account the further depreciation in the *yen* which had taken place after the Board drafted its report. That omission of the Government affected the industry seriously and brought about a position in which the Government would be obliged to make further increases without that thorough examination of the situation essential in the imposition of import duties. The Government have, however, no excuse for desultory action as the Tariff Board has submitted the result of its full inquiry. The reason for this is not known but it is suspected that the Government are not anxious to make public the severe strictures which the Tariff Board must needs have passed on the management of the Indian cotton mill industry.

FINANCE AND ECONOMICS

The Indian Public Debt By Prof D. E. Dubay, M.A. Ph.D. With a Foreword by the Hon. Sir George Schuster Rs. 8.

Theory and Practice of Commerce and Business Organisation By J. C. Mitra, F.S.S. (London.) Besides being useful to students appearing for B.COM. and other examinations, it is also serviceable to businessmen, lawyers, and laymen. Rs. 4.

The Law and Theory of Railway Freight Rates. By K. C. Srinivasan, M.A., First Secretary, Railway Rates Advisory Committee. With a Foreword by His Excellency Sir Charles A. Innes, K.C.S.I. Rs. 10.

Borderlands of Economics. By Radhakamal Mukerjee, M.A., Ph.D. Rs. 9-6.

The System of Financial Administration in British India By P. K. Wattal, M.A. A work of great value to members of Legislative Councils, Ministers of Indian States, Students of Economics and Indian Finance and others. Rs. 10.

G. A. NATESAN & CO., PUBLISHERS, MADRAS.

Diary of the Month

May 30. Calcutta public meeting demands enquiry into the Andamans tragedy—the death of two convicts and the hunger-strike of 39.

May 31. A formal armistice is signed by the military representatives of China and Japan.

June 1. Lord Brabourne is appointed Governor of Bombay in succession to Sir Frederick Sykes.

June 2. Wide powers are given to the Police and Military in Kashmir to cope with the situation in Srinagar.

June 3. King-Emperor's birthday.

—Mr. R. K. Shanmukam Chetty, President of the Assembly, is knighted.



SIR R. K. SHANMUKAM CHETTY

June 4. Mr. Aney issues a statement in reply to Sir H. Haig's letter re: treatment in Madnapur jail.

June 5. Seventy-three Indian leaders are sending a Memorandum to the Premier and Viceroy for the release of political prisoners.

June 6. Government of India Communique announces increase in import duty on non-British piece-goods.

June 7. Afghan Minister and brother of the Amir is shot dead by an Afghan student.

June 8. Report of the Empire Economic Consultative Committee is issued.

June 9. A resolution in the Assembly is tabled urging the release of civil disobedience prisoners.

June 10. Sir Purushottamdas Thakurdas declines to serve on the World Economic Conference Consultative Committee.

June 11. Hunger strike in Haripur jail ends.

June 12. H. M. The King opens the World Economic Conference in London.

—The Servants of India Society celebrates anniversary day in Poona.

June 13. Meeting of the Princes' Committee in Bombay concludes to day.

June 14. Government of India statement on the Andamans tragedy is issued.

June 15. Britain pays War debt of 20 million ounces of silver to U. S. A. in Bombay.

June 16. Report of the Punjab University Enquiry Committee is issued.

June 17. The Aney, acting President of the Congress, announces further extension of the period of suspension of civil disobedience.

June 18. Hitler suppresses nationalist units and humiliates Herr Hugenburg, a member of the German Cabinet.

June 19. Sir Mohamed Fakr-ul-din is dead at Patna.

June 20. Lt-Col. Russell is selected for the post of Public Health Commissioner.

June 21. H. M. The Queen receives the Maharani and Maharaj Kumar of Travancore.

June 22. Sir Samuel Hoare pays tribute to the record of the Indian Police.

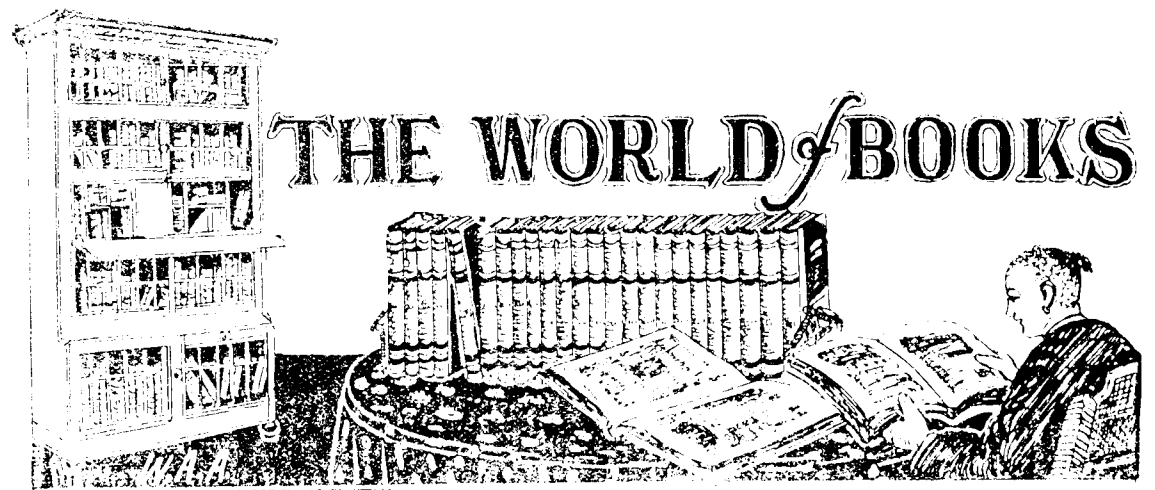
June 23. At the meeting of the Joint Committee three Viceroy's pay tribute to their Indian Councillors.

June 24. The King grants an audience to Sir Kurma Reddi.

June 25. Pandit Malaviya interviews Pandit Jawharlal in Dehra Dun jail.

June 26. Mr. Butler replying in the House of Commons, in regard to Indian leaders' appeal for release of political prisoners, reiterates Sir Samuel Hoare's statement in February.

June 27. Sir Mirza Ismail appeals to British public not to be misled by Mr. Churchill's propaganda.



THE SIX WAYS OF KNOWING: A critical study of the Vedanta theory of knowledge. By D. M. Datta, M.A., Ph.D. George Allen and Unwin, Limited. Price Rs. 11-4-0. (Available of G. A. Natesan & Co., Madras.)

Dr. Datta in his book on the "Six Ways of Knowing", which is an exposition of the Advaitic theory of knowledge, has not left out anything which is germane to that system. He has pointed out that the Vedantins as against other schools maintain that knowledge is self-manifest-svaprasakasa. He takes us on through every one of the six pramanas which the Advaitins emphasize. These are but instruments which we adopt to get valid knowledge. In his chapter on perception, he institutes a very able defence for the theory that the visual sense goes to the object and returns back with the impression of the object.

The second pramana Upamana cannot be identified with analogy, says Dr. Datta, and it should not be considered, according as the Samkhyas think, as equivalent to perception or as others think mediate or immediate inference.

Anupalabdhi is a way of perceiving non-existence. Strictly interpreted it is non-perception. The theory of Bhatta Minamsakas was also similar. This pramana cannot, as other systems contend, be reduced to inference, memory or perception, for this type of knowledge is not so direct, easy and simple as direct affirmation of objects in judgment. The knowledge obtained in Anupalabdhi is no doubt immediate but should not be identified with 'immediate judgment'.

Inference is a very important pramana recognised by almost all philosophical systems in India. The Advaitins contend for a connotative view of the relation between terms in propositions as against the denotative view of

a section of the Naiyayikas. The Advaitins adopt the three membered syllogism as contrasted with the five membered syllogism of the Naiyayikas.

Presumption or supposition—Arthapatti—is knowledge of the postulation of a fact without which a known fact cannot be adequately explained. It should not be confused with inference or hypothesis of Western logic. A close parallel to it is that of Immanuel Kant's 'transcendental proof'.

Sabda which is the sixth pramana means words as the source of knowledge. It is divided into symbolic and non-symbolic and the author discusses the view of sphota held by the grammarians and offers certain cogent criticisms from the Advaitic point of view. Dr. Datta in this book not only has given us a clear and comprehensive exposition of the Advaitic theory of knowledge but has put an able defence for it by drawing apposite parallel thoughts from Western systems of philosophy. The book is of additional value in that it contains a comparative study of all the Indian logical systems.

TRANSACTIONS OF THE BOSE RESEARCH INSTITUTE, VOL. VII. Edited by Sir J. C. Bose. Longmans, Green & Co., London. 25s.

This is a record of research carried on in various branches of science during the year 1931-1932 under the immediate direction of Sir J. C. Bose. While the majority of the papers comprised in this volume relate to further investigations on the life movements of plants in continuation of the work described in previous volumes, there are also chemical, zoological and anthropological papers. This volume must, therefore, appeal to a wider public than did its predecessors.

SOME BENGAL VILLAGES: An Economic Survey. By N. C. Bhattacharyya and L. A. Natesan. Published by the University of Calcutta.

This economic survey of some villages in Bengal follows the line of inquiry adopted by Prof. Gilbert Slater a few years ago at Madras, though in Bengal village records like those of Madras are wanting. The authors warn against piecemeal policy of progress which is only tantamount to putting patches on an old garment and advocate the change of the entire system. Several villages, as surveyed by students of the authors, are detailed. The agricultural problem in Bengal is seen to be intensified by a high occupational density in agriculture and also we are shown the close relation between nutrition problems and agricultural practice and conditions. Facilities in communication and marketing have their own effect. In the villages surveyed we find the conditions of the river ways and roads and of the health of the people presenting a very gloomy picture. There is also a marked absence of subsidiary occupations; and immobility on the part of the ryots is another feature. Lack of co-operative credit facilities is more marked than in Madras villages. There is a *panchayat* working in one of the villages; and everywhere the poverty of the people seems to be marked.

ELEMENTS OF CO-ORDINATE GEOMETRY. By J. M. Child, B.A., B.Sc. Macmillan & Co., London.

The book is obviously prepared to meet the needs of the students at the University of Manchester. Only one book in this line, according to Mr. Child, deserves universal admiration—that of Salmon. But Salmon's work is a treatise and it bristles with elegant solutions. It is therefore scarcely suited for the elementary student who is endeavouring to get a knowledge of co-ordinate geometry. Mr. Child has had wide experience of examinations and the present book, it is hoped, will supply the needs, not only of Manchester students, but students of other universities as well who are made to realise that co-ordinate geometry is not merely the glorified graphs that some people consider it to be, and that it is not a lazy student's means of dodging difficulties of pure geometry, but a powerful analytical weapon of attack.

PICTURESQUE INDIA. By F. H. Rauleder. B. M. Press, Mangalore.

This is a collection of beautiful pictures printed on fine art paper and tastefully bound in a jacket of green and gold. The pictures represent various sites and scenes which are the glory of the East. Different types of life and varieties of scenes in nature and art are here presented with a vividness of portraiture that is altogether realistic and attractive. The pictures confirm the secret of the irresistible "Call of the East".

Rauleder's Picture Album No. 1 is a collection of a dozen pictures of women in different poses. It must be a fine attraction for the drawing-room. These represent various phases of women's life—their work and worship and their attractive ways—altogether a charming album for the leisure hour.

A SHORT BIOGRAPHICAL SKETCH OF SHREEMAD VALLABHACHARYAJEE'S LIFE. By N. G. Shah. Published by L. Ch. Desai, Ahmedabad.

This booklet is a translation of the Life of Sri Vallabhacharya in Gujarati written by L. P. Shah. It stresses on the Teacher's conception that the world and spiritual evolution could go hand-in-hand by effecting a change in man's outlook and his theory of pure non-dualistic theism. His preaching of his *Marga* was made suitable to time and place. The writer gives an account of the condition of India at the beginning of the 15th century and of the life of the Teacher whom he considers to be a divine *avatar*. He then explains his *Bhakti-Marga* and the *Pushti-Bhakti-Marga* and its principles, as illustrated from the books composed by the Acharya himself.

THE FOUNTAIN OF LIFE. By S. N. Agarwal. The Indian Press Ltd., Allahabad.

THE SUNRISE. By Suryanarayana Sadhu. People's Printing and Publishing House, Triplicane.

Mr. Agarwal has adopted the *Vers Libre* and it is to his credit that there are many lines which sound spontaneous. His fifty short pieces stir pleasant, thoughtful emotions—only one wishes that he were a little free of mere abstractions and enigmas. Mr. Suryanarayana Sadhu seems to be less ambitious and to that extent he is more successful. There is a pleasing variety in the emotions and images of his poems and though dealing with well-worn themes, there is a freshness in the treatment that creates a very welcome charm.

MEDIAEVAL INDIA: Social and economic conditions. By Yusuf Ali. Being the substance of four lectures delivered in Urdu to the Hindustani Academy. Allahabad, Oxford University Press.

The book is an attempt to portray the social and economic conditions in India from the seventh to the fourteenth century, from contemporary literary works, inscriptions and art. The author displays a close acquaintance with the literary celebrities of the day, and translations from some of the works of Bana, Raja Sekhara and Chand make the book attractive reading. Though the study comprises of three distant epochs, viz., the seventh century, the tenth and eleventh centuries and the fourteenth century, the continuity of the narrative is not lost sight of and the thread of unity that knits all history into one is well brought out.

The book is indeed interesting reading, scanty as is the material provided, and vague though be the title. It may disappoint the historian but it has enough in it to whet the appetite of the student of mediaeval India. As an indicator of the line of research that may profitably be undertaken for a study of the period, it is a welcome addition to our library.

THE PERMANENT SETTLEMENT IN BENGAL: A study on its implications. By Sachin Sen. M. C. Sarkar and Sons, Calcutta.

This brochure, intended to be the first of a series, attempts to remove certain popular misconceptions about the effects of the Permanent Settlement and to show that the landlords do not intercept a large profit, the cultivators are not worse off than in the other provinces, and Government does not stand to lose in the long run. The writer maintains that tenancy legislation has harshly dealt with the landlords as a class and has encouraged arrears on the part of the tenants. The economic insolvency of the cultivating classes is due to other causes than the land system. It is claimed that the landlords are responsible for the huge figure of the stamp-revenue as nearly 60 per cent. of the civil suits are rent suits. Sub-infeudation tends to distribute the landlord's profits among a number of middlemen. The landlords are responsible for two-thirds of the provincial revenues and the expenses of collection are comparatively little. The plea is put forward that the abolition of the Permanent Settlement would be a blunder and an injustice.

NEW LIGHT ON FUNDAMENTAL PROBLEMS. By T. V. Seshagiri Row, M.A., Ph.D. University of Madras. Rs. 3.

The book under review is avowedly a treatise on certain fundamental problems examined under stricter analysis on lines more or less similar to those laid down by the great modern French philosopher, M. Henri Bergson. The universe endures by which is meant that the past lives in the present and bites into the future growing and developing as it advances. The duration of the universe is in concrete time. Reality is grasped fully not by the intellect which examines it piecemeal by concepts and categories but by intuition. The insistence on the superiority of intuition in the discovery of the inner core of reality over intellect was very necessary owing to the fact that intellect was seen to be constantly struggling to get at the whole of reality but on every occasion failing to accomplish the task. In morals, it is contended that we should use the word self-creation instead of self-realisation for describing the *summum bonum*. In religion, Bergson's notion of God is clearly emphasized. God is not considered in a deistic or pantheistic manner but as a Being continually creating matter and life. A valuable addition to the discussions of the above topics is a theory of art. The problems of philosophy dealt with in this book and the solutions offered would be of immense value to a student of philosophy.

BOOKS RECEIVED

THE RELIGIOUS FOUNDATIONS OF INTERNATIONALISM. By Norman Bentwich. George Allen and Unwin, Ltd., London.

MAHATMA GANDHI: As I Know Him. By Indulal Yajnik, B.A., LL.B. Published by Mr. G. G. Bhat, 21, Dalal Street, Bombay.

INLAND TRANSPORT COSTS. By Dr. F. P. Antia, F.R.S., Taraporewalla Sons & Co., Bombay.

KRISHNA BAI. By Ramdas. Anandeshwar, Ramnagar, Kanhangad P. O., S. I. R.

DELHI IN TWO DAYS: An illustrated guide of Old and New Delhi. By Prof. G. K. D. Ahluwalia, M.Sc. and J. Bhargava. The Model Press, Delhi.

INSURANCE AND FINANCE YEAR BOOK 1933. Roy Choudhury & Co., Calcutta.

THE WORLD CRISIS AND THE PROBLEM OF PEACE. By S. D. Chitale. International Book Service, Poona.

JINJIVAS OR CHATRAPATI RAJARAM MAHARAJ. By V. L. Kale. Shahapur, Belgaum. As. 12.

A PLEA FOR THE ART OF DANCING. Compiled by M. Gundu Rao, Assistant Master, Malleswaram.

Mysore

MYSORE BIRTHDAY DURBAR

Brilliant scenes were witnessed at the Durbar which His Highness the Maharajah held in the Palace on the 4th June in connexion with his 50th birthday.

As soon as the Durbar commenced, a salute of 50 guns was fired corresponding to the number of years completed by His Highness the Maharajah. The Dewan and members of the State Executive Council first appeared before the Maharajah as he remained seated on the throne and made obeisance individually, while the rest of the Durbarees did so as they passed in files.

The Hon. the British Resident in Mysore, His Highness the Maharajah Holkar of Indore, the Maharajah of Venkatagiri and other distinguished personages watched the proceedings from the balconies.

MYSORE BUDGET

The budget for the current year was presented by the acting Dewan Mr. M. N. Krishna Rao, on June 5 in the Mysore Representative Assembly. The revised estimates for 1932-1933 followed closely the original budget estimates. There was a fall in sandalwood oil sales, but there was an increase of Rs. 4 lakhs in royalty from gold mines. The deficit for 1932-33 is Rs. 21 lakhs.

For 1933-34 a revenue of Rs. 34,300,000 and an expenditure of 362 lakhs are estimated, leaving a deficit of 18½ lakhs. The capital outlay is to be reduced to 30 lakhs. Salary cuts for officials drawing below Rs. 100 have been restored by half, while they are continued in the case of officials drawing more than that amount.

The balance of the State debt of Rs. 476 lakhs is fully covered by productive works.

The Dewan dwelt on the anachronistic nature of the annual subsidy of Rs. 24½ lakhs and its adverse effects on the State administration.

WOMEN IN MYSORE LEGISLATURE

The Mysore Assembly unanimously adopted the non-official resolution moved by Mrs. Sakamma recommending that the Maharajah's Government be pleased to nominate four lady members in the Upper House of the Mysore Legislature in which women's special interests have been unrepresented at present.

Hyderabad

H. E. H. NIZAM'S ADMONITION

His Exalted Highness the Nizam of Hyderabad has issued a *firman* deprecating the holding of Muslim religious meetings at improper times and places without due attention to sanctity and solemnity which should characterise such meetings if spiritual benefit and edification are to be derived from them.

The *Firman* says that the police should have a check over such gatherings and see that they are conducted with the reverence that is due to religious matters. The Nizam also deprecates the riotous manner in which the nights of Ramzan and Moharrum are spent by some people in restaurants and cinemas when, according to strict Islamic principles, such seasons should be devoted to performance of religious rites free from all unseemly revelling. He expects that the people of Hyderabad, the biggest Islamic State in India, to give a lead to other parts of the country in these matters.

HYDERABAD HIGH COURT

Several salutary reforms have been introduced into the Judicial Administration of Hyderabad during the Chief Justiceship of Nawab Mirza Yar Jung Bahadur. One of the most outstanding of these progressive measures is the separation of judicial and executive functions, which was effected a few years ago in spite of strong opposition in certain quarters. In this respect Hyderabad stands foremost in India and has thus fallen into line with the most progressive Western countries.

The latest reform is the introduction of the jury system in High Court trials.

ADMINISTRATION OF LAW

Mr. Kalil-uz-Zamman Siddique, a nominated member of the Nizam's Legislative Council, proposed an important amendment to the administration of law in the districts of the State. He proposed that the Subbha sessions courts be abolished and the district judges be invested with powers of sessions judges on the criminal side, and unlimited jurisdiction in civil cases valued above Rs. 10,000; that the additional district judges be invested with powers now possessed by the district judges, and that the taluqa judges should have jurisdiction in civil cases up to the value of Rs. 5,000, instead of the present jurisdiction which is limited to Rs. 1,000.

Baroda

BARODA'S OFFICIATING DEWAN

On Sir V. T. Krishnamachari's deputation to Europe for the work of the Joint Committee, His Highness the Maharaja's choice fell on Mr. R. H. Desai, the senior Councillor of the State, to fill up the responsible post of the Dewan.

Born in 1873 in Kadi, Mr. Desai finished his collegiate career in 1894. He found it easy to get the State service as a revenue probationer in 1895. Since then, says the *Bombay Chronicle*, Mr. Desai rose through sheer merit, erudition and scholarship in the State. In 1899 he became a Naeb Suba. In 1900 he occupied the post of Giras Assistant. In 1915 he became Naeb Sar Suba. In 1916 he was Suba of Baroda. From Subaship he at once rose to the posts of Excise and Settlement Commissioner and Accountant-General in 1925. It was in 1926 that he was first posted as a Councillor with Revenue and other portfolios and to-day he acts as the Dewan.

Mr. Desai, we are told, is an orthodox Vaishnavite of Kadi and is an authority on questions of Giras, Barkhali and Revenue matters.

He received a War badge from the British Government as a mark of appreciation for valuable services rendered in connection with the War in 1916. He received the Gold Medal of Raj Ratna Order and Arunaditya Medal from His Highness in 1931 and 1932 respectively.

BARODA INDUSTRIES

Baroda is making rapid progress in industries, and special attention is being given to the promotion of chemical industries. The Dewan has now decided to start a new Science Institute, besides the Kalabhuvan which has been working now for 50 years. In this new Institute, students will be given post-graduate courses in Science and mainly Chemistry as in the Royal Science Institute, Bombay, but special emphasis would be placed on industrial chemistry and selected students will be trained in different kinds of chemical manufactures.

For the practical training of students, we are told that special workshops and laboratories will be constructed, but it will be open for the students under training to utilise the laboratories of the Alembic Chemical Works which from small beginnings have now developed into a very big factory.

Travancore

ELECTRIFICATION OF TRAVANCORE

The Government of Travancore are understood to have given administrative sanction to an expenditure of 59 lakhs of rupees on the Pallivasal Hydro Electric Scheme in North Travancore. The preliminary work, including a detailed survey of high tension transmission lines to Kottayam, Alwaye and Alleppey, is in progress. When the scheme comes into operation electricity will be transmitted at 66,000 volts.

The immediate scope of the scheme is to supply Travancore from Periyar River at Alwaye, in the first instance to as far south as Tiruvella, with electricity for industrial, agricultural and municipal purposes. The scheme involves the construction of a tunnel between 8,000 and 11,000 feet long. The work on the scheme is expected to be completed by 1935.

A large load of electric power is expected for driving oil mills on the coastal tract near Alleppey. The use of electricity for tea factories both for mechanical power, driving and withering is on the increase, and a large load is anticipated in high range and Peermade Tea districts.

Many thousands of acres of paddy land in Kuttanad have to be pumped free of surplus water before they can be used for cultivation of paddy every year, and the use of electric motors for this purpose will be rendered possible by the supply of power from the Pallivasal Works. The advent of cheap power in North Travancore is expected to result in great industrial development in other directions also.

Cochin

COCHIN REMISSIONS

The Cochin Government have now passed orders on the resolutions passed at the last two sittings of the Cochin Legislative Council recommending that Government should grant a remission of 12½ per cent. land revenue assessment in the current year in view of the considerable fall in the price of agricultural produce.

After careful consideration, Government regret that it is not possible to give effect to the recommendation during the current year. Should the low prices of agricultural produce persist, Government propose to suspend part of the collection of land revenue for the year 1109 (Malayalam year) next and arrangements to this end will be made when the budget for that year is framed.

Bhavanagar

NEW DOCK FOR BHAVANAGAR

The Bhavanagar Government has now decided to construct a dock at Ruva, 6 miles from Bhavanagar Bundar. A jetty will be erected there 70 ft. high and 700 ft. long to enable ocean-going foreign steamers to berth and discharge cargo direct in the railway trucks to be brought to Bhavanagar Bundar, since Bhavanagar Bundar and Ruva will be linked by railroad.

This scheme, says a *Times of India* Correspondent, is estimated to cost Rs. 32,00,000 and is expected to be complete in a year's time. The building of the dock at Ruva has been undertaken with a view to obviating the difficulties arising from ocean-going steamers anchoring 14 miles from Bhavanagar Bundar and the bringing of cargo ashore in motor vessels and barges which occupy considerable time. The dock will avoid difficulty now experienced of the creek being silted despite constant dredging.

Kashmir

FALL IN KASHMIR REVENUE

Nearly 91,094 acres of forest area were burnt last year in Kashmir, declares the State Administration Report. The revenue of the Forest Department was Rs. 33,59,810 and the expenditure Rs. 13,40,940, leaving a surplus of Rs. 20,18,870 against a surplus of Rs. 49,59,787 in the previous year. The shrinkage in income was due to heavy remissions in royalties to forest lessee and substantial reduction in the out-turn of timber.

The handloom weaving industry, says the Report, received a set-back owing to the extraordinary fall in prices, specially in woollens and silk goods.

The total value of imports and exports during the year was Rs. 4,21,47,854, as against Rs. 4,55,18,000 in the previous year. The decrease in value was attributed to the general economic depression.

Cutch

SINAY IRRIGATION PROJECT

H. H. the Maharao of Cutch has recently sanctioned Rs. 1,50,000 for the Sinay Irrigation Project in addition to Rs. 5,00,000 previously sanctioned.

Nawanagar

THE NEW JAM SAHEB

The formal confirmation and recognition by the Viceroy of the succession of Capt. H. H. Maharaja Shri Digvijaysinhji on the *gadi* of Nawanagar was announced by Mr. Latimer, Agent to the Governor-General in Western India States at a Durbar held at Jamnagar.

Mr. Latimer referred to the long, army training of the new Jam Saheb. "There is, I believe, no ruler," he said, "who has undergone the training and discipline which is implied by the holding of His Majesty's Commission for a number of years in the Army." His Highness had won golden opinions of the officers under whom he had served.

His Highness in his reply paid a high tribute to the late Jam Saheb. "We rank him," he said, "as only next to the founder of our House." He touched on the several problems before him, including the question of the Bedi port and reiterated his deep and unswerving loyalty to the British Throne.

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Indians Overseas

INDIANS IN SOUTH AFRICA

A Correspondent, who recently arrived from South Africa, in a statement regarding the issue of general elections in the Union says:

Now that the general election has placed the Coalition Government in power, Indians in South Africa will heave a sigh of relief. With a Cabinet which has Gen. Smuts, one of the foremost statesmen of the Empire, Mr. Hofmeyer, Minister of Interior, a young but highly talented administrator and Gen. Hertzog, a just and sympathetic Prime Minister, bright days are ahead for the Indians in South Africa. Indians who form the bulk of the population cannot think of returning to India which has more or less become a strange country to them, and it is up to the new Coalition Government to translate the new spirit of broad-mindedness into action by withdrawing the Commission now sitting under the Indian Land Tenure Act and keep the Act in abeyance until the time arrives for its total eventual removal from the Statute-Book.

EDUCATION OF INDIANS IN NATAL

A Maritzburg message states that the Senate of the University of South Africa has been requisitioned by the Natal Teachers' Society to requisitioned by the Natal Teachers' Society to other Oriental languages as subjects that may be taken for the Junior Certificate and Matriculation examinations. Hitherto in these examinations provision was made in the language group only for European and South African native languages. The University has granted the request. In announcing the decision of the Senate, the Chairman, Prof. G. F. Dingemans, said: "We are glad to see this request for we regard it as a sign of life. Such requests for cultural advancement are expressions of the growing consciousness of a community."

INDIAN COLONISATION SCHEME

The Minister of the Interior, Mr. Hofmeyer recently announced in the Assembly the appointment of a Departmental Committee of 4 members to investigate a scheme of colonisation in other countries of Indians from South Africa and India.

He added that the South African Indian community would be represented on the Committee, the appointment of which had the concurrence of the Indian Government.

INDO-CEYLON TRADE

Mr. Peri Sundaram, Minister for Industries, Labour and Commerce, Ceylon Government, who has been attending the sessions of the Federation, was invited to address the meeting.

Mr. Sundaram recalled the long-established connection between India and Ceylon, how the Sinhalese race owed its origin to a Prince who went from Bengal, and how although not conquered by India, they retained historical, cultural, religious, social and commercial relationship with India. He said that he would speak not as a Minister of Ceylon, but as an Indian and appealed to them to work hereafter for closer relationship and to remove whatever misunderstanding there might have grown in the past. Mr. Sundaram mentioned that so far as Ceylon was concerned, India had a large balance of trade in her favour as India exported to Ceylon 80 million rupees worth of goods and imported only 15 millions worth from Ceylon.

HINDU MARRIAGE IN THE STRAITS

The Singapore Hindu Advisory Board, on being asked by Government for its opinion on the question of Hindu marriage registration in the Colony of the Straits Settlements, discussed the question and decided to advise the Government that a Civil Marriage Registration Act should be included in the Statute, whereby members of the Hindu community desirous of registering their marriages would have the facilities to do so.

The Government have also been asked to write to proper authorities in India on this question and ascertain what could be laid down as the minimum ceremonial for the registration of Hindu marriages. It is desired that the Colony should have an enactment similar to that obtaining in the F. M. S.

WEALTHY JOHANNESBURG INDIANS

Mr. Jajbhay, of the Indian Commercial Association, giving evidence before the Transvaal Asiatic Land Commission, stated that the Indians of the wealthy class in Johannesburg numbered under 100. Some were worth from £2,50,000 to £5,00,000 and others from £75,000 to £1,00,000.

ZANZIBAR INDIANS

Zanzibar Indians, while congratulating Mr. Gandhi, inform him that they have formed a Committee for Harijan uplift.

INDIAN STUDENTS IN GERMANY

The following communication is published at the request of India Institute of the Deutsche Akademie :

Members of the Labour Party have been maintaining in the House of Commons that the safety of the Indians pursuing their studies in Germany was compromised by recent political events. This news has also been divulged in the foreign press. India Institute of the Deutsche Akademie, which looks after the interests of a considerable portion of such Indians as study in Germany, assures the public at large that the safety of the Indian students pursuing their scientific work and refraining from interfering with politics is guaranteed at present and in future. Indian students who come to this country in order to acquaint themselves with German things and to promote cultural relations between Germany and India can safely be assured of being now as before welcomed at German Universities. News to the contrary propagated by the foreign press have no foundation whatever in actual facts.

INDIAN SETTLEMENT IN MALAYA

The inauguration of the new Indian settlement at Chuah, Port Dickson, F. M. S., was held recently when a general purposes co-operative society of the settlers was formed. Rao Sahib M. Kunhiraman Nair, Agent to the Government of India, was present.

At a meeting which was held later, Dr. Krishnan addressed the settlers and promised to form a Welfare Committee of the Indian Association at Seremban, to look after their interests and render help and advice.

Mr. V. S. Sarma, a Government pensioner, exhorted the settlers to work hard to make the first experiment at an Indian settlement a complete success.

There are 60 families at present occupying 3 and 4 acres of land on temporary occupation licences. A number of huts are being built and cultivation of vegetables, ragi and other food-stuffs is going on already.

INDIANS IN PIETERMARITZBURG

The Pietermaritzburg City Council has started a scheme for the relief of Indians unemployed. There are a little over 200 Indians unemployed in the city. Employment is to be given to 50 Indians on relief works on the roads.

INDIANS IN JAPAN

There are many organisations in Japan looking after the interests of, and providing accommodation cheaply for, Chinese and other foreign students who come to Japan to study, says the Tokyo Correspondent of the *Bombay Chronicle*.

"But the Indian student or traveller of moderate means has hitherto suffered considerably due to want of such facilities as good housing and accommodation at moderate and reasonable cost. He has had to pay high room-rents and undergo other inconveniences.

Now, Mr. Rash Behari Bose, of Tokyo, has recently built a house named "Asia Lodge" in order to remove the inconveniences, and Indian students and travellers will in future be able to live here very cheaply, the monthly charge for board and lodging not exceeding 20 rupees or about 25 yen at the present rate of exchange instead of 50 or 60 yen hitherto.

Those who desire to come to Japan to study or for sightseeing, in case they would like to avail themselves of these various facilities, should communicate with Mr. Bose whose address is: Mr. Rash Behari Bose, 79 Sauchome, Onden, Shibuya-ku, Tokyo."

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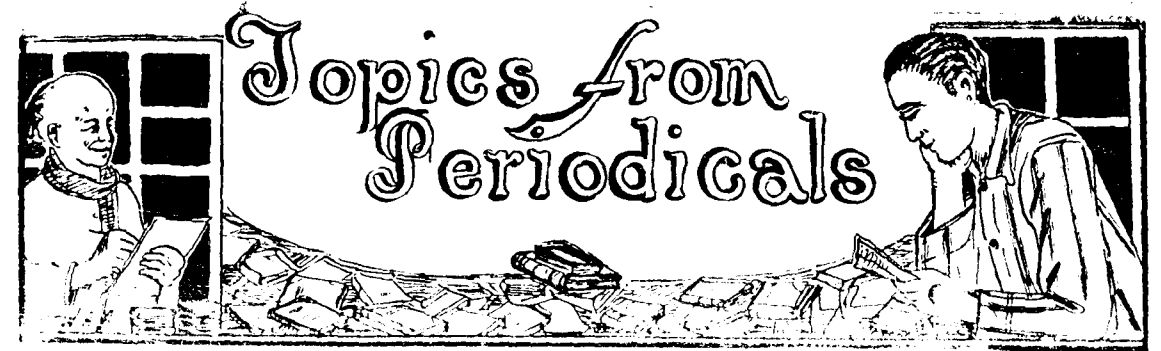
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UNITY IN DIVERSITY

There is a notion that in a country dominated by sectional interests, it will be well if people look upon one another as units in the country rather than as units in diverse communities. If the Hindus be careful about the progress of their society, the Mahomedans look intensely to the interests of the Mahomedan community, and the Christians think of their own problems separately, and so on. Will that not, asks the Editor of the *Prabuddha Bharata*, hamper the progress of the nation as a whole?

For good or evil India has been and is going to remain the motherland of people of diverse creeds, faiths and beliefs. Attempts should be made to bring them together, and no measure should be encouraged which will tend to put them asunder. Now, parochial thoughts like 'I am a Hindu,' 'I am a Mahomedan,' etc., many fear, are likely to disintegrate the Indian nation. On our part, however, we do not apprehend much danger from a Hindu retaining his consciousness that he is a Hindu, or a Christian, that he is a Christian, and so forth, provided every one knows how to keep his actions and thoughts within proper limits.

Creation itself means diversities. Had there been no diversities, says the Editor, there would have been no creation. Yet all the diversities in the universe, he observes, are united in One Existence, namely, God.

In the same way, Mahomedans, Christians, Hindus, Parsis, Jains—all, without losing their individuality, will find their meeting-ground in the consciousness that they are Indians. They will soon know that the welfare of their community does not mean the destruction of the interest of other communities; on the contrary it means the well-being of the nation in general, and consequently its progress will indirectly help the people of other communities as well. As such, it is simply a division of labour. A nation is composed of several communities, and each community looking to its own interest will serve the interest of the country in general.

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CITIZEN SOLDIERS

In the June issue of the *Modern Review*, Dr. Sudhindra Bose gives us a vivid description of how America trains young citizens as soldiers. In almost every institution in the country, there is a Reserve Officers' Training Corps (R. O. T. C.), the primary object of which is to give sound military training to the students, so that their services after training may be utilized in time of national emergency. The complete military course of instruction comprises four years, and the graduates emerging out after this period will be qualified to perform the duties of commissioned officers of the lowest grade. The primary functions of the R. O. T. C. are citizenship training, character-building and physical development. Dr. Bose observes :

Last year the R. O. T. C. units were conducted in 313 schools, colleges and universities, with 147,000 students receiving training. In 159 of these institutions military training was completely compulsory for the first two years of attendance, and took in 95,000 students. Over 1,700 instructors from the United States Army were used to teach the R. O. T. C. units.

It is noteworthy here that in the co-educational institutions, girls often interest themselves in college military activities and act as sponsors and honorary colonels. Some of them even take the R. O. T. C. courses.

Another agency for training young men for military leadership is the Citizens' Military Training camps known as the C. M. T. C. The entire course consists of training during one month (July) for four years. At the end of the fourth year's month in camp, students take correspondence courses in : (1) army organization, (2) army administration, (3) aerial photograph reading, and (4) military law. If they pass an examination in these courses, they are given a second Lieutenant's commission in the reserve corps of the United States Army.

THE BEAUTIES OF KASHMIR

"It was not for nothing that in the ancient days, Kashmir was spoken of as *Kashmir bi nuzur*, *Kashmir junat puzir*—Kashmir without an equal, Kashmir equal to Paradise—; for the country is one of unsurpassed beauty, in it the fruits of the earth do indeed thrive and multiply, and, during a considerable part of the year the climate is simply ideal," writes Annette Keys in the *Empire Review*. Many of the villages, says the writer, are beautiful in the extreme ;

for they snuggle under the shelter of giant chenars, they are surrounded by the pink and white foam of orchard seas, and each garden is a verdant, colourful patch of vegetables and flowers. In the village cemeteries the dead rest in their long sleep under a shroud of irises, a fragrant white and purple pall.

Kashmiris are very susceptible to beauty, and the loveliness of their surroundings does a good deal to mitigate the rather strenuous lives of the country people, the women especially. Perhaps on them fall many hard tasks.

In summer they help in the cultivation of field and garden, and theirs is the special work of husking the rice and maize that forms their staple food. This work is done by pounding the grain in huge mortars with heavy logs many feet in length for pestles. By dint of long practice, however, this task is accomplished easily enough, and two women are often seen at work at one mortar, accompanying their alternate rhythmic pounding with a cheery song. In winter men and women alike spend endless hours over their looms, weaving their silks and linens, and carpets.

All through the centuries, Kashmir has been famed for the beauty of her daughters, and in the olden days many of the women went thence to grace the courts and zenanas of India.

Good looks are still the fairy godmothers, gift to many Kashmiris, and it is present-day complaint that the traditional beauty is a thing of the past. True, the Orientals declare that the highest type, the "Incomparable Padmini, graceful as a lotus", is now but rarely met with, yet numbers of the women are really lovely, and many more are at least extremely comely, with healthy complexions, and fine eyes and teeth.

The writer then goes on to describe the Gujar women—"the semi nomads who live on the far-flung foot-hills of the mighty Himalayas and whose lives are bound up in their flocks and herds of buffaloes, sheep and goats."

Of all the women I have seen in the East, some of these Gujar women were the most sheerly lovely—strong and healthy as befits a mountain race, tall and upright as the pines around them, with regular features and hair hanging down to their knees in immense plaits. Their dress equally striking consisted of trousers and tunic beautifully embroidered, while the heavy necklaces and bracelets which further adorned them were set with glowing bits of turquoise, amber, lapis and jade.

I sometimes came across one of these women standing high up on a spur of the mountains, silhouetted erect against a background of mighty pines or silver-stemmed birches, with her feet carpeted in a bed of flowers, and surrounded by a bodyguard of shaggy goats or long-horned buffaloes. And as she gazed out across the mosaic of the valley below, across the distant foot-hills and snow-capped barrier mountains to where the shimmering peak of Nanga Parbat rose immaculate from its filmy coverings of fleecy clouds, she seemed to me the very embodied spirit of fair Kashmir itself.

SOVIET EDUCATION

Dr. J. C. Mandry, writing in the *Young Men of India*, gives an account of the educational activities of the Soviet. The use of schools, the development of new symbols based upon the new ideology and a drive for adult education through improvised schools, the press, the radio and the movie are all extremely conspicuous in present-day Russia. But, says the writer :

The notions of freedom, of self-determination, liberty for the child and the like, prominent among educationists in the West, are simply labelled a delusion and a snare. The Communist ideology runs like a red thread through the whole of the educational fabric.

Indeed, the Soviet child is brought up under a system of education, peculiarly Russian. And there is no drive for adult education in the world to-day that can compare in its dimensions with the attempt to 'liquidate illiteracy' in Soviet Russia.

The sharp line between school and workshop has been broken down, and the workman is reached where he is, and led by a hundred ingenious devices to desire to learn to read and write. For example, all instructions in factories are given in written or printed signs, notices, bulletins and so on. If a worker applies to his mate to have a notice read to him, he is met with withering scorn. "What, can't you read. Why don't you join the factory night school?" As if this were not sufficient, those who cannot read and write may have to form a separate queue to draw their wages after the literates have been served. This is the same way in which tipplers and slackers are made unenviably conspicuous.

In accordance with the general principle of wiping out all discrimination between men and women, co-education is universal.

WOMEN AND UNEMPLOYMENT

Marguerite Thibert, in an interesting article on "The Economic Depression and the Employment of Women" puts forth in the May Number of the *International Labour Review* several arguments to show that the proposal to abolish women's employment as a remedy for unemployment is quite impracticable and futile.

From an analysis of the returns of the last occupational census in Germany made by Lorenz Popp, we understand that out of the 11,478,000 women in gainful employment, 59.3 per cent. were unmarried, 9 per cent. widows or divorced and 31.7 per cent. married. So about 68 per cent. of women and girls were dependent upon their own work for their livelihood, and in many cases had to support dependents as well. So any compulsory transfer of paid-work from women to men would affect only some thousands of married women. But even among these, 75 per cent. are merely helpers in the family business and so no legislation against women's employment could touch these women. Finally, there remains only a very small percentage of married women who can be replaced by men, if it is so desired.

But we have to confront many difficulties before we can put our proposal into action. First of all, the qualifications of the workers concerned must be taken into account. It would be impossible to replace a children's nurse by an unemployed glazier or mason, and it would be difficult to substitute tailors and hatters for dress-makers and milliners. Then again the question of economic necessity, the desire to live more decently than is possible on the husband's earnings and the longing to give a better education for the children are some of the other factors which impel the married women to seek employment. So from a consideration of the above facts, we may conclude that the problem of finding employment for millions of unemployed cannot be solved by the compulsory retirement of a few thousands of married women.

According to the investigations of Miss Anna Campbell Davis, of the Economics Department of the University of Wisconsin, on the probable effects of the dismissal of married women from State employment, it appears that the dismissal of 64 women would have the effect of throwing out of employment about 100 domestic helpers of various kinds employed directly or indirectly by these professional women.

Finally, to eliminate from human activities precisely those forms of works which are performed from free choice, vocation or at least from inclination, is a waste of talents.

Any attempt to abolish women's employment on a sufficient scale to have an appreciable effect on the labour market for men by forcing or persuading all married women to give up paid-work, would probably be attended with by a number of economic consequences. It would be difficult for a woman who had lost her job on marriage to secure the same again if she happens to become a widow within a few years, since a trade is easily lost when no longer practised. So the widowhood of a woman who had lost her employment would mean both a burden on the State and at the same time the condemnation of widows and their dependents to a life of poverty on an allowance that must necessarily be meagre.

If the practice of giving up work on marriage were to become general, nobody will be willing to spend money and time on training for an occupation which must shortly be abandoned, and hence there will be progressive disappearance of all vocational training for women.

Some of the women being debarred from employment in factories, shops and offices, would carry on some clandestine trade at home. The result would be the development of the most undesirable form of paid employment—employment at starvation wages which drags down other wages by its competition.

It appears from this analysis of the situation that the measure proposed in certain quarters as a remedy is, in fact, a nostrum which may be expected to produce more disastrous effects than beneficial ones.

THE BUILDING OF A NATION

Writing in the *Physical Culture*, Benito Mussolini, Italy's Fascist Dictator, claims that Fascism fought against the low morale of Bolshevism and "lifted the nation from stagnation to action, from dejection to confidence, from moral defeat to victorious self-assertion".

Nations which neglect those physical and moral values which make the sum-total of power are not destined to hand on a great civilization to posterity. The nation which is alert shoulders the responsibilities of statehood, by conserving and promoting the physical forces and moral fibre of its citizens. These things will live on and continue in the minds of all men as a worthy bequest to posterity.

Nations which have been filled with the pioneering spirit have had the blessing of these physical and moral values thrust upon them. And they have been able to continue to live while that pioneering spirit is present and transmits its virility and vitality to succeeding generations. Once those priceless heritages begin to leave the body of that nation, once those great values give place to listless ease and riotous living, that state is from then onward risking its national strength and even its existence.

Hence it is that Mussolini sets so high a value on physical training, and the progress that Italy has made under his direction fully justifies his contention. And what has been done in that country to promote physical culture?

I have given the most substantial encouragement to sports and physical culture in Italy through the various organizations and governmental agencies and following our policy in this important Government function. Italy to-day is dotted with athletic fields and gymnasia. The children of Italy, the young men and women of every class and profession are alive to the call for the culture of the body. There is not a village or town but has its playing fields and physical culture centre. For the children and youth alone, there are 1,366 fully equipped, buildings, more than half of which have been constructed under the Fascist regime. There are 1,315 new playing fields which are in constant use by the children of the schools both elementary and secondary every day in the year.

Besides, there is the after-work organization in which there are more than 1,670,000 members to provide physical and mental recreation for workmen in their leisure hours. There are hundreds of playing fields at their disposal, while many of our cities and towns have specially constructed stadia. These all are intended to give physical training facilities for the working class and are entirely distinct from the huge sports stadia where inter-city games are played. The former have a purely physical and recreational aim, while the latter are athletic spectacles, which, too, have their value in inculcating the spirit of

friendly rivalry and competition and encouraging the whole athletic spirit.

Now the physical culture activities of Fascist Italy are organised on a national basis. Indeed, Mussolini has appointed an Under Secretary of State for physical education who is charged with the sole task of caring for the administration of the physical education of the youth of Italy. It is Mussolini's legitimate boast that "no Italian child shall go without the proper physical training if my Government has anything to do with it".

THE FRESCOS OF THE TANJORE TEMPLE

Mr. S. K. Govindaswami, writing in the *Journal of the Annamalai University*, describes the frescoes of the west and north walls of the inner prakara round the central shrine of the Tanjore Temple which have been overlaid with another layer of painting. These are deemed to have been synchronous with the completion of the great Rajaraja Temple in the 29th year of the king, i.e., A.D. 1014. The subjects of the frescoes are taken from the Saiva Purana and Saiva hagiology. The outer layer of paintings, which is now peeling off, was mostly done by the Nayak rulers of Tanjore about 1600 A.D. The writer thinks that the figures and ornaments indicate the Chola origin of the paintings. Prof. Dubranil's discovery of the precious fragments of painting in the Kailasanathaswami Temple at Conjeevaram coupled with this will cover the later almost hidden spans in the bridge of Hindu mural painting. The figures of women in the Tanjore frescoes are deemed capable of standing comparison with the renowned women figures of Ajanta and Sigiriya. Every figure in the panel produces an impression of roundness though the play of light and shade is not very pronounced. The drapery is indicated by a colour different from that of the flesh and also by lines; and the ornaments are of a bewildering variety.

INDIA: A RECENT IMPRESSION

General Higgins of the Salvation Army, writing in the *Empire Review* for May, gives his impressions of his recent visit to India in these words:

I saw many evidences from Indians themselves of every caste of a liking for the British born of some personal experiences. And if this wide-spread, as I had no reason to doubt, who can estimate its value as a constructive influence? The Salvation Army is surely an illustration of this union of hearts and of East and West meeting.

Two problems which require special consideration are: the uplift of Indian women, and the necessity to brighten and improve life in the villages. The keen interest taken by all women in the gatherings addressed by Mrs. Higgins must enable Army to inaugurate a "Home League" in India, the purpose of which will be to encourage, advise, and help women in mother-craft and home-making.

With regard to the improvement of village life, the General says:

The villager should surely be brought into closer touch with the outside world and reveal an interest in affairs wider than those of his own communal life, at the same time nothing should be done to make city life seem the more attractive. As the Salvation Army's work in India lies chiefly in the villages, this problem came specially home to me. As one means of help I would like to see the wonder of wireless developed in India so that the villagers could gather daily to listen to something specially arranged for their benefit.

General Higgins concludes by saying that he came away from India with an even greater faith than he had before in Christianity as the solvent for India's need—a Christianity shorn of Western ways, but the Christianity of Christ nevertheless.

RAJASEKHARA: THE DRAMATIST

Sir C. V. Kumaraswami Sastriar, writing in the *Journal of Oriental Research*, Madras, discusses Rajasekhara's age. He was the guru of king Mahendrapala of Kanauj and was patronised by Mahipala. As to the period when he flourished, the opinions of eminent scholars are divided and range from the 8th to the 14th centuries. As he refers to Bhavabhuti, he cannot be earlier than

the 8th century A.D. As he is quoted by Dhanika, who flourished in the reign of Munja of Dhara (974-995) he cannot be later. He says his father was a minister of Nirbhaya, who has been identified with Mahendrapala. Prof. Keith says that Nirbhaya, whose teacher the poet was, was clearly the Pratihara king Mahipala of Mahodaya of whom we have records in A.D. 893 and 907. Rajasekhara wrote a work for the Kalachuri king of Tripuri and must have visited his court. But as his unfinished *Bala Bharatha* was written for Mahipala, the successor of Mahendrapala, whose records begin in 914 A.D., we may assume that he returned to the court of Kanauj and died there. As Mahipala of Bengal reigned after 974 A.D., it is impossible that Rajasekhara could have been his contemporary; and if Kshemesvara was a contemporary of Rajasekhara, his reference to Mahipala in the *Chandakausikum* must be to Mahipala of Kanauj.

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THE STATESMANSHIP OF CAVOUR

Dr. Taratakanath Das contends in the pages of the *Modern Review* that foreign influences have played an important part in shaping the ideals of Indian nationalism. Of these, the Italian effort to attain national independence and unity has profoundly influenced the course of the Indian nationalist movement. He draws attention to the influence of Mazzini in particular, whose biography and works have been translated in more than one Indian language and whose social and political ideals have inspired so many of our own politicians and patriots.

Following the example of Mazzini, several Indian leaders have tried to bring about a radical change in the ideal of national aspirations. The very fact that to-day there is a party in Indian politics which takes the uncompromising stand for Indian Independence outside of the British Empire and the establishment of a Federated Republic, shows that the Mazzinian phase of preaching of Indian Independence has been completed. Mazzini did not live to see the fulfilment of his ideal in Italy; but Italian Independence was achieved through the statesmanship of Cavour, the leadership of the Patriot-Prince Victor Emmanuel and the fighting qualities of Garibaldi and his followers.

In fact, students of Italian independence are unanimous that the part played by Cavour was by far the most important. Although a radical thinker and advocate of Italian independence, he was firmly opposed to conspiracy. "He regarded conspiracy as an ineffectual and stupid means to political regeneration."

Cavour was convinced that an exile had but very little scope for serving the cause of his country. Therefore when Madame de Circourt suggested to Cavour to settle down in Paris, he made the following classic reply :

No Madame, I cannot leave my family or my country. And why abandon my country? To come to seek a literary reputation in France? To run after a little renown, a little glory, without ever being able to attain the goal which my ambition would aim for? What good could I do humanity away from my country? What influence could I exert on behalf of my unhappy brothers, strangers and proscribed in a land where egotism occupies all the chief social position? . . . No, not in fleeing one's mother-country, because she is unfortunate, can one reach a glorious end. Woe to him who abandons in

scorn the land that bore him, who renounces his brother as unworthy of him! As for myself, I have resolved never to separate my lot from that of the Piedmontese. Fortunate or unfortunate, my country shall have my whole life. . . I shall never be untrue to her, not even were I sure of finding elsewhere a brilliant career. . .

Cavour strove to serve his country in a most difficult period of Italian history. In 1852, parts of Italy were under Austrian control; and Marshall Radetzky's rule over Italians was as harsh as can be imagined. The following will give an idea :

A workman caught urging some companions not to smoke, was sentenced to 50 lashes for disloyalty. (The tobacco tax was a source of revenue for Austrians.) To own a fire-arm or deadly weapon, to circulate anti-Austrian publications, to know of a conspiracy without denouncing it, were capital crimes. The Italians adopted an attitude of passive resistance that galled their masters. . .

It was at this time that the Italian leader conceived a plan of work which, without jeopardising the goal of independence, served to make the best of the opportunity.

Cavour's opportunism was the opportunism of a statesman whose acts all tend to the desired goal, although like the wise pilot he may lay his course to port or starboard, to catch a favourable wind or to ride out a gale. Opportunism has come to mean drifting, without chart or compass; Cavour meant by it, that, having dedicated his life for certain principles (Italian Independence), he would seize every means, use every tool, gain now an inch and now an ell, in endeavouring to make these principles prevail. To justify this method, we must appraise the ideals by the goal arrived at. . .

Cavour was not a mere doctrinaire but a real statesman, who must adjust himself to circumstances. He knew the difficulties of the situation in which his country found itself and therefore was not averse to compromise as a means to gain strength for the achievement of his ultimate end.

There are times for compromises and there are times for decided policies. I believe that there is neither in history, nor in statesmanship, any absolute maxim. If ever the time for a resolute policy, and not for compromise, shall come, I shall be the first to adopt it; because I feel that I am by character more inclined to it. But the wisdom of the statesman lies in discerning when the time has come for one or another. Now I believe that we are precisely in the situation where we ought to abandon the policy of foolhardy counsels in order to cleave to that of compromise. . .

THE TASK OF CHRISTENDOM

Canon C. E. Raven, expounding the mission of Christianity among the religions of the world, observes in the course of an article in the *Christian Century* that the task of Christendom is twofold :

We must work for the leavening of mankind, for the transformation by gradual change of existing systems of society, of culture and of religion; and at the same time we must labor for the conversion of individuals, for their release from the dominion of evil into the life and freedom of full and acknowledged discipleship.

Christianity is unique among religions in being at once an illumination and a redemption; and its peculiar power has come not from those who have taken Jesus as the best example of an altruistic theism but from those who have adored him as Saviour and Son of God. . .

This is not merely a matter of emphasis. It is a vital issue, says the Canon, whether Christianity is a religion of ideas of which Jesus was the outstanding spokesman, or a religion of a personality unique and universal in quality.

Is our essential experience the acceptance of certain beliefs about God and man and the universe, or is it the communion of persons with a person who embodies and transcends these ideas? If Christianity is only a more exalted type of Judaism, if it differs from any other philosophy only in possessing more worthy concepts, then of course the passionate evangelism that asks for decisions and self-surrender is out of place. But if it is radically unlike other religions in appealing not only or primarily to man's sense of values but to his devotion to a person, if it is right in finding God not in abstractions like love or goodness, but supremely as incarnate in Jesus, then a mild program of philanthropic service will not satisfy, and proselytizing (ugly word though it be) becomes an inescapable obligation.

COLOUR BAR AND UNTOUCHABILITY

The following passage, reproduced in *The Month* of London for April, shows to what extent colour prejudice exists even in civilized America :

"If the Negro is man, just as truly as the white man, it follows that whatever rights or prerogatives belong to man as man, must not be denied to the Negro. And yet in certain parts of our country, U. S. A., disabilities are heaped upon him because he is a Negro. In many localities he is denied the vote, even though that denial involves fraud or force on the part of the white man. In

some sections he receives lower wages than the white man for the same work. In other sections he is charged higher rent than the white man for the same housing. His natural ambition to rise to something better than menial occupation and to fit himself for it, is frustrated by local law, by custom or even by physical violence; he is refused admittance to certain trade unions; in many States he is denied membership in white churches; he dare not attempt to take communion with the whites; likewise, except in the North, he cannot attend schools, public or private, with the whites, and the public schools into which he is segregated are inferior in architecture, in location and in scholastic standing to the others, although the black man pays his school-tax like any other man. He is kept out of select hotels, restaurants, and places of public entertainment, not only in the South but in the North."



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A NEW CONSTITUTION FOR INDIA

The proposed constitution for India, says the *Nation* of New York, is more concerned with safeguards than with self-government. "Certainly the published summaries indicate that Great Britain has reserved to itself powers over finance, foreign affairs, defence, and internal political affairs even wider than were contemplated at the first Round Table Conference. It remains to be seen whether the constitution can be worked, even if it is enacted into law—the safeguards, high as they are, are still not high enough for the Tory die-hards. Gandhi and the main body of the Congress Party will refuse to co-operate. The Moderates are half-hearted in their support of the new constitution. There remains the not too reliable support of conservative and reactionary minorities such as the Indian princes, the landlords, and the Moslem Old Guard—a sorry basis on which to build a self-governing state. The prospect for amicable British-Indian relations is dark. It will remain so until Great Britain offers a constitution that self-respecting Indians can accept."

THE SIN OF UNSELFISHNESS

"I can remember, even now, the shock I received in the moral philosophy class in Aberdeen University when our Professor told us that extreme altruism was just as great an evil in its results as absolute egoism," says the Rev. Prof. J. G. McKenzie, M.A., B.D., in the *Sunday At Home*.

"To be utterly unselfish so as to endanger one's health and thus reduce one's capacity for good works, he said, was just as much an evil as to be so utterly selfish as never to do any. There was a fallacy in the exaggeration which we students soon discovered in spite of Herbert Spencer's advocacy of the same proposition. Nevertheless, there was enough truth in the statement to make us think out more clearly that altruism, unselfish service for others, may not always be an unqualified good."

CENTRAL ASIATIC EXPLORATIONS

The *Journal of the Urasvati Himalayan Research Institute of the Roerich Museum*, Vol. III, contains, among other interesting articles, a chronicle of Central Asiatic explorations for 1932. Among the scientific explorations, the Yale North India Expedition is working on the geographical, geological and biological history of the N. W. Himalayas and the Karakoram region during the pre-glacial and post-glacial epochs. The Siao-Swedish expedition under the leadership of Dr. Sven Hedin which had conducted for the last five years scientific research in the various parts of innermost Asia, returned to Peking in June 1932. An epigraphical discovery was made by the Hungarian archaeologist, de Hevesy, who postulates striking similarities between the script of Mohenjo-Daro and Harappa and the mysterious writings found on wooden tablets from the Easter Islands off the Chilean coast. The Citroen Central Asian Expedition has brought copies of the Bamiyan and Turfan frescoes. The expedition of the Chicago Oriental Institute found at Tell Asmar figures of elephants, rhinoceros and crocodiles which must have come from Mohenjo-Daro. Excavations at Tepe Hissar in Northern Persia uncovered a complete house-site dating 2000 B.C. This site is in the vicinity of Damghan, which had been once the capital of the Parthian Empire.

INDIA IN PERIODICALS

NEPAL AND THE LAND OF THE GURKHAS. By Brig.-Gen. The Hon. C. G. Bruce, C.B., M.V.O. [United Empire, May 1933.]

WHITHER AND THE BRAHMO SAMAJ. By Arthur Christy. [The Aryan Path, June 1933.]

SWAMI VIVEKANANDA ON THE MASSES OF INDIA. [Prabuddha Bharata, June 1933.]

EARLY EXPERIMENTS WITH SINKING FUND IN INDIA. By Dr. P. Datta, M.A., D.Sc. [The Calcutta Review, June 1933.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

WORLD ECONOMIC CONFERENCE

His Majesty the King opened in London, on Monday the 12th June, the World Monetary and Economic Conference, the biggest international assembly ever held. The delegations of 67 nations were present, representing 2,000 million people.

"In the face of a crisis which all realise and acknowledge," said the King addressing the delegations, "I appeal to you to co-operate for the sake of the ultimate good of the whole world."

His Majesty realised the magnitude of the task before the Conference, but there was evidence of a real desire to reach agreement which gave him hope.

Mr. Ramsay MacDonald, Britain's Prime Minister, who is President of the Conference, said: "We must not fail. We must show the world that we are determined to succeed. Nor can we delay the agreement that is essential to success. Let the world know that we can show decision and give leadership."

UNION OF BRITAIN AND INDIA

A new organisation named "The Union of Britain and India" has been formed in London to further the Government's programme in India while insisting on the maintenance of adequate safeguards. The acting Chairman is Sir John Thompson, while Lord Brabourne, Sir Alfred Watson and Mr. Edward Villiers are associated with the organisation.

Sir J. Thompson, interviewed, stated that the real danger ahead was not the acceptance but the rejection of the White Paper. The choice was between the retention of a contented India within the Empire and its ultimate loss.

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THE LEADERS' APPEAL

The following important cable has been sent to the Premier, Lord President, the Secretary of State for India and the Viceroy. The signatories include Sir Rabindranath and 72 leading Indians.

Mahatma Gandhi and the Acting President of the Congress having suspended civil disobedience, we beg to represent the strong feeling widely prevalent in the country among all classes that it is time that political prisoners detained without trial or convicted of offences not involving violence mostly under the Ordinance or the Special Laws were released. It will be of the greatest value that the Congress be invited to collaborate in shaping the Constitution now under examination and we urge this should be done. The Government *communiqué* following the suspension of civil disobedience produced dismay and resentment among all who desire ordered national development.

We appeal to the statesmanship of His Majesty's Government to respond with alacrity to the gesture of goodwill made by the Congress and thereby restore an atmosphere favourable to the reception of the Reforms under consideration.

We dread to contemplate the unhappy consequences of the attitude of non-co-operation on the part of the Government.

SUSPENSION OF CIVIL DISOBEDIENCE

Mr. M. S. Aney, acting President of the Congress, issued the following statement on June 17:

In view of the present state of the health of Mahatma Gandhi and the doctors' opinion expressed in to-day's bulletin issued by the medical board, I hereby extend the suspension of civil disobedience for a further period of 6 weeks, that is, till July 31.

THE ANDAMANS TRAGEDY

The Committee of the Indian Merchants' Chamber have telegraphed to H. E. the Viceroy expressing distress over the news of the death of three detenus in the Andaman Islands and urging that a public inquiry should be held into the matter. The Committee further appeals to the Government to bring back the detenus and prisoners from the Andamans which has been condemned as unfit for a penal settlement.

MR. SASTRI ON INDO-BRITISH CONNECTION

The Rt. Hon. Sastri, in the course of a speech at the social gathering held in connection with the 28th anniversary of the Servants of India Society at Poona, on February 12, observed :

We, as members of the Servants of India Society, inherit the ideas and sentiments of Ranade, Gokhale and other leaders who have, in their various spheres, often



THE RT. HON. SASTRI

proclaimed the doctrine that India's connection with Great Britain has been brought about by a kind and merciful Providence. It was meant to achieve great things. But not all have been achieved. Many still remain to be achieved. But although you and I deplore that we are now passing through a period of great disappointment, I look forward beyond this to another happier period when this connection will be for the benefit of both, and would finally lead to the establishment of India as a member of the federation of free peoples. This, you may say, is a far off hope. I admit it is. But when one is in trouble and travail, it is not unwise to derive strength even from these slender sources.

Mr. Sastri then asked the audience to ramble through the history of other nations since the War and remarked that everywhere, except in Britain, the rise of one political party meant the destruction of the vanquished party. He said :

If you would forget for a moment that you are Indians within the British Empire, carrying the yoke of the Empire on your necks, and consider yourself impartial students of the history of the various progressive countries of Europe, you will not be unwilling to admit that it is only in the British Empire to-day that the rise to power of one party is not accompanied by the destruction of the fortunes and liberties of other political parties. We are an Oriental race and once the foreign influence is withdrawn, there is the possibility of political movements being marked by actual hatred, persecution and oppression of one party by another. I

believe if our political destination is reached with the consent and co-operation of Britain, then our political careers will run through smoother waters and you and I will not be anxious to sweep our rivals away from our paths.

Speaking about the activities of the Society in the political field, Mr. Sastri pointed out how the present political movement in India had for its background the declaration made by His Majesty's Government, that India's ultimate goal would be Dominion Status, that of being an equal and honourable partner in the British Commonwealth.

But the ugly truth was there, that these solemn pledges had been woefully neglected and attempts had been made to go back on these and ask India to be content with a few small things in advance of the present position, as he had no hesitation to say the White Paper proposals did. But nothing better could have been expected when the Conservatives actually held power in Britain. History showed that there were not many in the Conservative ranks who believed that a subject nation had any right for freedom, nor much less respected or sympathised with their aspirations.

THE KING'S PLEA FOR WORLD CO-OPERATION

Opening the World Economic Conference in London, on June 12, His Majesty The King observed in the course of his address :

I fully recognise the magnitude of the task of the Conference, but there is evidence of a real desire to reach agreement which gives me hope.

All the nations are suffering from a common ill. This is shown only too clearly by the rise in the figures of unemployment. The meaning of these figures in terms of human suffering has been my constant concern in recent years and has been the concern of everyone here to-day upon whom the responsibility of government rested.

In the face of a crisis which all realize and acknowledge, I appeal to you to co-operate for the ultimate good of the whole world. It cannot be beyond the power of man so to use the vast resources of the world as to assure the material progress of civilisation. No diminution of these resources has taken place. On the contrary, discovery, invention and organisation have multiplied these possibilities to such an extent that the abundance of production itself has created new problems. Together with this amazing material progress, there has come a new recognition of interdependence of the nations and the value of collaboration between them. Now is the opportunity to harness the new consciousness of common interest to the service of mankind. In the firm belief that mutual consultation is the first step towards right action, I inaugurate the Conference and shall follow the deliberations with the closest interest and attention.

I pray that the results of your labours may set the world once more on the path to prosperity and ordered progress.

INDO-BRITISH CO-OPERATION

Writing to the *Contemporary Review*, Lord Meston pleads for earnest Indo-British co-operation: "To the dispassionate observer of the White Paper, it is an immeasurable adventure. If the better mind of India will accept such a constitution and will consent to our co-operation in working it, its difficulties and rigidity will vanish in time. If, on the contrary, mistrust and obstruction prevail, no ingenuity in drafting, no safeguards or reservations will protect the world from having a second China on its hand."

THE ECONOMIC CONFERENCE

The following constitute the Indian delegation at the World Economic Conference in London :



SIR C. P. RAMASWAMI AIYAR

Sir Samuel Hoare (Secretary of State for India), Sir C. P. Ramaswami Aiyar, Sir Padamji Pestomji Ginwala, Sir George Rainy, Sir George Schuster, Sir Cowasji Jehangir and Sir Henry Strakosch. Sir C. H. Kisch, Sir H. Denning, Mr. H. A. F. Lindsay and Mr. E. J. Turner act as advisers to the delegation and Mr. A. F. L. Brayne as Secretary.

DR. MOONJE'S TRIBUTE TO BRITAIN

Dr. B. S. Moonje, President of the Hindu Maha Sabha, in the course of an interview in Bombay, prior to his departure to England to give evidence before the Joint Select Committee on India, said :

In these days of political friendships and offensive and defensive alliances among the nations, Hindu India could not afford to remain isolated and, in the time of need and emergency there could be no more trustworthy and handy friend for India than England just as India had been a good friend to England, however bitterly and uncompromisingly Hindu India might be fighting the British at the present moment for her birthright of *Swaraj*.

If England, in her annoyance, and Hindu India, in her passion for *Swaraj*, were to forget the inevitableness of that mutual friendship and unity, both would be heading towards eventual ruin and would be false to the higher mission of world peace and concord.

SERVANTS OF INDIA SOCIETY

The 28th anniversary of the Servants of India Society was held on June 12 in the Society's premises in Poona. In the absence due to illness of Mr. G. K. Devadhar the President, Pandit Kunzru Vice-President presided. Among prominent members and associates present were : The Rt. Hon'ble Mr. V. S. Srinivasa Sastri and Dr. Paranjpe respectively.

NAZI RULE

On the ground that many cases of embezzlement and corruption were discovered by Nazi investigators in the affairs of the Socialist Trade Unions, the entire property of the German Socialist Party, its militant organisation, the Reichsbanner and its newspapers have been confiscated by the orders of the Hitler Government.

MILITARISM IN JAPAN

The *Japan Advertiser* reports that the Principals of 61 private girls' schools of Tokyo propose that their 35,000 students receive military training, the schools purchasing from the War Office the necessary gas masks, pistols, infantry rifles and other War equipment.

DR. TEMPLE ON PUBLIC SCHOOLS

The Archbishop of York, in opening the new premises of Rishworth School, Halifax, made a spirited reply to those who offer uninformed criticism of the public schools. There was, he said, no cockshy so popular in the silly season as the public schools, and people wrote letters to complain about them. "Very often the substance of their complaint was what their public school did 50 years ago. No institution had changed so completely in the last generation as the English public school but unfortunately critics, on discovering that the public schools had really adapted themselves to the times, often became equally indignant at the schools' supposed lack of regard for ancient customs. The main principle underlying the English public school, as indeed of all later tradition in English education, was that the chief business of the school was not to produce intellectual brilliance but to produce people who were really going to be useful to the community. To that end the public school aimed at developing in the boys the sense of being members of a society in which each individual had a responsibility toward the life of that society of which he was a part. A school of comparatively small numbers was specially well qualified to be such a society."

RELIGIOUS EDUCATION

Lord Irwin, President of the Board of Education, addressing the Harrogate Conference recently, expressed his belief that religion was vital to the welfare and prosperity of the State and wished to see religious instruction as thorough and efficient as the existing statutory provisions permitted. He desired that, alike in secondary and in elementary schools, the teachers should be trained in the most up-to-date and stimulating methods of giving religious teaching and biblical instruction.

SIR GEORGE ANDERSON

Sir George Anderson, till lately Director of Public Instruction, Punjab, has been appointed Pro Vice-Chancellor of the Osmania University. The post of Pro Vice-Chancellor was only recently created and Sir George will be its first incumbent. He is expected to take charge of his duties on his return from leave in England.



SIR S. RADHAKRISHNAN
who has sailed for Geneva to represent
India on the International Committee
for Cultural Co-operation of the
League of Nations.

INDIAN STUDENTS FOR EUROPE

A group of 23 students from the Punjab and Delhi universities and three professors, accompanied by a medical officer, sailed last month under the leadership of Mr. P. D. Ranganadham, Secretary of the International Students' Service.

The party intend visiting Continental and British universities with the object of studying self-help, social service, work camps, and co-operative works, particularly in Germany, France and Switzerland. They will return at the end of September.

A QUESTION OF LAW

An interesting case was recently decided by the Railway Magistrate, Cawnpore. The Railway authorities contended that an article carried by one Ahmad from Aligarh to Cawnpore was a bicycle and ought to be charged as such, and that a passenger could not deprive a railway of its just dues by removing the wheels and fastening the same to the frame. The passenger was charged under Section 113 of the Railway Act. The Magistrate held that by no stretch of imagination could a case be brought under Section 113. The Magistrate added: "The only course left for the railway was to detain the goods under Section 55 of the Railway Act as they in good faith believed the article to be a bicycle." The Magistrate discussed at length the meaning of the word "bicycle". The Magistrate held that for an article to be a bicycle, it must be a carriage or conveyance and it must be in such a condition as to be capable of being used immediately as a conveyance. But when the wheels were taken off, it could not be used as a conveyance and hence it could not be designated a bicycle.

SETTING ASIDE CONVICTIONS

"It cannot be stated too emphatically that there is only one standard of proof for all charges and that is that the Crown must prove the charge beyond all reasonable doubt. The nature of a sentence cannot affect the question of proof. In communal riot cases, we think it unsafe to convict on the evidence of one witness alone unless there is satisfactory circumstantial evidence in addition. We again call attention to the unsatisfactory nature of the oath administered in Indian Courts to Indian witnesses. It surely is not beyond the resources of legislature to discover an oath or oaths, which Indian witnesses would respect."

In these words, Mr. Justice Young, and Mr. Justice Thomas of the Allahabad High Court, set aside the convictions and sentences passed on three Hindus by the Sessions Judge of Cawnpore for offences alleged to have been committed during the communal riots in that city in March 1931.

YOUTHFUL CRIMINALS

Lord Polwarth, whose beneficent work as Prison Commissioner in Scotland gives him special right to speak on the problem of dealing with youthful criminals, speaking in the House of Lords, made the following observations:

"The regular professional criminal is a real danger to society, and I contend that the public deserves protection. We have heard a great deal lately about the crimes of bandits, and I have often seen it recommended that corporal punishment should be used for such offences. Personally, I am entirely against it, and I do not think that would really meet the case at all. But I do think that if you find a man is deliberately growing up from youth into a career which means repeated crime, then he should be kept for a considerable period, from 2 to 4 years, and given all possible training to make him better."

It was announced at the close of the debate that the Government hoped to bring in a Bill to deal with the problem.

FIRST PUNJABI GIRL ADVOCATE

Among the candidates who graduated in Law this year from the University of Punjab is Miss Sharda Jai Lall, daughter of Mr. Justice Jai Lall of the Lahore High Court.

Miss Sharda is the first Punjabi girl to obtain the degree of the Bachelor of Laws.

INSURANCE INVESTMENTS

Investment in Government securities is undoubtedly safe and profitable. As a matter of fact, says *Commercial India*, the majority of a country's insurance funds is invested in Government securities generally for two reasons: (1) Absolute security, and (2) regular though low yield of interest. An insurance company does not require to earn a very high interest in order to meet its claims, pay bonuses and dividends and acquire some surplus. What is more essential is the regularity of its yield. For new companies, this form of investment seems to us to be preferable to any other. Older companies with a comparatively larger premium income find investments in mortgages more profitable. Before investing the funds several points should be taken into consideration; as for example, the security must be free from all suspicion; the title must be good; the rate of interest must be attractive; the period of the loan and arrangements for redemption should be previously ascertained; and the possibility of additional business from those sources may also offer some incentive. On the other hand, loans should not be advanced on mortgages like leasehold property which is likely to deteriorate; property in the course of building; property not adaptable for other purposes in the event of sale, e.g., a school or specially built factory premises, and property in bad repair. Thus it will be seen that investments of life offices are diverse.

NEW BUSINESS OF "NEW INDIA"

We are informed that in 1932-33 Messrs. New India Assurance Company, Limited, have completed life policy business worth more than Rs. 1,02,00,000.

INDIAN INSURANCE COMPANIES

The progress of Indian Insurance Companies and the success they have achieved in competing with foreign companies by concerted action, were the points stressed by Mr. J. C. Setalvad, who presided over the annual general meeting of the Indian Insurance Companies Association held recently.

Appealing for support to the Indian Insurance Companies, Mr. Setalvad pointed out that in the settlement of claims the Indian Companies had acquitted themselves very creditably indeed even in such abnormal times. In Karachi cotton fires in 1928, and Bombay riots in 1932, they had paid more claims than the foreign companies.

TRANSFER OF INSURANCE CONTRACTS

It is interesting to note that the Metropolitan Life of New York is considering proposals for transferring its British contracts to the Legal and General Assurance Society. The Metropolitan entered the British market a few years ago and confined its operations to group insurance and pension business only which were comparatively new at that time. The Legal and General, however, considerably developed these schemes along with other companies and further, in spite of its present limitations to without-profit assurance only, it is in the very front rank of new business-getters.

ORIENTAL LIFE ASSURANCE COMPANY

"One of the principal features on which we can congratulate ourselves on this occasion is a gratifying increase in the new business as compared with that of the previous year, showing as it does an increase of 3,496 policies assuring nearly Rs. 59½ lakhs as compared with the previous year's figure," said Sir Purushottamdas Thakurdas presiding over the annual general meeting of the Oriental Life Assurance Co., Ltd., held in Bombay recently.

DUTY ON NON-BRITISH PIECE-GOODS

The Government of India have announced an increase in the import duty on non-British piece-goods. The minimum specified duty on plain greys are raised from 5¼ annas to 6¾ annas per pound and the *ad valorem* rate from 50 per cent. to 75 per cent.

In reviewing the history of the anti-dumping measures adopted by Government against Japan, it is pointed out that although the *yen* has remained in the neighbourhood of Rs. 82 per 100 *yen* during the past 6 months, the import of Japanese goods has continued on a large scale at prices which justify substantially higher rates of duties than those imposed in August 1932.

A *Communique* says that Government have taken steps recently with great reluctance against dumping including the denunciation of the Indo-Japanese Trade Convention, but they are intended to protect indigenous industries as the pressure of Japanese competition is not confined to the cotton textile industry. Government, however, are ready at any time to enter upon discussions with a view to a mutually satisfactory solution of the problem of Indo-Japanese trade.

In this connection it is understood that, instead of sending Japanese businessmen to London as suggested to discuss the Japanese Indian trade question, the Japanese Government is considering the question of sending such delegates to Simla or Calcutta to negotiate with the Government officials. A decision has not yet been reached, but it is expected that the Japanese Government will communicate to the British Government shortly.

INDIAN COASTAL TRADE

Sir Samuel Hoare informed Mr. David Grenfell in the Commons that Japanese competition in the Indian coastal trade was being considered by the Government of India. But it was not contemplated to reserve coastal trade for predominantly Indian-owned ships.

INDIA & THE W. E. CONFERENCE

Sir Purushottamdas Thakurdas and Mr. A. Rangaswami Aiyengar have declined to serve on the Consultative Committee of the Indian



SIR PURUSHOTTAMDAS THAKURDAS

delegation to the World Economic Conference on the ground of its personnel which is preponderantly official and European—a decision for which there is considerable public support in India. It is only proper that the Indian delegation should be at least predominantly Indian. While all the other delegations are represented by their respective nationals, it is an insult to India, says Sir Purushottamdas, that her delegation should be preponderantly European.

In this connection Mr. Naliranjan Sarkar, President of the Federation of Indian Chambers of Commerce and Industry, has sent a cable to Sir Purushottamdas Thakurdas authorising him to lodge an official protest in the name of the Federation with the Conference authorities,

WOMEN FRANCHISE IN INDIA

Indian women were asking the British Parliament to hand them the key that would unlock the door of their progress towards emancipation, declared Begum Shah Nawaz in an address to the East India Association.

She stressed in this connexion the importance of the proportion of women in the voting strength and referred to the disappointment caused by the White Paper proposals.

Whatever might be the special qualifications ultimately accepted by Parliament, all Indian women were agreed, she said, that nothing less than the numbers recommended by the Lothian Committee for the Provincial Legislatures would be acceptable. They hoped also that the British Government would reconsider the proportion to be given to women as voters for the Federal Assembly.

Indian women are likely to set an example to the menfolk and resist the racial position, according to Mrs. Ram Rao, who said that ever since women entered politics they stood united and resisted the introduction of communalism and would resist the reservation of seats if that meant a division as Hindus, Muslims and Christians.

WOMEN AND REFORMS IN INDIA

The fears of Indian women that if the franchise was not obtained on a satisfactory basis, they would be deprived of the opportunity of doing work which was greatly needed in India in spheres both of social and educational reform, were expressed by Rajkumari Amrit Kaur, speaking at the Annual Conference of the British Commonwealth League.

She added that the women of India were inspired with the sole desire to point the right road towards national solidarity, for which India was yearning and without which there would not be peace.

The Conference passed a resolution to support the main demands of Women's Associations.

BERLIN WOMEN'S EXHIBITION

An Exhibition of great cultural importance called "Die Frau" will take place in Berlin shortly. The exhibitors are the various Women's Organisations in Germany with a membership of three millions. The arranging of the many different departments of the Show, which will represent graphically woman's work in the home, business and public life, rests entirely in the hands of women. All that the men have to do is to visit the Show later on and compliment the women. There are indications to show that there will be plenty reasons for compliments, for the Exhibition will be most extensive in its scope. It will deal with woman as housekeeper, nurse, artist, doctor, lawyer, writer, etc. In connection with the Exhibition there will be a number of special events including parliamentary debating evenings for women and a Berlin 'politeness week'.

WOMEN'S MEMORANDUM

The supreme necessity for the recognition of the principle of equality between the sexes under the new Constitution is emphasized in the Memorandum submitted to the Joint Parliamentary Committee on behalf of the All-India Women's Conference and the Women's Indian Association.

The signatories to the Memorandum *inter alia* urge that the principle of equality should find a definite place in the declaration of Fundamental Rights of citizenship in the Constitution Act.

BRITISH WOMEN'S COMMITTEE

The British Women's Indian Franchise Committee, representing eleven women's societies with a collective membership of 200,000, has been formed to agitate for the improvement of the Government proposals concerning Indian women.

MR. SHAW AND THE CAMBRIDGE UNIVERSITY

Bernard Shaw's book "The Adventures of a Black Girl in her search for God" has been banned from Cambridge Public Library. A member of the Committee,



Mr. BERNARD SHAW

Mr. E. S. Peck, said that after voting in the Sub-Committee for the book, he read it and voted against it in the Committee. Major T. J. Fryer said that the heated discussion in the Committee showed that religious feeling in Cambridge was a more tender plant than in many towns in the country.

THE CALCUTTA MUNICIPAL GAZETTE

The fifth Health Number of the *Calcutta Municipal Gazette* is a rich treasure-house of instruction and knowledge in health matters. How essential this is if one is to live a healthy and long life can never be over-emphasized. That the desire for knowledge about how to keep a good health and how to avoid disease is really a hopeful sign. In imparting this knowledge the *Calcutta Municipal Gazette* is rendering a valuable service to the nation. The articles that have appeared in this Number are all written by recognised authorities.

THE ALL-INDIA PUBLIC LIBRARY

The All-India Public Library Conference, held at Bezawada, passed resolutions requesting Government to dispense with registration fee for free public libraries; appealing to Provincial Legislatures to vote liberal grants for the formation and maintenance of free public libraries; urging municipalities and local boards to maintain more libraries and recommending the constitution of a provincial library association on a linguistic basis and to affiliate the same to the All-India Association.

NEWSPAPERS IN INDIA

According to the *Statesman's Year Book* for 1932, during 1929-30 the following newspapers and periodicals were published: In Madras 309; Bombay 314; Bengal 663; United Provinces 626; Punjab 425; Burma 161; Bihar and Orissa 136; Central Provinces and Berar 55; Assam 43; Delhi 88; N. W. F. P. 13.

MRS. NAIDU ON THE MAHATMA

In response to requests from press correspondents, Mrs. Sarojini Naidu dictated the following pen-picture of Gandhiji during the days of the fast:

Those who have been privileged to be by the side of Gandhiji during this penitential fast have witnessed from hour to hour the miracle of the spirit's victory over frail and failing flesh. His body is worn to the merest shadow, his breath is feeble, his physical strength sinks lower moment by moment before our eyes but his smile remains as serene, his gesture as expressive, his courtesy as exquisite, his humour as latent, his mind as luminous and his will as invincible as in the days of his health. His radiant faith has never flickered for a single instant through the long drawn ordeal of his fast. In his presence all doubt is transformed into hope, all fear transmitted into courage, and despair itself transfigured into knowledge and certainty that his will be the victory not merely over bodily death but over deadly wrong-doing for which he has in this sublime and terrible manner offered himself up as a triumphant sacrifice.

PEACE PRIZE FOR MR. HENDERSON

The Carnegie Endowment Fund has awarded Mr. Arthur Henderson a prize valued at £2,200 in



MR. ARTHUR HENDERSON

consideration of his work for the promotion of peace and disarmament as President of the Disarmament Conference,

AYURVEDA IN ANCIENT INDIA

Mahamahopadhyaya Kaviraj Gananath Sen, M.A., L.M.S., writing in a recent issue of the *Prabuddha Bharata*, observes that for thousands of years in the past Ayurveda was the only systematic healing art not merely of India but of the whole world. "Divided into eight branches, viz., medicine, surgery and midwifery, treatment of the diseases of eye, ear, nose and throat, psychotherapy, pediatrics and the science and art of rejuvenation and procreative invigoration, Ayurveda had her own specialists and voluminous literature in every branch just as we now have them in Western medicines. Of these there are many evidences intrinsic and extrinsic. Fortunately the kernel of this literature is still preserved to a fair extent. Above all, Ayurveda excelled in preventive medicine which the ancient sages considered the first and foremost object of medicine. Says Sushruta: 'The first object of Ayurveda is the preservation of health. The second is the eradication of diseases.' Even at the present day, preventive medicine is coming more and more into importance, and happy would be the day when cure of diseases would be the second object of the science of medicine."

TREATMENT OF MALARIA

Col. L. Frollano de Mello, Director-General of Medical Service in Portuguese India, writes that the introduction of a new drug known as Plasmoquine in the field of anti-malarial work has in recent times changed the outlook of treatment and prevention of malaria. A combination of Plasmoquine and quinine destroys all forms of the malaria parasite. It not only cures a patient but also prevents the local susceptible *anopheles* mosquitoes from being infected with the parasite. This innocuousness of the *anophelines* must be considered a very valuable factor in the problem of malaria prevention.

SOUND FILM OF HUMAN HEART

At a recent meeting of the Berlin Medical Association, the distinguished Neurologist, Dr. Leo Jacobson, demonstrated a sound film in which the movement of heart could be seen and at the same time the characteristic sound of heart-beats could also be heard, as physicians hear by the help of stethoscope.

This new discovery is extremely interesting and valuable for examination of a patient.

Dr. Jacobson's apparatus is a combination of Rontgen Apparatus with cinematographic arrangement in which a loud speaker is also affixed.

MAJOR-GENERAL SPRAWSON

The King has been pleased to appoint Major-General C. A. Sprawson of the Indian Medical Service as Honorary Physician to His Majesty.

LT.-COL. A. J. H. RUSSELL

H. E. the Viceroy has selected Lt.-Col. A. J. H. Russell, officiating Deputy Director-General, Indian Medical



LT.-COL. A. J. H. RUSSELL, I.M.S.

Service, for the post of Public Health Commissioner with the Government of India, in succession to Major-General J. D. Graham, whose tenure expires on the 10th October.

THE DIVIDENDS OF HEALTH

What are the dividends of health? In the first place the healthy man possesses the following characteristics which gain for him peace of mind:

1. He is strikingly unconscious of his body, which runs on well without special attention.
 2. He is free from disturbing varieties of self-consciousness.
 3. He is easily absorbed in outside interests.
 4. He meets an outrage, an insult or misfortune in a matter-of-fact manner and never sulks or broods.
 5. He manifests a general joy in living.
 6. He carries a burden of heavy work and responsibilities without complaint and with little fatigue.
 7. He develops a set of habits and adheres to them tenaciously.
 8. He seldom craves narcotics.
 9. He seldom craves any of the psychic escapes such as dream life, self-deception, and cheap fiction.
- There are few, indeed, who reach this state of perfection. There are few who have 100 per cent. health.

Health also determines general success and failure, for success and failure result primarily from the way a man deals with persons and things.

Health also helps to determine the use a man makes of his energies and his skill.

"Thus everything from a man's ability to digest raw onions up to his ability to accept disagreeable facts and to get along with disagreeable persons depends largely on the precise kind of health he has," maintains Walter B. Pitkin, professor of journalism, Columbia University, in an article published in the March issue of *Hygeia*, the Health Magazine.

PROF. KEYNES ON WORLD PRICES

The proposals advanced by Professor Keynes urging support for the schemes of capital development in England as a means of restoring prosperity and increase of loan expenditure throughout the world in order to raise world prices continue to attract widespread attention now.

In a speech at Glasgow recently, Sir Josiah Stamp, the eminent economist, said that the idea of international action as put forward by Prof. Keynes had not been seriously considered in financial circles, and it was certain when it was put forward that serious objections would be raised to it both practical and theoretical by other countries. But the measure of their desperate need and perhaps their fear of world disaster would be the measure of their willingness now to consider it apart from its novelty.

The world had become more than ever bound together as a financial unit. It had invented very wide and new machinery in recognition of the fact. The times were ripe for courageous advance in the direction of self-retiring scheme attached automatically to world price level in this emergency.



MR. S. N. POCHKHANAWALA

Of the Central Bank of India who has written an excellent Memorandum on the Reserve Bank of India.

POWER SIGNALLING

Perhaps the most notable advance in Railway operation, says *Modern Transport*, is the installation of power signalling with the twofold object of enhancing the capacity of the track and economising in labour.

For the first time in England speed signalling by power-operated searchlight signals was inaugurated at Mirfield, on the L. M. S. R., a further installation under the aegis of the same company being the extensive colour-light scheme on the electrified lines between Euston and Watford.

The L. M. S. was also responsible for the completion of the largest installation of carrier-current telephony in Great Britain, a system which, linking up with headquarters, the offices and depots in all parts of the system, will greatly facilitate the work of both the operating and commercial departments.

These two departments, incidentally, are now separately controlled by a chief operating manager and a chief commercial manager, who are both responsible to one of the three vice-presidents, the object of the new arrangement being to concentrate all sales activities in connection with both passenger and goods transport under one head.

WORLD'S FASTEST TRAIN

The world's fastest train, the "Flying Hamburger", a diesel-electric two coach train, is placed in permanent service between Berlin and Hamburg. It covers the stretch of 178 miles in 2 hours 18 minutes, an average speed of 77.46 m.p.h.

The "Flying Hamburger" is the last word in streamlining technique; footboards and even headlights, are recessed, and projecting surfaces have been reduced to the minimum. The train consists of two coaches, each carrying a 400 h.p. Maybach Diesel engine operating a dynamo from where the power is transmitted to motors driving the wheels. One hundred passengers can be accommodated in each coach, which also contains a refreshment room.

The addition of the express to the service will result in the regular trains between Berlin and Hamburg being speeded up to more than 60 miles an hour, with new superheated locomotives capable of a maximum speed of over 93 m.p.h. on straight runs.

ONE DAY RETURN TICKETS

How the introduction of cheap one-day return tickets helps to increase passenger traffic, was proved on the N. W. Railway during April when, according to the statistics available, says a Simla message, there was an increase of 2,490 third class passengers between Rawalpindi and Gujarkhan, as compared with the figure for April last year.

FOR RAILWAY TRAINING IN ENGLAND

Mr. R. Subbiah, son of Mr. S. Ramaswamy Ayyar, Advocate, Madras, has been selected by the Government of India to be trained on railways in England for a period of two years with a view to appointment, later, on Indian State Railways. He has accordingly sailed for England.

MENAKA

Has a flower to exert itself to give us joy? The wind blows it hither and thither, it bends on the wavering stem towards the sun and the moon. Such is the dance of Menaka, wrote the *Berliner Tageblatt*, when the great Indian dancer gave a performance to Berlin.

In the other capitals of Europe and America also the press lavished praises on her. And fresh with the laurels of her triumphal tour through Europe, Menaka is now delighting Bombay again with her superb dances.

In London, critics were equally appreciative. The *Daily Express* wrote as follows:

"Menaka! She stood swaying there—vibrating . . . as if the melody were running through her very body instead of over the clacking keys and the whispering violins. And while she danced she laughed. She danced of the dawn, and the gods and the queer statues in the hidden temples, and she danced of fairy tales told on the banks of Jumna River when the twilight is on the water.

Her body sang songs . . . and made dread despairs and wild triumphs. She was like a steel rapier darting in firelight."

"She is a strange bird in our latitude," said a *Swedish* paper. "She is exotic, brilliant and lovely. She is many a time a divine revelation."

FIND OF SCULPTURES IN MADRAS

The Madras Museum has acquired four valuable sculptures from Satyamangalam, a village to the west of Gijjee in the South Arcot district. They were discovered by Mr. T. G. Aravamudhan, Advocate and part-time Numismatist in the Museum and will shortly be placed in the archaeological gallery of the Museum.

The sculptures are carved in medium relief on free standing slabs and are of large proportions. One of them is a representation of Vishnu in the sitting posture about 6 feet high, the sculpture being a fine specimen of its kind. Another sculpture is a representation of Surya, and a third of Rudra. Mr. Aravamudhan identifies yet another as a representation of Dakshinamoorthy.

The sculptures belong to the later Pallava and early Chola periods. While the sculpture of Surya may be assigned to the period of the transition from Pallava to Chola art, Mr. Aravamudhan thinks that the rest may be assigned to the period between 700 and 850 A.D.

"KARMA"

"Karma", the first Indian talking picture to be made in English, has descriptive rather than dramatic merit, says a reviewer in the *London Times*. Its romantic tale of a Princess whose love for the Prince of a neighbouring State is crossed by political intrigue will be accepted by audiences in this country chiefly for its background. When the Prince visits the Princess or when dancers celebrate their forthcoming nuptials, when the preparations for the tiger hunt are being made or when the snake charmer is applying an ancient cure to the poisoned Prince, we forget the romance of which these incidents are a part and surrender ourselves to the fascination of a first-rate travel film. And it may be observed that more than mere accuracy of observation has gone to the unfolding of the Indian landscape; the settings chosen by Mr. Himansu Rai reveal a sensitive instinct for the characteristic beauties of the country.

PRAISE FOR INDIAN ARCHER

The wonderful feats of archery of Mr. Khaniwale of the Hanuman Vyayam Mandal, Amraoti, has won universal praise in Japan where he has been touring in the past few months.

"His art is splendid and accurate," writes a famous Japanese paper. "Although his archer-craft is acrobatic and somewhat different from the Japanese one, which pays high importance to the mental factors such as gracefulness and solemnity besides the skill itself, his kind of archery is very popular in India. Mr. R. D. Khaniwale is admittedly such an expert as to easily compare with the famous 'William Tell' or 'Yurchi Nasuno' the best archer whom Japan has ever produced. Mr. Khaniwale has received invitations from Manchuria for exhibiting his feats of archery in that country."

INDIANS FOR EMPIRE GAMES

Mr. G. D. Sondhi, the General Secretary of the Indian Olympic Association, has received an invitation from the British Empire Games Association for an Indian team to participate in the Empire Games to be held in England in July 1934. They have offered the Indian team £260 for passages and have promised to bear the expenses for board and lodging while the games are in progress and for some days before the competition starts. Mr. Sondhi intends taking two or three athletes and a few wrestlers, as wrestling is included in the Empire Games. If the latter suggestion is approved of, Mr. Mumby of Lucknow will be requested to coach the wrestling competitors.

PROPOSED GYMKHANA AT LUCKNOW

Encouraged by the success of the Lucknow lawn tennis tournament and desiring to bring the U. P. Government capital on a par with other sporting centres, responsible persons met informally on April 5, to discuss inaugurating a Lucknow Gymkhana. A Sub-Committee consisting of Messrs. V. Sherman, G. H. Thomas, Sultan, Ahmad, W. E. Botting, Kaghbirchander and Ahad Hussain as members, and Mr. Sribastav as secretary, has been appointed to put forward proposals for the formation of a company and the construction of a pavilion.

HAMMOND'S THOUSAND

Hammond has reached his thousand runs of the season in first class cricket, while Hobbs scored another century for Surrey, this being the 192nd of his career. Hammond's was an effortless display, marred by one difficult chance at 44. The Surrey batsmen were in sparkling form against Warwickshire and at the close of play only 2 wickets had fallen with 316 runs on the board.

HOCKEY IN BELGIUM

Belgium is forging ahead as one of the most foremost hockey playing nations on the Continent. In an April 8, England just managed to beat Belgium by the odd goal in 5.

SIR EDWIN'S VISION OF THE FUTURE

Noiseless houses with "wireless water" and automatic lights! That is the picture that Sir Edwin Lutyens gives in *John O'London*, about the houses of the future.

"We may see," he says, "high steel or beam-light masts tapering to 1,500 feet, painted in coats of many colours to warn aeroplanes of the height at which they have to travel in conformity with the rules of altitude, and marking with their rays the wings of those that break the rule."

All roofs will be flat for gyroscopic planes to land on and rise from. All houses will be heated by the urban authority and light will be so cheap that it will never be turned off, but only veiled when inconvenient. Perhaps it may be turned on automatically by the action of some 'want-of-light' ray. Every dwelling will have its television and its wireless set, and, in fact, its own theatre. There will be wireless water at any temperature and the dwelling houses will all be noiseless."

ITALY'S SUPER-MEN OF SCIENCE

Italy's super-men of science are to be mobilised in the national interest on the Technical State Council that has been approved by Signor Mussolini and which is to be organised by the greatest of Italian inventors, Senator Marconi.

This important new scientific body will arise out of the work of the Italian National Research Council, which has been in existence for some time. A report made by Senator Marconi indicates that the Council is shortly to develop the Technical State Council.

The purpose of this body is to recruit efficient technical men of the highest expert and scientific knowledge who are prepared to make decisions of a scientific and technical character. It will be a body with advisory powers that will come very near to executive powers.

REFINING COCOANUT OIL

A new method for refining coconut oil developed by the Department of Industries, Bengal, involved percolation—as distinct from the filtration of the oil—through powdered and acid washed animal charcoal. Experiments were also made with potassium bicarbonate and without success. Solution of sodium hydroxide and sodium chloride also failed to give desired results in removing colour or odour of the oil, although the acid removing number was decreased. Better results were obtained with sodium silicate, but the refined oil did not remain sweet for a sufficiently long time.

LINDEMANN ON MODERN SCIENCE

Professor F. A. Lindemann, F.R.S., gave a lecture in aid of the Walter Hines Page Travelling Scholarships for Teachers, founded by the English-Speaking Union. His subject was "Some Recent Discoveries in Modern Science". Professor Lindemann expressed his opinion that with the atom the space-time description broke down. He protested that the term "splitting the atom" was a misnomer and considered the various means by which atomic disintegration could be brought about.

SHANGHAI'S HOLLYWOOD

Shanghai is building a Chinese picture studio in the traditional Hollywood manner. It is being erected outside the city in last year's war area by Colour and Sound Pictures, Ltd., with the former head of the motion picture department of the British and American Tobacco Company, who now is the paramount Newsreel man in China, as supervisor of construction.

The studio proper has been built and laboratories adjoining the studio have already been completed.

The chief point of interest about the studio is that it eclipses in size anything of the sort yet attempted. There is sufficient room on the interior for a dozen stages, while a monster spectacle picture could be filmed on the floor. The outer walls are of brick while sound proof material lines the interior of the studio.

BRITISH FILM INSTITUTE

The announcement that a scheme has been agreed for the foundation of a British Film Institute will be welcomed by teachers, for such a powerful educational engine ought to be under some supervision of a public character. Among the proposed objects of the Institute, educational interests bulk large. The Institute will advise educational institutions on the use of films and act as a *liaison* with the trade. It will promote and undertake research, act as a national repository for films, compile and maintain a descriptive and critical catalogue of films as educational, cultural, or scientific.

LIONEL BARRYMORE

Lionel Barrymore, the famous director and a character-actor of the Metro-Goldwyn-Mayer Studio, is, we understand, to be cast as an young man of 25 in his own picture "Sweepings".

The celebrated actor Lionel Barrymore is having a leading part in "Service" with Elizabeth Allan, Benita Hume and Lewis Stone.

PERILS IN FILM LIFE

In a scene of great thrill, an actor by name Lionel Atwill, allowed himself to be wrapped around by 25 foot python. While the scene was being "shot," the contracting muscles of the python began to have their play and Atwill was almost in the jaws of death. Suddenly the trainers rushed off and recovered the actor after a struggle for about 10 minutes.

TALKIE OF RUSSIAN REVOLUTION

Scarlet Dawn is the latest film from Hollywood with a Russian setting. It purports to depict the 1917 Russian Revolution. But apart from the interjected news-reel shots, it is said to be just an artificial melodrama.

ADVICE TO MOTORISTS

No motorist who is in the least fastidious as to the way in which his engine runs will operate it for any length of time with a cylinder not firing or with any misfiring taking place. But there are many motorists, says a writer in a Contemporary, who are so insensitive to engine operation that they tolerate a dead cylinder or persistent "missing" for considerable periods, despite their noisy and rough effects, putting off for a long time the performance of the repairs required to make the engine run properly.

Such delays in restoring regular firing in an engine may prove costly, for not only is all the petrol which passes through dead cylinders absolutely wasted but the jerky power, produced by misfiring, causes unusual strains and excessive wear in the engine and in all power-transmitting parts of a car. This is especially the case with four-cylinder engines. With any engine, it has a tendency to "fatigue" moving parts, such as connecting rods and sometimes contribute to their failure.

Motorists are strongly urged not to neglect the correction of engine defects, which are causing interruptions of ignition. They should be overcome as soon as possible after their detection so as to forestall the evil effects which come from running an engine in a "lame" condition.

ROLLS ROYCE FACTORIES

There are 5,000 workers in the Rolls Royce factories. When 30 years ago, Mr. Henry Royce built his original car, he went round his factory with a hammer. If he saw anything that he did not think worthy of his name he laid about it with the hammer and wreaked havoc in his own workshops. To-day the smash-and-scrap system is still in force. The cost has grown into many thousands of pounds a year, but it ensures that when a chassis leaves Derby for the sale room it is perfect in every detail.

Mr. Royce was making motor cars and looking for buyers. Mr. Royce was selling cars and looking for an English machine that could compete with foreign makes. Mr. Royce was an engineering genius. Mr. Royce set up an experimental works within the factory. That experimental works exists to-day. Every man who works there is under a bond of secrecy. It has never been broken.

CHEAP MOTORING

It is always pleasant to hear that something is cheap, says the *Times of India*. Here is the latest example. A trial of an English 10 h. p. car has just been officially observed by the R.A.U. and a distance of 2,364 miles was covered in England and Scotland for a total outlay on transport of 5 guineas. Four persons and their luggage were on board throughout and their conveyance cost just a fraction over a half-penny a mile. The car, a Hillman Minx, averaged 36½ miles to the gallon, and any available grade of fuel was used. The speedometer cable broke, and its replacement caused 2s. 6d. to be deducted from the 5 guineas; that and a sparking-plug terminal were the only mishaps.

VENICE'S NEW ROAD

The first motor-car was driven into Venice from the mainland on April 25. In it were the Crown Prince and Princess of Italy. They drove over a completely new road which runs parallel with the railway viaduct so familiar to all visitors to Venice.

AVIATION IN INDIA

Flying has passed its experimental stage and has reached the stage of practical purpose. The startling development that has taken place in the construction



AIRMAN R. N. CHAWLA

of aircraft in the post-war period has resulted in the realisation of the commercial usefulness of aviation in all its branches.

"To-day," says Airman R. N. Chawla, "if we study the map of communications we at once see a network of airways in the British Isles, Europe, Russia and the U.S.A. There are hardly any two centres of economic and political importance in these countries which are not linked by postal and passenger Air Service. Travelling by Air in the European countries is a most simple and economic form of practice, because the Air Services that are in operation are run with perfect efficiency, regularity and safety. The distance which the fastest surface vehicle takes days to cover can be covered in a number of hours by flying.

India which is known the world over as an ideal country for aviation, has innumerable advantages over other countries with respect to aviation as she possesses most suitable climatic condition for the purpose of flying and her geographical vastness lends her to aviation naturally, yet in spite of these advantages we have not been able to make any real headway in this direction on account of lack of interest on our part. A country like India ought to have been a beehive of aerial communication, but instead we hardly find any activities except the weekly postal service run by the Delhi Flying Club or the Tata Air mail service between a few important cities on our Western coast."

If India wants to keep pace with time, she has got to adapt herself to new environments. Aviation has opened a new era of adventure and enterprise for her young men, and it is up to them to show that the Indian youths do not lack courage and the spirit of enterprise. A number of Indians have already played a very creditable part in the field of aviation and the tight round the world, which Mr. Chawla is undertaking shortly, will be the practical demonstration that the Indian flyers can perform similar feats to what the young men of other countries are performing, provided they have the backing of the people interested in aviation as the airmen have in other countries.

FOR AGRICULTURAL IMPROVEMENTS

The Royal Commission on Agriculture in India suggested that a valuable stimulus to agricultural development in the country would be given, if the Government of India were to award an annual prize for the most striking agricultural improvement of the year.

The Imperial Council of Agricultural Research has had this matter under consideration and, after ascertaining the views of the Provincial Governments and the constituent Indian States, has now decided to award each year one gold medal and two or three silver medals for improvements of distinct merit in the science and art of agriculture and animal husbandry of all-India importance.

The programme of the award of prizes for the next 5 years has been divided into the following 5 groups, and the medals mentioned above will be awarded for one of the groups every year, beginning with the year 1934:

1. Veterinary scientific instruments and appliances.
2. Dairying and care of animals.
3. Field implements and appliances.
4. Machinery for preparing crops for market, for food or for storage.
5. Water lifts.

The following procedure will govern the submission of entries:

Entries should be submitted in the first instance to the Provincial Agricultural Research Committees, which will forward to the Council those which they consider most suitable, and also descriptions of rejected entries. All entries for the first group of awards should reach the Imperial Council of Agricultural Research through the proper channel by December 1, 1933. The necessary forms and conditions of award can be obtained from the Secretary, Imperial Council of Agricultural Research, Simla.

RICE GROWING IN EUROPE

Experiments in rice-growing have met with success in Central Europe.

Good rice in satisfactory quantities is reported to have been yielded by marshy land in Hungary, and it is now intended to open an experimental area for rice cultivation in a near-by district of Austria.

During the coming Spring, rice is to be grown on the borders of the Neusiedlersee Lake, according to an announcement by the Agricultural Chamber of the Burgenland, a district on the border of Austria and Hungary.

The slime in this area contains salt, and is, therefore, expected to prove suitable for the growing of rice.

COTTON FOR SOVIET

One hundred thousand acres of waterless desert in Tadzhikistan, the Soviet republic on the borders of Afghanistan, will be planted this year with Egyptian cotton when the first section of the Vakhsh irrigation canal, on which 5,000 men are now working, is completed.

CHILD LABOUR IN INDIA

The following is culled from the official statistics with regard to employment of children in factories.

The average number of children employed in factories in 1931 was 26,932 as against 37,972 in 1930, a reduction of 29 per cent. Children constituted 1.9 per cent. of all factory workers in 1931, as against 2.5 per cent. in 1930.

Madras was the only province where more child labour (+ 127) was employed. But nearly all the decrease in the number of children is accounted for by a reduction of over 8,000 in the number of children in the jute mills of Bengal; child labour is now employed in only 21 of these mills out of 93. This reduction was due only in part to bad trade conditions and to the change over by the mills to the single shift system of working and is ascribed mainly to the continuance of the policy of substituting adult labour, which is regarded as being both more economical and less troublesome. In 1925 the jute mills employed 26,474 children, as against 3,462 in 1931.

The percentages of factories which fixed their maximum hours for children at not more than 30 per week were 30 (perennial) and 48 (seasonal). As compared with 1930, there was a tendency to shorten the weekly hours of children in seasonal factories.

UNEMPLOYMENT INSURANCE

Great Britain's lead in establishing insurance against unemployment has been followed so extensively throughout the world that 42,000,000 workers are now covered by schemes in various countries. This compares with 4,500,000 insured at the beginning of 1919 when the British system was first applied, says a report by the International Labour Office at Geneva.

Agricultural workers, excluded from most unemployment insurance schemes, should be brought in, states the Report, as "in many countries agricultural unemployment threatens to become a social evil as great as that which has overtaken manufacturing industry".

The United States is the one big country where virtually no State provision is made for unemployed.

WOMEN WAGE EARNERS

According to German estimates of world figures, published recently by the Labour and Socialist International, out of the total population of women in the various countries listed below, these percentages are wage earners:

Germany	... 35.6
Spain	... 9.4
Greece	... 13.6
U. S. A.	... 17.8
Netherlands	... 18.3
Denmark	... 24.8
England	... 25.5
Lithuania	... 67.2
Russia	... 53.2
Latvia	... 53.0
Estonia	... 48.9
Poland	... 45.1
France	... 37.5

A MODEL KITCHEN

A housewife's dream realized and put on wheels is the model kitchen designed by the Canadian General Electric Company, says the *Montreal Gazette*.

The demonstration kitchen was first shown at the Toronto motor show and has been touring Ontario during the past month. The kitchen is complete to the detail containing a General Electric range refrigerator's and a score of other Electrical appliances to relieve the housewife of a multitude of tasks. Electric fans ensure perfect ventilation, an electric clock gives accurate time, and all lights are properly placed. There is an automatic toast-master, a mix-master, percolators, waffle-iron, electric clothes washer, iron, vacuum cleaner, all so cleverly arranged and precisely designed that there is ample room for everything. All working services are metal metal and a metal metal sink is equipped with an automatic dishwasher that both washes and dries the dishes. A table model radio has a nook all to itself.

Not the least interesting feature of the mobile kitchen is the unit supplying the motive power, a Reo coupe equipped with special axle, transmission, spring and drive line adapting it to the work.

THE SCOUT JAMBOORI

The International Scout Jamboori will be held at Godollo, 17½ miles away from Budapest (Hungary) in August this year.

An attractive pamphlet issued for the information of those intending to take part shows that the approximate strength of the contingent from India will be 100 Boy Scouts (between 14 and 17 years of age), 10 Rover Scouts and 10 Officers.

Arrangements are being made for sight-seeing in England and on the Continent before and after the Jamboori.

The cost of the entire trip, excluding the cost of sight-seeing which will vary according to the different itineraries followed, is estimated at Rs. 713-9.

SOUVENIRS OF THE IRON CHANCELLOR

Visitors to Friedrichshagen, the home of Chancellor Bismarck, will now find there the collection of souvenirs of the great "Iron Chancellor". It contains many of his personal belongings including his long pipes and the pistols with which his life was twice attempted. Glass cases hold many important autograph letters while other exhibits include objects, some of great artistic value, which were presented to the "Iron Chancellor" by admirers.

AERIAL PHOTOGRAPHY

An aerial photographer, cruising one day in an airplane at an altitude of some 23,000 feet above the topography of California, pointed his specially constructed, long-distance camera in the direction of Mt. Shasta, 331 miles distant—100 miles farther away than it could be seen with the naked eye—pressed the camera bulb and found, to his satisfaction, when he developed the film that he had a good picture of the white-capped peak. This is certainly a long-distance camera record.

WIT AND HUMOUR

A quack doctor was holding forth his medicines to a country audience.

"Yes, gentlemen," he said, "I have sold these pills for 25 years and never heard a word of complaint. Now, what does that prove?"

Voice in the crowd: "That dead men tell no tales."

* * *

Box: "Mother, why are not women made post-men?"

MOTHER: "Because they take ten months to deliver."

* * *

"And there, son, you have the story of your Dad and the Great War."

"Yes, Dad, but why did they need all the other soldiers?"

* * *

"By the way, I haven't seen that shifty eyed fellow, Binkley, lately."

"Oh, he has been to the prison for telling the truth."

"Been to the prison for telling the truth?"

"Yes. The Judge asked him if he was guilty and he said 'Yes'."

* * *

JUDGE: "Now tell me how you came to rob the house."

BURGLAR: "I can't, Sir. It's a trade secret"

* * *

"I always laugh when I see anything funny."

"You must enjoy yourself when you shave."

* * *

"All you want, Madam, is a little sun and air."

"But, Doctor, I'm not even married yet."

* * *

"What is a debtor?"

"A man who owes money."

"And what is a creditor?"

"The man who thinks he is going to get it."

* * *

Boss: "My lad, you are the last to arrive in the morning and the first to go home."

OFFICE BOY: "Yes, Sir; I don't like being late twice in one day!"

* * *

"Who is that awful-looking tramp over there?"

"Why, that's my wife."

"Oh-er-beg pardon. My mistake."

"No—mine."

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"Kaisar-i-Hind"	11,518	1st July "	"Comorin"	15,000	5th Aug. "
"Corfu"	15,000	8th " "	"Ranpure"	17,000	12th " "
"Mantua"	11,000	15th " "	"Mooltan"	21,000	19th " "
"Maloja"	21,000	22nd " "	"Rajputana"	17,000	26th " "

PENINSULAR AND ORIENTAL SAILINGS—CALCUTTA TO LONDON.

STEAMERS	TONS	SAILING ABOUT
S. S. "Jeypore"	5,318	30th June 1933
"Nagpore"	5,283	2nd July "
"Labore"	5,304	25th Aug. "

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Steamers	Tons	Sailing About
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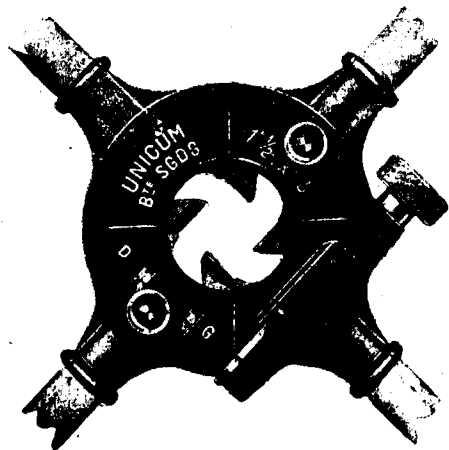
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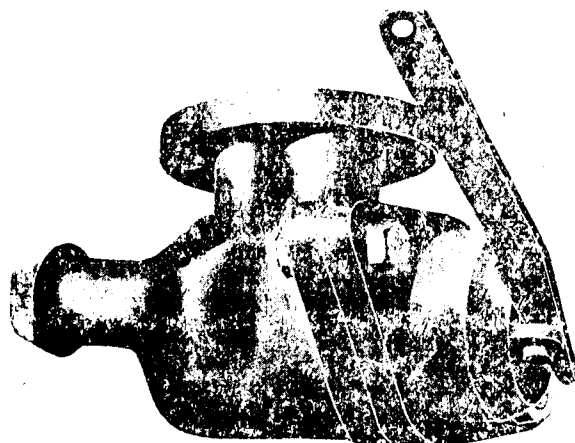
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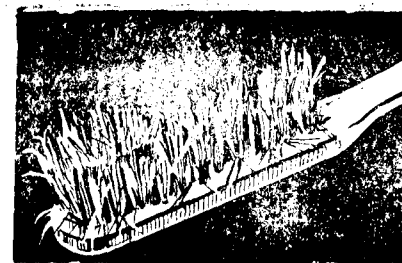
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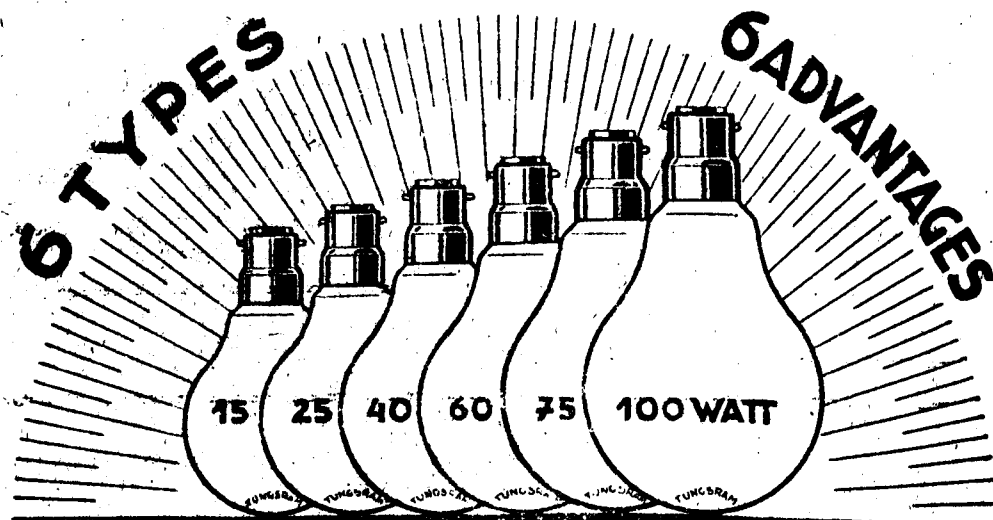
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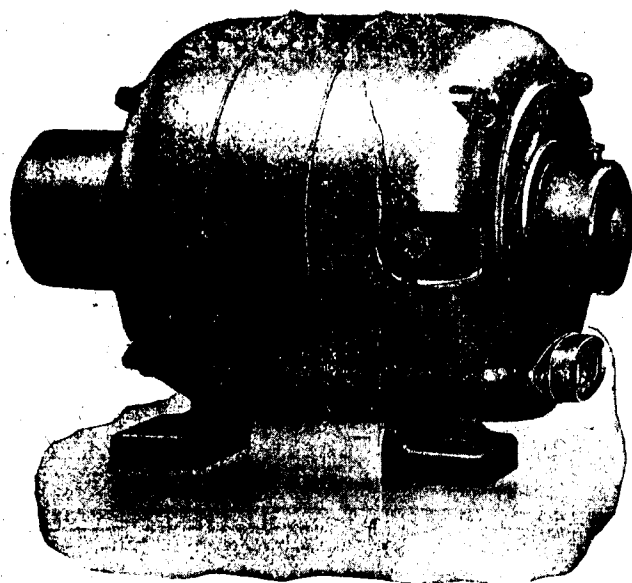
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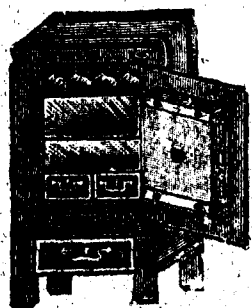
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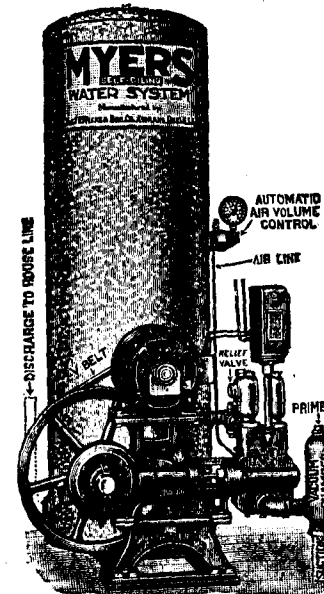
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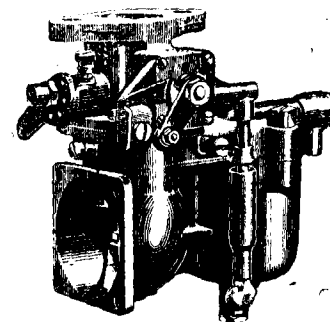
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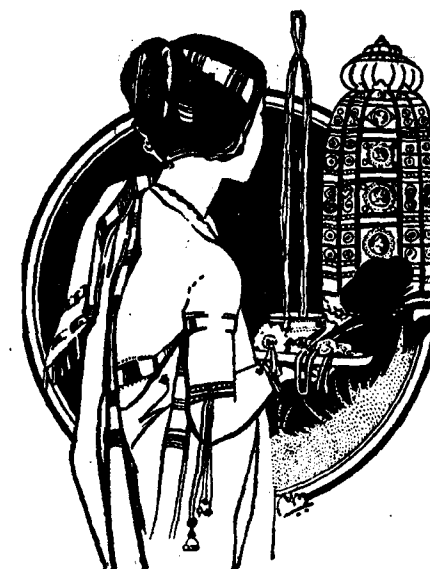
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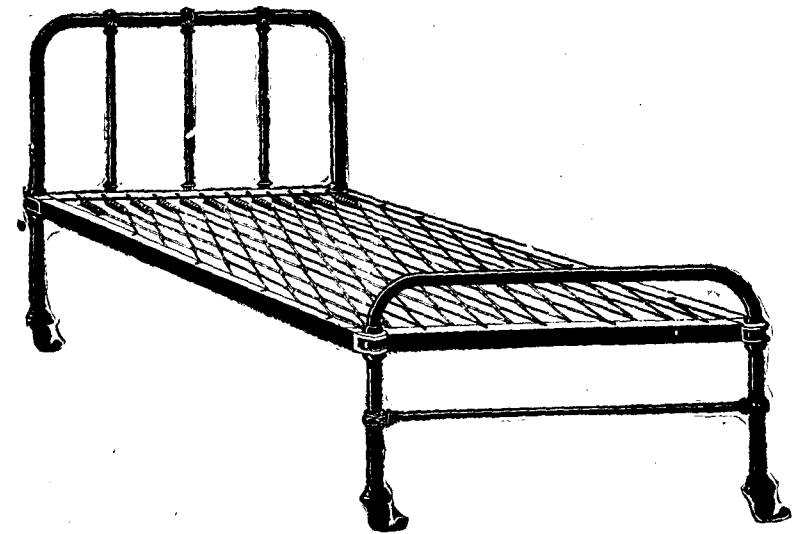
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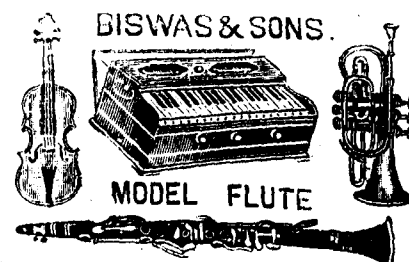
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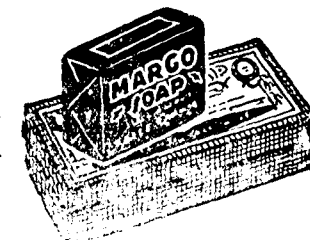
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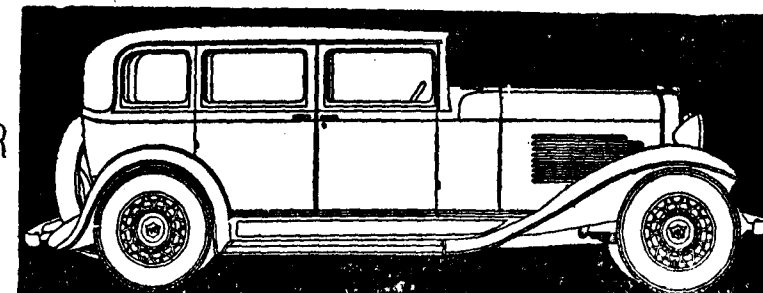
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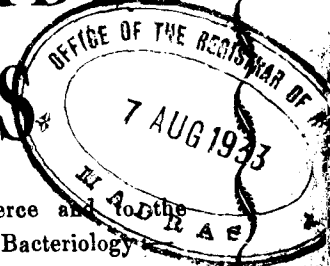
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MON.	... 2 9 16 23 30 ...	... 6 13 20 27 ...	... 6 13 20 27 ...	... 3 10 17 24 ...
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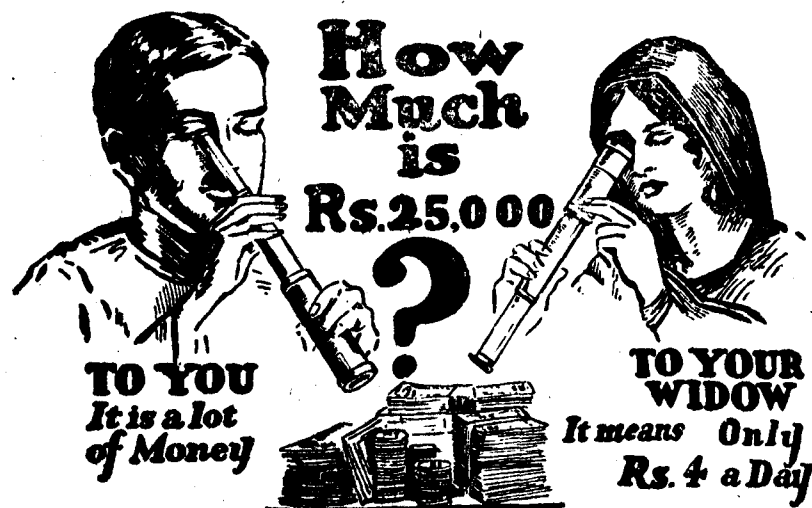
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FASCISM IN GERMANY: A PORTENT

BY DR. SASADHAR SINHA, B.Sc. Econ., Ph.D. Econ. (LONDON)

DEMOCRACY to-day is at the parting of the ways. In the post-war political and economic tangle of Europe and the world at large, nothing has brought greater discredit on the democratic form of government than its resoluteness—its utter incapacity to act decisively in a moment of crisis. The reason for the loss of faith in democracy, however, lies deeper. The conviction has grown—and probably rightly—that the present-day economic, no less than political, evils cannot be combatted by democratic methods. The rapidly changing world of to-day demands a different political creed—a different form of government. Communism in Russia and Fascism in Italy are clearly born of this deeply felt urge for a radical change of outlook, economic as well as political. Despite some striking resemblances—both, for instance, firmly believe in the scientific planning of the economic life of the nation—the two creeds are as poles asunder. On the one hand, Communism, with its doctrine of class war, has rudely shaken the accepted belief in social progress viewed as an evolutionary process. Fascism, on the other, while equally ruthless in the pursuit of its ideals, stops short of a complete break with the past. In short, Fascism aims primarily at the creation of a strong, self-sufficient, national State, based on the unquestioning service of its citizens—leaving aside such problems as the differentiation of social classes based on wealth; while internationalism culminating in a classless world-State is the goal of Communism. For obvious reasons, neither of these creeds has found universal acceptance, particularly among those countries where democratic government has been longest established. But facts are harder than sentiments. Slowly but surely, therefore, the very impotence of democracy, in the face of universal disaster, brings Communism and Fascism on to the plane of practical politics. Indeed, for most countries, the question of an alternative

form of government becomes one of life and death. Turning to the question of choice between Communism and Fascism, it resolves itself into a comparatively simple problem. Fascism must perforce hold out a greater attraction to wealth and intellect, for it substitutes, without fundamentally altering one form of government and society for another. Hitlerism is a portent.

German Fascism, like its counterpart, draws its main inspiration and strength from the ambitions of its founder. Never, however, were two personalities more widely different in intellect, political acumen and temperament than the Duce and Herr Hitler. Mussolini, endowed with deep political insight, has from the very outset been marked as a politician of the first rank. Like his distinguished compatriot, Cavour, he is also a 'Realpolitiker', whereas Hitler remains the eternal demagogue, owing success more to the sentimental temperament of the German people than to any real political genius. Indeed, at no time has Hitler shown himself more lacking in political realism than now by sanctioning the wholesale persecution of Jews and political parties opposed to his own—a persecution unparalleled in the recent history of Europe.

The circumstances, which have led to the rise and the eventual coming into power of Hitler's followers, the so-called Nazis (National Socialists), are in certain respects unique. In the case of Italy, her very success in the War was of paramount importance. Germany's impoverishment, her loss of territory and her political impotence—all traceable to the War and the unjust Treaty of Versailles, have, through all these years of misery, not only rankled in the hearts of all self-respecting Germans but have aroused patriotic sentiments, in particular in the generation that grown into manhood since 1919, whose keynote is hatred—hatred against all and sundry, supposedly un-German or anti-German. The love of the Fatherland has grown into a religion unto itself.

Thus, although nationalism forms the main plank of German Fascism, it has also an economic programme, as the name 'national socialism' suggests. Obviously, socialism was tagged on to the party nomenclature as an afterthought, for the brutal suppression of the hard-won liberties of the workers by the Nazi Government scarcely proves its sympathy towards German Social Democracy, far less towards Communism. Indeed, the tacit support rendered to Hitlerism by all the bourgeois political parties of Germany (but for whose help the assumption of power by Hitler so quickly would hardly have been possible) shows the innocuousness of the Nazi economic programme just as much as the latter's nervousness of Communism.

Fascism holds the destiny of Germany in its palm. The question that one involuntarily asks oneself is: For how long? If the parallel of Italy or even of Soviet Russia is any guide to historical prophesying, one thing is clear, namely, that once a well-organised party is saddled in power it does not abdicate of its own free will. In the main two or three lines of development are likely in the future. If the excesses towards

the racial and political minorities let loose by the Nazis are not curbed in time, a revulsion of feeling culminating in a revolt against Hitlerism is possible, but is, in any case, a remote contingency. In the second place, if national socialism fails to bring relief to the desperate economic plight of Germany in the near future (and it is hardly likely that it will succeed in this laudable venture) then there is bound to occur a breach in the ranks of the Nazi party itself. In such an eventuality, an alliance of the Nazi malcontents and the other irreconcilables will prove too formidable a combination for German national socialism to grapple with. Last but not least is the danger from abroad. The persecution of the Jews has already created a certain hardening of feeling towards the present rulers of Germany. The claim for equality of armaments coupled with the alleged secret re-arming of the nation will only reinforce the process. It is possible that the ultimate blow to German Fascism will come from a combination of all these factors. If Hitlerism is wise, it will learn to reconcile international goodwill with its activities at home. But, will it?

THE NEW LITERARY KNIGHT

BY MR. ARTHUR LAMSLEY

PLYMOUTH has sent out famous sons to adorn the ranks of the nation's life. In the realm of poetry and the essay it is well represented by J. C. Squire, who in his 49 years of life has crammed in a good deal for a literary man. Born at Plymouth in April of 1884, his early associations were all in Westcountry surroundings.

He was educated at Blundell's School, Tiverton, and St. John's College, Cambridge. History and literature became his bent in learning, and at nineteen he gained a history scholarship, and subsequently became Master of Arts.

From the University he went to London to earn a career with his pen, and he soon gained a hearing both for his poetry and his delightful prose essays. Being a Radical in politics and general outlook on life, he found the literary editorship of the *New Statesman*, then considered an advanced journal, much to his liking, and became acting Editor a few years after joining its staff.

Liberal politics have claimed part of his activities, and he has contested three elections, the last in 1929, but apparently politics have never

absorbed him to the exclusion of his more valuable work in letters. For twenty years he has been producing books of one sort and another and doing much literary journalism in between. For many years he wrote an article each Sunday for the *Observer*, perhaps the most literary of all newspapers, and contributed widely to the literary weeklies and to the reviews.

His books reveal a catholic taste in literature, and some of them will find honoured places on the bookshelves of the discriminating scholar. He is widely read, but will never become popular in the wider sense that we have attached to "best-sellers". He did the world of letters a great service by editing the collected poems of James Elroy Flecker, that wistful and illusive genius whose life was so much akin to profound tragedy.

His excursion into journalism to-day, if one might call his editorship of the *London Mercury* journalism, is very much of a strenuous enterprise. In an age thirsty for the exotic in writing, whether in Press or in books, it is a remarkable achievement to keep alive and to sustain at a very high standard such a periodical as the *London Mercury*,

dealing as it does with worth-while poetry, prose, and general literature of exceptionally high merit.

The *London Mercury* is edited from one of the last remaining bits of medieval London. Its address is given as being in the Strand, but really it is part of Fleet-street, opposite the Law Courts. Mr. Squire works in a room at the top of a perilous staircase. He is well protected by an outer guard, an office assistant, and by an inner guard, a somewhat diplomatic lady secretary. Through the astute service of these two workers, his seclusion is almost guaranteed and he works "upstairs" in comparative peace!

To make matters worse for any prying person wishing to break in upon the poet's silence, a gaping cellar, dark and foreboding, yawns at the bottom of the extremely narrow stairway. A little imagination might easily people it with good, honest Westcountry smugglers.

J. C. Squire's poetry reveals a many-sided mind. He revels in the unorthodox, in men and emotions. Has he not called Lenin, the Russian bolshevist, and Gabriele d'Annunzio, the Italian rebel poet, "two great and picturesque energies, loathed and loved, but always fascinating". It is the latter personage, the poet of the Dalmatian coast, who attracts him most, and he has attempted to estimate his genius and to reserve for him a place in history; "and we may conjecture that his biography 100 years hence will be regarded as one of the most astonishing and engrossing chapters in the history of literature". With few exceptions the world's Press thought d'Annunzio an extravagant publicist and poseur.

Criticism, pathos, sympathy, intense love of Nature and her multifarious beauties, an insight into the souls of men and women by the mere study of their set faces, an understanding of religion shorn of theology, an appreciation of life, although not in the least unmindful of her capricious, cruel ways, and, above all, a stretching out of a conscious, yet limited, spirit to know more of the Power by which things move and have their being, are some of the themes that go to the making of J. C. Squire's best poems.

Many of his poems reveal Squire the man, and his reactions to the men and things he meets along the way of life. He has not written much about the sea, but his poem, *The Ship* is full of deep feeling and one gets the sense of homecoming of a sailing ship as she glides back across the "open bay" after being away many moons. To the landsman it sounds romantic to

be sailing half the world, but to the sailor it is another voyage and making port is all in a day's work and free from glamour. Landfall is merely a more homely horizon.

J. C. Squire has also quick, well-trained eyes, and no poem shows this so well or so simply as his *To a White Butterfly Seen Flying Up New Bridge-street, Blackfriars, (London)*. Being familiar with this corner of busy London, I can always see this white butterfly, which has strayed from some far off green meadows flying off "like a leaf in the wayward wind, with weary resolution across the street where the four ways meet".

It must have been in the Westcountry where Squire gained the inspiration for his poem *Dedication*. It portrays harvest festival "In a white lamplit fishing village church." Poor folk offer their best, not the grandeur of choice decorations, but "the first fruits of their various toils". These gifts include the fish of the seas, and the shell-fish of the rocks, while during the service "lusty hymns of gratitude ascend".

An extreme sensitiveness is also part of the burden of the poet's travail. I shall never forget reading his "Stockyard" giving details of Chicago. So real is his picture that it haunts one long hours after its reading. He is also cynical, and at times his humour is biting, bringing a sense of shame. Some of these traits come out forcibly in his epigrams. Instance his note on *The Metaphysicians*—"these men who spend their lives, 'us odd!'" Inventing nicknames for their God." He has also another on *Stone-henge*, describing the people who take away picture postcards "while still the unsleeping stars look coldly down".

When roused, his Radicalism produces stinging satire. Perhaps he has written nothing more satirical than *Christmas Hymn for Lambeth*. The Lambeth Guardians had decreed that on account of the war, the pauper children should go without their usual boiled egg on Christmas morning for breakfast. J. C. Squire objected in a poem, which must have shamed half of London's local authorities.

We must leave J. C. Squire sitting in an arm-chair in his study. Leave him with his own words *In a Chair*,

The room is full of the peace of night,
The small flames murmur and flicker away,
Within me is neither shadow, nor light,
Nor night, nor twilight, nor dawn, nor day.
For the brain strives not to the goal of thought,
And the limbs lie wearied, and all desire
Sleeps for a while, and I am naught
But a pair of eyes that gaze at a fire.

On Economic Planning

BY MR. A. K. MUKERJI

THE subject of economic planning is a happy hunting ground for the journalist, the active politician and the callow student of economic and political affairs. It is of equal attraction to the foolishly industrious bees that buzz round this delicious jam-pot. If, however, one small voice can make itself heard during a lull in the busy hum, I hazard this short essay in defence of sanity.

As anyone in his right senses will admit, the most that a writer on such a topic can achieve is the briefest indication of the major problems, and the angle from which he or she feels that these problems ought to be approached.

The essence of rationality is to know where you want to go. A man does not marry at twenty if he is convinced of the fragility of human affection and has a definite dislike of the legality of a formal union. A woman does not pine for the protection of the name of a good man if sexual promiscuity offers more solid delights than the seemingly dull existence of marital fidelity. It is not the slightest use reading informative essays upon modern contraceptives, unless you have first made up your mind upon the profounder social issues involved. Therefore let us get straight upon the answer to the first question that has to be tackled: "What do we hope for in the future of economic life as affecting our individual existence?"

As far as our happiness is conditioned by economic factors, we are dependent upon organized co-operation with our fellow-citizens for the establishment of the minimum of economic security and freedom from oppression which will guarantee our individual happiness. It is the co-operative formulation of desires common to a group of socially minded people, that provides the real driving force for all social reorganization.

Once we know what we want, we can begin to apply our knowledge to the realization of the ends we deem desirable. If our science is insufficient, we can set to work to discover and invent new tools that will help us to fashion the world to our own model. This "What do we know?" and "How can we get what we want?" are questions for the expert to answer. If we are insistent upon his obeying our commands, he can find the way. Though we know what is desirable, the co-operation of the people who are technically

expert is necessary before we can even begin with the realization of our dreams. Assuming then that our society has a sense of direction and that the experts are prepared to co-operate in the execution of policies submitted to them, how is such a society going to carry through its planning?

There are three classes of writers on this much-vexed topic of economic planning: (a) The Municipal Traders. (b) The Benevolent Bureaucrats. (c) The Resurgent Parliamentarians. The first pin their faith to the municipal model of control, the second to the beneficent expert, and the third to a renovated parliamentary machine. There are, of course, arguments in favour of all three schools, but where they all go wrong is in supposing that industry and commerce are incapable of controlling themselves in the public interest without the irritating attentions of political busybodies. The elements of the problem will not remain as they are, and any patent solution of our difficulties based upon complete generalization of a principle which finds partial application at the moment is foredoomed to failure. Because a municipality runs a swimming bath, that is no adequate reason for its undertaking the production of its own gas or electricity supplies. The official control of industry and trade by public inspectors with various powers has no logical development in the complete domination of economic life by a bureaucracy, however efficient.

The essence of a plan is the declaration of policy which it embodies. We have seen that the general sense of direction must be imparted by the formulated desires of the individual citizens. In exactly the same way the parts of the total planned economic function are dependent upon the direction imposed by a declaration of the intention on the part of those in control of the sections. To illustrate, let us take the well worn case of the mining industry. Having secured control of the land and the capital invested in the industry by the simple means of changing the property rights of landowners and shareholders into pension rights against the National Land Commission and the National Investment Council, a Mining Council is set up to control the further development of the coal resources of the country. Certain pits are to be closed and extensions are to be undertaken in fields where a better return for effort is obtainable. Instead of the abrupt closure applied by the bankruptcy

of an individual company, the Council is able to secure the transference of production in close consultation with all the interests affected. Where at present the sole duty of a mining company is to pay rates and taxes so long as it is working, the Council is forced to consider the effects which a sudden cessation of activity in any one area would have upon the resources already invested in local facilities for housing, roads, distribution of commodities, and the like. Where now the unemployed worker, with small exceptions, has a bare right to unemployment relief, the Council will be forced into the real activity of directing the necessary transference of labour power. Where a new area is to be opened up, it will be possible for the Council to indicate in advance the desirability of steps to secure the development by the Regional Planning Commission of the necessary facilities for a community of miners, and, by the application of some such machinery as has characterized the modern Garden City movement, to promote the adequate and various developments of the new area at a sane, measured tempo. Local authorities will become consumer-organizations charged with the control of local amenities and the distribution of food, warmth and shelter. Trade unions will become an essential part of the organization for the determination of current wage-rates. There will be no shareholders or landlords to hoist, and rates will be determined having regard to the prices obtainable for the final products, the costs of production, the contributions due to the new local authorities, to the National Health Service, the National Exchequer, and the National Investment Council. Through the Banks, the Investment Councils, the Regional Planning Commissions, the National Health Service and the Commission on Wages and Employment, the Mining Industry will be linked up with other industries organized on their own individual basis. Co-ordinating the whole effort at planned economic expansion will be the National Planning Council with its attendant scientific bodies. And what has Parliament to do with all this? The appointment of the supreme directive body, the National Planning Council, and the definitions of its powers. Parliament will have also to pass a Bill of Industrial Rights applicable to all industries and trades adopted by and set under the control of the Planning Council. These rights shall be enforceable in special industrial courts, and will be chiefly concerned with the worker and the consumer and the equitable adjustment of claim to the net product of the industry.

There is nothing impossible about the re-organization. It is taking place piecemeal before our eyes to-day. Let the reader think over the significance of the modern tendencies in Local Government, the Factory Operating Act, the rise of the British Broadcasting Corporation, Imperial Chemical Industries, the Port of London Authority, the Minister of Transport, the Electricity Commissioners, Investment Trusts, Building Societies, the development of the Public Health Services, the Garden City Movement, Regional and Town Planning, the Census of Production, Official Statistics, the Department of Scientific and Industrial Research, the Economic Advisory Committee and the thousand and one other signs in the heavens. Imagine some of these organizations given power to do something on a large scale rather than tinker about with the often petty problems of merely local concern; imagine others given positive functions rather than the passive financing of building, industrial and commercial activities and the like.

There are present all the elements for a National Plan if only sufficient enthusiasm can be aroused for the rational solution as opposed to the blind fat-headed opportunism that unfortunately so often present the official public policy.

WIPE

BY

"MOHON"

Wipe the cloud
From the blue!

Wipe the mists,
From the sea!

Wipe the grief,
From my heart!

Wipe the night,
For the dawn!

The Quatrains of Hali

BY PROF. W. S. ROWLANDS, M.A.

IN these days of arid controversy which accentuates the differences between East and West and ignores the simple truth that both East and West are human it is refreshing to find evidences of sympathy and of mutual respect. It is not surprising that literature, which appeals to man as man, should provide the meeting-ground: but that the ambassador who mediates the seeming conflict should be a soldier is somewhat unexpected. And yet, on second thoughts, Col. Tute is not untrue to the best traditions of the Army when he follows the train of the Muses. The soldier-poet though rare, is a well-marked product of the finest culture, which blends the man of thought with the man of action. And certainly Col. Tute, already acclaimed by judicious critics as a translator of Omar Khayyam, has now enhanced his reputation by rendering the quatrains of Hali into English verse.*

What manner of man is this Hali whose personality shines through the rendering? A true Moslem, who feels and bitterly laments the decline of Islam, he has no patience with his ultra-orthodox brethren whom he pillories in the lines—

Unless a son of Islam hates all of alien creed
His faith these days is suspect, . . .

One may, however, be permitted to doubt whether for all his tolerance he either did or would exclaim:

Lo! God, Jehovah Buddha are Allah—and the same.

Certainly the Urdu poet is no narrow communalist and the translator has rightly seized on and emphasized this broad-mindedness which at the present juncture is essential to Indian nationhood. Hali is no longer young: he has enjoyed and presumably paid for the pleasures of youth. He has consequently grown somewhat cynical: like Socrates, he feels that the first lesson we have to learn is the truth that we know nothing—

The wise of his unwisdom is ever well aware,
The fool his depths of folly can never realise.

He shares the sentiment of the Roman poet whose ideal was "to be praised by the praise-worthy" and prays to be preserved from the admiration of the stupid—

If mean folk should abuse thee—thank God and be
Abuse from such-like people is e'er a compliment.

Hali's interests are many and varied; they range from theology to the income-tax and polo: in fact he deems nothing human outside his province and is cosmopolitan enough to accept, though not without regret, the spread of Western culture.

The quatrains are rendered into stanzas of four lines, of which the first, second and fourth rhyme. Each line consists of thirteen syllables with a caesura after the seventh and, while the underlying *motif* is iambic, the additional syllable after the sixth helps to break the monotony of a purely iambic movement. We are more familiar with this metre in lyrics where the first seven syllables form a full line and rhyme with the next six as in Newbolt's *Volunteer* and in the opening lines of the stanzas of Swinburne's *Garden of Proserpine*. This metre is by no means easy to handle, but competent critics consider that it is well suited to convey in English the effect of the Urdu quatrains, and that Col. Tute has captured the music of the original. The effort made "to produce in English the average rhythm of the Urdu original" (p. vii) may, therefore, be pronounced successful.

The rendering cannot fail to evoke criticism. It compares with an extremely scholarly translation which is untrammelled by metrical considerations, but which, though not prosaic, is yet prose. The prose translation and the verse rendering differ. And differ they must. Whether this difference tells against Col. Tute is another question. The poet is not obliged to follow the letter of the original: has he been true to its spirit? It sometimes happens that the accuracy of the scholar mis-shapes a thing of beauty, as Shilleto's pedantry murdered Thucydides.

The educational value of Col. Tute's work deserves special notice. The study of an Indian poem rendered into English verse which preserves the spirit of the original is a unique instrument for initiating the young idea into the mysteries of English literature. The young Indian is already familiar with the lilt of the original poem and with its ideas and images, and when he studies the verse-rendering, his mind and ear are attuned to what he reads, so that the sweep of the lines helps him to grasp and appreciate a spirited poem, and, incidentally, enables him to master the English language.

The Poona Conference and After

EVER since Mahatma Gandhi in consultation with the Acting President of the Congress suspended civil disobedience on the eve of the great fast of 21 days, there has been a growing demand in Congress circles for a definite programme based upon past experience and present needs. The demand for the abandonment of civil disobedience with a view to enter upon constructive work became more and more vocal. In common with the rest of the country many leading men of the Congress felt that civil disobedience had been given a fair trial and whatever success it might have had in the past, there was no need for re-embarking on the perilous path of defying the laws now. The bulk of Congressmen, it was believed, looked upon the revival as altogether unnecessary. When after the first six weeks of suspension, Mr. Aney in view of Gandhiji's feeble health advised the suspension for another six weeks, it was widely thought it was only to pave the way for total abandonment. But it could be done only after formal consultations at least with such of those Congressmen who were out of prison. The Poona Conference of July 12 was therefore looked forward to with great hopes to give the much needed lead to Congressmen. The Conference of leaders duly met and discussed the situation at considerable length for full two days. The proceedings however were kept confidential and none but those invited took part in the deliberations. The reported summary of the proceedings give a glimpse into the nature of the discussions. As Gandhiji himself has protested against drawing conclusions from unauthorised reports of confidential proceedings, it would not be proper to quote stray passages from speeches delivered at the Conference. But it is understood that the speeches of Mahatma Gandhi and Pandit Malaviya suddenly changed the atmosphere. The first resolution moved at the Conference was, we are told, as follows:

This Conference approves of the unconditional suspension of civil disobedience movement.

This resolution was defeated by an overwhelming majority.

The second resolution allowing individual civil disobedience sponsored by Mahatma Gandhi was also defeated.

Mr. M. S. Aney then explained that the passing of this resolution did not mean that there was no way open for an honourable settlement. With a view to arriving at some understanding with Government, he proposed another resolution

allowing Mahatma Gandhi to seek an interview with the Viceroy. This was passed by a large majority.

In accordance with the decision of the Conference, the following telegram was sent by Gandhiji to the Private Secretary to the Viceroy on the 15th July:

Will His Excellency grant me an interview with a view to exploring the possibilities of peace? Kindly wire.

The Private Secretary to the Viceroy replied to Mr. Gandhi as follows:

In reply to your telegram, asking for an interview, His Excellency has directed me to say that if the circumstances were different, he would gladly have seen you.

But it would seem that you are opposed to withdrawing civil disobedience except on conditions, and that the interview you seek with His Excellency would be for the purpose of initiating negotiations with the Government, regarding these conditions.

It also appears to have been decided that unless the Congress reach a settlement with the Government as the result of such discussions, civil disobedience will be resumed on August 1.

It is hardly necessary to remind you that the position of the Government is that civil disobedience is wholly unconstitutional, and there can be no compromise with it and that the Government cannot enter into any negotiations for its withdrawal.

On 29-4-1932, the Secretary of State stated in the House of Commons that there would be no question of making bargain with the Congress as a condition of its co-operation.

The same position has been consistently maintained by the Government in numerous subsequent statements. If the Congress desires to resume its position as a constitutional party and to put an end to the movement which has brought grave injury and suffering to the country, the way is open to it as it always has been.

It is within the power of the Congress to restore peace by withdrawing on its own initiative the civil disobedience movement. As, however, the Congress is not willing to take that action, interview with His Excellency would be to no purpose.

PERSONAL APPEAL

The Viceroy's reply was a great disappointment not only to the country but to Gandhiji as well. Gandhiji, however, would not leave the matter there. He despatched a second telegram to the Viceroy on July 17 explaining his position:

Your wire of even date has come upon me as a painful surprise. I had not expected that the Government would take official notice of the unauthorised publications of the confidential proceedings of the Informal Conference and on the basis thereof reject the request for an interview. If the interview were granted, I could show that the proceedings taken as a whole were calculated to bring about honourable peace. The Conference was undoubtedly favourable to peace if it can be obtained without humiliation. If however the Government hold

* QUATRAINS OF HALI. By C. S. Tute. Oxford University Press, Bombay.

that they cannot have any conversation even for promoting peace with a representative of an association engaged in activities in breach of State laws however repressive they may be, until that Association first discontinues such activities which it believes to be in pursuance of the inherent right belonging to a human family, I can have nothing to say. Nevertheless I would like to add a personal note. My life is regulated by peaceful motives. I hanker for real peace but I must confess that I cannot be satisfied with a makeshift. If I resort to non-co-operation or civil disobedience, it is for establishing true and voluntary co-operation and obedience to laws in the place of forced co-operation and forced obedience. I therefore hope my request for interview will be granted.

VICEROY'S REPLY

But the Viceroy fortified with the support of Sir Samuel Hoare was obdurate and sent the following reply to Gandhiji's second telegram:

His Excellency had hoped that the position of the Government was plain. It is, that civil disobedience is a movement intended to coerce the Government by means of unlawful activities and that there can be no question of holding conversations with a representative of an association which has not abandoned that movement.

It is not in the least surprising that the attitude of the Government of India and the Secretary of State has been the subject of a good deal of unfavourable comment. In the House of Commons itself Mr. George Lansbury, Leader of the Labour Opposition, read a letter from Sir Tej Bahadur Sapru and Mr. M. R. Jayakar which said that these two Indian leaders did not read in Mr. Gandhi's first letter a threat of any kind.

GANDHIJI'S STATEMENT

Asked what he thought of the Viceregal reply, Gandhiji said:

In my opinion, the viceregal reply has created a regretful situation fraught with grave danger. The doctrine laid down in that reply is altogether new. I don't know that civilised States have refused to carry on conversations with rebellious subjects for the sake of peace and have parleyed with rebels who have been armed from top to toe. In the present instance civil resisters are admittedly non-violent.

I am glad to be able to say to-day that, whilst the Conference as a whole was not prepared to give up or call off civil disobedience, undoubtedly there was every desire to withdraw the movement on honourable terms. But the viceregal telegrams are clear proof of the fact that what the Government desire is not an honourable settlement, but a complete and humiliating surrender on the part of the Congress.

I prophesy that what has been impossible to-day will be possible to-morrow. When that to-morrow will come I don't know. That it is coming and sooner than men expect, is to me as much a certainty as the fact of my giving this interview.

Meanwhile it was clear there was a rift in Congress circles; for Mr. Aney was issuing a separate statement which Mr. Gandhi himself foreshadowed in his interview. Mr. Aney's statement which was issued on the 22nd July advised the suspension of the mass movement for the time being and the scrapping of Congress organisations with a view to avoid possibility of secret methods.

The statement which Mr. Gandhi issued on the 26th explains and elaborates Mr. Aney's statement. Gandhiji admits that mass civil disobedience has failed and lest it should lead to violence and harm the Congress cause, he has advised its abandonment.

Masses have acted bravely and suffered much wherever they have responded to the national call, but ample evidence is forthcoming to show that they are not able any longer to suffer prolonged torture of Ordinance rule now crystallised into a statute by the so-called legislatures.

"The masses have not yet learnt to act as one man and without direction. They need more training through the example of individuals". And he argues "that individual action must in the long run affect the masses". Hence his plea for the continuance of individual civil disobedience. This, coupled with the proposed disbanding of the Sabarmati Ashram, gives cause for serious concern. To many it is difficult to see how the sufferings and sacrifices of individual civil resisters, here and there, could help the cause. But his faith is large, and he claims that

during the past 13 years we have seen an awakening among the masses never witnessed during the 100 years preceding September 1920.

Surely no one will dispute this, and all honour to Gandhiji for the dynamic impulse he has given to the national demand. But it all depends upon the use we make of this unprecedented awakening of the masses. Gandhiji himself recognises that "due importance should also be given to every one of the nation-building activities and none should be neglected". The diversion of the masses to constructive work like "Harijan service, communal unity, Khadi production, total prohibition" and so on, is good but the scrapping of the machinery of the Congress will rather hamper than help these causes. Within the Congress itself, as a contemporary says:

there is an important and, as we see it, growing section of opinion which profoundly disagrees with these decisions and it is not fair that those who control the Congress executive should ignore it.

FORD'S PLAN FOR THE NEXT AGE

By MR. J. M. KUMARAPPA, M.A., Ph.D.

IN the United States there are at present nearly 11,000,000 persons out of employment; factories and tools of production are at a standstill and business depression persists in lingering on. Though the American Government put forth many schemes in an effort to stimulate business, yet every one of them has failed hopelessly. And with every increase in unemployment and with every cut in wages, business has gone from bad to worse, thus making clear that even the traditional practice of wage cuts and lay-offs to bring adjustments to declining demands is only an endless road leading downwards. This in itself is a sign, so some declare, that the modern industrial age has come to an end. In view of this situation, the fear of the complete collapse of their economic institutions has forced many to grapple with reality, giving up their fond hopes and comforting doctrines. Henry Ford, perhaps as no other single industrialist, is responsible for the rapid rationalization of American industry in the last two or three decades. And Ford himself now finds the industrial world he helped to make sadly out of gear, and discovers, though somewhat late, that there is some tendency in all great industry to devour life. The present depression, which is unparalleled in world history, has, no doubt, enabled the devotees of modern industrialism to see it in all its ugliness. Is there now a way out of this mess? That is the problem. If the individual and society are not moulded merely by external conditions, could not the American thinker give his society a new orientation? If this is the beginning of the end of a certain period in our industrial age, then what is to be the nature of the next stage man has to create for himself? It is to the solution of this problem that Mr. Henry Ford is now giving every bit of his time and thought.

I

By birth Mr. Ford is a farmer but by profession he is an engineer. In fact, he is a born engineer. His many significant contributions to modern industrialism have made him the peerless pioneer in mass production, in standardization and in putting into effect the principle of high wages and low prices. His skill as a mechanic and his power for organization have won for him an enviable place among the great industrialists of the world. From poverty he has risen by sheer merit to the rank of the

world's wealthiest few. In the 19 years during which the Ford Motor Company was producing the famous Model T, it paid out in wages and salaries to the amount of almost two thousand million dollars. If the rewards of agents and outside workers in garages and repair shops generally are added, the total comes up to nearly five and a half thousand million dollars. This, it must be pointed out, does not include the pay of workers on his railway, oil-fields or rubber plantations or in his mines. And the sums distributed by the Company in purchases fall little short of five thousand million dollars. His is a mammoth industry. After having been the very soul of so gigantic an industrial undertaking, Mr. Ford himself suggests that these great industries must now be broken up, as he finds them tending more and more to the destruction of life.

"If industry and life are to flourish together," he declares, "we must do two things: decentralize the factory and constantly refine the processes and the product. You may say both represent a radical change from our original policy. Nevertheless, we and all other large-scale manufacturers have to make the change." He is now trying to find an employment *liaison* between industry and agriculture. People must now be helped, he says, to have one foot on the land and the other on industry. If one fails the other is there and both cannot fail together. Mr. Ford conceives of large industries eventually broken up into many small units, distributed through rural areas so as to enable factory workers to till the soil half the year, or when work in factories become slack.

Thus Ford's new experiment is towards uniting industry and agriculture. The latest development in this direction is a 20,000-acre project near Dearborn, products from which are used for the most part in research work to find industrial outlets for farm crops. "There is no reason," asserts Mr. Ford, "why big business cannot spread out. Our experience so far is that we get better and more economic production and a higher grade workmen in our village plants than in the city. A small factory performing only one process can keep a whole town alive. The too-big is often more inefficient than the too-small." In this scheme of decentralization there are two

outstanding advantages: one is the small turnover and stability of labour living in small communities and rooted in the land; the other is the worker's ability to live through slumps and on part-time work when the factory is not his sole resource. Mass production assembles workers in one centre and when business is slack they are thrown out of work. It is this helplessness of industrial workers and their dire poverty that have created the present reaction against big industries. The employers are now unable to face the suffering community they have brought into being.

II

This great problem of the millions of persons now suffering for lack of employment, Mr. Ford thinks, can be met by his new scheme. "The use of the land," he asserts, "is the best form of unemployment insurance. It insures against unemployment and that is sound protection. The farmer and the land are what I mean by fundamentals. The land supports life; industry helps the man to make the land support him. When it ceases to do that and supplants the land, and the land is forgotten and man turns to the machine for sustenance, we find out that we do not live off the work of our hands but off the fruits of the soil. The soil is the source of wealth, not the banks." Mr. Ford has all along been the pioneer in advocating high wages in order to increase the consuming power of the worker. But now, one may ask, would not his new scheme of part-time work on the farm and the industry bring in less money and, consequently, lessen the purchasing power of the worker? How then are the factory products to be sold?

Mr. Ford himself is not clear as to the direction in which society is moving, but he sees in the present crisis an unmistakable warning to industry. He professes not to be interested in how our system of living can be arranged and continued to support the automobile industry or any other industry, for that matter, but rather in how industry as a whole can be adjusted to life without crushing it. "We have reached a point," declares Henry Ford, "where living is the big thing to millions and a living does not include an automobile. You ask what will be the effect on industry of a condition in which people will only make a living; the effect will be simply that people will live without business or industry. They are partly doing that now. Anything will

serve instead of money wages to purchase the products of industry, or life can go on without the products of factories. Life can live without business. A system which exalts moving pictures and motor cars to the chief place and also the command of capital, cannot be righted without changing this ascendancy. The automobile is a very useful thing. It aids many to get a living just as it aids many to get to the station. But when it breaks down, we manage to get there without it."

These hard days are certainly making the American think, and the right kind of thinking is not only necessary to set conditions right but also to take the next step if this period in industrial civilization has really come to an end. We must, of course, create our future out of the past and present experiences. Our experiences indicate that we have now come to a stage, Mr. Ford asserts, when a new union between industry and agriculture must be effected through the medium of chemistry. He has already linked 5,000 small industries in communities of about 10,000 inhabitants with his great plants. The new measures, he maintains, should be adopted not as a mere temporary form of relief, but as a home-steadying measure intended to remedy the condition that resulted from an abnormal rush from the farms to the industrial centres of the States.

III

Mr. Ford's suggestion has now been taken up seriously by many States. Pennsylvania, for instance, proposes to sell on easy terms farms from the 300,000 acres of tillable land included in its forest holdings to unemployed men with families who have qualification for farming, and also loan them sufficient money to start operations. "We must not forget," declares former Governor Fisher, "that ultimately we all live from the soil. Money so spent by the State would be of more value than money spent for temporary relief. If families produced enough to supply themselves with food, it would be a direct relief to the public and of inestimable benefit to the family." It is estimated that from \$1,200 to \$1,500 will be enough in each instance. In addition to the State lands now considered available, it is pointed out that there are many thousands of abandoned farms that might be rehabilitated. Fully one-third of the farms of Pennsylvania are now deserted while 1,000,000 people in the State need something to do. It would, they say, minimize suffering if

these people are brought to the vacant land and are placed in a position to support themselves and their families with the necessities of life.

In New England also the back-to-the-land movement is spreading rapidly. A great many families from Boston have recently ventured beyond the frontiers of modern conveniences to seek a living at the one vocation that has no bar at the employment gate. Many of the vacant farms of the State have now been taken up by industrial workers from the city. Most of these are without real farm experience. However, the Government and agricultural agencies are not only supplying them with abundant literature on farming, but also helping them to select suitable farms and attack the problem of making the land support them. Reports from the hill-towns of New England indicate that even in those sections most of the abandoned farms are now occupied. The new-comers do not seem to be so much concerned about producing crops for the market as they are about food for subsistence. Their desire to save their self-respect and independence has driven them to a life of real pioneering. Women have returned to their grandmothers' lot of drawing water from the well, using kerosine lamps and wood fires, and learning even the art of milking cows and harnessing horses.

It is estimated that there are in the United States somewhere around 2,500,000 families consisting of about 10,000,000 people who have moved from the farm to the industrial centres. The back-to-the-land movement is now trying to get them all interested in quitting the centres of congestion and getting back to the simpler and healthier life of the farm. Seeing them all settled on the farm would mean expenditure of money. It is calculated that to provide these people with transportation, land, housing, farm implements, seeds and live stock should require no more than \$2,000 for each family or a total of \$5,000,000,000. This amount, some maintain, which would otherwise be appropriated piecemeal for relief, if spent on settling these people on the farm, would remove permanently the surplus of workers due to unemployment in industrial centres. Hence they think that the cost of financing this movement would prove to be an investment, returns taking the form of individual happiness and self-respect, and improved citizenship.

While this back-to-the-land movement in some of the States emphasizes Ford's idea of getting

a living from the soil, it has not as yet put into effect his idea of uniting agriculture and industry which, he maintains, this movement must do. Mr. Henry Ford has no use for the city. To him a city is a bloated mammoth which makes an unnecessary problem out of its unnecessary size. He only envisages an industrialized countryside with electrically operated factories surrounded by electrified farms. Though his plan intends bringing people back to the farm, yet there is no idea of making them compete with those who are already on the farm. This redistribution will of course reduce the city markets in point of buyers, but it will increase the purchasing power of the remaining buyers. Further, since there is no profit to-day in producing wheat, potatoes or live stock, the shifting of workers away from the city will result in no immediate hardship to the large scale farmer. Many of these city workers on the farm will join only the increasing number of general farmers who will be content to grow enough for their own needs plus a minimum surplus to provide funds for the limited number of items of cash expenditure. In fact, says Mr. Ford, the established farmers, instead of suffering from new competition, would be aided through a reduction of the welfare taxes they are now obliged to pay to help in the maintenance of the unemployed.

It is clear therefore that Mr. Ford's back-to-the-land move does not contemplate competing with the established farmers in any way. Its purpose really is two-fold. In the first place, he proposes that the large scale experiments should be undertaken only to discover what products of the soil could be utilized in industry. And secondly, he proposes that the small truck farming should be adopted simply for self-sufficiency, to enable the industrial worker to grow enough to feed himself and his family, to work part time in the factory and part time on the land, or indoors in one season and outdoors in another. To those who complain of monotony of mass production, here is variety. Thus in planning for the next age in industrial civilization, Mr. Ford seeks to unite industry and agriculture. He is now using all the resources of the national organization of the Ford Motor Company to spread his doctrine that the best employment insurance is Mother Earth.

Henry Ford. By J. G. De R. Hamilton. Available of G. A. Natesan & Co., Madras. Price Rs. 5-10.

JAPAN AND PAN-ASIANISM

BY MR. V. B. METTA

JAPAN is feeling nostalgic. A wave of Asianism, both cultural and political, is sweeping over her. "Back to Asia!" is the cry of many prominent Japanese to-day. "To Asia we belong and there we can develop our national mission. Our present plight is due to our surrender to western civilization. Japan must return to her own spiritual 'life and seek to preserve Asia in accordance with her own spirit'", said Mr. Kaku Mori, Secretary in the late Japanese Cabinet, in a debate in the Japanese Parliament. In this connection it is also well to remember the following words from a recent book which General Araki, the Japanese Minister for War, has written: "The countries of Eastern Asia are objects of oppression by white people. Japan should no longer let the impertinence go unpunished."

Now that with the conquest of Manchuria and Jehol, Japan has become a great land-power on the continent of Asia, she wants to unite all Asiatic nations. A Pan-Asiatic Society has been formed at Tokyo. Sometime ago we learnt from the Tokyo Correspondent of the *Manchester Guardian* that a meeting of the Organizing Committee of this Society was held at a well known hall in that city and it provisionally agreed to the following aims of the Society:

(1) To make Japanese culture and true conditions in Manchuria better known to the rest of Asia; (2) to investigate and improve commercial relations between Japan and other Asiatic nations; (3) to exchange professors and students with other Asiatic countries and to invite and dispatch groups of tourists, economic experts and journalists; (4) to establish a hall for the Society; (5) to establish a school and laboratory; (6) to issue periodical and other literature; (7) to convene a Pan-Asiatic Congress.

There were present at this meeting the Vice-President of the House of Peers, former ambassadors and ministers to European Courts, generals, admirals, and heads of the universities. It was not a meeting of irresponsible people to be sure!

To try to bring together Asiatic nations is by no means a new ideal for Japan. Soon after the end of her War with Russia in the early years of this century, she began to work for the creation of a sense of solidarity among Asiatic nations. She started a linguistic society to make the Mongolian peoples realize their kinship, the Indo-Japanese Association to create friendly feelings between herself and India, and the Pan-Asiatic Association to create a sense of unity

between the different Asiatic nations. She sent out teachers and journalists to various Oriental countries to preach the gospel of Asia for the Asiatics. Her universities taught the same ideal to the Chinese, Siamese, Indian and other Asiatic students who were studying there.

Although always friendly with western nations and often less than friendly with China, the Pan-Asiatic ideal has never been wholly out of Japan's mind since then. She welcomed and gave asylum to Doctor Sun Yat Sen, General Chiang Kai Shek and other Chinese leaders. Also in 1922, soon after she agreed to evacuate Shantung a bill was passed in the Japanese Parliament to establish technical schools in China with the proceeds of the Japanese share of the Boxer indemnity and a system of exchange professorships was created between the Japanese and Chinese universities. Japan also sent a commercial mission to Siam and commercial treaty between the countries was signed. Soon thereafter, the Siamese Government employed several Japanese advisers and instructors.

Japan has also been cultivating friendly relations with the Islamic East. In 1920 she exchanged ambassadors with Turkey for the first time. In 1926 she opened a commercial exhibition at Constantinople and conducted negotiations with the Turkish Government for the Japanese colonization of Anatolia. Japan already supplies one-eighth of the wants of Turkey for unbleached cotton cloths.

Since the great European War, three Pan-Asiatic Congresses have been held. The first met at Nagasaki in 1926, the second at Shanghai in 1927 and the third at Kabul in 1928. Japanese delegates were sent to all these Congresses.

Among the resolutions passed at these Congresses, the following are noteworthy:

(1) To found a Pan-Asiatic university at Shanghai; (2) to create an Asiatic news agency for dissemination of Asiatic news; (3) to construct a trans-Asiatic railway; (4) to form a financial corporation for inter-Asiatic credits and an industrial corporation for inter-Asiatic enterprises; (5) to form an Asiatic Esperanto; (6) to start a weekly newspaper in English or a page each in Japanese, Chinese, Hindustani, Arabic, Turkish and Persian.

The main causes of the Pan-Asiatic Movement, from the Asiatic point of view, are: common grievances and common dangers.

The Asiatic nations do not like any racial discrimination to be made between themselves and

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the Europeans. They want to be allowed to immigrate to the United States and British Dominions and Colonies on the same terms as the Europeans. The American Immigration Act of 1924 was a great blow to the Japanese national pride. The Indians and Chinese are also "not wanted" in the United States. The Indian settlers in South and East Africa are suffering from many disabilities imposed upon them. This distinction between Asiatic and European peoples was again exemplified a few months ago at Geneva when the European States re-affirmed "not to resort as between themselves to force as an instrument of national policy". A number of Asiatic States thereupon asked that the resolution be extended to the whole world. But the Big European Powers declined. The Japanese resolution for race equality at the Versailles Peace Conference was also not passed.

As for the common dangers, the Asiatic nations in the nineteenth century never felt themselves safe from the clutches of the European Powers. Even now, although Japan has become strong, she does not feel quite secure. She has been feeling particularly ill at ease ever since she heard that Great Britain and the United States were planning to build a naval base at Singapore and Pearl Harbour respectively. The other Asiatic nations are either under the domination of European nations or are too weak to be able to defend themselves successfully if attacked by a first-class western power. They want to become free and strong, and so they have at long last discovered the obvious truth that 'in unity lies strength'.

The Pan-Asiatic Movement is cultural as well as political. As far back as the beginning of this century, the cultural unity of Asia was pointed out by Kakuzo Okakura, a distinguished Japanese artist and writer. His book "The Ideals of the East" begins with the following remarkable passage:

Asia is one. The Himalayas divide only to accentuate two mighty civilizations, the Chinese with its communism of Confucius and the Indian with the individualism of the Vedas. But not even the snowy barriers can interrupt the for one moment that broad expanse of love for the Ultimate and Universal which is the common thought-heritage of every Asiatic race, enabling them to produce all the great religions of the world and distinguishing them from those maritime peoples of the Mediterranean and the Baltic, who love to dwell on the particular and

* China will be induced to join the Pan-Asiatic Society on Japan's promising to help her oust Western nation from her Treaty Ports.

search out the means and not the end of life. For, if Asia be one, it is also true that the Asiatic races form a single, mighty web—Arab chivalry, Persian poetry, Chinese ethics, and Indian thought all speak of a single ancient Asiatic peace in which there grew up a common life, bearing in different regions different characteristic blossoms, but nowhere capable of a hard and fast dividing line.

The sense of cultural unity between Asiatic nations has since then been strengthened by Rabindranath Tagore, who has again and again pointed it out or emphasized it in his books and lectures. Because of his ardent Pan-Asianism, he has been invited as a State guest by the Governments of almost all independent Asiatic countries.

As a result of this growing sense of Asiatic solidarity, Asiatic nations study more of each other's cultures than they did before. Indian artists study and are influenced by Sino-Japanese art; research is being made into the cultural debt that China, Japan and other Buddhist countries owe to India and the influence of Chinese on Persian civilization and of Arab on Chinese art. Several colleges for the study of Asiatic cultures and their influence upon each other have been started in Japan and elsewhere.

In this Pan-Asiatic Movement it is not only the Asiatic men but also the Asiatic women who are taking part. They regard themselves as the true custodians of Asiatic culture and so they are taking care to see that it is not swamped by western culture. In 1931 they held a Pan-Asiatic Women's Conference at Lahore where they discussed what steps should be taken to safeguard Oriental culture. This pride in Asiatic culture and sense of Asiatic unity was also the cause of the formation a few years ago in London of a society of Eastern women called "The Sisterhood of the East".

There is also a movement for uniting Asiatic labour.

The day before yesterday there was no Pan-Asiatic movement. Yesterday it was born. To-day it is as big as a man's hand. And to-morrow it will become bigger still and a menace to the western world. Common grievances or dangers have always united individuals and nations. At the beginning of the last century the nations of Europe combined to fight the imperialism of Napoleon and a score of years ago they united to protect themselves from being overwhelmed by Prussian militarism. What Napoleon and the Prussian Junkers were to the rest of Europe that most western nations are to the Oriental nations.

Had western nations not gone to Eastern countries to conquer and exploit them, had they not closed the doors of their Colonies and Dominions to Asiatic immigrants, had they passed Japan's motion for race equality at the Versailles Peace Conference, and had not America passed the Immigration Act of 1924 explicitly to hurt the *amour-propre* of the Japanese, there would have been no Pan-Asiatic Movement.

History does not move in a straight line, but in a circle. Western nations have not always been at the top as they are to-day. They were at the bottom when the Assyrians, Scythians, Huns, Mongols, Arabs and Turks were the conquerors of the world. And western empires in the East have not lasted for ever.

The empire that Alexander the Great carved out for himself was reconquered by the Asiatics. The Romans were driven out bag and baggage from the East by the Arabs.

The outlook for the West—for the whole world, in fact—is serious. The realities of human nature must be faced. If Europe wants war, then let her continue her policy of domination and exploitation in the East and colour bar in her Colonies and Dominions. But if she wants peace, then let her begin to modify her policy. Let her treat the Orientals as brothers, as equals, entitled to the same rights and privileges as themselves. Let her remember the following lines from a modern Japanese poet:

Under the same sun
Live yellow, brown, black and white men.

INDIAN AND AMERICAN STUDENT

BY MR. L. M. BANERJI

FALLACIOUS COMPARISON

A recent issue of the *Indian Review* contains an article entitled "India's 'White Collar' Unemployed" by Mr. Eralil A. Verghese. Mr. Verghese compares India with America, with the apparent belief that the latter has successfully solved the problem of her educated unemployed and assumes that if India were to emulate the examples of American universities and commercial organisations, all India's educated unemployed would be provided for.

It may, however, be worthwhile to take cognizance of the fact that in America natural resources were greatly exploited before higher education came into existence or universities became popular. Yet when natural resources were being exploited there could be found, during a period of over two centuries, more work than there were men that could be found to do it. That is, demand for man power was far above the supply. Hence the question of total unemployment was as much non-existent among those who had no university education as among those who had. The only difference was in the quality of work that could be found by the two classes—the educated and the uneducated. Under such circumstances it was but natural that a commercial organisation that had to be content with whatever men they could get to do the work would welcome the opportunity of having the

services of men with education in preference to those without it. This made it easy for the State university to secure for its students better positions in commercial organisations and to satisfy the taxpayer at the same time. And the price that the State University paid for such attitude towards employment for its students is its utter failure to impress upon the student the implications of culture and cultivation of the intellect. To the student, university education meant acquisition of a certain number of 'credits', then the degree and then through it a better economic position than could be secured by those who had no university education. What the university employment bureau did was to collect information regarding the demand that already existed for educated men and in addition to other academic information that the university passed on to the students in four years, it passed on to them the additional information: where there existed suitable vacancies. From this it will be apparent that American universities could help their 'intellectual offsprings' with such information only so long as there existed a demand for educated men from commercial or industrial institutions. And this demand in varying degrees existed upto the year 1929, when it was found that production had reached the saturation point. Along with this realisation, demand for man power not only ceased but it was found, contrary to all previous experience, that in the fields of agriculture, commerce and industry there were more

CLASS DISTINCTIONS

men than the number of men whose services could be utilised. The situation was reversed. The supply of man-power was greater than the demand. The much applauded university employment bureaus and exchanges ceased to function for the simple reason that they had as little information about vacant positions as the employers themselves. On the contrary thousands of those who had at one time found employment with the help of these bureaus discovered themselves without a job and equally without the prospect of finding another.

Hence it follows that to have such employment bureaus and exchanges is useless so long as there is not an adequate demand for man-power. Even when by accident an exchange now finds a position for one person, there could be found in the register the names of a thousand for whom nothing could be found. That is exactly what is happening in America to-day and similar would be the case if Indian universities were foolish enough to incur the additional expenditure and burden of establishing labour exchanges of the type that Mr. Verghese mentions, fully knowing that the existing demand for "white collar" jobs for educated men far exceeds the supply.

Until 1929 American industry was quite capable of absorbing the "intellectual" offsprings of American universities. Since then American industry has proved incapable of doing so and as a result during the past four years, America's "intellectual" offsprings have had to put up with physical starvation in spite of the "personal care" and efficiency of their "intellectual" parents.

And pray, where is India's industry or commerce that can absorb the "intellectual" offsprings of her Americanised academic institutions? America has her industry and commerce, yet she cannot provide employment to her "intellectual" offsprings. How can India when she has neither commerce nor industry of her own? The suggestion of Mr. Verghese and those who subscribe to his views, would be much more practical if along with the suggestion that Indian universities should emulate the example of American universities, would bring to India the industry and commerce which has made it possible for American universities to show that interest in the economic welfare of their alumni that they are supposed to have done.

There are many who talk glibly of the evils of class distinction in India, and claim, basing their arguments on false premises, that Western countries do not suffer from this evil. As a matter of fact India suffers no more from this thing called 'class distinction' than any other western country including America. The trouble is that difference in *standard of living* among various labouring peoples and professional men we often mistakenly explain away as 'class distinction'. Religion, caste and dress in India differentiate classes no more than blonde, brunette and red colours of the hair, differentiate classes in the West. It requires no research in economics to prove that the cause of class distinction in India is as much economic as it is in America, a country said to suffer least from the evils of class distinction. Were the difference in the standard of living between the intellectual class and the labouring class in India to become as non-existent as it is in America, distinction between the two classes would become as little pronounced as in the case of America.

HOW DOES LABOUR ACQUIRE DIGNITY?

The information that American students do not consider it *infra dig* to work his own way through college by doing all sorts of odd jobs is already too old to require repetition. But it is strange that no one ever stops so much as to analyse other factors that make it possible for the American student to adopt such a course. The standard of living of an ordinary labourer or even a menial in America is in no way inferior to that of a person belonging to one of the professions. On the contrary a manual worker is often economically better off than a 'brain worker'. In the universities highly qualified instructors and lecturers can be easily found to give their whole time service for an annual salary of 1,000 to 1,200 dollars or 3,000 to 3,600 rupees. But the same universities cannot expect to employ a whole-time janitor or sweeper for less than 1,500 to 2,000 dollars or 4,500 to 6,000 rupees per year. In a leading American university the head janitor or the head sweeper is known to have been paid a higher salary than was paid to its departmental heads. This being the case, the labouring class as a rule has more money to spend than the intellectual class. So when a student takes up labouring work, he is not obliged to lower his standard of living. By working for two hours as a

waiter or dish washer he gets three full and wholesome meals and for which he would have to pay about one and a half dollars were he to buy them in a restaurant. He earns 75 cents (over two rupees) by putting in one hour's work. In other labouring jobs the minimum that he can earn is 50 cents an hour, which is more than a person holding a "white collar" job can earn. That is the main and only reason why labour in America has dignity. Labour is not dignified because they think labour is a healthy and noble pastime, but because labour is capable of maintaining a standard of living at as high a level, if not at a higher level, as that of the so-called respectable professions. Average conception of dignity lies not in any particular sphere of work, but in the standard of living that goes with the work.

Conditions in India are quite different. However low the income of the intellectual or educated classes, it is far above that of the labouring classes. The average wages of an Indian labourer is less than an anna per hour. At this rate if an Indian student were to work for two hours as a labourer, he could expect to earn two annas and this amount will not bring him even one meal of the type to which he is usually accustomed. Thus if an Indian student is obliged to earn his living by work as a labourer while at school, he will have to work at least for ten hours, only to earn enough for three meals. How much cultural urge is left in a man and more particularly in a student who has to work in India as a common labourer for ten hours for three most ordinary meals a day, I leave it to be answered by such of our intellectual classes, if any at all, as ever had the good fortune of working as an ordinary labourer in India for the sake of earning a livelihood. So I repeat my assertion that labour in India has little or no dignity is because the economic returns that labour can yield is far below the averagely decent human requirements, and not because dislike for labour in India is any greater than it is in Europe or America.

Raise the standard of living of the labourer in India to the level of that of the educated classes, differences of the two classes would disappear. The difference that exists in spite of similarity in standard of living is not the difference between one class and another, but due to difference in temperament and environment. America again

provides a splendid example of this fact. In spite of the wealth and high standard of living of the commercial classes usually called the "Butter and Eggmen", they have no place among America's intelligentsia and are looked down upon by the latter as vulgar and intellectual inferiors. This ancient antagonism of the intelligentsia towards the uncultured wealthy has however little to do with the oft repeated problem of caste and class distinction in India. The lesson that we learn from the above, however, is that while it may be quite beneficial, economically, physically and mentally for the American student to earn his living through a few hours' ordinary daily labour, for an Indian student to do the same under existing conditions in India would spell the ruin of his academic career. So long as this discrepancy in the standard of living exists, to ask the Indian student to emulate his American prototype is foolish.



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E. May '34.

The Poona Decisions

BY MR. C. RAJAGOPALACHARIAR

ON my return from Poona I had an interesting conversation with the Editor, *Indian Review*, on July 24, which he requested me to reduce to writing for the *Review*, as it may help to clarify some matters.

Mr. Natesan asked whether the procedure followed by Gandhiji in requesting the Viceroy for an interview was not a repetition of just the same procedure that was resented by the Government in January 1932. The objection then raised by the Government was, that the request was accompanied by a threat of Civil Disobedience in case the interview sought bore no fruit. This time also, though the request was no doubt unconditionally expressed, the decision of the informal conference to resume Civil Disobedience in case of failure of honourable settlement preceded the request and had to be read with it. It was certainly to be expected that the Intelligence Department could gather and take the information to the Viceroy even if the press refrained from publishing any reports.

The objection appears valid on the surface and is exactly what was raised by the Viceroy, but on examination it will be found untenable. The objection to a "threat" cannot be extended to an undisclosed decision for one's own guidance. A threatening condition attached to a request compels the other party to seem to be intimidated even where the latter may be ready to concede it out of voluntary right-mindedness. It is however not open to either party to object to an honest resolution on the part of the other to stand up for an honourable settlement and no less. Such a resolution may be kept to oneself, and not provocatively expressed, in order that conversations may be conducted without the semblance of intimidation.

No one can properly object to a resolution to guard one's own self-respect provided it does not take the shape of a threat. Surely, it is not to be argued that the Government may not only object to be intimidated, but can demand that we cannot resolve even within ourselves not to sacrifice honour or the interest of the nation. Be it remembered that the question of substance, as to what ought to be deemed impossible of sacrifice was left open for Gandhiji to decide on the spot and in the course of or after the interview. There was thus not the shadow of an intimidation or attempt to coerce. Mr. Natesan did not contend—and I suppose no Indian friend will contend—that

the very thought of civil resistance should be abandoned and Congress should abjure this method altogether and for all time, before an interview could be sought of the Viceroy. The Government in the pride of its physical strength is no doubt seeking to build up such a claim but the people of India would be committing suicide if they allow the claim. But it is too much for Government to claim that suffering too is a sin that outlaws citizens.

This may be conceded. But, asked Mr. Natesan, why did Gandhiji take a decision from the Conference first? Could he not have sent the request for interview to the Viceroy first, so that even the semblance of a condition might have been avoided?

I must ask critics to place themselves in Gandhiji's position in order to find out whether he acted rightly or wrongly. It was realised by everyone that if it was found desirable in the interests of the nation to withdraw the campaign, it should be decided upon independently of and without asking for any settlement with Government. To first seek an interview of the Viceroy with the object of a settlement, and failing in that, to withdraw the campaign afterwards, would have placed the Congress and the nation in the wrong. It thus became necessary to decide the question of withdrawal before sending any message to the Viceroy. Gandhiji could not by himself decide whether the situation in the country demanded a withdrawal of the campaign. This could only be decided upon, in consultation with those Congressmen who were in touch with the situation all over the country. Great as Gandhiji's influence is, he could not be asked to presume to decide on such a matter either in the affirmative or in the negative without giving an opportunity to himself and to others for deliberation and frank discussion. It would not have been fair to the general body of Congressmen, for Gandhiji to have asked for an interview of the Viceroy and thereby placed the Congress in a position worse than before, that is to say, made it impossible for it to withdraw the campaign on its own initiative and not as an act of surrender on failure of honourable settlement. In giving a chance to Congressmen to make up their minds on the question of withdrawing the campaign unconditionally and without reference to Government, Gandhiji acted in the only manner open to a democratic leader however influential he may be. There was nothing, therefore, wrong in

asking Congressmen to make up their mind beforehand. The question, then, was how to ask the Viceroy for an interview unconditionally after going through this procedure. The only solution for the difficulty was to keep the deliberations informal and officially unpublished. If every attempt was made on our part to keep our decision to ourselves and not let it go out as a direct or indirect threat, the Government could not legitimately object to it.

No popular organisation can act without previous frank discussion among its own members. Individuals may hold their tongues where propriety demands silence, but corporate bodies cannot even think except by talking. The Congress could talk to Government through Gandhiji, but Gandhiji cannot know the mind of his principal, which is a crowd, unless that crowd is made to talk among themselves and he knows what most of them think. Even the British or other democracies can instruct plenipotentiaries only this way, though they have to negotiate in the most delicate situations. If deliberations expressly and of set purpose carried on informally and in private in order to avoid the semblance of a threat, are pried into, the position becomes impossible. The claim of the Government that the request for an interview should be unconditional is fully satisfied so long as no condition is attached. To pry behind the screen and make out the conditional character of the request from unpublished proceedings is like the wolf's justification offered to the lamb in the old story.

One can understand the Government saying "We shall never repeat the mistake that Lord Irwin committed. He ought never to have entered into a pact." We can understand the Government feeling that its halo of impregnability would be lost if any negotiation is entered upon. We have to face this attitude and by developing our own strength break this obstinacy. But our own friends need not labour under any impression that Gandhiji could have been more reasonable or conciliatory.

Why should Gandhiji knowing that the interview must be refused, ask for it? Could not the insult have been avoided?

So long as a Satyagrahi is himself in the right, the wrong persisted in by the opponent is no insult whatever. Gandhiji felt it to be his plain duty to make a request to see the Viceroy and explore the possibility of peace before resuming Civil Resistance. It followed as a necessary

corollary of the method of non-violence and he could not swerve from his duty simply because the other party was not likely to behave properly.

There is a general feeling that the decision to scrap all Congress Committees was unnecessary. Mr. Natesan reminded me that Congress is nearing its Golden Jubilee and he felt sad over the decision to abolish the Congress organisation. As a matter of fact however neither the Congress nor the All-India Congress Committee has been abolished. It is only as a corollary of the Government's ordinance declaring Congress organisations to be illegal and rendering it impossible for them to function openly for any purpose that the decision to suspend the Committees was arrived at. If Civil Disobedience is withdrawn and the Government permit Congress organisations to exist and function openly, the position would be different. But so long as the movement is not withdrawn and the Government do not lift the ban, if we really discontinue all secrecy, there is no meaning in keeping up the Congress Committees.

RAIDAS: THE SWEEPER*

BY

SIR RABINDRANATH TAGORE

Raidas, the sweeper, was a tanner by caste
whose touch was shunned by the warfarers
and crowded streets were lonely for him.

Master Ramananda was walking to the temple after his
morning bath,
when Raidas bowed himself down before him from
a distance.

"Who are you, my friend?" asked the great Brahmin
and the answer came,

"I am mere dust, dry and barren,
trodden down by the despoiling days and nights.

Thou, my Master, art a cloud on the far-away sky.

If sweet mercy be showered from thee upon the
lowly earth,
the dumb dust will cry out in ecstasy
of flowers."

Master took him to his breast
pouring on him his lavish love
which made a storm of songs
to burst across the heart
of Raidas, the sweeper.

* Sent to Mahatma Gandhi in reply to his telegram.

ART IN ANDHRADESA

BY MR. V. S. SASTRY

7 AUG 1933

THE present upheaval of Indian Nationalism for the attainment of political responsibility, has led to an awakening in literature, in science, in drama and in the various phases and aspects of art. Literature has been widely patronised by the press and reading public. Science found its fostering within the portals of our Universities, while the Dramatic art has advanced on an ever increasing popularity and culminated in the indigenous and nearly self-sufficient movie industries. While these have had a happy march, the arts of painting and sculpture, which perhaps stand second to none in the insight they gave into our national individuality and perhaps excel others in their permanence and power, have been left to the individual efforts of a few votaries and are generally neglected by the public.

Here again Bengal has held the flag of Indianism aloft. The Renaissance began at Calcutta and Santiniketan, and was eagerly welcomed by several devotees of beauty all over the country. Sjt. Rama Rao started a school of his own on the shores of the Goutami and under the inspiring influence of Sriji Promod Kumar Chatterjee, and during his sojourn at the Andra Jatiya Kalasala a score or more of beauty-seeking souls acquired the talent of their Acharya. Had Mr. Chatterjee stayed in our midst some years longer, had the Kalasala found a smoother sailing in its appointed voyage, had Mr. Rama Rao not been withdrawn to repaint frescoes of the Indra Bhavan, perhaps these districts, the countries between the Krishna and the Godavari, might have been a production centre of a multitude of pictorial artists, and every home in our land could have been graced with an original sketch of the "early Masters" of our rejuvenated art. As misfortune had it, the country got enmeshed in political struggle and economic depression, and the apostles of our great pictorial Acharyas have been left to eke out their subsistence by stray disorganised individual efforts. Not a little gratitude do we owe to our Desodharaka, to the press in general and to individual Zamindars and Maharajahs for keeping this flame of artistic feeling alive; but all they have been able to extend, is patronage and perhaps the prevention of actual starvation and they have not helped to organise and bring together the best talent of the country, and make it the force—

the living vital and all powerful force—in the formulation of our ideas and the sustenance of our past. Next to religion the most abiding factor of all nations is art, and judged from the view-points of sister nations and religions, the most appealing influence. The value of art should have been recognised by the Government and few excuses could be found for the Universities to leave it alone. But as matters stand we have been left helpless and indigent to do what little we can to keep this side of our national activity.

We, a few young men of the West Godavary District, have recognised the strength and fruitfulness of co-ordinated organised effort in artistic production, and in lieu of larger institutions we started the Andhra Chitra Kala Parishat at Ellore with all zeal. Our only augury for good is the blessing of that untainted soul Mahatma Gandhi, who set it agoing in the Andhra districts in the Spring of 1929. Since then we have been endeavouring to practise and promulgate our ideas of pictorial nationalism. But owing to the avalanche of political feeling, many of our artists found themselves in 1930 to 1932 in the precincts of His Majesty's Guest House, and thus we regret to note there is a temporary lull in our activities. Our people returned from the jails this year and are now endeavouring to devote their whole life in future to painting. We are proud to express that the Maharajahs of Mysore and Patiala and the Junior Maharani of Travancore and several other patrons of art have extended their appreciation to our productions, and we appeal that the wide art loving public shall give us all the encouragement we deserve. If art has to make a steadfast progress in our land, it has to become a real and abiding factor in the formulation and publication of our national ideals and aspirations; a wider, better organised and better fed fountain of artistic production has to take the place of a stray indigent effort. If the public realise this, we have every hope that their patronage could fulfil what the Universities and the Government have till now failed to do, and we have great hopes that our Parishat will develop into an institution of real value to the country. And this patronage we earnestly request the public to extend to us and thus help to restore the prestige and glory of India in the sphere of fine arts.

The Broader Side of Mathematical Education

BY PROF. A. A. KRISHNASWAMI AYYANGAR, M.A., L.T.

It is a commonly prevalent opinion that a mathematician is lacking in common human qualities, let alone imagination and aesthetic sense. Very few believe in the cultural and broader side of mathematical education. Mathematics is mainly taught and learnt only with narrow utilitarian and mechanical aims in view.

We require as administrators persons who have an almost intuitive sense of justice and fair play, undisturbed by unstable and irrelevant emotions and passions. There is no subject in our education-curriculum other than mathematics, which can give the future administrator that training in absolute justice not swayed by personal feelings and prejudices. For, at every step in mathematical learning, we are to be guided only by the merits of the case and not by our personal whims and passions.

As Euclid put it more than two thousand years ago, there is no royal road in mathematics. The prince as well as the beggar should pass through the same portals to enter the mathematical castle and work equally hard and submit to the same harsh discipline to win the favour of the Queen of Mathematics. Meseems, that if all men could become mathematicians, democracy would be an immediate success.

This quality of mathematics as a sovereign instrument for fostering the sense of absolute justice untarnished by irrelevant motives, should be thoroughly brought home to the pupils by the mathematics-teacher, who should spare no pains to illustrate and elaborate it from as many points of view as he can.

Few mathematics teachers care to go deeper than the superficialities—the formulæ and their manipulations—and reveal to their pupils the inner workings of the mathematician's mind, his imagination and aesthetic sense.

The mental attitude of the pure mathematician, like that of the true artist, is not utilitarian (in its narrower sense). He ponders over his subject and develops it for its own sake in a pure disinterested mathematical spirit. The mathematician in his artistic fervour disdains to make his theme provincial, his ideal being to devise methods and achieve results of universal application. He creates out of the stuff of pure thought uninfluenced by contact

with the outer world and independent of empirical experience. His is

an independent world
created out of pure intelligence.

The chief reason why the pure mathematician's imagination and aesthetic sense are not so much in evidence to the layman as those of others, is that he is too much of a riddle to them, working as he does, behind the screen of his symbols whose apparently mysterious depths baffle the comprehension of the mentally indolent, while the credit which is really due to him (the mathematician) easily passes off to the astronomer, the engineer, the physicist, the electrician and a host of others who can show some concrete things which easily appeal to the superficial tastes of the man in the street. In the unwelcomeness of mathematics and the truths of mathematics* to the ordinary man, one may note the counterpart of the unwelcomeness of the first revelations of the fundamental truths of nature. See the great sacrifice of Galileo who had been obliged to write "with his own trembling hand a great falsehood and abjure the opinion that the earth moves and that the sun is the centre of its motion, binding himself and swearing to regard it as false". What a price for one's imagination!

Can it be a mere fortuitous circumstance that the great truths of nature have been generally revealed first to a mathematician? The founder of the Science of Medicine and Rational Physiology was a Professor of Mathematics in the University of Pisa, Alfonso Borelli. His hypotheses about the nature of the processes which take place in the nerves and the mechanism of voluntary movements are yet to be superseded. Descartes, the inventor of Analytical Geometry and Calculus, founded a great school of Philosophy. The greatest of Greek thinkers Aristotle was a mathematician. Roger Bacon, a pioneer in the Natural Sciences, was far in advance of his times in Mathematics and Astronomy. The forerunner of modern aviation, the man who was the first to explain the mechanism of the flying machine was a great mathematician, Leonardo da Vinci, whose high artistic powers have found greater recognition than his mathematical talents.

* More generally, any truth contradicting the falsehood which he believes to be truth.

Long ago, Galileo affirmed that "Nature's great book is written in mathematical language". In our own times Sir James Jeans admits the truth of this proposition and comments: "So true is it that no one except a mathematician need ever hope fully to understand those branches of Science which try to unravel the fundamental nature of the universe—the theory of relativity, the theory of quanta and the wave-mechanics". Elsewhere he remarks: "Nature seems very conversant with the rules of pure mathematics as our mathematicians have formulated them in their studies, out of their own inner consciousness and without drawing to any appreciable extent on their experience of the outer world." The deeper we try to pierce into the heart of nature, the deeper we have to plunge in mathematical theory and the conclusion is irresistible that the universe appears to have been designed by a pure mathematician. To quote Jeans once again, the universe can probably be best pictured 'as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker'.

The idea that mathematics is the one science which teaches one how to think and which can light up the path of true knowledge can never be too much impressed on the minds of the mathematical devotees. Beside mathematics, all the other sciences are like empty empiricisms and dignified quackery. Except for mathematics, the glories of the universe dimly perceived and vaguely comprehended, could have found expression only in wild fantastic legends.

In a proper course of mathematical education, it is absolutely essential to insist on the adequate appreciation on the part of the pupils of the nature of the form and content of great mathematical works.

Of one undeniable merit of poetry, Voltaire has remarked that: it says certain things in fewer words than prose. This remark is more appropriate to mathematics, which uses the greatest possible economy in expression. A great teacher of mathematics has said: "If poetry is unfallen speech, then geometry is undebased thought; and if architecture is frozen music, then it is also the crystallised science of form." It may sound a joke to call a table of logarithms a series of sonnets but it is the real truth if one will take the pains to think and understand.

'Poets are all who love—who feel great truths—and tell them'. The statement will ring with equal truth if we substitute 'mathematicians' for poets. The creative outbursts of genius are the

same—the forms only are different. A poem and a mathematical theorem differ only in their external appearances, while the kernel is absolutely identical in both. Each of them has for its theme the eternal verities and proceeds to describe them in its own way—the one in an ordered system of symbols and the other in an ordered sequence of euphonious words. But the effect is the same on one who understands the symbols or the words. It is not by a mere figure of speech that Euclid's monumental work has been described as an epic of space while Lagrange's celestial Mechanics has been called a Scientific poem.

One of the greatest defects of our mathematical education is that no room is found in it for the history of mathematics. So, our pupils miss the great inspiration that would come to them through an intimate knowledge of how the gifted minds have laboured in their quest of truth. Our pupils ought to be able to feel that the scientific ideas have a great history behind them, very interesting, useful and elevating.

The history of mathematics tells us that mathematics had its origin not in the efforts to fulfil such utilitarian motives as measuring lands or counting one's wealth but in the yearning of the human soul to grasp the Infinite and solve the mystery of the Universe. The first mathematicians of the world dreamt of the courses of the stars in the Heavens and correlated them with the susceptibilities of Gods in Heaven. The Brahmins on the banks of the Ganges tackled the irrational numbers which were involved in the construction of altars with the earnest desire to render their sacrifice in all its particulars acceptable to the Gods and to deserve the boons which the Gods confer in return upon faithful and conscientious worshippers.

In our own times, properties of the infinite have been extensively studied and the different infinities distinguished, arranged, and classified in a hierarchy mathematically. Researches are being carried on into spaces of multidimensions and the outermost boundaries of human thought are apparently in sight. Though we are still far from discovering God, we are sure of discovering mathematics in God. If God is an eternal thinker and the universe is a universe of thought, then creation is an act of thought and mathematics as the process of pure thought is the connecting link between the creator and the created, mind functioning on matter.

CEYLON'S PARLIAMENT

BY MR. G. VENKATACHALAM

THE youngest and the smallest of the national assemblies within the British Empire, the State Council of Ceylon, presents many interesting and intriguing problems. It was the result of the Donoughmore Commission, appointed by the British Parliament, to enquire into the political temper of the Ceylonese and to dole out a few loaves of jobs and offices in the way of Ministers and Members of Council, to appease their political hunger. It came into being about two years back and was imposed upon them amidst loud clamour and disapproval, and it has been trying to function and work out the reforms granted by Great Britain as a gesture of goodwill towards the people and as a step forward toward their national self-determination.

The Donoughmore Scheme is a cunningly concocted mixture of democracy and autocracy to cure colonial political ills. The Commission recommended universal adult franchise and, at the same time, placed the Governor as an absolute autocratic Head of the State with unlimited powers to create or destroy at will. It gave powers to its new national assembly to legislate any measures, to impose any taxes, to vote on any aspect of its budgets, but vested the Governor at the same time with full powers to veto any or all of these measures, if he so chose to do.

This is a political anomaly to be found in the dependencies and the Crown colonies of England. It was anticipated that such a legislative body cannot function fully and freely, and the experience of the last two years has fully justified that anticipation. On several occasions when the House carried its resolution by an overwhelming majority and defeated the Government, the Governor turned them down using his extraordinary powers. A great hue and cry was raised; the Secretary of State for Colonies was appealed to; the leading newspapers carried on an intense agitation and the public condemned in strong terms the autocratic actions of the Governor, but "the caravan passed on while the dogs barked". This "steel-frame" attitude has spurred the Ceylonese to formulate and make a united demand for the immediate grant of Dominion Status, failing which, to concert other measures to assert their national solidarity and independence. It is this vibrant national feeling and the persistent efforts to put an end to the present constitution that make the State Council an interesting sight to-day.

The Council is housed in a semi-circular wooden-panelled chamber, in the northern block of the stately Secretariat building, fitted and designed to accommodate the members on the floor and about a thousand visitors in the galleries. There is nothing inside the chamber, either in its architecture or decorations, to suggest that it is the national assembly of the Ceylonese. It may easily be mistaken for a council house either in Europe or America, except for the dusky figures that adorn the benches. The House is generally full during its sessions as the State Councillors are compelled to be present by virtue of their getting a fixed salary of Rs. 400 a month and for fear of forfeiting a part of it in case they absent themselves without leave. One misses, somehow, the atmosphere of a Parliament inside the chamber; it looks more a glorified university debating club. Members come dressed mostly in European style and in any fashion they like, and a few of them are to be seen in a kind of national costume.

The Speaker of the House is not yet provided with a "royal chair" befitting his position and dignity, and it was only last year he was provided with a "gown and wig". The wig for the Speaker in India or Ceylon is really an unnecessary and inconvenient dress, as it is not likely to keep his head cool either during the heat of the day or debates.

The Speaker, Mr. Molamure is a tall, slender, athlete-looking gentleman, with sharp, refined features. He is alert and keeps the House in order. His rulings have seldom been questioned and he holds an even balance between the Government and the Opposition. A member of one of the old aristocratic families in Ceylon, he lives and moves in good style and great dignity. His wife, Mrs. Molamure, is the first woman councillor in the country and adorns the House with her beautiful presence. She serves in the various committees of the council and subtly influences their proceedings with timely suggestions and advice.

The State Council has a few personalities who impress a visitor. On the Government side, the most outstanding figure is Sir Wilfred Woods, the Financial Secretary. Tall, well-built, cool-tempered and gentle-mannered, he is the typical Britisher who rules the East. He is never perturbed nor agitated by the volcanic outbursts of the younger speakers in the council, nor does

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he curse, swear or abuse his opponents when cornered in the debates. He listens patiently though perhaps a little patronisingly, and when his turn comes to answer, he gets up quietly and speaks in measured tones, arraying his facts and figures in a convincing manner and presents them in an even sweet-tempered way, with the result that in the end he always wins. He knows his audience—for has he not spent his whole life in the island as a civil servant?—and he knows how to get them round. It is such men with their consummate diplomacy, stern exterior, silent manner and strong faith in themselves that make British *Raj* both a blessing and a curse in the East. As men they are fine, but as rulers they are ruthless machines. Sir Wilfred is supported on either side by two stately figures, extremely refined and amiable gentlemen, Sir Tyrrell, the Colonial Secretary and Mr. Stanley Obeyesekere, the Administrator-General.

The Ministerial side of the Government consists of seven good-natured men, one of whom had done splendid service for his country in the past, though his present position is pitiable. He is the Hon. Sir Don B. Jayatilaka, the Leader of the House, a veteran of many years' public service, now disowned and denounced by all labours most heroically to work out the constitution against great odds. He carries a certain amount of dignity about himself, and though a forelorn figure in the public life of the country, is still a politician to reckon with. He resembles the moderate politician of India of twenty-five years ago. On his right side sits another Minister, the Hon. Mr. Senanayake, who, clever in his own way, thinks he scores a point whenever he gets up to speak and then turns towards the gallery expecting applause and assent. The most popular Minister is the Hon. Mr. Kannagara, Member in charge of Education, and he tries to please both the Government and the public. Dressed in the national costume of a plain white *dhoti* and *kurtha*, he now and then speaks out his mind and ever supports any measures that aim at the betterment of the masses. He is a patriot at heart but is unfortunately in the wrong place.

The leader of the Opposition is the young Oxford graduate S. W. R. D. Bandaranayake, the President of the Ceylon National Congress. He is a talented speaker and uses his gift to the full. He makes an effective Opposition leader and makes his voice heard. He has a group of young supporters, who are also good speakers. One of them G. C. Corea

has a bright future as a public man, and should, in the ordinary course of events, succeed young Bandaranayake as the President of the National Congress. The Labour Member is a living caricature of academic socialism. Dressed in immaculate West-end style suit, with a flaring red tie, which betrays rather than proclaims his creed, he sits there ever gazing towards the gallery to be the observed of all observers. Mr. Freeman, an Englishman who has made the Ceylonese cause his own, is another interesting figure. Mr. W. A. DeSilva, a staunch Buddhist, a scholar, and connoisseur, is a good debater. Sir Henry de Mel, a leading Industrialist, is an authority on finance and economy. He is a level-headed politician with wide sympathies and broad outlook. Mrs. N. Saravanamuthu, the newly elected woman member, is the first Tamil lady councillor representing a Sinhalese constituency. She gives colour and fragrance to the assembly. Lanka's hope, however, is not within the walls of this council, but outside, in the dreams, aspirations and sacrifices of her youths and maidens.

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E. April '34.

WHAT IS COMPANIONATE MARRIAGE?

BY MR. LOY L. LONG

THERE is a lot of muddled thinking in these days about the various questions of marriage and sex. About no one is there more misunderstanding than companionate marriage. A recent article in the *Indian Review* on this subject is a specific case in point. It was a splendid discussion of the effects and defects of trial marriage but it did not touch the question of companionate marriage.

The famous Judge Ben Lindsay who has become so widely known because of his unique ability to prevent the ties of marriage from being broken in the divorce courts, did no small service when he wrote the two books, "The Revolt of Youth" and "Companionate Marriage". There is perhaps no other who has had so much to do with the new thought which has led to the formation of what is called Companionate Marriage. There are few if any more anxious to preserve health and happiness in family life than he. When we know that he has given many years of his life in service to those midwestern homes in the U. S. A. which were unhappy and nearly broken, we may not be surprised to find that his books reveal an understanding seldom seen in the writings of others dealing with the problems of married life.

Judge Lindsay says that

Companionate Marriage is legal marriage, with legalized birth control, and with the right of divorce by mutual consent for childless couples, usually without payment of alimony. Companionate Marriage is already an established social fact in this country. Sophisticated people are, without incurring social reproach, everywhere practising birth control. My thought is that we should put an end to this hypocritical pretence, under which we profess one thing and do another; that the Companionate Marriage, now largely monopolized by educated people who understand scientific contraception, and who can employ skilled lawyers in the obtaining of collusive divorces, ought to be made legally and openly available to all people—particularly to the poor and the socially unfit, who need it most.

He goes on to say:

Scientific contraception promises what may develop into the most revolutionary change in human affairs that history has ever recorded. It would be difficult to overstate the economic, the eugenic, the broad scale significance, of a discovery which is to-day changing marriage in some of its most fundamental aspects. . . . To protest against this colossal phenomenon is like trying to stop the tide by scolding it. I suggest that if we rationalize this new thing, and use it intelligently, we may be able to derive from it a degree of social and spiritual power capable of creating for our descendants a better world than we have been able to fashion for our

own use and happiness. . . . I further insist that Free Love and Trial Marriage are by no means to be confused with Companionate Marriage. . . . It is not Free Love or Trial Marriage at all. . . . There is no need, I repeat, for any separate law that would change the present status of marriage or alter its fundamentals. . . . Companionate Marriage is present marriage. What is needed is a law to legalize the already existing privileges and practices of marriage, and place them and their social benefits within the reach of all—even the poor and ignorant, who most need them.

He suggests three bills towards this end for the U. S. A: one to repeal the present laws against birth control, and to legalize and regularize the right of birth control clinics to give advice to married women; one so to amend divorce laws that childless couples can obtain that release 'by mutual consent' (which is now called "collusion" and legally prevents divorce); and the third to deal with the matter of alimony so as to eliminate the "gold-digger".

It should be made indisputably clear that Companionate Marriage is not Free Love or Trial Marriage. Free Love sponsors an institution wherein couples temporarily infatuated with each other may live together with perfect freedom without the recognized certificates of marriage. It may or may not be monogamous. It may be either a temporary or a permanent relationship. Trial Marriage however bears more of the marks of the traditional institution of marriage because it is more likely to be the first step into a regular family life. It is frankly an experiment to see if the parties concerned are sexually suited to one another, and to see if they can make a satisfactory adjustment together. If they are satisfied with each other the approved ceremonies take place and the marriage becomes regular in the sight of law and social custom. Some advocates of Trial Marriage believe that the State and the law should take notice of sexual relations apart from children, and that no marriage ceremony should be valid unless accompanied by a medical certificate of the woman's pregnancy. But once there are children divorce should be avoided except for very grave causes. They do not regard physical infidelity as a very grave cause but rather contend that it is to be expected and tolerated, though it should not involve the begetting of illegitimate children. To call Free Love and Trial Marriage Companionate Marriage is indeed but to reveal a muddled mind or a lack of information on the subject.

AUGUST 1933]

WHAT IS COMPANIONATE MARRIAGE?

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The literature on this question points out definitely that Companionate Marriage is—

1. A legal marriage;
2. With legalized birth control;
3. In which neither party is by necessity bound down economically by the other;
4. In which the tie that binds them is love and not the legal document;
5. In which couples can remain companions-in-love;
6. In which the single standard of morals is recognized and practised;
7. In which divorce can be obtained by mutual consent for childless couples, usually without payment of alimony.

In this present age there are few persons who would take exception to any of these characteristics other than the second and the seventh. A considerable amount of public opinion is opposed to the dissemination of information regarding the artificial means of preventing conception on the grounds that it is unnatural and not sanctioned in sacred scripture. Nevertheless there is a growing conviction among thoughtful men and women of many nations

that the bringing of children into the world should be the result of a definite decision on the part of the parents, a decision based upon an intelligent consideration of the interests of the child, its parents, and society. And along with this conviction is the increasing practice of birth control in the homes of the happiest families in many lands. This new type of companionate family life simply requires that what is now widely practised should be made regular by legislation.

There is however one serious weakness in Companionate Marriage. A married couple with no children can secure a divorce without delay by mutual consent. Those with children however cannot. Though it is contended that true marriage exists only when the tie that binds them into a family is genuine love, and when the relationship continues to remain that of companions-in-love, still it does not make sufficient allowance for the fact that even the best mated couples may have a day or two on the "outs". For this reason therefore some critics of Companionate Marriage suggest that the Norwegian plan should be adopted whereby the parties must wait a year between the application and the granting of the divorce. That would safeguard their future happiness against unreasoned or hasty action.

THE SILVERN SONG

BY MR. E. E. SPEIGHT

— o —

I wrote a little poem
That sang itself to me,
Like silver bells deep hidden
Within a rustling tree.

And every queen that sorrowed
For a king that lost his crown
Came wondering to my garden-well
As the mighty sun went down.

And when the stars began to throng
That pool of shadowed years,
Those gentle ladies learnt my song
And so forgot their tears.

The Aborigines of Malaya

By MR. S. A. DAS

IT is a matter of common knowledge that Malays were not the original inhabitants of Malaya. The Peninsula was originally inhabited by the negrito tribe of Semangs, such as are found in the Philippines and the Andaman Islands. The Sakais came later from Indo-China. In course of time these people were pushed back to the hills when "Orang Melayu," the forbears of modern Malays, invaded the country from Sumatra.

A few Semangs are still to be found in mountains between Selama and Perak valley. Others doubtless exist in a little known country that lies between Temengor and the river Plus.

Sakais pass a nomadic life in the jungles of the interior living on wild fruits and whatever animals they kill with their primitive weapons. They are a quiet and simple folk. They possess commanding appearance and stature, many of them being 5' 7" in height. These people live in houses raised above the ground and thatched with palm leaves, or else revert to their old tree dwellings. They wear only a loin cloth.

They have no religion but instinctively worship nature and an unknown creator. It is their belief that each wild beast has an evil spirit which, unless exorcised, will attack them when the animal is killed. To ward off this calamity they pass long tree-ferns up and down the dead body of an animal uttering incantations, after which they rest satisfied. Besides, they fashion "joss" figures in bamboo and use them as charms to drive away evil spirits.

For weapons of defence they carry blow-pipes through which they discharge poisoned arrows, the poison being obtained from a tree called Ipol tree. The material out of which they fashion their articles is bamboo. Blow-pipes, quivers, darts, arrows, cooking vessels, musical instruments are all made out of bamboo.

The best cloth is prepared from the bark of Ipol tree which yields a deadly poisonous juice used by the Sakais for coating their darts and arrows. Small pieces of bark are used for making loin cloth and head dresses, while large pieces are turned into blankets. Many of these tribes live high up on hills where nights are very cold and a covering of some sort is necessary. Plaited rotan and the black fungus called "akar batu" are used for woman's bracelets, leg-lets and ornaments for the head.

These people undoubtedly have some artistic feeling and take great pains in ornamentation

of their simple belongings. They are not unacquainted with the use of dyes and paints. They use a sort of yellow dye for ornamenting their mats and dark cloth; they also use a red dye for similar purpose. China-clay and lamp-black are some of the materials mixed with oil for paints. These substances are used for colouring mats, bark cloth and bamboo articles and they are also employed in painting the faces and breasts of women.

Recently Mr. H. D. Noone, Ethnographer attached to the Perak State Museum, scoured the little known jungles of Kalantan with a view to studying the life of the Sakais. It was his luck to meet a hill-tribe who he believed had reached a higher level of culture. These simple people showed great intelligence and took to planting vegetables, tapioca, maize, etc. They preferred to live together like a great family in long communal houses, 90 yards in length. Sometimes 80 to 100 of these people were to be found, living in one of these peculiarly constructed houses.

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E. Dec. '33. Rajan.

MR. NATESAN'S SASHTIABDAPOORTHY

The Editor of this *Review* completes his sixtieth year on the 24th of this month and before the next issue is out the functions connected with the *Sashtiabdapoorthy* will have been duly celebrated. The writer of these notes must therefore be forgiven the temptation to refer to that happy event. Mr. Natesan has edited this journal uninterruptedly for four and thirty years and his public life has been as active as it has been varied. It is not for the present writer to dilate on his work in the Corporation, the University or the Council of State. Nor does he propose to dwell on his activities in the old Congress or the South African League or later as Secretary of the Liberal League or the Liberal Federation. These must be left to more competent persons who have watched his career as journalist and publicist for over three decades. Indeed, to mark this happy occasion a souvenir containing appreciations of Mr. Natesan's public life by his many distinguished Indian and European friends will be issued as a supplement to the September Number of the *Indian Review* and will be sent free to all subscribers. For the moment the present writer is content to take this opportunity to offer his humble felicitations to Mr. Natesan and wish him many more returns of the day.

CONGRESS CONSULTATIONS

The failure of the Poona Conference to come to a unanimous decision to abandon civil disobedience and H. E. the Viceroy's refusal to meet Mahatma Gandhi have created a situation which is most unfortunate. Surely the heavens would not fall if the Mahatma were allowed to have his say. As it is, we fear Government have woefully missed another opportunity for settlement. There is no doubt that a mistaken sense of prestige has widened a breach which it should be in the power of statesmanship to avoid. If the Government have stood upon their prestige we fear Congressmen have not done better. Government's attitude should not have deflected the course of the Congress which was plain. There is an overwhelming feeling in the country for discarding civil disobedience in favour of a constructive programme. Very shortly the elections will be upon us and Congressmen, whether they like the new constitution or not, will have to play their own part. It is idle to say they would stand aloof. That would be at once futile and frivolous. They have a great deal to organise and

reconstruct in order to give momentum to their course of action in the future Councils. What is the use of talking of consistency when there is no atmosphere for Civil disobedience? Civil disobedience, in the present circumstances of the country, will bring nothing but ruination to a people already exhausted by months of hopeless struggle and desperately yearning for recovery.

It is to be seen whether there is enough strength in the Congress to rally the forces of nationalism to constructive work and not to fritter away its energies in endless wanderings in the wilderness. But the discontinuance of mass civil disobedience including the no-tax and no-rent campaign, and the scrapping of Congress organisations with a view to avert possible secret methods, are decisions which must go far to prepare the ground for constructive work.

PLEDGES

The proceedings of the Joint Committee, which, by the way, are being followed with considerable attention in India, reveal the process of whittling down that is going on, in regard to the promises and pledges given on different occasions by responsible authorities of the Government. Sir Samuel Hoare himself admitted cryptically that the proposals of the White Paper contained only the seeds of Dominion Status. Lord Salisbury went on to declare: "We do not admit any pledge, except a conditional pledge." "Responsible Government has been promised to India and not Dominion Status," said Lord Rankeillour. Lord Irwin put in that:

The 1929 declaration made no commitment regarding the date of the grant of Dominion Status to India.

The question of the goal had been discussed *ad nauseam* and yet to treat solemn pledges as scraps of paper and the conditions as all important is not to play fair. Dominion Status was definitely promised in Lord Irwin's famous declaration of December 1931 that

the natural issue of India's constitutional progress as contemplated in the Declaration of 1917 is the attainment of Dominion status.

No wonder that the attempt to shelter behind the conditions was too much for Dr. Sapru, who plainly said:

If at this stage we are told that that declaration only means responsible government, I have nothing more to do with this Constitution.

Thus it would appear as the *Pioneer* points out, "that the time has come for reiteration of the

pledge of Dominion Status beyond any possibility of retreat". It rightly reminds the Prime Minister of his unequivocal statements at the Labour Conference on 2nd July 1928 and in the first R. T. C. on 19th January 1931, which respectively run:

1. I hope that within a period of months rather than of years, there will be a new Dominion added to the Commonwealth of our nations, a Dominion of another race, a Dominion that will find self respect as an equal within this Commonwealth. I refer to India.

2. I hope, trust and pray that by our labours, India will possess the only thing which she now lacks to give her the status of a Dominion—the responsibilities and cares, the burdens and difficulties, and the pride and honour of responsible self-government.

Is it not time, asks the *Pioneer*, for him to reappear on the scene and make a plain statement which would show India

that his Government does not propose either to repudiate the pledge given by Lord Irwin or to regard it as the seed of a plant that needs a thousand years to come to its full growth?

PROVINCIAL AUTONOMY

The cabled report of Sir Samuel Hoare's evidence before the Joint Committee regarding the relations that would subsist between the Governor and his Ministers under the New Constitution has given a rude shock to those who had expected that the White Paper does contemplate some sort of Provincial Autonomy whatever may be its defects in regard to concessions at the Centre. The Governors are no doubt given autocratic powers in the White Paper, but Sir Samuel's revelations have caused quite a flutter. The Provincial Ministers who had gone to Simla in connection with the Industrial Conference lost no time in apprising H. E. the Viceroy of their apprehensions. The Deputation rightly took objection to a proposal which would make the Ministers mere dummies and Provincial Autonomy a farce. For what else could be the purpose of a Governor's Secretary of the status of an Executive Councillor, of non-official Members as Ministers and laxity in joint ministerial responsibility? Obviously, if this is contemplated, it will be autonomy for the Governor and not to the people of the Provinces.

Neither the Government *communiqué* nor Sir Samuel's attempt at clarifying the issues has yet allayed the public, who await the text of the Memorandum to draw their own conclusion. In the meanwhile Sir Samuel's explanation that we must not judge from the garbled reports of his evidence must be readily accepted, particularly because Dr. Sapru has also given a similar warning.

SIR VIVESVARAYYA'S ADDRESS

Sir Vivesvarayya's address to the Mysore Chamber of Commerce has a topical significance, for the Industries Conference at Simla could have no better aim than what the great Mysore statesman had adumbrated. Sir Vivesvarayya's stimulating approach to the problem of our industrialisation and his practical suggestions deserve instant attention. He showed that India is receding in industrial activities because work and labour are not organised as in advanced Western countries. By comparing the income per capita from industries and agriculture respectively in India and in advanced countries of the West, Sir M. Vivesvarayya emphasizes the truth that while no country which aspires to be reasonably self-sufficient can do without agriculture,

employment of more than a limited number of persons in agriculture tends to reduce the average income of the individual and the aggregate income of the nation as a whole.

Sir Vivesvarayya's discussion of the scope of agriculture in promoting economic independence, his vigorous plea for an immediate survey of major and minor industries and his conviction that the salvation of India depends on its industrialisation will prove helpful in solving the problem of Indian poverty.

THE LATE MR. SEN GUPTA

The sudden death of Mr. Sen Gupta at the comparatively early age of 48 removes a forceful figure from the public life of Bengal. From the moment he began his practice he took part in politics also. He joined Gandhiji's non-co-operation movement and was among the leaders imprisoned early in the campaign. Sen Gupta was reputed to be the right hand man of the late Mr. C. R. Das. Naturally on the death of Das, his mantle fell on Sen Gupta's shoulders. He was elected Mayor of Calcutta in 1925 and President of the Bengal Provincial Congress Committee and leader of the Swaraj Party in the Bengal Legislative Council. Twice again he was re-elected Mayor, the last time in 1930 while he was in jail. Latterly his health broke down and he was away in Europe for a time and when he arrived in India in 1932 he was interned. His death is deeply mourned as a national loss and the nation's sympathy goes out to Mrs. Sen Gupta in her great bereavement.

THE ECONOMIC CONFERENCE

THE eyes of the world are focussed on London, and every morning we scan the foreign news of the paper to see what the Economic Conference is doing. Unfortunately, one will be excused for saying almost disastrously, within the first week a deadlock was reached and the gathering of the nations was on the point of being wrecked. It is a great disappointment that a meeting which was designed to bring relief has resulted in actually bringing more discord.

The chief economic ills of the world have narrowed themselves down to three. They are: Stabilisation of the currencies, the lowering of tariff barriers to international trade, and the problem of War indebtedness. It is true that the last named is not on the agenda of the Conference, but everybody knows that no adequate and lasting recovery can be expected until the debt question is settled. The matter of tariffs is not likely to cause much trouble; for practically all the nations are now convinced that tariffs must be considerably lowered. The bone of contention, and that which is causing all the trouble just now is this question of stabilising the currencies. The majority of nations have no stable standard of value, with the result that their currencies are fluctuating and are unreliable for the conduct of business. The countries still on the gold standard, namely: Belgium, Holland, France, Italy, Switzerland and Poland are forcing the issue, and say that the very first thing to do is to settle the question of the standard of monetary value; it must be settled immediately, and it must be settled by adopting the GOLD STANDARD. They are the gold party, or the GOLD BLOC of Europe. There is a lot of force in their position, and ultimately their position will have to be accepted, but the question is—Should it be done immediately.

The United States of America have precipitated the crisis, and therefore cannot escape blame. Mr. Roosevelt is internationally-minded and wants to get on with an international programme of recovery for the good of the whole world, but the American Senate seems to be governed primarily by the policy of economic nationalism. They want to solve their own problems first and the world problems afterwards. Mr. Roosevelt has been forced to modify his position; he is now framing his policy to benefit America, and by so doing is holding up progress towards recovery in

the rest of the world. The method pursued is to inflate the dollar which is raising prices for the benefit of the primary producer in America. It is having that effect and as a result things are better in America. But it is at the expense of dollar values abroad.

SINO-JAPANESE ARMISTICE

An Armistice has been negotiated between the Japanese military authorities before the gates of Peking and the Chinese Central Government at Nanking. The terms of the agreement have not yet been disclosed, but we can presume that they are favourable to the interests of Japan. Japan had no intention of entering Peking or advancing on Tientsin; what the Japanese policy calls for is to keep Chinese forces within the Great Wall, and to recognise Manchukuo as an independent State giving Japan the right of free penetration. When the facts are known, it is more than likely that these points will find a place in the agreement.

What the Nanking Government has done is highly resented by the Canton movement of the South. Canton and Nanking are rivals; Canton wishes to make political capital out of the action of the Nanking Government; there is a strong body of feeling against any capitulation to Japan, and Canton is the leader of that movement. For the time being Japan is prepared to let things quieten down, for they have gained their objective.

FOUR-POWER PACT

The Disarmament Conference is still hanging on; there is not much to record, but it still has some life, and where there is life there is hope. Great Britain's move had prospects of something; for the United States accepted the MacDonald proposals, but Signor Mussolini worked along another line and has succeeded in pushing through an "Agreement of Understanding and Co-operation" which has relieved the situation; for the four leading nations of Europe have signed it, namely, Italy, Great Britain, France and Germany. It is to function within the League of Nations; it is to assure peace for 10 years; it is to renounce the use of force; and it is something done which, we hope, will help to build up an attitude of goodwill among European nations.

M. Daladier, Prime Minister of France, has accepted the Pact, but is not very enthusiastic

over it. Sir John Simon of Great Britain accepts it as an "expression of that spirit of conciliation and mutual co-operation without which European recovery would be impossible and the prospects of world peace would be jeopardized". Herr Rosenberg is the most outspoken in favour of the Pact, and regards it as "perhaps the most important agreement of the last 14 years".

The agreement pledges the contracting Powers to pursue within the framework of the League of Nations a policy of effective co-operation between all Powers for the maintenance of peace. In respect of the Covenant of the League of Nations and particularly Articles 10, 16, and 19, the High Contracting Parties decide to examine between themselves and without prejudice to decisions which can only be taken by the regular organs of the League of Nations, all proposals relating to methods and procedure calculated to give due effect to these articles. They will make every effort to ensure the success of the Disarmament Conference and reserve the right to examine between themselves any questions which remain in suspense on the conclusion of that Conference. They affirm their desire to consult together as regards all economic questions which have a common interest for Europe, and particularly for its economic restoration with a view to seeking a settlement within the framework of the League of Nations.

The present agreement is concluded for a period of 10 years from the date of its entry into force, but may be terminated by giving notice of 2 years after the 8th year.

NAZISM AND THE PARLIAMENTARY SYSTEM

Our age differs from former political upheavals in that whereas formerly in the upheavals of the French Revolution, the stirring times of 1830 and 1848 and more recently in Russia in 1917 Kings and the Monarchy were overthrown, but to-day we find in the Italian and the German revolutions it is the parliamentary system which is the object of attack; constitutional and democratic parliamentary government is being superseded by Dictators and autocracy. Stresemann was perhaps the greatest statesman which Germany has produced in the post-War period, and he was the last great parliamentarian in Germany. Dr. Brüning undermined the parliamentary system by giving almost unlimited power to the President. But Herr Hitler has now seized that power from the old President; he has dissolved the parliamentary system in Germany, and reigns the uncrowned king of the country. To consolidate his power he has thrown down or driven out all opposition to his power, such as Dr. Brüning; von Papen is subservient, the Jews are harassed, and even the Catholic Centre Party has been dissolved. The work is now complete, Hitler is supreme, and Nazism has conquered Germany.

But what about the future? We can expect that before long a campaign will begin for the spread of Nazism through Europe. In fact, it is already beginning. It is stated that Signor Mussolini had adopted the Nazi programme which means a close alliance of the two movements; Fascist and Nazi. Danzig is now ruled by the German Nazi party; the Polish Corridor is being invaded, and there are evident designs on Austria. The old doctrine of MITTELEUROPA is being revived under the Nazi programme, and the Germans are taking it so seriously; it is an obsession—a religion. Nazism is being referred to as the movement for "the salvation of the German people". What Germany thinks of the Nazi regime may be gathered from the following:

One liberal-minded German, not a member of the Nazi Party, described the new movement "as an attempt to create a planned and controlled State economy without the dictatorship of the proletariat, and which has turned its back on the capitalist system, and out of which a new form of Western civilisation will emerge". Another young idealist, also outside the Nazi ranks, said: "You people in England can have no idea of the psychological upheaval which has taken place in most of us. We don't recognise ourselves. But we think we have something great to give to Europe."

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Trade and Finance

BY "SRIVAS"

THOUGH the World Economic Conference showed its first convulsions within less than a week, the collapse has taken nearly a month. After the overthrow of the stabilisation agreement by President Roosevelt, persistent efforts had been made, on the one hand, by the gold standard countries to stop the progress of further deliberations and, on the other, by Great Britain and the United States to avoid the French checkmate. The history of this tussle has, perhaps, no interest for the average man and even less for students of a future time. The gold standard countries have found it necessary, by reason of the opposition of the non-gold countries, to meet in private and to affirm their standpoint that, in the absence of any agreement regarding the stabilisation of currencies and exchanges, it would be futile to proceed with the agenda of any of the committees of the World Economic Conference. At the beginning, France and her associates insisted on the stabilisation of the exchanges, and this is understandable, as, in the absence of any knowledge about the external value of the currencies, no nation can be reasonably expected to give guarantees in regard to either tariffs or quotas. But after the first rebuff from Mr. Roosevelt, they showed themselves ready to be content with an understanding that the central banks of the principal nations should do their utmost to eliminate speculation from foreign exchange dealings, so that the foreign exchange market and the international currencies would be safe from unexpected upsets. The negotiations that were undertaken in this regard were no more successful than the first attempts at a stabilisation agreement. But it is reported that the formula which was evolved as a result of these negotiations was worded in such a way that no conceivable monetary or exchange policy would be ruled out thereby, and that Prof. Moley, who is supposed to be the closest adviser of President Roosevelt, also accepted it and suggested its being forwarded to the President. The President showed himself as unwilling to accept this formula as the previous one. In fact, his reply to the proposals were unfortunately worded in a manner calculated to offend its authors and to offer a pointed insult to the French nation. But later the statement which Mr. Roosevelt issued, with a view to explain his position, was couched in a more conciliatory vein, though it made no concessions whatsoever to the opposite standpoint. He recalled that on the

occasions in which the European nations chose to devalue their currencies, America was prepared to sympathise with their position which rendered such devaluation necessary and had no protest to make against such a course of action. Concluding, President Roosevelt emphasized that a stable and balanced internal economy was far more important than the stability of the external value of currencies.

NO BRITISH SUPPORT TO GOLD CURRENCIES

This fact dispelled the last hope of any agreement in regard to the stabilisation of the exchanges. But what perhaps incensed the gold standard countries even more than the President's refusal to accept the formula drawn up by the nations met at London is the calculated indifference of Mr. Ramsay MacDonald towards the request of the gold standard nations that in the event of the currencies being threatened by speculative raids, the Bank of England should offer such help as it could. In fact, during the latter half of the period under review, the British Government chose to sit on the fence, aloof equally from the gold standard countries with their insistence on stable currencies and exchanges, and from the American President who was all out for sensational drops in the foreign exchange value of the dollar.

CLEAVAGE BETWEEN BRITAIN AND FRANCE

A position like this naturally encouraged cliquish tendencies in the various committees of the World Economic Conference. The gold standard countries were ready at every meeting of the Bureau with a proposal for the adjournment of the Conference. But finally it was decided that the best way out of the impasse would be to ask the various sub-committees to draw up a list of the questions which could be proceeded with even in the absence of an agreement on the question of stabilisation. This changed the scene of war from the Bureau to the Monetary Sub-Commission for Immediate Measures. And here it was that after Mr. Chamberlain spoke in favour of retaining all the six subjects of the agenda on the ground of their close interrelation and M. Bonnet asserted that a definite cleavage had occurred between the French and the British delegations and that the alleged inter-relation of all the six subjects might just as well lead to the conclusion that all of them should be taken up under more propitious circumstances. Despite the opposition of France, Belgium, Germany and the central European

countries, the motion of Mr. Neville Chamberlain was passed by a substantial majority. But other committees, excepting one or two insignificant ones, found themselves divided; and all that they did was to summarise the gist of the proceedings for the benefit of the Chairman of the parent bodies. It has since then been decided to call the plenary session of the World Economic Conference on July 27, and at the moment of writing there seems to be little doubt that when the Conference next meets it will have to decide on an adjournment *sine die*. Even if it should be possible to preserve some kind of committee to continue to function, the Conference as such would take a long time to revive and the interval might very conceivably see the nations of the world progress further on the path of isolated attempts at reconstruction of national economies.

TRIALS OF GOLD CURRENCIES

The failure of the negotiations regarding the stabilisation and the elimination of speculation led to two important developments in the world of international finance during the period under review. One was the threat to the stability of the gold currencies arising from the rise of speculation. The *franc* was subject to heavy pressure during the middle of the week; but, as may be expected, France was more than equal to the task of defending her currency. The guilder had to go through much more severe ordeals. When it became clear that neither the Government of Great Britain nor the Bank of England would be disposed to commit themselves in regard to support of the threatened currencies, speculative bear raids on the guilder brought about a serious situation. It came to a head, however, through a misunderstanding on the part of the market about the procedure of the Netherlands Bank. It would seem that the Bank does not recognise the obligation to pay out gold except against applications received in writing before 12 noon. As the pressure on the guilder at the time of the crisis developed only in the latter half of a working day, no gold could be procured from the Bank. And this was misinterpreted as betokening a readiness on the part of the authorities to suspend the gold standard in Holland. It need hardly be said that the general financial and economic position of the country is not altogether reassuring against the danger of devaluation. For Holland is one of the two countries that have stuck to the pre-War gold parity; and the devaluation of

other currencies has meant that Holland has had to face very severe competition from countries with depreciated currencies. With the resultant fall in the favourable balance of payments, the national economy was in a position in which depreciation could not be an altogether unwelcome development. But there can be no doubt that Holland means to stick to the gold standard along with France and other gold standard countries, who together took up such a firm stand on the stabilisation question in the Economic Conference. The crisis passed away, as soon as it was found that the Bank was prepared to part with the necessary amount of gold. The period is also remarkable for the decision of Estonia to link her currency to the Swedish *kroner* instead of to gold as hitherto. In this case such an action is inevitable, for the country had been able to maintain the link with gold only with great difficulty, and at considerable sacrifice. And when it was found that as a result of the developments in London even the strongest gold countries are not altogether safe, it seems the part of prudence to anticipate future developments.

DOLLAR AND OLD PARITY WITH STERLING

The other important development is the progressive depreciation of the dollar. During the third week of July, the dollar came to the old sterling-dollar parity. And this rapid development must be traced back to the failure of the negotiations for stabilisation. It will be remembered that towards the close of last month, the American Government was intently watching the results of the rumour regarding stabilisation on the various American markets; and their observation at the time convinced them that, unless the markets are assured of a progressive decline in the dollar, the upward movement of prices would not only be retarded but would even be reversed. The value of this development to the internal economy consists in the fact that it has been the sole motive power of increase in prices.

IMPROVEMENT IN PROSPECTS OF STABILISATION

But at the time of writing this review, the news is to hand that America has suffered a sensational break in prices and that, to all intents and purposes, it looks almost like the stock exchange speculation of 1929. Doubtless, the authorities this time would take the best measures they can devise to retrieve the situation. The decline of the dollar to the old parity with sterling and the break in American prices encourages the hope that the time of the break up of the World

Economic Conference is, paradoxically enough, the most hopeful moment for its future. . . .

SUGAR CONFERENCE

A Sugar Conference was held at Simla in the second week of July. Great interest had developed in the proceedings of this Conference owing, firstly, the breakneck speed, at which new factories are developing, and, secondly, to the rise of a certain set of problems which are not all or wholly due to that rapid development. As by far the greater number of the United Provinces have been established in the United Provinces and Bihar and Orissa, it has been contended for some time that some regulations must be devised to prevent overcrowding in these provinces and also to avoid an unbalanced position in the sugar industry of India as a whole. During the last two months, the cry has been raised by not wholly disinterested circles that India has had more sugar factories than she needs and that the time has come to cry halt and that, if investors and industrialists would not be dissuaded, it might be advisable for the State to take necessary action. To such a cry, certain answers are quite obvious. In the first place, it might be suggested that the authors of such arguments are more anxious to keep out new entrants than to safeguard the interests of the industry or the country at large. Secondly, Provinces like Bengal which have not had their share in the new industry might justly protest against any attempt on the part of the Government to delimit the scope for expansion of the sugar industry in their provinces. Thirdly, the unquestionable overcrowding in the United Provinces and Bihar and Orissa should not blind our eyes to the fact that there is still scope in other provinces for further developments. Fourthly, it is not after all quite easy to decide at what point there is a threat of overproduction outstripping consumption. The Sugar Technologist, whose review gave the pretext for the interested cry of overproduction, himself gave figures to show that the decline in the Indian consumption of sugar is due not only to the general distress in the country but also to the rise in the price of sugar in India since the imposition of protective duties. The same set of figures may also be interpreted in another light, namely, that the consumption of sugar in India is elastic and that, if the future should show a decline in the price of sugar, consumption would respond with an adequate increase. So far as the prospects of decline in the price of sugar is concerned, though it is true

that the Indian market is a wholly sheltered market, still owing to the large number of new factories all coming in to the market at the same time, there is bound to be keen competition and prices must go down to the really economic level. When that fall in prices occurs, it will be found that the Indian market can consume the production that is now in prospect. The Conference seems to have discussed all these questions but no authentic account of their conclusions is available. One regrettable omission of the Sugar Conference is the enquiry into the conditions of the agriculturists and their inability to secure from the sugar factories the price to which they may reasonably be said to be entitled. It was left to the Hon. Mr. Srivastava of the United Provinces to espouse the cause of the agriculturists and to ask for justice being done to them. But nothing seems to have resulted and, on the whole, the Sugar Conference at Simla is only important for a general enquiry into the problems connected with the sugar industry.

RESERVE BANK SCHEME

The outlines of the scheme of the Reserve Bank as proposed by the British Government and apparently meeting with the approval of the Assembly members, who have gone to confer with them, were made available at about the time of writing this article. The main features are:

1. The Bank is to be a Shareholders' Bank with a capital of Rs. 5 crores.
2. The capital distribution is to be on a regional basis. The shareholders' lists will be maintained separately for the different regions. The shareholders on each list will elect the directors for the region in question.
3. The reserve regulations will not be clearly defined; for the time being, they will be elastic in accord with the requirements of a sterling exchange standard. If, at any later date, gold standard in any form is decided on, the needed changes will then be effected.
4. No special provision has so far been suggested to ensure the safeguarding of the Bank against the possibility of control being secured by any but nationals.

Diary of the Month

June 28. The Tory Party meeting rejects the Diehard resolution.

June 29. Pandit Jawaharlal is reported to favour withdrawal of civil disobedience.

June 30. Release of British prisoners in Russia.

July 1. At the farewell dinner to Sir Charles Watson, H. E. Lord Willingdon declares that he has every intention of serving his full term as Viceroy of India.

July 2. S. R. Naidu of Petermaritzburg is appointed S. A. I. Congress nominee on the Indian colonization scheme.



SIR R. N. MOOKHERJEE

July 3. Calcutta Corporation presents an address to Sir R. N. Mookherjee on his 80th birthday.

July 4. Mr. Jayakar speaking at the Friends' House, London, complains that the whole question of India's constitution is again in the melting pot.

July 5. Poona City Municipality votes address to the Viceroy.

July 6. Bureau of World Economic Conference adopts Mr. MacDonald's proposal.

July 7. The Associated Chambers of Commerce present their Memorandum to the Joint Committee.

July 8. The Maharashtra Educational Conference meets in Poona.

July 9. Kashmir Durbar confers proprietary rights on tenants.

July 10. Simla Sugar Conference meets under the presidentship of Sir F. Hussain.

July 11. Mr. Aney replies to critics in a statement issued to-day.

July 12. The Leaders' Conference meets in Poona under the presidentship of Mr. Aney, Acting President of the Congress.

July 13. The Viceroy opens the Industries Conference in Simla.

July 14. The Poona Conference authorises Gandhiji to interview the Viceroy to negotiate an honourable settlement.

July 15. Gandhiji sends a telegram to the Viceroy seeking an interview.

July 16. Provincial Ministers wait on H. E. the Viceroy in deputation re Sir Samuel Hoare's evidence before the Joint Committee.

July 17. The Viceroy declines to interview Mr. Gandhi.

—In the debate in the Commons, Sir Samuel Hoare defends the Viceroy's attitude.

July 18. Mahatmaji states in a Press interview his opinion of the Viceroy's reply which, he thinks, "has created a regretful situation fraught with grave danger".

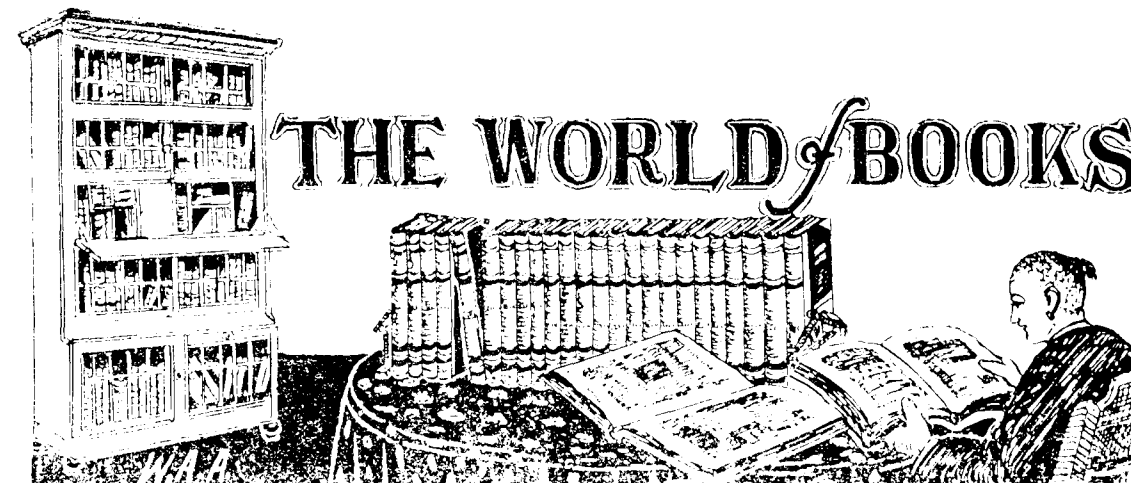
July 19. Sir Samuel Hoare giving evidence before the Joint Committee explains his views re pledges.

July 20. Death is reported of Lord Burnham, late Proprietor of the *Daily Telegraph* and Member of the Joint Select Committee.

July 21. Mr. Aney issues a statement discontinuing mass civil disobedience and scrapping Congress organisations.

July 22. Death of Mr. Sen Gupta is reported from Ranchi.

July 23. Gandhiji, in an interview, says that he has decided to disband the Sabarmati Ashram.



DURBAR: A Novel. By Dennis Kincaid. Chatto and Windus. 7s. 6d. net.

This must prove a sensational book on India. It is liable to be regarded as brilliant, because it covers a multitude of topics, but it only shows the courage of the author in evolving a book out of slender material by juxtaposing numerous interesting details about this country. The author describes an imaginary Mahratta State, and Shahu its ruler, though he has been at Oxford, combines in himself defects of all kinds and proves a hopeless coward, meeting his death from sheer fright. Usha the wife is the type of a modern girl of Bombay, who yet succumbs to the traditions of her ancestors and begets a son by meeting a well-built scamp coming in her way. This scamp is also the favourite of the Raja's step-mother, a good horse-woman in her time and now busy plotting against the ruler. Nana Saheb the Brahmin Minister is ideal in his loyalty to the State and the Brahminical discipline of his home. Yet he is shown to be capable of Machiavellian villainy.

All the Indian characters betray the limitations in the author's sympathies and so fail to be convincing. The author is perhaps on surer ground with his English characters. The complacent Resident with his patronising ways towards the padre, the bored wife, the vivacious niece from England, and the Assistant Resident making love to the new arrival, are all very real.

The Durbar is held at Dusserah time, and the novel describes the events in the course of a single day. A conspiracy against the ruler is effectively thwarted by the minister, but the cowardly Shahu dies of fright. Mr. Kincaid presents no doubt a dramatic story, and writes most attractively, but lacks the depth of understanding which only would impart any considerable literary worth to the book.

AUSTIN ELLIOT. By Henry Kingsley. World's Classics. Oxford University Press. 2sh. net.

We are glad that the Oxford University Press have helped to salvage this novel by a brother of Charles Kingsley from oblivion. Mr. Kingsley wields a facile and satiric style in the manner of Thackeray, though not with his strength. The pictures of different aspects of English life in the middle of the last century found in the book are very interesting, whether of a young man's political ambitions, his sense of honour in challenges to fight duels or of his conduct in matters of life. Charles Kingsley may not get at the best of stories or manage it well throughout its length, but the incidental sketches are always sufficiently compensatory.

A PROPHET OF PEACE OR SREE NARAYANA GURUDEV OF MALABAR. By Swami Dharma Theerthan, B.A., LL.B., President, Gurukulam, Travancore State.

A biography written merely to chronicle important events in a man's life is not of so great an interest as that which dovetails with the chronicling of events the life's history—in fact—the soul's history of that man. One such is that of Swami Narayana Gurudev which the author has attempted to write. The life and teachings of Swami Narayana Guru and the message of peace which he spread far and wide in this world of rough and tumble existence cannot but leave a profound impression in the minds of all those who happen to know him. The author has plainly and effectively told the life story of the great prophet of peace, the powerful social reformer, which is bound to leave a lasting impression on those who read this book.

SCIENCE IN THE CHANGING WORLD. Edited by Mary Adams. Published by George Allen and Unwin Ltd., 1933. Price 6sh.

This book is a symposium of broadcast talks on science and forms part of the "Changing World" series, that were arranged under the auspices of the Central Council for Broadcast Adult Education. Eminent scientists and leaders of thought have contributed to this series.

The book is divided into three parts. Part I contains a series of six talks by Prof. Levy on "What is Science". A concise summary of the history of science and the scientific method is made. Prof. Levy endeavours to show that the object of a scientific study is to understand the world of which man is a part and to explain complex events in terms of simplified abstractions. It is also a process of systematic trial and error and laborious methods of investigation. Levy stresses the importance of the scientific outlook, apart from beliefs, for the investigation of motives of human behaviour.

Part II contains talks by Julian Huxley and J. R. Baker on "What is Man". Prof. Huxley says that man is a relative being and that he has no real meaning apart from the world he inhabits. . . . He and his environment make one interlocking whole. Baker gives a short account of biological evolution on this planet and the latest researches in biology. Summarising Part II, Huxley says: "It is legitimate for us to say that mind has become the great progressive feature of life's evolutionary trend. . . . To continue the trend is to fulfil evolutionary destiny."

'Part III contains talks on "What is civilisation". It is by far the most controversial in the book. While Part I gives the origin and development of the scientific method and outlook, and while Part II gives the evolution of life and form on our planet with its culmination in Man, Part III contains statements as to the goal of both. Huxley is determined to make science the ruling factor in life. His exposition of the methods and powers of science, and his distinction between the aims of the economist and humanist in its modes of application, are well worthy of attention. Fausset: "A civilised society can only be created by men and women who are experts, not in some particular science, but in the art of understanding life." Huxley: "We are suffering from the effects of a little science badly applied. The remedy is a lot of science well applied."

Hillaire Belloc: "We must guard what is left of our freedom and extend it. . . . We must mistrust the expert. . . . We must question restriction. . . . " J. B. S. Haldane: "Men are civilized just in so far as they realise the uniqueness of their fellows and act upon their knowledge." Sir Oliver Lodge: "We are encompassed about with a spiritual world and are not yet aware of the fact, save from the reports of a few trespassers, to which neither science nor civilization attends. . . ."

One owes a debt of gratitude to the Publishers for the presentation to the general public of this mine of useful and authoritative information.

PARABLES OF RAMA. By Rama Tirath. Publishing League, Lucknow.

Swami Rama's sayings and parables are as simple and homely as Ramakrishna's and withal as pregnant with meaning. The most difficult and intricate problems of philosophy and truths of religion are brought home to us in the form of simple stories that must appeal alike to the cultured and the unlettered. The publishers have therefore done a real service in presenting under one cover a complete and classified collection of the stories and fables scattered in all the volumes of Swami Rama Tirath. To make the parables easier to remember they are numbered and divided according to subjects with appropriate headings. A brief and fitting moral is also drawn for daily practice and printed in bold type at the end of each story.

THE LIFE OF SWAMI VIVEKANANDA. By HIS Eastern and Western Disciples. 2 Vols. Advaita Ashrama, Almora.

We welcome this new Edition of the Life of Swami Vivekananda—as the complete and authoritative biography of the great Indian monk. In this edition the volumes have been revised and corrected in the light of later investigations, since the first edition was issued in 1912. The chapters dealing with the elucidation of religious and philosophical consciousness have undergone much abridgement. The chapter throwing light on the relation between Naren and Ramakrishna has been re-written. In effecting these alterations, the life and significance of Vivekananda's advent is brought in full relief while the 13 portraits that adorn the volume add considerably to the value and attractiveness of the *Life*.

RAJENDRANATH MOOKERJEE: A PERSONAL STUDY. By K. C. Mahindra. Art Press, Calcutta.

Gokhale used to say that Bengal had produced great artists, great poets, great jurists, great scientists, in fact towering personalities in every sphere of life and thought. To the list of Bengalee celebrities the name of Sir Rajendranath Mookerjee as a great captain of industry must now be added. For, during the last half a century there has been no more successful business man in that province, as indeed in all India, than Sir Rejendra whose 80th birthday has been the occasion of very appropriate felicitations. Sir Rajendra, like other men of mark, is what is called a self-made man and he rose from comparative obscurity to abounding wealth and fame. Much of his success was certainly due to his remarkable powers of organisation and initiative in business enterprises and a capacity for sustained work; and the gods have endowed him with health and long life.

Sir Rajendra is no less fortunate in his biographer; for Mr. K. C. Mahindra writes from the vantage point of a close and personal contact over a fairly long period. He can, of course, tell a story extremely well and he brings to his task not merely admiration for a remarkable character but a critical and discerning judgment. Doubtless he is well equipped with all facts and material for a full length biography which the subject so well deserves. It is well too that Mr. Mahindra has not been content with a mere rehash of all facts and opinions but has presented a personal study—all the more valuable because it is a composite study from a personal angle of a life which has been gloriously lived. And the picture that he presents is one that will be recognised at once as altogether noble and lovable. Mr. Mahindra is not blind to "Sir Rajendra's autocracy in business affairs, his iron rule over the family, his rough and abrupt decisions and his impatience". But all these traits, we are told, "proceed from sublime self-confidence, which combines with generosity of heart, great affection and innate courtesy to present to us a rich life which is indeed a triumph of character."

THE CHRONOLOGY OF THE EARLY TAMILS. By K. N. Sivaraja Pillai, B.A., Senior Lecturer in Tamil, University of Madras. Rs. 5.

The 'literature of the Sangam' is the main source of our knowledge of the early history of the Tamils. This literature is now known in the form of anthologies each including compositions of different poets which often make brief mention of contemporary kings and chieftains and the political events in which they played a part. Beginning with Kanakasabhai Pillai, several scholars have made repeated efforts to evolve an orderly scheme out of the chaos of names and facts presented by these poems, and Mr. Sivaraja Pillai's book is perhaps the most elaborate of these attempts. He has constructed synchronistic tables of the kings, chieftains and poets mainly based on four anthologies which he considers the earliest and most reliable. On the question of the date of these poems, Mr. Sivaraja Pillai's conclusions are conservative and confirm the estimate of Kanakasabhai. He rejects the whole story of the Sangams as pure myth; even the so-called third sangam was not historical. On the relative internal chronology of the poems, and the succession of kings, chieftains and poets, he reaches startling conclusions which cannot be discussed here.

BOOKS RECEIVED

THE SWAN MESSENGER: A Dramatic Poem. By G. K. Pillai, B.A. Arthur Stockwell Ltd., London.

CHILDREN OF AN IDLE BRAIN. By N. N. Mukerjee. Arthur Stockwell Ltd., London.

IN SEARCH OF THE DIVINE, OR MYSTICISM IN THE MAHARASHTRA. By C. A. Tulpule, M.A., LL.D. 18, Tilak Road, Poona.

THE WORLD'S HIGHWAYS. By B. Slessor. W. & R. Chambers Ltd., London.

HISTORY OF SANSKRIT LITERATURE, VOL. I. By Mr. Suryanarayana Sastri. Andhra University, Waltair.

THE GREAT WALL OF INDIA. By Ian Hay. Holder and Stoughton, London.

HISTORY OF THE RASHTRAPUTAS. Archaeological Department, Jodhpur.

A CRITICAL HISTORY OF MODERN AESTHETICS. By the Earl of Lidswel. George Allen and Unwin Ltd., London.

CLASS-BOOKS OF ANCIENT AND MODERN HISTORY, BOOK IV. By E. J. S. Lay. Macmillan & Co., Ltd., London.

CASTE-TYRANNY: A Topical Play. By S. K. Parthasarathi. With a Foreword by the Rt. Hon. Srinivasa Sastri. Published by the Author, Kollipati.

TREASURE-HOUSE OF THE LIVING RELIGIONS. By Robert Ernest Hume. Charles Scribner and Sons, New York and London.

Mysore

BABY WEEK CAMPAIGN IN MYSORE

For the second time the Baby Week Chatterjee shield has been won in India and the award has gone to Mysore this year. This shield was won in 1926-27 by the Health and Baby Week Committee of Bellary Municipality in the Madras Presidency. It is now announced that the award this year has been given to the Mysore State where a Baby Week was conducted in 51 local districts and over 7,000 babies were medically examined. The attainment of this award by a Native State reflects great credit on the local organisers and is also an ample testimonial for those who instituted this competition.

BACKWARD CLASSES IN MYSORE

Orders have been given by the Mysore Government on the report of the Director of Public Instruction in Mysore on the working of the backward classes' scholarships for 1932-33.

The Directors' report stated that provision was made in the current year's budget for scholarships among the backward classes in 3 divisions: for high school students 585 scholarships of the value of Rs. 35,000 in aggregate; middle school scholarships amounting to Rs. 17,800; and special grants for minor backward class scholarships amounting to Rs. 1,000. The work of the various Committees was satisfactory.

SALARY CUT IN MYSORE

The Mysore Government have issued a notification that, in view of the budgetary position, it has been found necessary to continue the cut in salaries during the next year 1933-34. Officers on salaries of Rs. 100 and less require some relief, says the Notification, and it is, therefore, proposed to reduce the rate of cut in their case from 5 to 2½ per cent.

Jodhpur

AN ACT OF MERCY

The Government of Jodhpur has promulgated an Act for the prevention of cruelty to animals to come into force with immediate effect, under which any person cruelly or wantonly ill-treating, or overloading any animal will be liable to a fine not exceeding Rs. 20.

Hyderabad

H. E. H. THE NIZAM'S SPEECH.

At the recent farewell dinner to the Hon. the Resident Brig.-Gen. Sir Terence Keyes, on June 19, H. E. H. the Nizam made the following observation on the two outstanding issues: the question of Berar and the prospects of federation:

"Unless there is to be actual retrogression, political advance in India is only possible along federal lines, and it has been the proud privilege of my State to co-operate with the British Government as its Faithful Ally in the task of framing a federal constitution. In doing her small share of this constructive work, Hyderabad and her Round Table Delegation have received valuable advice and assistance from General Keyes.

By the Grace of God, the continuance and strengthening of Sovereignty over Berar has been secured. In the somewhat delicate negotiations that led to this result, Sir Terence in his capacity as the agent of the Government of India, was the negotiator on the opposite side; and I can assure you that the broad-minded sympathy and understanding with which he conducted his part of the negotiations made it a pleasure for my representatives to have to deal with him; and it was in the same spirit that he moved the Government of India (independently of my Government's action) in the matter of the rendition to us of the Residency Bazaars, which have come back to us. In short, there are many matters with which his name will be associated in Hyderabad."

CITY IMPROVEMENT IN HYDERABAD

The City Improvement Board, Hyderabad, has decided on the rules to be observed regarding the hire-purchase system of the City Improvement Board buildings.

Kolhapur

EDUCATION IN KOLHAPUR

The Kshatra Jagadguru Maharaj of Kolhapur recently opened a school at Bambavda, a place in Shahuvadi Taluka of Kolhapur State. This school is meant for the spread of mass education and it will serve the purpose of giving instruction to about 15 villages which lie within an area of three miles from the place where it is located.

Shift system has been introduced in the school and the teachers have to work for some time in the adjoining villages and the remaining periods they will spend in the Central School.

Kashmir

KASHMIR TENANTS

The Kashmir Durbar has issued the following *communiqué*:

Attention is drawn to the orders passed by His Highness' Government in April 1932, on the recommendations of the Glancy Commission conferring proprietary rights on occupancy tenants of the Mirpur District on payment of a reasonable *nazrana* in place of the present *malikana*. The reports submitted to the Maharajah since then about the cordial relations prevailing among the members of the various communities in that district, notwithstanding acts of incendiarism committed by mischievous chief-makers on religious places belonging to different communities, have touched His Highness, who has been pleased, in view of this attitude of deep loyalty and mutual goodwill, to order that proprietary rights should be conferred on occupancy tenants of the district without payment of any *nazrana* in place of the existing *malikana* which will cease to be levied.

Orders on similar lines have been passed conferring proprietary rights on occupancy tenants in the rest of the province of Jammu, including these in Malguzarh and Assamis, holding land directly under the State.

THE KASHMIR COMMITTEE

Sir Mahomed Iqbal, who was recently elected President of the All-India Kashmir Committee, has resigned. In a statement to the Press he complains that certain members of the Committee recognised no other loyalty except loyalty to their religious leader. He quotes instances of Ahmadiya pleaders who recently withdrew from the defence of the Mirpur case. In conclusion, he says: "I do not believe that the smooth working of the Committee is possible and I feel that in the best interests of all concerned the present Kashmir Committee should cease to exist. If British Indian Muslims are anxious to help and guide their Kashmir brothers, they are free to reconstitute the All-India Kashmir Committee at a mass meeting."

Cochin

ELECTRIC POWER FOR COCHIN

The negotiations between the Madras Government and the Cochin Durbar have concluded in connection with the supply of electric power from the Pykara scheme on the Nilgiris, and an agreement relating to contract for power supply will soon be signed by the parties concerned. The Madras Government will have to spend nearly Rs. 30 lakhs for transmitting power to Cochin and the work will be put on hand almost immediately.

Travancore

THE NEW TRAVANCORE LEGISLATURE

The constitution of the new Travancore Legislature provides for Joint Committees consisting of equal number of members from both chambers of legislature to discuss and settle the differences of opinion between the two Chambers, and the Government of Travancore have now formulated rules relating to such Committees. The Joint Committees shall consist of 30 members, 15 selected by the Assembly and 15 by the Council and all members of legislature shall be eligible for membership of the Joint Committee. Under the legislative rules, the President of the Upper House shall preside over the Joint Committee meetings and the procedure of that House shall, as far as practicable, apply.

Baroda

BARODA HARIJANS

The Harijan students of Baroda, we understand, have decided to get together to make a united effort for their social amelioration and educational uplift. They have formed themselves into an association with the object of bringing moral pressure to bear on Harijan parents and guardians to send their children to schools.

LIFE INSURANCE IN BARODA

The Government of Baroda has adopted the Indian Life Assurance Companies Act. The Director of Commerce, Industries and Labour of the State has been appointed Registrar for the purposes of the Act.

Alwar

ALWAR MAHARAJAH IN LONDON

His Highness the Maharajah of Alwar has arrived in London.

Members of the Maharajah's staff, interviewed by Reuter, are reported to have said that the Maharajah intended to make representations to the British Government with reference to the controversy regarding the administration of his State. The Maharajah felt that only one side of the case had been heard and he would take the earliest opportunity of presenting his side. During his stay in England, the Maharajah would take no part in political matters.

TRANSVAAL INDIAN CONGRESS

At the session of the Transvaal Indian Congress held at Johannesburg, the subject of the Indian Immigration Law was discussed. Mr. S. B. Medh called attention to the whittling away of Indian immigration rights under the various enactments. They had once been assured, he said, that the registration certificate would grant Indians immunity in regard to entrance and residence at any time. This, says a *Times of India* correspondent, was now being regarded as a scrap of paper for immigration purposes, but it was demanded in their application for licences. Another matter was that Indians born in South Africa after 1912 were in some respects not regarded as South Africans. Children born to parents who were trying to qualify for domicile by residence of three years were also not regarded as South Africans, said Mr. Medh, who urged the entry into the Union of wives and children of condonees, so that they might live a happy family life. He thought that the rights of educated entrants should be safeguarded. There could only be real coalition when every section of the permanent population was treated fairly.

After considerable discussion, the Conference adopted the following resolution: "That this Conference, representing as it does various sections of the Indian community in the Transvaal, feels that the immigration law controlling the Indian community in the Transvaal is in its various aspects unduly harsh and respectfully urges the Minister of the Interior to give due consideration to a memorandum shortly to be submitted by the Transvaal Indian Congress."

INDIAN COLONISATION SCHEME

A cable from Durban announces that the South African Indian Congress Executive has appointed Mr. S. R. Naidu of Petermaritzburg its nominee to the Committee connected with the Indian colonisation scheme.

After making the appointment, the Meeting defined the position that it was actuated with patriotic motives to ascertain whether there existed good opportunities for Indians in other countries not on the score that Indians were deemed undesirable or that the Indian population should be reduced.

Mr. Naidu has an excellent record of public service to his credit, occupying, among other positions, the Secretaryship of the South African Indian Congress.

INDIANS IN F. M. S.

Dr. Lanka Sundaram, who returned to Madras after his tour for over 10 weeks in Federated Malay States, Siam and Indo-China where he had gone to study the Indian question, delivered an interesting address on the 13th July at the Gokhale Hall on his impressions of the tour. The Hon'ble Mr. G. A. Natesan presided.

Dr. Sundaram prefaced his remarks by saying that the time had come when a serious agitation should be made in the country about the state of affairs prevailing in countries where Indians had emigrated and earnest efforts should be made to improve their status politically and economically. He had recently toured in the Federated Malay States, Siam and Indo-China, and on a rough estimate he would state that there were more than 8 lakhs of Indians resident in those countries. The problem in Malaya was a purely labour problem. . . . The Government of India assist in sending labourers to the Malayas and only the wrong type of men were sent there. A country would be judged as a country by the representatives it was sending to the better country, and if the uneducated and uncivilised coolies were taken as the representatives of India, it was no wonder that the other countries looked upon India as an uncivilised nation. If the fair name of India was to be maintained that kind of legalised export of labourers must be put a stop to. It would not be difficult for the Government, even as it was situated at present, to stop all emigration. The system of indentured labour to South Africa had been abolished and why should emigration to Malaya alone be continued. It was the emigration of wrong type of men that was responsible for the degeneration of the community.

WILSON REPORT ON MALAYA

H. E. Sir Cecil Clementi, winding up the debate at the last meeting of the Federal Council held at Kuala Lumpur, said that he had received a cable from the Secretary of State informing him of the approval of the Wilson Report on Malaya. Beyond that he had no further communication from the Secretary of State. He proposed, as a first step, to discuss this matter with their Highnesses the Sultans of Malay States at the Durbar next month. After that details would be prepared and placed before the Federal Council for further consideration.

INDIANS IN AMERICA

America has often been described as the Melting Pot where different races of the world are passing into a new race. The latter half of the 19th century improvised European migration on a stupendous scale. Indians in U. S. A., however, are a negligible number. Mr. P. Ganesh Rao, a resident of Bombay who has just returned home after long stay in the States, writing in the *Illustrated Weekly of India*, gives an account of the position and prospects of Indians in the States. Leading Indians in America like Dr. Sudhindra Bose, Dr. Taraknath Das and Swami Yogananda are doing excellent work, but Indian organisations in America, he says,

are not able to voice any of the existing grievances of the Indian community, nor are they able in any noticeable degree to modify or lessen the rigours of the new laws as they affect the Indian population. These societies occasionally welcome and entertain some Indian political or literary celebrities on tour.

The Indian population in America to-day is about 4,000, though there are no exact figures or any way of keeping them.

This includes the 500 or more students also, who in recent years invaded the land in the hope of 'earn and learn' and are mixed with the rest. A singular fact is that the whole population is male with the exception of about a score of girl students in various Universities.

Of the Indians in the U. S. A. more than half are from the Punjab, working mostly on the farms and orchards of California. Next in order of numbers are Bengalees who prefer factory work to the farm. While nearly 2,000 live on the West Coast, more than a 1,000 Bengalees are distributed over the big industrial centres of New York, Detroit, Chicago, South Bend, Akron, Cleveland, Pittsburgh, Racine and Milwaukee, St. Louis and New Orleans.

There are nearly 800 or more in the smaller towns in various parts of the Southern States. They work at various jobs in lumber yards, railway workshops and the cotton belt.

They own small grocery shops, tailoring concerns, stores, sometimes a billiards parlor, a lunch room or a barber's shop. Some practise as herbalists commonly called 'Herb Doctors' and prepare harmless herbal remedies which they sell to the simple untutored masses of the negro inhabitants and the newly arrived East European immigrants.

In Detroit, the Ford Company and the General Motors Corporation have attracted about 500

or more Indians, mostly seafaring Bengalees Mahomedans.

Chicago claims alone about a dozen shops in the busiest residential quarters, dealing mostly in perfumes, incense and all kinds of toilet requisites.

Some Indians, who have no school or college education, have married girls from the foreign communities like Italians, Syrians, or Polish.

Indian women, charming in their rainbow coloured saris—just a dozen or so—mostly in the Eastern States of New York, Michigan, or Illinois, are a great asset and create a fair name by their gentle and dignified manners, cultured tastes and their native intelligence. A few well-trained, highly educated Indian women lecturers can do much to dispel the libellous views some Americans have of Indian womanhood generally.

INDIANS IN PERSIA

The Indian population of Persia can be fairly estimated at 4,000 men, women and children all told. Out of these about 35 per cent. or 1,400, we are told, eke out their livelihood by independent means. Most of them are petty traders and their dependents. They lie scattered about in small numbers from the Caspian Sea to the Persian Gulf. Their number is greater in that area where the operations of the Anglo-Persian Oil Company are located.

They live in daily direct contact with their Persian brethren and unlike the Indians employed by the Anglo-Persian Oil Company have their dwellings situated amidst them. The world trade depression has had its effect on their business also with the result that many of them are returning to their homeland.

INDIAN STUDENTS AT EDINBURGH

The careers of Indian students at Edinburgh University for 1932 are reported upon to the University Court by the general adviser of students from India. The Statement shows that 119 students had been enrolled, of whom 35 had completed their courses and obtained degrees (including 5 doctorates and 5 diplomas) in the Faculties of Arts, Science, Medicine, and Law. Six graduates in medicine from India were admitted to the fellowship of the Royal College of Surgeons, Edinburgh, and 8 to membership of the Royal College of Physicians, Edinburgh. Five Government scholars studied at Edinburgh University during the whole or part of the year, and 2 Forest Service probationers also took out courses. The Committee recorded with regret the death of Dr. Mackichan, one of their most helpful members.

THE FUTURE OF KENYA

We understand that Kenya European settlers recently held a Conference in Mombassa and declared full responsible Government to be the Colonists' ultimate goal.

The Conference considered an artificially balanced legislature to be utterly unacceptable and demanded the setting-up of a Statutory Finance Committee with an European elected majority, vesting all financial control in them.

The Conference instructed their leader to negotiate with the Colonial Office in London on these points.

The Indian Community, says a special cable to the *Bombay Chronicle*, are greatly alarmed and fear the grant of the European demands would mean their virtual extinction. The Government of India's immediate intervention is necessary.

INDIAN IN OXFORD

An Indian is expected to be President of the Oxford Liberal Club next term. He is Mr. Karaka, who as Secretary of the Oxford Union recently stuck firmly to his principles of non-resistance and refused to battle for the minute book of the Union, when raiders entered the meeting and tore out the page from the book bearing the record of the controversial resolution that the House would not fight for King and country.

Mr. Karaka incidentally is a first class amateur boxer, whose prowess has won him the respect of many members of the University.

Mr. Karaka is the son of Mr. F. J. Karaka, Assistant Collector of Customs, Bombay.

THE LATE MR. BHABA

News has been received of the death of Mr. Ahmad Yusuf Bhaba, a prominent Indian of Transvaal, South Africa. He was well known throughout South Africa for his philanthropy and kindness, and hundreds of poor Europeans, Transvaal Boers, owe gratitude to him in this respect. He was very popular both among the Europeans and Indians.

The water supply of Mr. Bhaba's native town, Kholvad in the Surat district, is derived from the ground given by him.

INDIANS IN INDO-CHINA

Dr. Lanka Sundaram, in his recent speech in Madras on his return from his tour in Indo-China and Malaya, dealt on the question of the 5 deported Chettians from Indo-China. He said he spent 26 days in Indo-China after interviewing the leading Indians of that place, both officials and non-officials, and visited all important cities and studied the problem both from the point of view of the Chettians and of the Government. He had come to the conclusion that though he would like to blame the Government for not taking any initiative in the matter, the Chettian community must also be held responsible to a great extent for the state of affairs. The lack of unity among the Chetti firms was the prime cause of the distress. They trusted the French lawyers more than themselves. The speaker found that throughout the struggle, the Chettians had not been in communication with the British Consul-General in Indo-China. He was led to think that the British Foreign Office and the British Ambassador did not know anything about the affair, because the Chettians were not in communication with them.

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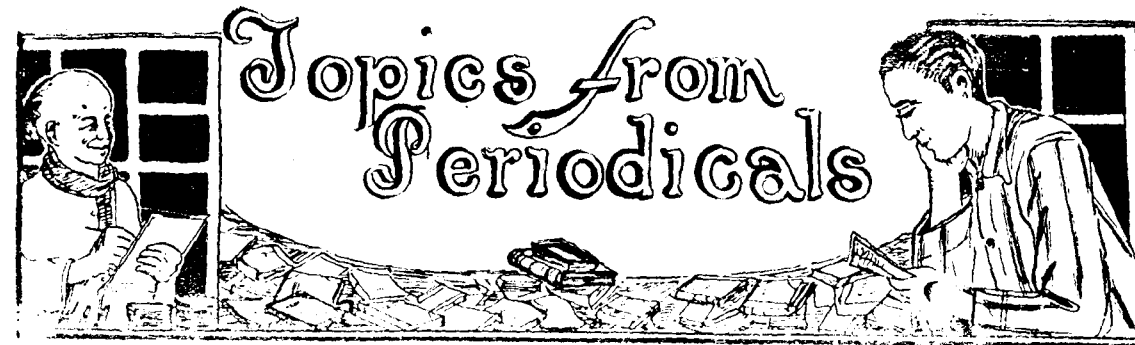
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THE LABOUR PARTY

What are the prospects of the Labour Party, asks Mr. Lees-Smith, the Minister of Education in the Labour Government, in *Current History* of New York. Does the downfall of its second Government in 1931 and the shattering defeat it sustained at the subsequent General Election mean that it has been wiped out as a serious political force? Mr. Lees-Smith answers:

Even in its hour of defeat, it is now evident that the foundations of the Labour Party were surprisingly little shaken, that its basic strength remains unimpaired, and that it is being judged once more by its permanent aims.

Although by-elections have not been numerous enough to give a reliable indication of the trend since the General Election, Labour has succeeded in winning back the seats it lost at that time whenever they have become vacant. On the other hand, the vote obtained by the supporters of the National Government who have retained their seats in by-elections has fallen 40 per cent.

Even more important, the party organisation has remained intact. Though the public may not be aware of the extent to which the existence of a party depends on preventing disruption of its organisation, working politicians are under no illusions on this subject. World-famous leaders may leave their parties, but they only damage them permanently if they split the organisation.

For the Labour Party the greatest peril was in the weeks immediately after it was abandoned by Mr. Ramsay MacDonald, Lord Snowden and Mr. Thomas. And yet they were not able to split the Party which has remained intact.

They did not carry with them a single Labour organisation in any constituency throughout Great Britain. Such an example of solidarity is without parallel in recent British political history.

This, more than anything else, has secured for Labour the position of the responsible official opposition in Parliament and the only party which can be seriously regarded as an alternative to the present Government whenever public opinion makes its next swing.

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THE ECONOMIC DEPRESSION

Marguerite Thibert of the International Labour Office, writing in the *International Labour Review*, challenges the view held in certain quarters that, as an effective remedy for the present unemployment troubles, certain categories of women and particularly married women should be excluded from the labour market. The extension of women's employment took place in most countries in the second half of the 19th century and not in more recent years. There has been no quantitative increase in women's employment sufficient to influence the labour market and disturb its equilibrium except in Germany. Owing to the prevailing methods of taking statistics of unemployment, the unemployment among women may in reality be higher than what appears from the statistics. But even if it should be true that unemployment is less among women than among men, it would be wrong to jump to the conclusion that women are affected less severely by the depression; as the network of family ties among the working classes is so closely interwoven that each member is affected by any change in the common circumstances. Women are also specially severely affected by the depression on account of the wages cut. In the U. S. A., the fall in wages has chiefly affected women's hourly earnings. The danger would be very great of the presence on a slack labour market, already vastly overstocked with idle hands, of a plentiful supply of ill-paid female labour which, owing to the process of mechanisation, may be substituted for male labour in many industries.

MORALS GONE TOPSY-TURVY

The *Magazine Digest* of Toronto gives prominence to the above article of Florian Delhorbe in the *Revue de Paris*. The writer observes that it was only in the nineteenth century, Europe and America opened the markets of the Far East while the yellow races were too weak to offer resistance. In vain did they try to explain that they had everything they needed without their intervention. The Powers replied that besides the White man's commodities, they would be getting progress and civilization as it was their aim to make mankind happy.

The hidden meaning of that reply was the fact that the white man had no other alternative. There were industrial armies to be fed, that is a vital problem. Always and in all countries, armies whether of industrial workers or of medieval mercenaries were fed by invading neighbouring territories, or in modern language, markets.

The future war will be a food war as were all the former ones. It will perhaps be fought with other means, but the underlying argument will be the same. In fact, this war has already started.

There are in Europe one hundred million peasants who have no "wants" so to speak. During hundreds of years they had been taught a doctrine of resignation and renunciation. They were told that their sojourn on earth was but a transition; that they had to save for bad times and to suppress their desires which were the source of all sins. In order to keep them on the right track, they were threatened with punishment on earth and torture in hell.

In other words the country-side is being colonised and experiencing a new colonial campaign without missionaries this time. "And who ever saw a colonial war without missionaries, the pioneers of the merchant," asks the writer.

Morality reversed is preached to-day, because the world must go on living. The new doctrine needs new preachers. There is no lack of them. Manufacturers and trade union officials and foremen are the apostles who are elaborating the new moral code. What is to become of the old clergy, the preachers and missionaries of traditional morality? How will they earn a living?

Meanwhile in the expectation of future events, the peasant, whether he likes it or not, is enjoined to take part in the merry-making.

THE VOICE OF GOD

Writing for the first time in the *Harijan*, after the fast, Mahatma Gandhi explains the significance of the great fast and says that for him "the Voice of God, of conscience, of truth or the inner voice or the still small voice mean one and the same thing". He goes on to add:

I saw no form, I have never tried, for I always believed God to be without form. But what I did hear was like a voice from afar and yet quite near. It was as unmistakable as some human voice definitely speaking to me and irresistible. I was not dreaming when I heard the voice. It was preceded by a terrific struggle within me and suddenly the voice came upon me.

I listened and made certain it was the voice and the struggle ceased. I was calm. The determination was made accordingly and the date and hour of the fast were fixed. Joy came over me and I felt refreshed. Could I give further evidence that it was truly the voice I heard and not an echo of my own heated imagination? I have no further evidence to convince the sceptic. He is free to say that it is all self-delusion or hallucination. It may well have been so. I can offer no proof to the contrary. But I can say this that not the unanimous verdict of the whole world against me could shake me from the belief what I heard was the true voice of God.

And every one who wills, he says, can hear the voice. It is within every one, but like everything else it requires previous definite preparation. Mahatma Gandhi then describes his state of mind during the fast, which was one of indescribable peace within, even more than during the previous fasts. Perhaps the reason was that there was nothing tangible to expect from this fast. He had therefore withdrawn within himself. Mahatma Gandhi continues:

The fast was an uninterrupted 21 days' prayer whose effect I can feel even now. I know more fully than ever that there is no prayer without fasting, be the latter ever so little. And this fasting relates not merely to palate but to all senses and organs. Complete absorption of prayer must mean the complete exclusion of physical activities till the prayer possesses the whole of our being and we rise superior to and are completely detached from all physical functions. That state can only be reached after continual voluntary crucifixion of the flesh. Fasting is a yearning of soul to merge in divine essence. My last fast was intended to be such preparation; how far I succeeded, how far I was in tune with the Infinite, I don't know, but I know that the fast made the passion for such a state intenser than ever.

REFORM MOVEMENTS IN ISLAM

"The religion of Islam is of semetic origin and resembles very closely Judaism and Christianity which may be regarded as the parent faiths of Islam," writes Prof. Pritam Singh in the *Hindusthan Review* for April.

The old Jehovah of the Jews became "Our Father in Heaven" among the Christians and the "There is no God but God—Allaah" of the Moslems. The three basic principles of faiths of semetic origin are: a God, the Prophet and the Book or the "Word of God made flesh". Among the Christians this trinity was expressed as God the Father, God the Son, and God the Holy Ghost. The Aryan faiths such as Hinduism, its reaction Buddhism and Zoroastrianism have passed through an evolution of their own and have discovered an Unmanifest God working in Nature or in Human Society through a Krishna, a Buddha or a Zoroaster. There is no system of religious thought that has not centred round a Person or a Book. We have, as a result, the Moses of history and his law, the Christ and his Sermon on the Mount, Mohamed and the law of God as revealed in the Koran, and we had Krishna the revealer of Gita, and Buddha, "the Enlightened One," and Zoroaster the prophet of Persia, the revealer of the Zend and Avesta of old.

The stern and rigid faith of the Moslems remained unaltered till the eighteenth century when the need for reform was felt. In 1740 one Abdul Wahab began his campaign of reform. He had travelled extensively outside Arabia and had studied Moslem law.

Abdul Wahab adopted a thoroughly Protestant principle and like every other reformer demanded the right of private judgment in matters religious. He rejected the idea that a scholar alone had the right of interpreting the Koran; on the other hand, he held that any true believer who could read and understand could judge for himself and follow his own light. He did not believe in mediatorship or intercession and repudiated the doctrine of *Bait*, and said that Koran preached direct access to God. The decoration and illumination of graves, the use of rosaries, charms and amulets etc. was banned by him and everything was done to reduce Islam to its primitive simplicity.

In 1844 a handsome young Shirazi, by the name of Ali Mohamed the Bab, drew the attention of the Islamic world to a new dispensation. He won many to his side by his remarkable appearance and eloquence.

His claim which was openly made at Mecca—the heart of Islam—and then repeated in Shiraz his home, was like a bolt from the blue to the orthodox among the Shia Moslems of Persia. The persecution of Babis is perhaps unparalleled in the history of religion. No less than 20,000 are said to have been tortured, among them being men, women and children also. Their heroic sufferings

and their blood laid the foundation of Babism deeper than the persecutors imagined at the time.

Of this movement, Mr. Skrine, an Indian Civilian, writes in his book, *Bahaism*. . . .

Bahaism recommends monogamy, its ideal is a wedded pair combining the intellectual and emotional attributes of either sex for their own advancement and that of the race. Warfare and commercialism are hideous survivals of the forest-dwellers. Again at another place he remarks Baha O'llah's writings are pregnant with idealism. His religion is one of joy, of work and social service.

The Ahmediya movement was founded by Mirza Ghulam Ahmed of Qudain, who was a great scholar. He published a book known as *Borahin Ahmediya* (proofs) in 1880 which was proclaimed as a work of power and originality. This movement succeeded in creating an impression in favour of Islam, not only in India but also in Christian countries of the West. He was frank enough to acknowledge that Guru Nanak, the founder of Sikhism, was a true Mahomedan and he testified to the truth of all the prophets of the past, speaking of Rama, Krishna, Buddha and Zoroaster in very reverent terms.

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THE GOSPEL OF MASS PRODUCTION

However enthusiastic Mr. Filene might be in preaching the gospel of mass production as a means for dissolving all class distinctions and class privileges and of improving the social order, Hugh I. A. Fausset, writing in the *Aryan Path* of June, is of opinion that unless and until self-interest—though Mr. Filene calls it enlightened self-interest—is effaced from the minds of the people and a real and enlightened co-operation between the whole of mankind is established, such a thing is impossible. In Mr. Filene's words :

Mass production is not simply large scale production. It is large scale production based upon a clear understanding that increased production demands increased buying and that the greatest total profits can be obtained only if the masses can and do enjoy a higher and even higher standard of living.

But it is a very regrettable thing to note that Mr. Filene does not realise the fact "that the constantly increasing capacity of mass production, even if accompanied by a like capacity of mass consumption, must ultimately reach a saturation point in those comforts and luxuries which move him to such lyrical ecstasy". The hope which Mr. Filene entertains that the people will return to simplicity in the remote future when all the more superficial appetites have been satisfied is simply a vain hope, since he does not foresee the consequences of mass production in the meantime. In Mr. Fausset's words :

Mr. Filene's mistake and that of those like him is of course a confusion of means with ends. To preach salvation through mass production or any other form of rationalised trade or economics is to evade the central issue. Mass production is a mechanism. But above all, it needs to be controlled, directed and utilized by men and women who have outgrown a false attachment to things, and who, by so doing, have become really social. And as long as they cling to the possessive instinct as Mr. Filene does, they have not become completely human and so they are not qualified by imaginative insight to better the conditions of all humanity. They may possibly exploit mass production successfully, but much of what they produce and distribute will not supply the essential needs of ordinary men and women, but will only create distracting and artificial needs.

CAPITAL AND SINKING FUNDS

It is not wrong for nations and cities to borrow money for immediate purposes, the cost of which cannot be met by revenue, writes Mr. P. W. Wilson in the *North American Review*. "It is wrong for such liabilities to be incurred without provision, not only for interest, but amortization."

It is not wrong for wealthy nations to lend money to poorer nations. It is wrong to lend that money—and to borrow it—without a clear guarantee that each loan, so contracted, will be spent honestly on the enterprises to be developed and year by year duly liquidated.

The trouble over railway capital, both in the United States and in Great Britain—with drastic reconstructions of many companies in the latter country—would have been avoided, if years ago there had been a clearer conception of sinking funds. After all, we cannot escape from them. If we refuse to write down our assets, they look us impudently in the eye and write down themselves.

Every man has to realise that in the long run neither he nor anybody else can get anything for nothing. He may gamble on the Stock Exchange to his heart's content but "the mathematics of probability are inexorable".

In purely supposititious figures, it works out thus : Let us suppose that Government securities and the prior bonds of private enterprises yield a return of 4 per cent. Let us also suppose that common stocks on which surpluses of profit are distributed and other speculative securities yield 6 per cent. or more. The additional 2 per cent. or more is not to be regarded truly as 'income'. On the average, it is insurance against depreciation of capital. If this arithmetic were more clearly understood, there would be fewer tears shed over financial losses.

We need be under no illusion as to the lessons, concludes the writer,—the ancient lesson that has to be learned afresh from our present experience.

It is not enough to say to ourselves that honesty is the best policy. In a financial structure which is built of credit and founded on confidence, honesty is the only policy. A dishonest man is more dangerous than any anarchist.

INDIA IN PERIODICALS

- A NEW METHOD OF ANTI-INDIAN PROPAGANDA. By C. F. Andrews. [The Modern Review, July 1933.]
- SURVEY OF BRITISH INDIAN HISTORY. By C. Hayavadana Rao. [The Hindustan Review, April 1933.]
- THE ANGLO-INDIAN COMMUNITY. By the Rev. A. E. Scipio and the Deaconess Creighton. [The Church Overseas, July 1933.]

ABRAHAM LINCOLN

Lincoln was born 124 years ago and alike as patriot and humanitarian his memory is still green in more than one Continent. His is a life full of lessons for the growing youth in any country, and the story of the great adventure from Log Cabin to White House will continue to inspire generations of young men.

Born in a one-door, one-window, dirt-floor log Cabin, Abraham Lincoln, says Dr. Sudhindra Bose in *Prabuddha Bharata* for July, lived in log cabins for 22 years. Forest-born and forest-reared, he was a wilderness boy. His parents were very humble and poor folks. His father was a thriftless and shiftless man. His mother was a strange, mysterious soul. When he was 9 years old his mother died. Of her the son said : "All that I am or ever hope to be I owe to her."

He entered politics at the age of twenty-three. As a member of the State Legislature of Illinois, he did not rise above the rank of routine politician. At first he was regarded as a sort of "non-entity in homespun." But he was honest. He kept his promises and stood by his convictions.

Slavery was then a grave question of the day. The States of the South were in favour of retaining and extending it, while those of the North were for extirpating it. A crisis had been reached; a conflict was coming to the country rapidly. Lincoln did not want this to be a land of slavery. He declared that "no man is good enough to govern another man without the other's consent". On the night of his nomination for the Presidency of the United States, Lincoln placed the issue squarely before the nation : "A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free." Lincoln pointed out that slavery was a moral wrong. His opponent, Stephen Douglas, claimed that the morality of the question was no one's business, and that each State should determine its status for itself. Douglas was defeated and Lincoln became the President.

Then came the Civil War between the North and the South over the slavery issue. Lincoln broke the chains of the slaves and prevented the sundering of the United States into two United States. Lincoln's name to-day hangs in the atmosphere of America. It colours the lives of all its citizens.

It should be clearly understood that Lincoln accepted war not so much to free the slaves but to save the nation. He freed the slaves by the Emancipation Proclamation, not to abolish slavery but to preserve the Union of States. "My paramount object in this struggle," he wrote, "is to save the Union, and is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that. What I do about slavery and the coloured race, I do because I believe it helps to save this Union." He wanted the slavery to die in order that the Union might live.

PAINLESS PAIN

The theory that an injury, no matter how serious it is, never hurts in itself is well illustrated in an article by Prof. S. Harvey of Glasgow in the *Schweizer Illustrierte Zeitung*, the translation of which appears in the current issue of the *Magazine Digest*.

Whether we injure our flesh, or the bones, or even the nerves, the seat of the pain is never in the wound, but in the brain, provided it takes notice of it. If the brain is busy with some other important task, or under the influence of pain or another strong sensation, it has no time to transmit the message of pain to the nerves. It postpones this task until the moment it has acquitted itself of its more important obligations and is free for new sensations and impressions. The message is then conveyed to the nerves, and the organism is thus warned that something is not in order.

And it is not always fear or excitement that claims the full attention of the brain. Any sensation, says the writer, may achieve this, provided it is strong enough to absorb the individual's thoughts.

Viewed in this light, we discover new aspects in the martyrdom of the first Christians. Thousands of men and women were tortured to death in the beginning of the Christian era, yet very seldom do chroniclers, even hostile ones, mention cries or lamentations. The Church teaches that God had infused strength into the hearts of those men and women. Scientifically, we may interpret the teachings of the church in the sense that the martyrs were so full of religious exaltation that they felt no pain. Their brain, taken up by spiritual cares, had no time to pay attention to worldly things.

In fine, the writer observes :

The conclusion that we should draw from the above remarks is that invalids who suffer great pain, should try and take their thoughts off their body and occupy their brain differently. It is a current scientific opinion that each of us is able to eliminate physical suffering if he concentrates upon some other thing with sufficient intensity.

COMMUNISM AND FASCISM

The current number of the *Round Table* opens with a lucid description of the principles of communism and fascism. Obviously democracy no longer holds the field as it did in the closing years of the 19th century. It is rather on the defensive. The waning of democracy is marked by the triumph of communism and latterly of fascism.

The Communist creed is not exactly a product of the War. It had been forged long before by Marx and Lenin.

But it was the war which produced in Russia the peculiar conditions which enabled a small band of determined Marxists, led by a man of genius, to overthrow both the Tsardom and the liberal provisional government, and to establish in its place the dictatorship of the Communist party in the interests of the proletariat. As an idealist theory communism makes an undoubted appeal. The doctrine that the earth and its fruits should be developed and organised for the benefit of the whole people, that reward should be conditional on work, and supply related to need, and that as far as possible men should have all things in common, and not live by usury or the ownership of the means of production by which the community lives, is very much that of the early Christians. The trouble with communism has been the method by which Lenin and his successors have sought to realise their ideal, for that has little or nothing in common with Christianity. The essence of the communist method is a ruthless class dictatorship, involving the total abolition of private property at a single stroke, the persecution, indeed, in many cases, the extermination of the bourgeoisie, the suppression of individual rights before the law, of freedom of speech and the press, of public meeting and political association, and the concentration of every instrument for forming or guiding opinion, the schools, the universities, the press and the news agencies, in the hands of the Communist party. If this dictatorship had produced or, after 16 years, showed any prospect of producing, a millennium, and of relaxing its ferocity and basing the new order that it has created on the free consent of the governed, the savagery of its early years might be forgotten. But it is becoming more and more evident that by the communist thesis it is possible for government to organise every aspect of the political, social and economic life of a people, and to produce either satisfactory material conditions or an ennoblement of the human spirit, or a sense of freedom, has been proved to be wrong.

From Communism to Fascism is from the frying pan into the fire. Fascism, unlike Communism, is not the outcome of a deliberately thought out creed. It was rather as a protest against the rampant communistic anarchism that threatened civilization.

It is fundamentally the outcome of two causes. The first has been the necessity of creating a counter-organisation to resist the violent and revolutionary tactics of communism in countries where ordinary police methods have begun to fail. The second has been the conviction that the slow-moving deliberative parliamentary system, with its changing and weak governments, could not make the changes needed by the times, and that a more dynamic executive power must take its place. Fascism is by no means a merely reactionary movement. On the contrary it contains a strong ingredient of socialist doctrine. If it objects to the proletarian State beloved of communism, it objects equally to the plutocratic State in which public policy is controlled by capitalist or banking interests. Thus the "unalterable" programme of the Nazi party in Germany on which it has fought all its elections demands the "abolition of incomes unearned by work" (clause II) and its financial principle is stated by Gottfried Feder, the official interpreter of its policy, in the 1932 election programme as follows: "Finance shall exist for the benefit of the State; the financial magnates shall not form a State within the State. Hence our aim is to break the thralldom of interest."

The constructive side of fascism rests upon the idea of the Corporate State. It does not abolish property nor nationalise the means of production and distribution.

But it considers that the State must stand above and outside all interests, whether of capital or labour, and be strong enough to prevent either capital and labour or any other interest from taking anti-social action and to compel them to conform to what is in the interests of the community as a whole, because "the general welfare is the highest law of all". For this reason, while preserving universal suffrage as the ultimate test of popular sanction, it substitutes for the attempt to adjust a continuous conflict of interest and opinion in Parliament the dictatorship of a party controlled by those who are prepared, while consulting locally in the interest of the community as a whole. For it considers that nothing but the will of a dictatorship sternly enforced is strong enough to bring about the profound social and economic reorganisation to which the world is now being driven by the progress of science and the economic dislocations begun by the war.

Such is the political theory of fascism. In Italy, under the iron hand of Mussolini the Corporate State has come into being. And in Germany, the Nazi movement has succeeded under the bellicose leadership of Hitler.

But fascism, like communism, is liable to be a very different thing in practice from what it claims to be in theory. For it seems to be almost as much in love with dictatorship as an end in itself as communism, though it substitutes, especially in Germany, an appeal to racial pride and ascendancy for the appeal to class feeling as its main driving power. Like other revolutionary movements, it has drawn its strength from the intemperate enthusiasm of youth—youth which knows little of what war really means or of the fatal risk of violent short cuts to idealistic ends, and which sees in the seizure of power the surest prospect of employment for itself in a disorganised world.

WOMEN OF PERSIA

Mr. Mohammad Ishaque, in the course of an article in the *Calcutta Review* for July, writes that Persian women are no more in *Purdah*.

As I was more closely connected than an ordinary traveller with a family, I hope my statement would not be lacking in justification. I found the ladies awfully busy in their household affairs, co-operating with one another without any bitterness or ill-feeling. They not only cook their meals but wash and iron the family clothes with their own hands. They are of energetic habits. Some of them know how to play on Vivaldi (from French Vialon), and Tar (stringed instrument). Besides a fair amount of education, needle and embroidery works are good assets to practically every Persian lady. She is so very useful to her husband that he has nothing to think of home.

"Unlike the ladies in India," continues the writer, "Persian ladies are quite healthy, free and liberal. In fact, women are healthier than men. A lady in all up-to-date fashions and luxuries is seen walking freely along the streets and travelling along by buses considerably packed up with men. She also proves herself quite helpful to her husband by marketing the daily necessities of home."

In concluding, the writer points out:

"In Persia, female education is in good progress. It is only due to the fact that the women have renounced *Purdah* (seclusion) and have withdrawn their veil. All the girls go to school on foot. A good percentage of women know French or English besides their mother tongue. I am very glad to learn that the Persian Government is taking keen interest in female education. Only in Teheran there are about 25 Government schools for girls. All these Madrasahs are *majjani* (free). Besides these Government schools there are about an equal number of national schools for girls (Madaris-i-Milli-i-Naswan) where nominal charges are made. All these schools are packed with pupils. Education is imparted for eleven years in these schools to complete Dowrah-i-Dowum Mutawassateh, the highest examination held in Persia. Special care has been taken in the formation of their curricula. Needle-work, sewing, hygiene and house-keeping have been introduced in their courses."

STUDENT LIFE IN ITALY

Messrs. R. K. Bose and B. P. Mitra, in the course of an article in *India and the World* for July, recall their experiences in an automobile factory in Italy:

Eight hours in the workshop and one in the drawing office was my regular duty per day, beginning from 8 a.m. to 12 noon and again from 2 to 7 p.m. Every department is in charge of a Foreman, and an apprentice has to pass the examination of one department before he is allowed to proceed to the next. Thus we went through the mechanical department and the electrical department before being transferred to the mounting department where the cars are mounted complete with their chassis. This department is sub-divided into 5 others: 1. Gearbox mounting. 2. Front-wheel mounting. 3. Differential mounting. 4. Engine mounting. 5. Chassis section. In the last, all the parts are assembled and the cars sent out for its first trial. But the best and the most interesting part of our work began when we came to Engine Testing Department. It is a sort of a secret chamber inaccessible even to most of the Italian workers, and it is therefore a very great favour on the part of the authorities for kindly allowing us foreigners to work here. Next comes the coach-work, upholstery and hood-department where the most interesting feature is that almost all the workers are women. A few weeks in close contact with the sales, accounts and such other sections of the factory completed our training.

The writers also give an idea of the social life of the labourers. In every factory one finds clubs where every facility for playing, dancing and music are given. Let us now have a look at the every-day life of an ordinary worker in Italy.

Mr. X has got a modest but neat apartment nearest the factory, and is an elderly man with two children. He rises at 7 o'clock in the morning and gets ready for his work which commences at 8 o'clock in the morning. His simple breakfast generally consists of a big cup of milk and coffee and a few slices of bread. At noon, when the factory closes for two hours for lunch, Mr. X returns home to find his nourishing food which generally consists of a dish of soup or macaroni and a plate of meat and vegetable, waiting for him. At 6 o'clock in the evening he returns home, changes his clothing and sits for his dinner which is similar to his lunch. Dinner over, he usually takes his wife to the club or to some cinema or cafe. About eleven they return home to retire. Every year during the summer when every labourer of Italy is entitled to a vacation for 15 days, he goes to some summer resort by the sea or the hills. The majority of the Italian labouring class are educated, intelligent and very well-behaved; they know a great deal of modern politics, current social reforms, financial condition of the States and they rarely feel themselves inferior to people who are higher in rank. Lastly, thanks to the operations of the great Labour Charter (*Carta del Lavoro*) there are very few strikes and lock-outs and the Italian labourers are thrifty and happy.

THE AVERAGE CHINAMAN

The character of the average Chinaman is the subject of some shrewd comments by Mr. J. W. T. Mason in the *Aryan Path*. For centuries China has been nourished on the philosophy of Confucius who did not emphasize the necessity for action. "The basis of the Confucian code is morality; but morality as a kind of static relationship among individuals and groups". Such at least is the way Confucianism has worked out in China.

The belief in morality as a kind of directing force still prevails among the Chinese, and the writer illustrates this by recalling his conversation with Marshal Wu Peifu, the former War Lord of Peiping, who advocates China's reform on the basis of a return to Confucian principles.

For three hours he talked to me about his ideas. Morality, he said, is the impetus behind all progress. If the people are immoral, it is because the rulers are immoral. If the rulers are immoral, the people will become immoral. The world war, he declared, was the result of immorality, and the millions of people killed during the conflict owed their deaths to lack of moral principles.

I said to him that in China more people die of famine than were killed in the world war; and I added that if the Chinese were to adopt principles of material progress and learn how to co-ordinate their efforts and use modern ways of agriculture and industry, the famine death rate would vanish. He replied:

'Not at all. The famines in China are sent by Heaven as punishment because the people are not moral.'

That in essence is the philosophy of the average Chinaman. Morality, according to this belief, controls everything. Progress is automatic if the nation is moral. Depression and poverty inevitably follow immoral actions. Heaven has given men knowledge of moral principles for men to follow or not. Obey the inner moral sense, and prosperity and happiness inevitably result.

THE COURTS AND DEPRESSED CLASSES

It is a commonplace of Jurisprudence that laws are only endorsements of Public Opinion and that the ultimate sanction of all legal rules is the Public Will. In view of this, says *Harijan*, the trend of recent legal pronouncements in connection with untouchability is very interesting and encouraging.

Down in the South, we are informed, the Adt-Dravidas (Harijans) of Enadur, a village in Conjeevaram taluq—a stronghold of orthodoxy—used the water in a tank there and some of the caste-Hindus straightaway filed a petition before the District Munsiff for a declaration of their exclusive right to the water of the tank and for a permanent injunction restraining the Harijans from using the tank water. In dismissing the petition, the Munsiff is said to have endorsed the Collector's remarks on an earlier occasion that 'it was inconceivable the Adt-Dravidas should not be allowed to use the water when no objection was raised to the water being used by cattle.'

Up in the North, the Harijans of village Nangal Jarlian, district Hoshiarpur, took their bath under a reservoir of water said to be situated in orthodox Hindu premises. On a petition from some orthodox persons that the water-reservoir had become polluted and that their religious feelings had been wounded, the Harijans were arrested and 11 of them sentenced to a fine of Rs. 50 each. The case came for revision before the Sessions Judge, who referred the matter to the High Court with a recommendation that the sentence on the accused should be set aside. A division bench of the Lahore High Court consisting of Justices Bhide and Currie set aside the conviction.

Away in Lohardaga in the east, again, a procession of Harijans was led on the 29th May to the temple of Jagadish. The Mohunt of the temple opposed their entry and filed a complaint with the police. Three Harijans and 2 caste-Hindu volunteers were arrested but subsequently released at Ranchi on a bail of Rs. 500 each. Later on, however, on the petition of the complainant the case was withdrawn and settlement was arrived at, whereby right of entry inside the room where the deity was installed, but they would have the right to go over the verandah of the temple to offer their prayers. The report adds that the same programme as on the 29th May was carried out on the 14th of June when the Mohunt also joined.

Are these, asks our Contemporary, the straws that indicate the direction in which the wind is blowing?

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

SELF-GOVT. MOVEMENT IN INDIA

"There are more literate males in India than in the British Isles," the Select Committee was informed by Sir John Thompson who, with Sir Alfred Watson and Mr. Edward Villiers, gave evidence recently on behalf of the Union of Britain and India. Sir J. Thompson, emphasizing the extent of movement in favour of self-government, declared that roughly, every educated Indian favoured managing his own affairs, while the appreciation of the movement for self-government among the masses was widespread. There had been an extraordinary stirring of political ideas all over the country.

I hope it will result in the masses understanding what is going on and appreciating the value of combination and the fact that they have rights and they will eventually possibly turn them against the people.

INDIANS ON THE EXECUTIVE COUNCIL

An impressive tribute to the integrity, loyalty and devotion to duty of the Indian members of the Executive Council was paid by all three living ex-Viceroy at the sitting of the Select Committee on June 23. In responding to an appeal from Sir Tej Bahadur Sapru repudiating the charge of nepotism on the part of the highest Indian officials, Lord Reading said it was impossible to allow the appeal to pass without again making a statement on the subject.

I have made it several times publicly. I made it at the Round Table Conference. I do not hesitate—indeed I am glad to take the opportunity—to say that not only as regards Sir T. B. Sapru but as regards other valued Indian Members of Council none could have been better servants of the Crown, none could have been more loyal to me, none, as far as I know, gave the occasion for any such charge as is made. I am not speaking of India generally, but only of my own experience of those who

were with me and none more faithfully and loyally kept the secrets of the Council than the Indian members.

Lord Irwin associated himself absolutely and entirely with Lord Reading and completely concurred with every word from his own personal experience. Lord Irwin added that he remembered more than one case in which Indian Members of Council, called on to make a recommendation between an English I. C. S. officer and an Indian, recommended in favour of the English officer.

Lord Hardinge also desired to associate himself with Lords Reading and Irwin and pointed out that when he was in India the only Indian member was the Law Member. Consequently during his 5½ years he had two Indian Law Members, Sir Imam Ali and Sir Sankaran Nair, and no members were more loyal in their services or more devoted to the Government of India and to himself, personally, than his two Indian colleagues.

PARLIAMENT OF RELIGIONS

"The World Parliament of Religions," said Mr. Darrel J. J. Pieris, a well known Buddhist priest of Ceylon who has been invited to attend the session of the Parliament this year, "was first held at Chicago's first World Fair in 1893. It has been for 40 years a beneficent and ever-deepening influence. At this Parliament, Swami Vivekananda and the Ven. Sri Devamitta Dharmapala distinguished themselves. In doing so they removed from the Occidental mind the misconception that India and Ceylon were benighted or heathen lands."

The present session of the Parliament began on June 1 and will be continued until November.