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Vol. XXXIV

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DR. BESANT'S SPEECHES & WRITINGS. RS. 3.

THE
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EDITED BY MR. G. A. NATESAN

VOL. XXXIV.

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NO. 10. 1933.

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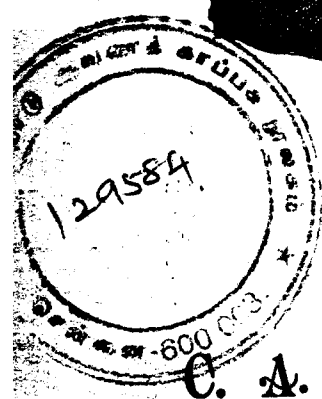
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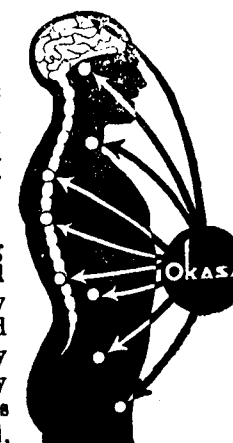
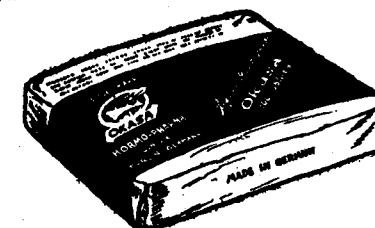


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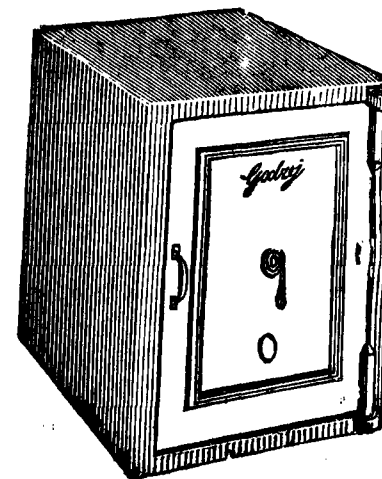
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ANNIE BESANT

Born : October 1st, 1847.

Died : September 20th, 1933.

THE INDIAN REVIEW

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

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[NO. 10.]

The Late Dr. Besant

BY MR. C. JINARAJADASA, M.A.

I have been long associated with Dr. Besant, and now that she has relinquished her work, the chief impression that remains—apart of course from her great personality—is, who will describe her life's work? No single person can write her biography, and it will have to be done by a team of writers. For she lived a life of many phases—in religion, in humanitarianism and social reform, in occultism and mysticism, in education, and in Indian politics.

I do not think people realize what an intense devotion she had to her Motherland, which was always India. She set foot in India in 1893, but a year before when they were planning her visit she spoke of India as her Motherland. Her work for India was of passionate devotion, and that devotion was shown in one characteristic way. In connection with her work for Home Rule, and particularly later in connection with the National Convention, if there was a list of addresses to be made, she herself wrote each name. She could have called upon many assistants to have done this part of mere drudgery, but there was a joy in her as she wrote name after name. Those lists are here, and they reveal more her devotion to India than her great speeches and writings.

She was of course intensely Irish with her turn of wit. In talk over coffee or tea-cups, this wit would particularly flash out. There is one thing which she said about a year ago which made a deep impression upon me, and perhaps has a very great message here for India, where our servants are overburdened with the tasks which their masters give them. Almost as well known a figure as Dr. Besant in the many places which she has visited is her servant Lakshman, who has been with her over 30 years. One night when she had been weak but seemed a little better, he showed particular delight. She looked at him with a smile and said to me: "He is very

faithful. He has been with me over 30 years. Speaks well for us both, doesn't it?" What other person but Dr. Besant would think that this relation of master and servant was so mutual that if a servant was faithful it was because the master on his side had been faithful to the servant.

I remember one afternoon, when for some reason her foot was slightly congested with blood and looked darker than usual, and my foot was next to hers, she looked at mine and looked at hers, and then said: "Next time I shall be brown all over." I think she always resented the one-quarter of English blood in her, and always refused to call herself an Englishwoman, though she was born within the sound of Bow Bells in the City of London.

She had one habit which is very hard to imitate. It was that she read very carefully all that her opponents said about her. We are all apt to slur over the remarks of our critics, but she made a particular point of carefully reading every criticism concerning herself. Not that she was influenced by that criticism much, but she considered it a point of honour to do justice to her critics by knowing exactly what they said of her.

There is a secret record of her benefactions to individuals, particularly to hundreds of students, which of course will never be written. She felt deeply the tragedy of the caste lads of India who were hampered, for there was no career opened to them except through such examinations as had been prescribed by the Government Departments. It is here worth noting the firm and unhesitating stand she took in the matter of students in politics. When there was intense feeling over the partition of Bengal, and various natural expressions of feeling began in the students of the Central Hindu College, particularly the Bengali lads, she put her foot down on all that, and would permit no expression of political feeling in the College, nor would she

permit any student to attend political meetings. For, as she explained to them again and again, in so many cases they had been sent to school and college at great sacrifice on the part of their parents, who slaved and toiled and borrowed money for the education of their children. It was the duty of the children in return to finish their education before they voluntarily engaged in political work which might completely wreck their careers. Not that she did not want the young to be patriots and give up all for the Motherland, but in duty to their parents they should do that after their education was over.

There is one incident which happened when she came out of internment which is worth putting on record. It is when she was being brought in procession to Adyar, and some cooly woman pointing to her, said: "The Government has

put her in prison and still she says she is right." How right she was at the time we all see now.

Another incident which certainly ought never to be forgotten by Indians is somewhat of a bitter one. It was at Delhi in 1927 at the now famous All Party Conference, which went on for two or three days, with the usual Indian slackness and inability to see the wood for the trees in political matters. It was on that occasion that, wearied with the discussions, she used these words: "Gentlemen, I do not think you are in earnest about getting *Swaraj*." Of course it sounds bitter, but Dr. Besant was one who was for speed in achievement, and so long as the objective was gained, she did not particularly worry as to all the details being worked out of what was to come afterwards.

The Reserve Bank Bill

BY MR. P. R. SRINIVAS, M.A.

Editor, Indian Finance

THE immediate antecedents of the Reserve Bank of India Bill must be traced from the recommendation of the Federal Structure Sub-Committee of the First Round Table Conference that "with a view to ensuring confidence in the management of Indian credit and currency, efforts should be made to establish on sure foundations, and free from any political influence, as early as may be found possible, a Reserve Bank which will be entrusted with the management of currency and exchange". Thereafter, the Financial Safeguards Committee of the Third Round Table Conference recommended that "steps should be taken to introduce into the Indian legislature a Reserve Bank Bill conceived on the above lines as soon as possible". In the report of that Committee it was placed on record "that the Secretary of State undertook that representative Indian opinion would be consulted in the preparation of proposals for the establishment of the Reserve Bank including those relating to the reserves". It was in accordance with this undertaking that a Committee consisting primarily of members of the Indian Legislature was called to London in the summer of 1933; and the Bill that has now been referred to a Joint Select

Committee of both Houses of the Legislature is based on the report of the London Committee.

The logical, as distinct from the historical, reasons for the establishment of a reserve bank must also be stated. The common name for the reserve bank is a central banking institution. As its name suggests, it is the centre, round which the activities of banks and financial institutions have to revolve, if credit and credit conditions have to conform to any sort of scheme. The necessity for a scheme will be appreciated if it is pointed out that the volume of money, and substitutes for money, which are required for the smooth working of all economic transactions, is not constant. If we take conditions in an agricultural country, more money or credit is naturally needed during the time of the agricultural operations and the movement of crops than at other seasons of the year. Then there is also the increase in need as the economic development progresses. If the volume of money is not regulated in accordance with changes in the need therefor, then the structure of prices is liable to alteration, which has obvious adverse consequences on economic life as a whole. What has been said should,

I believe, suffice to bring the layman to a recognition of the need for regulation of currency and credit. If there is need for regulation, it follows that there must be a central authority to carry out such regulations. As banking institutions are the source and creators of credit, which for all practical purposes is equivalent to the ordinary forms of money, with which alone the average man is familiar, it will be seen that the authority entrusted with the regulation of credit has primarily to do with banking institutions. Every action of the central banking authority affects primarily, the bankers and, through them, the economic community as a whole. The relation of a central bank to other banks would be seriously misunderstood, if it is believed that the central bank is only a sort of a task master set above the other banking institutions. The fact of the matter is, the central bank is the guardian, as much as the mentor, of the ordinary banks. The latter are, therefore, required to maintain deposits with the central bank and are entitled, under certain terms and conditions, to acquire from the central banking authority additions to the resources with which they carry on their normal business. Hence it is that the central bank is often known as the bankers' bank; a phrase which, though expressive of the main character of its working, is none-the-less liable to misinterpret the significance of a central bank to the economic life as a whole.

The real function of a central bank is to ensure that monetary and credit conditions are as helpful as they can possibly be for the fullest development of the national economy. Under different sets of conditions there will, doubtless, be considerable difference of opinion as to how exactly such monetary and credit conditions could be maintained in order that the progress of national economy may be furthered. But for the purpose of understanding the issues connected with the establishment of a reserve bank, we may take it that the objective of a central bank is to maintain the integrity of the currency of the country. This may be interpreted as indicating the stability of its value in terms of commodities, that is, a given unit of currency should represent the same quantity of goods and services at different periods. It will be remembered that the value of a currency implies, not only its internal, but also its external value. Under the conditions of national and international trade generally presumed in textbooks of economics, there is in the long run little difference between such internal and

external value of a currency. But in the best of conditions, short period changes should call for action on the part of the currency authority in order that the external value of the currency may be maintained. And in these days, when there has been a thorough breakdown of the international standard, the problem of the external value of a national currency has an identity of its own. In as much as the external and internal value of a currency are organically related, a central banking institution has always the charge of the monetary and exchange policy.

In India, the requirements of internal credit and the requirements of exchange regulation alike point to the necessity of an early establishment of a reserve bank. Conditions in India have been such that it was never anything but a misnomer to talk of the financial machinery. Since the abolition of the free coinage of silver in 1893, we have had a token silver rupee whose value was necessarily a matter for artificial regulation. So was its value in terms of gold. The indigenous banks were puny institutions, liable and often subjected, to the ravages of inefficiency, corruption and, most of all, the nervous fears of an uneducated public. And any attempt to rationalise these conditions would have meant, in the first place, that the obstacles to the smooth functioning of the mechanism of currency and credit should be removed. These may be stated as, firstly, the hoarding habit which denied the money market the use of the full resources of the country in gold and silver, and coin; and secondly, the absence of the banking habit, which would ensure the smooth circulation of the media of exchange.

It is reasonable to suppose that the progressive and successful tackling of the problems indicated in the foregoing paragraph could be done only by a central authority, namely, a reserve bank. When in 1928, Sir Basil Blackett introduced his Reserve Bank of India Bill, he was actuated only by the requirements of the financial position in India. But one is constrained to observe that on the present occasion that the origin of the Reserve Bank Bill has been vitiated by a tinge of political motive. The opening paragraph of this article, I must point out, is largely taken from the statement of objects and reasons of the Bill now before the Committee. That is, the Reserve Bank is desired less for the construction of a compact monetary financial mechanism in India than as part of a political framework designed by the British Government.

It is common knowledge that the Government have insisted at every stage of the Round Table discussions that, if India is to have any measure of responsible government, the questions of finance and currency should be kept free from the intrusions of an inexperienced, as they said, popular legislature. Though in this instance, the Government have been actuated by a questionable motive, this point has a wider application. Even in the case of autonomous nations, experience has proved it to be necessary that the central bank should be free from political influence. But this has been the subject of much misapprehension. It is thought that the central bank should be inaccessible to popular opinion and popular criticism. It is unthinkable that any public institution should be so deified and invested with a divine right of despotism. What is meant really, is that the constitution and policy of the central bank, in whose hands lies the vital question of the integrity of the national currency, should not be liable to be changed at will by every passing majority in the Legislature. Freedom from such party politics is necessary only as part of the conditions necessary, if a Reserve Bank is to discharge its functions properly.

The constitution of the Bank is, therefore, all important. In this regard, there are two main issues which lie ready framed for discussion. One is, whether the Reserve Bank should be a State-owned Bank or a shareholders' bank. And the other is in respect of the Directorate. The former is generally urged on the assumption that a shareholders' bank ensures more freedom from the influence of the party in power; and that a State-owned bank, being the property of the State, can be changed at will by the Legislature. It shows a lack of juridical training to argue on these lines. The shareholders' bank is no more free from alteration by a Legislature inclined to change it than is a State bank liable to it. Freedom from political control is to be sought rather in a careful constitution of the Directorate than in the ownership of the shares. Personally, I have no doubt that the bias in favour of a shareholders' bank is due purely to historical reasons and partly to the prevalence of the feeling amongst business magnates that with a shareholders' bank their predominance in the Directorate is assured. And it is precisely for the latter reason that the average man ought to oppose it.

That a shareholders' bank by itself cannot secure the best Directorate can be seen from the fact that the representatives of other interests and

view-points have had to be added to the representatives of the shareholders. So that the argument that the shareholders provide a suitable electorate for the Directors falls to the ground.

I may also venture to suggest that the insistence on the shareholders' bank arose originally from a narrow conception of the functions of a central bank, namely, a bankers' bank. Countries like England, in which the virtues of a shareholders' bank were accepted to be self-evident, have started agitating for the nationalisation of the central bank. Even the present National Government in England is reported to have had considerable difference with the Bank of England, as on the question of the link between sterling and franc, and to contemplate a change in the constitution of the Bank.

In India, the defects of a shareholders' bank have been heightened by the fact that it is a vast country with unequal economic development among the various parts. It has been found necessary for the Government to insist on the maintenance of separate registers of shareholders for the various regions of the country, to make allotments of the capital and to provide for the disposal of that part of the allotment which is not taken up by the people of that part of the country.

It is an obviously simple matter to constitute a state bank and provide for a Directorate representative of the various divisions, territorial and economic, and providing constitutional safeguards for preventing a too frequent interference from the Legislature or the Government of the day.

The most controversial part is contained in the provision that the Bank shall enter into an agreement with the Imperial Bank of India which shall be subject to the approval of the Governor-General-in-Council, and shall be expressed to come into force on the date on which this Chapter comes into force and to remain in force for twenty-five years, and shall further contain the provisions set forth below:

1. The Imperial Bank of India shall be the sole agent of the Reserve Bank of India at all places in British India where, at the commencement of the Reserve Bank of India Act, 1933, there is a branch of the Imperial Bank of India and no branch of the Banking Department of the Reserve Bank of India.

2. In consideration of the performance by the Imperial Bank of India on behalf of the Reserve Bank of India of the functions which the Imperial Bank of India

was performing on behalf of the Governor-General in Council at the places referred to in Clause 1 before the coming into force of the Reserve Bank of India Act, 1933, the Reserve Bank of India shall pay to the Imperial Bank of India a commission calculated on the total of the receipts and disbursements dealt with annually on account of Government by the Imperial Bank of India on behalf of the Reserve Bank of India. Such commission shall be one-sixteenth of one per cent. on the first 250 crores of such total and one-thirty-second of one per cent. on the remainder.

3. Subject to the condition that the Imperial Bank of India shall keep open branches not less in number than those existing at the time of the coming into force of the Reserve Bank of India Act, 1933, the Reserve Bank of India shall allow the following balances to the Imperial Bank of India at the interest rates hereinafter specified, namely,

(a) during the first five years from that time—3 crores free of interest;

(b) during the next five years—2 crores free of interest and, at the option of the Imperial Bank of India, an amount not exceeding 1 crore at 2 per cent. per annum;

(c) during the next five years—1 crore free of interest and, at the option of the Imperial Bank of India, an amount not exceeding 2 crores at 2 per cent. per annum; and

(d) during the next five years—at the option of the Imperial Bank of India, an amount not exceeding 3 crores at 2 per cent. per annum.

4. The Imperial Bank of India shall not without the approval of the Reserve Bank of India open any branch in substitution for a branch existing at the time this agreement comes into force.

The justification for the special advantages afforded to the Imperial Bank of India, as it has been suggested by the apologists of this measure, is that the Reserve Bank of India, is to a large extent displacing the Imperial Bank of India, and that, therefore, the Imperial should gain some concessions in return for what it is dispossessed of. Secondly, it is contended that the Imperial Bank as the biggest Indian Bank, and as one constituted under a special Act of the Legislature, with experience gained over all parts of the country, is best fitted to carry out the task of spreading the banking habit and taking the banking service to the farthest corners of the country. To this, it need only be said that, owing to the expiry of the term originally assigned to the Imperial Bank of India, the Imperial has no longer a right to the continuance of its provisions and that, therefore, it does not make any sacrifice, for which it can claim a return. Before giving assent to the proposals with regard to the Imperial Bank, the Legislature must consider the effects of these provisions on the other

banking institutions of the country, especially those undeveloped indigenous banking institutions which have for long suffered under the unequal competition of the Imperial Bank of India. If India requires the spread of the banking habit and if it is the duty of the Reserve Bank of India to afford facilities for those who engage in that mission, it stands to reason that the Reserve Bank should in this task take the help of all those who proffer it to do. This would mean that the facilities, which are now offered to the Imperial Bank of India, should be available in the same measure for the Indian joint stock banks. It remains to be seen whether the members of the Joint Committee would be sufficiently alive to their duty to the Indian banks to force the Government to accept the changes necessary to ensure equality of competition between the Indian and the other banking institutions. If the provisions in regard to the Imperial Bank of India should be passed into an Act without any change, it is certain that the development of other indigenous joint stock institutions will be handicapped to the detriment not only of the banks concerned but to Indian banking and Indian economy as a whole.

It will, I believe, be evident on a perusal of this article, that the Reserve Bank of India Bill in the form in which it has gone to the Joint Committee leaves much to be desired. In the first place, the question of State *versus* shareholders' bank might be settled on the basis of a *via media*, namely, a provision entitling the State at the end of each quinquennial or decennial period to buy off the entire shareholdings. The other questions are somewhat on a political plane. It remains to consider whether throwing the shareholding open to other than Indian nationals does not infringe one of the most elementary principles of the constitution of a Central Bank. Again to vest the right of nominating three directors in the Governor-General is to introduce that element of political control from which all central banking institutions legitimately seek to be free. It is up to the legislature to ensure equality of treatment for the other banking institutions with the Imperial Bank of India. In all these respects, the Reserve Bank of India Bill introduced by Sir Basil Blackett was a distinctly more liberal measure; and the changes that have been effected thereon by Sir George Schuster are of a piece with the reactionary measures that have been the lot of India during the last two years.

The Ceylon Reforms Deputation

BY

MR. ORION DE ZYLVA

THE decision of the Ceylon State Council to send a deputation to London marks the culmination of a series of disappointments experienced in the working of the present Constitution.

The King's Order-in-Council embodying the present system of Government is dated March 1931, and the State Council and its appurtenant machinery have been functioning only since July of that year. It might appear, at first glance, that Ceylon is impatient. The contrary is really the truth; for before the Council had been in existence for two months the worst fears of those who criticised the scheme were realised. Far from the decision to press for amendments to the Constitution being hasty, therefore, it is regarded by progressive Ceylonese opinion as belated. But the delay is compensated for by the unity that has been bred in the meantime, and the whole country is behind the demands which the deputation will voice.

THE GOVERNOR'S POWERS

The trouble with the present Constitution is, that it is overweighted with checks and balances. It was the outcome of the Report of the Special Commission presided over by the Earl of Donoughmore which spent the cold weather of 1927-30 touring the country and collecting evidence. But the Commissioners, while suggesting the provision of what are known as Safeguards, were shrewd enough to point out that too many of them would probably make the politicians chafe. This advice was ignored by those who framed the Constitution and, although it came from a Labour Government which professed democratic impulses, it contained too many reservations to the Governor and the Secretary of State. Its authors claimed that it was an advance on the system it superseded. So it is on the broad lines. But the reserve powers of the Governor were *pari passu* widened to such an extent that the outward trappings of a liberal Constitution concealed what has proved to be a reactionary machine. The same subterfuges are to be attempted with India and you can take a lesson from this country's vicissitudes.

It could hardly have surprised the Governor or the Secretary of State when early notice was

given of a series of motions that sought the removal of obvious defects in the Constitution.

A BATTERING RAM

While these motions still adorned the Order Paper, Sir Graeme Thomson's elastic interpretation of the term "paramount importance" in order to justify his use of the veto shook the faith of even the champions of the Constitution, who had fondly believed in the promise that the Governor's resort to his special powers would be a very rare departure. In actual practice, however, it was found that whenever a question arose affecting in the minutest degree the pay, pensions or passages of Public Servants, the Council was powerless to do anything which the Governor and his advisers—the three Officers of State—considered detrimental to the interests of the Service.

It was quite blatantly and blandly a case of putting the flesh-pots of the public servants recruited from abroad before the benefit of the country as a whole. And there was no attempt at conciliation. The fact that the Governor himself was a sick man, grappling with the canker of an insidious and remorseless disease, may explain the lack of humour with which the battering-ram of Certification was brought into play to defend the tiniest microbe. As an instance I may cite the case of an European employee at the Government Printing Office. He was on contract and when the contract expired, the Governor's advisers worked for its renewal. The Council opposed this on the ground that a Ceylonese of better qualifications being available, there was no rhyme or reason in continuing to employ the imported man. The vote for the man's salary was refused after a full discussion, whereupon the Governor certified the salary on the ground that this printer's continuance was essential to the good government of the country! And on one single day of disillusionment in March 1932, Sir Graeme performed three acts of Certification!

There have been at least a dozen such interventions by the Governor, who made a rule of consulting the Secretary of State beforehand and getting his consent. Thus the Council was deprived of its Court of Appeal. It had to grin and bear the consequences.

OCTOBER 1933]

THE CEYLON REFORMS DEPUTATION

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THE COMMITTEE SYSTEM

The abuse of the Governor's special powers is the main but not the only grievance. The Committee system has been a continuing thorn in the sides of the Ministers and the Council as a whole. It was a system that stood condemned from the beginning. The procedure was that the Council first elected seven Executive Committees, each member sitting on not more than one of them. These committees then elected one of their number as their Chairman, and the Leader of the House, chosen by the Council as such from the beginning, then forwarded the names of the seven (of which he would be one) to the Governor recommending their appointment as Ministers. By such an arrangement an incompetent man might find himself a Minister and have to be grateful to, say, four members or less of his Committee for his giddy elevation. There was a shameless scramble for the Chairmanships and Ministerships and those defeated in the scrap (sometimes better men) were left bruised and resentful. Was it any wonder that more than one Committee was a bear-garden? Even in those Committees over which a man fitted above his colleagues for Ministerships presided, the transactions did not always flow smoothly. In addition to this, by the very nature of the system there was considerable delay to public business. The Committee System ensures full consideration being given to every proposal made to the Council but at an uneconomic price in terms of time, money and, one may add, the tax-payer's patience. Another evil followed in its train. It gave every private member opportunities to thrust meddlesome fingers into matters of departmental routine. The appetite for administrative detail which the Donoughmore Commission gravely noted was given unlimited licence. All these factors arising from the operation of the Committee System have made it thoroughly unpopular. Even the Officers of State must be sick of it, but they cannot express an independent opinion and must be loyal to the existing regime. But because it gives members such opportunities, they are however loth to have the Committee System abolished, and the only one of the Reform resolutions that did not find favour with a majority in the Council was the resolution dealing with this aspect of the Constitution.

LORD ROTHERMERE'S CAMPAIGN

After the resolutions were passed in July 1932, a lull supervened and the Ministers were

subjected to fierce criticism for not implementing the decisions of the Council by themselves bringing up a motion for submission to the Secretary of State. While matters stood at that stage, there was quite an unexpected development. Viscount Rothermere came on a health trip to Ceylon and stayed three weeks in the country with a doctor in attendance. He did not discuss politics or economics with any representative body but evidently came across one or two European merchants from whom he gathered that things were not going too well with British trade in this country. The Council had just refused to grant Preference to Empire textiles and steel. Lord Rothermere thought this would make an excellent text for inveighing against the grant of a liberal Constitution to India. Here was a small country, one-hundredth of the size of India, which had got a little too much of its own way and was determined to ruin British trade and drive the last Britisher into the sea! In a series of articles in the *Daily Mail*, Lord Rothermere proceeded to paint a lugubrious caricature of what was happening in Ceylon, and even suggested that the Constitution had better be amended and the country compelled to take a certain proportion of British goods as a return for the protection of His Majesty's Navy. Lancashire, piqued at the denial of preference, took its cue from the *Daily Mail*, and for weeks the defection of Ceylon was the subject of tendentious enquiries in the House of Commons. The campaign was prosecuted with such relentless vigour that public men in Ceylon began to feel vaguely uneasy, and resentment at the inaction of the Ministers reached fever-heat. There was every possibility of the Secretary of State yielding to the raucous representations of Lancashire, aided and abetted by the *Daily Mail* and perhaps the secret representations of European chauvinism in Ceylon, but the Ministers were blocking the way for the country's case to be put fairly and squarely.

A MINIMUM DEMAND

On September 15, however, these anxieties were allayed to some extent when the Ministers circulated a memorandum that they had forwarded to Downing Street, through the proper channel and connected correspondence with the Governor. The following is a summary of the amendments to the Constitution which the Ministers demand in their Memorandum:

"The removal of the Officers of State, and their substitution by Ministers and Executive Committees of the Council;

The strengthening of the position of the Board of Ministers by enabling them to initiate and carry out their financial politics ;

Alteration in the method of election of Ministers. On this point only a majority of the Ministers are agreed, the minority holding the view that the present method needed no change.

The reconstitution of the Public Services Commission ;

The deletion of the provision for obtaining the prior sanction of the Governor in the case of bills, motions, resolutions or votes affecting officers in the Public Service ; and

The curtailment of the special powers of the Governor."

The day after the memorandum was tabled, the Council signified approval of its contents by passing without a dissentient voice a resolution that a deputation should be sent to argue the case made out by the Ministers in a personal interview with the Secretary of State. The deputation is to consist of 5 or 3 members, and the reply of Sir Philip Cunliffe-Lister to a cable asking him whether he is willing to receive it is awaited.

The demands of the Ministers in their memorandum constitute the minimum of amendment which would satisfy the large mass of public opinion. To those who in the Northern Province boycotted the Constitution as an unclean thing, piecemeal amendments will not, however, be in anywise acceptable. But it would not be rash to predict that if these amendments are secured, the boycotters might recognise the wisdom of co-operating in order to gain further reforms in time.

WHAT ARE THE PROSPECTS ?

But when all the facts are taken into consideration and due cognisance made of the comparative moderation of the demands to be urged by the deputation from Ceylon, the question remains: What is going to be its outcome? What, indeed. It would be courting bitter disappointment to expect the British Government in its present situation to give Ceylon all she asks. There may be a unanimous country behind this Minimum Demand and the pure logic of the

arguments in support of it may be impeccable, but is it reasonable to expect a Cabinet, that is being forced to pare down its own proposals for India, to give a neighbouring island an instalment of real responsible government? Although the amendments sought by the State Council would still keep Ceylon very far away from *Swaraj*, they would at any rate provide a Constitution that might be developed satisfactorily, if a little slowly, along parliamentary lines. The PAGE—CROFTS and the CHURCHILLS and the cohorts of dyspeptic ex-Governors and embittered Generals are not going to sit with folded arms and allow Sir Philip Cunliffe-Lister to make any promises to Ceylon that may be regarded as an encouragement to those striving for the aspirations of Indian nationalism. And apart from the repercussions of the Indian problem, the campaigns of Lord Rothermere and Lancashire are bound to have influenced the Colonial Office.

THE FIRST SHOT

It would be a grave mistake in the circumstances for Ceylon to believe that, now unity has been secured in a measure, the deputation has only to go to Downing Street and fire the last shot. The deputation would really be firing the opening salvo of a new campaign which is likely to be long and arduous. The despatch of a deputation to Downing Street will be useful as a demonstration that the country is not satisfied with the present dispensation and a proof that there is a reckonable unity and strength behind the agitation for a freer freedom. But it is very unlikely to secure anything more substantial than a few crumbs. The Colonial Office might agree to devote its consideration to amendments that would give the elected Ministers the authority to initiate financial policy. It might even be amenable to an alteration in the methods of electing the Ministers. There is just a possibility that it might concede a Public Services Commission on the Dominions model. This seems almost too much to expect. To hope for curtailment of the Governor's powers and the removal of his protecting wing from the Public Services would be, to say the least, premature. Experience will show, I think, that Ceylon has a rocky road to travel before she reaches the goal of her dreams.

WAR POETRY

BY MR. H. S. RAO, M.A.

THE source of all great poetry lies in an intense and overwhelming emotional experience. The Great War provided such an experience and the remarkable body of poetry which was written in England during the stress and travail of the war has a special fascination to students of English Literature. It gives the fullest utterance to the thoughts and feelings of men during these calamitous years. The War was a revealing experience. In the first few months it fired the imagination of the youth. The whole country burst out in a flame of patriotism and young men in thousands were ready to "pour out the red sweet wine of youth" at the altar of their country. But this passionate idealism did not last long. The war as it dragged on year after year changed all this. The great zeal was no longer there: a sense of fear, of guilt and shame, a fierce indignation against the brutalities of war, a growing awareness that war is an evil—these feelings supervened and even poetry raised its passionate voice of protest against this organised man-slaughter. In the whirl of the over-mastering realities of the war, the rapture and ecstasy of the earlier years were obscured, shrouded and almost lost.

Two elements, therefore, are combined in war poetry. One is the crusading zeal and high ideals of the earlier years and the other is the intense sense of reality, almost of brutal disillusionment which characterised the later years. Apart from this, the poetry of this epoch is remarkably powerful in its appeal to emotion; individual in its form, daring and outspoken and sometimes delicately sensitive and quietly thoughtful, it is the fullest and completest utterance of the new temper which the war created and of the new influences which in recent years have been brought to bear on art and poetry. The new poetry has gained immensely from the experience of these fateful years. Its growing spiritual awareness, its discovery of rare new values in experience and expression, its keen perception of reality and mistrust of materialism are all to be traced, in a sense, to the great war. The war, in fact, made poetry leave the twilight of unreality and romance and step into clear day and thus helped the poetic spirit to be completely in touch with life.

Rupert Brooke who died in 1915 was the greatest poet of the war. In him indeed was manifested the first ecstasy of the earlier months—

the passionate idealism which stirred the minds and hearts of millions of men and women in England and elsewhere. His poetry is the poetry of youth with its ardour and passion, its recklessness, generosity and courage. Standing, as millions stood in 1914, on the edge of a great event, the poet in the first burst of patriotism cries out in one of his sonnets:

Honour has come back, as a King to earth,
And paid his subjects with a royal wage;
And nobleness walks in our ways again;
And we have come into our heritage.

The same note of enthusiasm runs through another of his sonnets on the Soldier, beginning with the words:

If I should die, think only this of me:
That there is some corner of a foreign field
That is for ever England.

Written in the chivalrous ardour of the first moment, Brooke's sonnets are in strong contrast with the later poetry of trench warfare. Never was a poet more human, more lavish in the gift of self-surrender. In him we have the supreme poet of the war; a symbol of its hopes, its striving, its thrills and ardours, its romantic adventurousness and its mood of impassioned exaltation.

In Wilfred Owen who was killed in action in 1918 we have a spirit akin to Rupert Brooke. Owen lived to see some of the uglier aspects of the war; but he never lost his faith in England and the justice of her cause. The few poems he wrote are remarkable for their vividness, their serenity and thoughtfulness and through them all runs an undercurrent of a sense of disillusionment and futility. His "Anthem for Doomed Youth" powerfully expresses the horror at the incalculable slaughter of youth:

What passing bells for those who died as cattle?
Only the monstrous anger of the guns;
Only the sluttering rifle's rapid rattle
Can patter out their hasty orisons.

In another poem called "Dulce et Decorum est" he depicts the horror of a march through the gas-laden atmosphere of the front:

Bent-double, like old beggars under sacks,
Knock-kneed, coughing like hags, we cursed through sludge,

Men marched asleep. Many had lost their boots,
But limped on, blood-shod.

Suddenly the men find themselves amidst the fumes of the deadly gas:

Gas! gas! Quick boys—an ecstasy of fumbling
Fitting the clumsy helmet just in time.

But one of them is too late; he falls, choking and drowning; they fling him into the wagon, dying:

And watch the white eyes writhing in his face,
His hanging face, like a devil's, sick of sin.
If you could hear, at every jolt, the blood
Come gargling from his froth-corrupted lungs.

The same horror is suggested in the ghastly poem "The Show" which depicts the picture of Death brooding over the land and of men lying like so many caterpillars in the trenches where they "writhed and shrivelled, killed". The poetry of Owen is remarkable for its power of suggesting the horrible—an intangible something that is at once evil and uncanny. In the poem "Insensibility" Owen describes the numbness of body and soul which continuous and strenuous fighting induces in the soldier. The most terrible thing about war lies not in what it does to the bodies of men, but in what it does to their minds and souls. The reckless slaughter of the war lowered the value of human life. Men were not men, but

Gaps for filling
Losses who might have fought
Longer; but no one bothers!

Even among the men in the trenches this "insensibility" and callousness to human suffering was common:

Dulness best solves
The tease and doubt of shelling.

But the most pathetic "insensibility" is that of the man securely staying at home—dead to the "eternal reciprocity of tears" and immune to "pity and whatever mourns in man". This fierce indignation against the self-complacent statesman, politician and tradesman is the theme of a very bitter poem by another poet, F. S. Flint. In that poem called aptly, "Hats", the poet speaks vividly of the horrors of the war—"towns battered and shattered, villages blasted to dust and mud, rivers and streams befouled, the earth between and beyond the lines ravaged and sown with steel and churned with blood and astink with decaying men. . . nations starving, women and children murdered—"

All in obedience to your voice
And the sound of your hat".

It is the most powerful picture of callous respectability in modern literature:

You have laughed at the poet, the impractical dreamer
You have seen life as book-keeping and accountancy;
Your arithmetic has pleased you, your compound

interest
Your business, more than the earth and the heavens;
And if your brother suffered, you took no heed,
Or read a liberal newspaper and salved your
conscience,

But to know the undiluted horror of the war, its brutality and misery, we have to go to Siegfried Sassoon. His poetry is almost brutal in its depiction of the scene of war—its ghastly mutilations, its fire and smoke and stench. It is hardly poetry, if poetry is "emotion recollected in tranquillity". It reminds us of the stark reality of the war as depicted in "All Quiet on the Western Front". His imagination continuously dwells on the tragedy of the war and the pictures he paints numb the mind of the reader. Take for example his poem of the soldier boy who commits suicide in the trenches. There is something terrible in its outspoken realism:

I knew a simple soldier boy
Who grinned at life in empty joy,
Slept soundly through the lonesome dark,
And whistled early with the lark.

In winter trenches, cowed and glum,
With crumps and lice and lack of rum,
He put a bullet through his brain;
No one spoke of him again.

You smug-faced crowds with kindling eye
Who cheer when soldier lads march by,
Sneak home and pray you'll never know
The hell where youth and laughter go.

Or listen to this:

The place was rotten with dead; green clumsy legs,
High-booted, sprawled and grovelled along the saps;
And trunks, face downwards, in the sucking mud,
Wallowed like trodden sand-bags loosely filled,
And naked sodden buttocks, mats of hair,
Bulged, clotted heads slept in the plastering slime,
And then the rain began—the jolly old rain!

The ugly details leave the mind almost exhausted and overpowered. The same effect is produced by Isaac Rosenberg's "Dead Men's Dump" in which the poet describes a march of gunners over a field strewn over with the dead and the dying:

The wheels lurched over sprawled dead,
But pained them not, though their bones crunched;
Their shut mouths made no moan,
They lie there huddled, friend and foeman.

None saw their spirit's shadow shake the grass,
Or stood aside for the half used life to pass
Out of those doomed nostrils and the doomed mouth,
When the swift iron burning bee
Drained the wild honey of their youth.

Wilfred Wilson Gibson's war-poems, particularly "Between the Lines" and "The Father" express the same weariness, the madness, the cruelty and pain of the trenches as they appear to the common soldier. The other poets who have dealt

with this theme are Robert Graves and Robert Nichols. The grim irony of Robert Graves' "It's a queer time" can only be compared with the frank horror of Nichols's "The Assault".

The romance surrounding the soldier's life was an exploded superstition to those who actually suffered the misery of the life in the trenches. Here is a picture of the "Happy Warrior" by Herbert Read, not as popular imagination has conceived him to be, but as men actually saw him on the ghastly fields of Flanders:

His wild heart beats with painful sobs,
His strained hands clench an ice-cold rifle,
His aching jaws grip a hot parched tongue,
And his wild eyes search unconsciously.

Bloody saliva
Dribbles down his shapeless jacket.
I saw him stab
And stab again
A well-killed Boche.

This is the happy warrior.
This is he

The cruel deaths men died in the battle—this is what J. C. Squire describes in the opening lines of his "Meditations in Lamplight":

What deaths men have died, not fighting but impotent,
Hung on the wire, between trenches, burning and
freezing,
Groaning for water with armies of men so near.

Harold Munro's "Carrion" treats of death in the battle-field not in an ugly and oppressive manner of the previous poets, but in a calm, tranquil and serene manner in which emotion is controlled by beautiful gravity:

You are fuel for a coming spring, if they leave you
here;
The crop that will rise from your bones is healthy
bread.
You died—we know you—without a word of fear,
And as they loved you living, I love you dead.

He speaks of the second birth, of a resurrection in beauty and splendour of those who died for their country.

In the midst of much that is ugly and oppressive and even brutal, we see in the poetry of the war a new attitude towards life and death; it epitomises the spirit of the new world born in pain out of a world-wide catastrophe. The pessimism and sense of futility which the war generated are still with us and they have influenced in no small measure our art and literature to-day. The ugly scars are

still visible and we saw them in the terrible freshness of their first infliction in the poetry of Owen and Sassoon; but through all this indignation, disillusionment and despair we hear the soft undertones of a new faith—a new affirmation of life and its values. The war gave a shock to the lies and half-truths on which our civilisation was mainly built; but it also revealed newer possibilities for the human spirit to rise and recreate our civilisation. As poetry, if poetry means the impassioned language of beauty, or emotion recollected in tranquillity, much of the work of these poets is second rate. But if poetry is the language of passion or a "criticism of life", there is much in the work of these men to stimulate us. Some of them like Brooke and Owen and others made the supreme sacrifice for their country, before the full flowering of their poetic faculties; but even in the incomplete achievement of their genius, we catch the accents of something new, something vital which English poetry had lost in the generation before the war. That spirit is best expressed in Masfield's "Lollingdowns":

It may be, that we cease; we cannot tell,
Even if we cease, Life is a miracle.

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The League In Its Second Decade

BY
MR. K. KURIYAN

THE beginning of the New Year finds the League at grips with a challenging situation in the Far East, a desultory war in South America and the Disarmament Conference at the most critical stage of its work. On the other hand, it is undoubtedly the case that the vast majority of people in all countries abhor war and actively desire peace. It is further true to say that the statesmen who represent their countries in Geneva are for the most part guided by the public opinion of their respective countries. If, therefore, public opinion really desires peace and the statesmen profess to interpret and act in accordance with that opinion, what is the explanation of the curious paradox that in a world in which there is an overwhelming demand for peace, suspicion and fear should be so rampant and the progress of disarmament so exasperatingly slow? It is easy to find a superficial explanation of this paradox by looking for a scapegoat—the insincerity of politicians, the influence of vested interests or the machinations of capitalists. The real explanation lies much deeper. It is not, as Professor Zimmer recently pointed out, that the pacifists have been thwarted by the militarists; it is that the efforts of the pacifists have been largely nullified by their own hallucinations. But the initial years of experimenting have brought an increasing realisation that the problem of organising world peace is not a theme for day-dreaming or romantic exhortations but is at once the most difficult and the most complicated branch of the art of politics. It is necessary to bear in mind the fact that the institutions providing for world co-operation were established at the conclusion of the War without the world itself having gone through the necessary period of intellectual preparation, such as was contributed by Rousseau before the French Revolution. In the case of the League of Nations, practice and theory have proceeded side by side and mankind as a whole has been the sufferer. But fortunately there are signs that the period of what has been aptly termed “amateurish sentimentalism” is drawing to a close so that it is now possible to look forward to positive results being registered in the coming years.

In considering the position of the League in the second decade of its existence, it is fundamental to realise that the Covenant did not provide for the constitution of a super State but, as its title explains, a solemn agreement between sovereign States which consent to limit their complete freedom of action on certain points for the greater good of themselves and the world at large. The gist of the Covenant was admirably summarised in the British Official Commentary* which was issued in 1919, as follows:

1. Limitation of armaments;
2. A mutual guarantee of territory and independence;
3. An admission that any circumstance which threatens international peace is an international interest;
4. An agreement not to go to war until a peaceful settlement of a dispute has been tried;
5. Machinery for securing a peaceful settlement with provisions for publicity;
6. The sanctions to be employed to punish a breach of agreement in (4).

In the moderate but effective words of the Commentary: “All these provisions are new and together they mark an enormously important advance in international relations.”

Broadly stated it is not an exaggeration to say that the foundation of the Covenant have stood the test of time although in certain directions events have taken a turn unexpected in 1919. Only two examples need be quoted: the abstention of the United States of America and the Soviet Republic of Russia from the League mechanism of international co-operation has left the League as a sectional organisation instead of a universal one. As against this, however, the recent admission of Mexico, Turkey and Iraq to membership should be mentioned as illustrating the progress in the direction of universality which is the ideal towards which the League is striving. Further, the failure of the United States to come into the League has led to an entirely unexpected development in the shape of the Kellogg Pact which in some respects goes beyond the Covenant, since the Pact involves

* The Covenant of the League of Nations with a Commentary thereon, presented to Parliament by command of His Majesty. (Cmd. 151.)

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an obligation to abstain altogether from other than peaceful means for settling disputes. In the second place, the League Covenant was based upon the principle of a universal system of security based upon certain safeguards against aggression. In fact, President Wilson considered the security clause (Article X) of the Covenant as its sheet-anchor, although it was precisely on that rock that the Treaty of Versailles foundered in the American Senate. Instead of a universal system of security as contemplated by the framers of the Covenant, what has actually been found practicable is a system of regional agreements providing for security, e.g., the Locarno Treaties. Any serious student of international affairs must, however, recognise that such unexpected developments were only natural in the initial stages of a constitution which aimed at federating the world into a single organisation. To note these developments, therefore, is not to condemn the Covenant but to recognise the wisdom of its creators in making it a flexible and elastic instrument.

Those who were foolish enough to expect the emergence of a super State in less than fifteen years after the War, can, if they like, call the League experiment a failure. But the Covenant did not provide for a super State. What it did provide was a mechanism for joint action and joint policy whether that policy be positive or negative, and this mechanism has worked with a reasonable measure of efficiency. The League has settled a number of international disputes with conspicuous success although its international authority may not yet be sufficient to prevent resort to arms by any government which has become convinced, perhaps precipitately, that by no other action could justice be obtained. But even in the case of hostilities which have commenced, the League is in a position to conduct impartial enquiries and to indicate solutions. If, after such enquiry, the League sees its way to condemn one of the parties, that party will soon find the whole of world opinion mobilised against it.

The Four-Power conversations which were held at Geneva at the end of last year produced unexpectedly good results. They started badly, but ended in an agreement that satisfied the Germans that they had equality of status and the French that their security would not be compromised. This has removed two formidable obstacles to progress in the endeavour to limit armaments. As these words are written,

the President of the Disarmament Conference has stated that he hopes that a Disarmament Convention will be signed in the near future. At the same time the Council of the League is meeting in its Seventieth Session to consider, among other matters, the issue between Bolivia and Paraguay, on the one hand, and that between Great Britain and Persia over the oil concessions, on the other. Only a few years ago the cancellation of an oil concession would have meant the rupture of diplomatic relations, the bombardment of coastal towns and the landing of marines. To-day, on the other hand, what is happening is that the Minister of Justice of Persia and the British Foreign Secretary are arguing their respective briefs in the Council, as though they were pleading in a civil suit before a municipal court. It is only those who have knowledge of the ideas and practices of mankind in the pre-League era who can realise the significance of a development of this kind in terms of progress in world organisation.

With regard to the position of India in this great experiment in world co-operation, it seems best to give the following extract from the report submitted to the Secretary of State for India by the Delegation which represented India at the Thirteenth (September-October 1932) Session of the Assembly.*

The Assembly of 1932 registered continued progress in the activities of all the League's varied organs—in those routine activities, its daily round and common task, laid upon it by the Covenant which, even though they do not figure often in newspaper headlines, contribute powerfully to its influence in the world. We left Geneva impressed with the scope and value of the League's work in these fields and proud that India should share in it. Her gain from so doing is great, both directly and indirectly. It is a gain which cannot be measured in Rupees, and we are confident that any criticism of her membership based on its cost is misdirected.

It is the present writer's conviction that, although things have not worked according to plan in every respect, there exist to-day the essential though scattered elements of a co-operative world organisation in the Kellogg Pact, the Locarno Agreements and the Covenant, that the very real difficulties which have been encountered during the early years can with patience be surmounted, and that the opportunity has at last come for substantial progress to be achieved towards organising the world for the ultimate goal of international government as the only rational alternative to self-destruction.

* Gazette of India, January 2, 1933, p. 1507.

TRUTH ABOUT ART

BY MR. ROOP KRISHNA, A.R.C.A. (LONDON)

ART came into existence long before its philosophy was invented. It was only afterwards that man brought in all sorts of sophistications when he attempted to explain the inexplicable in art. He called art beauty, beauty he called life and life he called character and so on, till he again came back to the simple question, "What is Art?" To some of us art is everything and to some it is nothing. The former know the answer to the question and the latter shall never guess it. The philosophers of art, as a rule, are not artists themselves and an artist need not be a philosopher. They can both be, without one being the other. To think that art-philosophy helps the cultivation of art is wrong. It is only art that can help art. Much of the talk about it tends to make it obscure, dull and insipid. A musician can help music by singing well and not by chattering of its philosophy.

Art-philosophy however has got its value so far as it explains the explainable in art and stimulates the intellect. If philosophic dissertations on art are not the outcome of intimate study and knowledge of the subject, but only intellectual gymnastics or imaginative sentimentalism, then art-philosophy certainly has a degenerating influence upon art. A good deal has been written and is still being written about art in our country, which has hardly much sense in it. It is a common practice with a majority of writers to introduce mysticism into plastic art. They try to prove the greatness and superiority of a certain school by making use of metaphysical phrases which may mean anything but art. For instance: "The Indian artist is a seer and a Rishi" and his "aim was always to build from within, at the most from within outward but not from without, not even from without inward." Then to believe that an European artist is a mere recorder of "the experiences of the external senses" while an Indian artist records "the experiences of the Soul". Now this sort of philosophy has practically no reference to the truth about art. Such self-praise might be palatable to some people but it carries no conviction. Whether an artist sees from within outward or from outward within, it makes no difference so long as he has got the gift to see things as an artist and the gift to express what he sees. He may adopt any forms (conventional or natural) or he may use any language Indian or European to express

his thoughts and feelings. If he has a true conception of his aims and a thorough mastery of his medium so as to express himself with his necessary power and freedom, he gives us art—eastern or western, Indian or European; these are mere geographical landmarks which have no intrinsic meaning of their own.

We all know that the majority of western artists follow nature with the tenacity of a mad lover. Her forms are living to them, injustice to say that "To represent appearances with photographic accuracy has been the aim of many schools of painting in the west." I am sure such schools only exist in the imagination of such writers. From the ancient times down to our own days of Picasso and Matisse, we do not know of any such school. No recognised school in the West has ever professed to have mere photographic imitation of nature as its aim in art. Almost every great artist has preached against it. Here are the emphatic words of our Auguste Rodin "Soyez Vrais, Jeunes gens. Mais cela ne signifie pas : soyez platement exacts. Il y a une basse exactitude : Celle de la photographie et du moulage. L'art ne commence qu'avec la Verite interieure. Que toutes vos formes, toutes vos couleurs traduisent des sentiments."

Again James McNeill Whistler has pronounced the same truth with perfect clarity. "The imitator is a poor kind of creature."

If the man who paints only the tree, or flower, or other surface he sees before him were an artist, the king of artists would be the photographer."

Only if we had studied the art of the great western masters, we would be far from making statements which sound so painfully absurd and senseless. How childish and silly to say that "Raphael would see the drawings of Bibzad with great astonishment. He (Raphael) and Rembrandt paintings (which is evident from their masterpieces), but they could not feel at home in that free and lofty sphere, and again had to descend to this prosaic earth." We Indians are known to be imaginative, but this is surely a travesty of imagination to say that Raphael and Rembrandt tried to copy Persian paintings and failed. It is a loose and irresponsible way of stating things. It is either through ignorance or through false

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pride that we are led to make statements which have no reference to truth or reality. As a matter of fact Bibzad and others were miniature painters. The chief qualities of their work are a fine delineation of details, finesse, sensitive line, decorative arrangement of colour and pattern, while Rembrandt was one of the great masters of clair-ob-cur. He saw things in the big masses of light and shade. He was a romantic who wanted to express dramatic feelings in his work. In his portraits he searched for the soul of his sitter. He did not look for the each hair of the sitter's beard (as the Moghul or Persian masters did) but for the deeper expression of the permanent mood of his model. If comparisons are to be made, then the truth must be told that Rembrandt and Raphael are giants compared to these Oriental masters of miniature art. It is madness to draw comparisons between artists and schools whose outlook upon life, whose temperaments, whose ways and manners are entirely different from one another.

We can, of course, make comparisons between the miniature schools of the West and the miniature schools of the East, which might be similar in their effeminate and delicate feelings. But it passes one's understanding to imagine a comparison between the Indian miniaturists and masters like Rembrandt and Raphael.

By writing these lines of protest against the prejudiced critics of western art, I do not mean to imply that Indian art is inferior. The Frescoes of Ajanta, which are full of divine feeling, the rock-cut temples of Ellora, Karli and Elephanta, which are the colossal efforts of the Himalayan masters, the Bas reliefs of the temple Borobudur in Java, which are saturated with devotional feelings can any day have an equal status in the gallery of world art. Indian art has got a distinctive quality and character of its own as every great art has. There may be the difference in outlook temperament and in the ways of expression; but all great art eastern or western is the result of the experiences of the human soul.

American Universities & the "Honor System"

BY PROF. M. M. GUPTARA, M.A.

SOMETIMES the wearied human spirit, tiring of its progress under the sky, must ask itself the old question: "Is it worth while doing any work here? Does it ever matter? *Cin Bono?*" And yet, one must go on, questions or no questions.

It is appalling to me the thought of our national criminal ignorance about American universities. While we have liberally patronised the universities of the West, the Far West has been sadly ignored. The considerations which have impelled us to regard Dublin as the westernmost point of educational pilgrimage are too well known to us to need mention.

But it is never too late to awaken ourselves. Even if one neglects the vast country of Canada, there are in the U. S. A. alone about 1,100 institutions of university grade. These institutions are notably better off than their English prototypes in wealth of endowment, freedom from tradition, and nearness to the highly developed and complex life in many aspects of which American experience, achievement, and endeavour have gone far beyond that of Europe and Great Britain. No doubt many Americans still send their sons to Oxford or Cambridge: but we must allow for a newer country's love of the things it has not and

cannot have. Such educational visits fall into the same category as things like the American tourists doing Europe and Stratford-on-Avon and Sulgrave Manor* and the Houses of Parliament; as the importation of impoverished scions of nobility and royalty as son-in-law; of the acquisition at extravagant prices of *objets d'art*, Shakespeare *Mss.*, and even old manor houses root and branch. And yet we are apt to have our breath taken away when we come to know that Yale University libraries, for example, have over 2,000,000 volumes and the annual accessions exceed 52,000, including 13,000 serial publications. Even the comparatively less-known Columbia has 1,350,000 volumes.

But all this is mere manifestation of the American devotion to "thor-ra-ness"—and size. The 1932 Bulletin of Yale University (general catalogue Number for 1932-33) occupies no less than 815 pages of print; while Princeton, with references to about eight other complementary publications, contents itself with a bare 280!

It requires an Encyclopædia to deal comprehensively with the American universities, and the present article is in the nature of a simple attempt to draw attention. The American universities are naturally very diverse, if not individual;

* The ancestral home of the Washingtons.

and any attempt to deal with them in the mass is foredoomed to failure. But certain features may be mentioned while on the subject of America having advanced on the models of Great Britain and Europe. The provision of abundant facilities for student-help in a number of ways, and not in the matter of finance alone, is one of the better known of these. To-day I propose to touch briefly on the "Honor system".

II

What a far cry it seems, what a vision of Utopia, here with Indians! *All written examinations, tests, and recitations are conducted under the "Honor system"*. A student is not watched during an examination by an officer of the University, but is required to write on his paper a pledge that he has not been guilty of any dishonest or irregularity in connection with the examination. "I pledge my honor as a gentleman that, during this examination, I have neither given nor received assistance."

The administration of the Honor System is in the hands of a Student Committee, by whose rules [the Constitution of the Honor System was adopted by the undergraduates at Princeton forty years ago], it is the recognized duty of every student to report to the Committee any evidence of dishonesty in examination that may come under his observation. If after investigation dishonesty is established, the offender is reported to the Faculty with a recommendation that he be finally dismissed from the University.

The committee of seven is composed of the presidents of the four classes, two members of the senior and one of the junior class. It has power to summon the accused and witnesses, and to conduct a formal investigation. In extreme cases, besides the above recommendation, such facts and names in the case as the Committee may deem fit will be published at a mass meeting of the college. The penalty "shall be rigidly inflicted" upon all who have "violated the Honour System", but exceptions are provided for, "only upon unanimous vote of the entire committee", where the recommendation for leniency shall still imply no less than "immediate suspension from the University for one term, i.e., 18 scholastic weeks". "Such recommendations shall only be made in very exceptional cases." The Committee's report to the Faculty shall include a brief *resume* of evidence taken, the decision arrived at, and the recommendation. The trial shall be formal with the president of the senior class as chairman,

and the president of the junior as clerk. The accused shall be allowed to make his statement and present witnesses. "Six of the seven votes shall be necessary to convict." "All evidence possible shall be procured in every case." *Violations shall also consist of obtaining, or attempting to obtain, previous to any examination, copies of the papers or questions, or any illegal knowledge of them. The Committee will keep records to be preserved.*

Such, in brief, is the system, affording a refreshing and valuable contrast to the atmosphere of suspicion and distrust in which our own examinations are generally conducted. The student is, so to say, put in a state where his wits are against the authorities'; and if he succeed in outwitting them, one may understand his pride and self-congratulation.

On the other hand, the American system, besides doing away with the sufferings of invigilators, and the harassment, both "before and after" of busy examiners, shows a recognition of the members of an University (which surely must be everywhere) as independent and responsible adults, fit to be trusted; a training in initiative and self-government; an extension of the jury system; a more human trial and less of a mechanical operation and atmosphere. The alleged offender is given the fullest opportunity to clear himself. The punishment is virtually decreed by his peers. Can one conceive of a better system which yet avoids license?

In this connection, I should urge that the *present-day* Indian conditions compel recognition and hardly permit a wholesale reduplication of the American system. In one direction, certainly, we can improve matters. For every fit case offenders must be published in the every day newspapers, and not confined to departmental announcements in the dark depths of University Gazettes or Government confidential circulars. Cheating at examinations is none the less cheating; it is as much an offence to attempt to steal marks as money. I am afraid we in the past have thought too little about the matter, and been on the whole inclined to a very misplaced indifference deemed "leniency".*

*I have quoted profusely from the Constitution published in the *Daily Princetonian* at the beginning of the last College year, but the system in essentials is the same everywhere.

P U R D A H

By "PURDAHNASHIN"

AN Indian friend for whom I have great regard and affection has requested me to give her my opinion on this book,* for publication in the Press. As I have myself experienced life in *pardah* which the author attempts to picture in her book, my friend thinks that my views will be of some interest to the public. I have read this book very carefully and I am sorry that I feel I cannot appreciate it. I think it is an instance of the new fashion in the West to write on India, especially about her women and her social customs. The fashion was started by the famous Katherine Mayo who has proved that it gives ambitious authors the double advantage of publicity and monetary benefit. Whatever be the motives of authors who conform to this fashion, I have no doubt that their books do more harm than good to India and her people. Every endeavour is being made by our enlightened men and women social reformers to educate the people of our country to abandon old and hoary customs which are doing great harm to our country. Their splendid efforts would achieve better results if foreigners would not discuss social conditions in India and offer comments and advice. They can never really understand our home and social life even though they may marry here and live amongst us. Their comments are bound to be tinged with either contempt or pity and they will therefore be of no help to the Indian people. If these women (or men) are really well-intentioned and are genuinely interested in our advancement, they must realise that they can best help us by resisting the temptation to pry into our nooks and corners and discuss in cold print anything that may seem unpleasant to their Western eyes.

"Purdah" is in some ways an interesting book, especially as it explains the historical background of our social customs. It is also very cleverly written. Having lived for some years among Indians, the author is able to understand the peculiar weakness of the modern Indian. Well aware of the reception that "Mother India" had from the Indian public, the author of "Purdah" rouses Indian sympathy at the very beginning by adverse comments on "Mother India" and by applauding the Indian women who participated in the Civil Disobedience Movement in 1930. Soon afterwards she indulges in unpleasant and unbelievable statements about the Indian people

and their customs, but evidently she is sure that the favourable impression made in the first few pages and the occasional attacks on the British will make the simple Indian reader overlook all that is uncomplimentary. Applause and condemnation go together, but the former is so pleasing to the Indians in their present mood that it is possible that the sting of the latter will not be felt in many quarters. Except for this clever mixture of admiration and contempt, "Purdah" does not differ much from "Mother India". The pictures presented by both are unpleasant, but the one presented by the former is heavily gilded while the other is crude and has no polishing touch. Both give a careful reader the distinct impression that their authors believe in the superiority of the Western woman and consider the conditions in modern society in the West as ideal. The condemnation of the "degraded state of Indian womanhood" in "Purdah" is mingled with pity and patronage while in "Mother India" it is very blunt and severe. The bitter pills in "Purdah" are well sugar-coated while those in "Mother India" are plain. This is one of the reasons for the different kind of reception that the two books have received in India.

Truths, half-truths and exaggerations seem to me to be quite common in "Purdah" though they do not abound to the same extent as they do in "Mother India". The author of "Purdah" states "that for the past few centuries the womanhood of India has lain under the pall of a deep degraded slumber". This is certainly not true. Perhaps because an Indian woman is shy, modest and retiring and does not skip, dance or flirt, she appears to a Western woman to be in a state of "degraded slumber". She constantly refers to the state of the Indian woman as a "degraded" one. I, who have been in *pardah* for many years, can assure our Western sisters that though behind the *pardah*, the Indian woman has been awake even with regard to public affairs. *Purdah* and other social customs in India did put women outside public life. But the women never ceased to take a keen and intelligent interest in public affairs. From behind the scenes they have played a considerable part in the life of their country. There have been instances "during the past few centuries" when even *pardah* women ruled over important States with much ability and statesmanship. I therefore feel that it is a grave libel on the people of India to declare that our women have been in a state of "degraded slumber" or "stand to-day degraded".

*PURDAH. By Frieda Hauswirth. Kegan Paul, London. (Available of G. A. Natesan & Co., Madras. Rs. 7-14.)

We may not be as advanced as the modern women of the West but we certainly are not in a state of "degradation" or "enslavement". The author is right when she states that "more than in the case of other people the Indian woman's development has its root in, is now feeling after and will continue to express itself within, the currents of the ancient, exalted, religious and ethical conceptions of her race". For this very reason the Western woman with her practical, business-like mind can never really understand the Indian woman. It is no surprise to me that she wonders why the Indians cherish the memory of Radha or Mirabai? Radha appears to her to be an adulteress and Mirabai a "Guzarati songstress—who had abandoned her husband, etc.". I cannot accept her explanation of the Indian attitude towards woman as 'ma' the mother. In my opinion this attitude of even the husband to the wife or the father to the daughter, typifies the very innate and strong respect for women which Indians in all ages have had. It has no relation to the 'physical mother'.

It is quite common for Western authors to mention unpleasant incidents and state that the source of their information was 'some very good or old or true friend'. We come across one of them in the very first chapter of "Purdah", a story which I am sure Indians will find it very difficult to believe. I cannot imagine that any parent or grand-parent in India, however anxious he might be to get his child married, would "gloatingly raise the folds of her garment to show the prospective bridegroom how enticing and shapely were the slender limbs above the knee". It is a strict custom among Hindus for all male members of the family including a father or grandfather to treat a girl of a marriageable age with deference and decorum. It would be most revolting to any Indian mind if he touched her dress or any part of the body. Yet the author gives one the impression that the indignation of the young man in the story was due to his Western ideas! Judging from what we know and see of the dress, habits, and customs of women in the West, one would think that the idea of parading a girl's physical charms is not unknown in the West.

I do not think it is necessary for me to quote more, for proving that the book has many unjust charges against Indian women and society. There are also many serious attempts to be fair but the Western mind and eye cannot understand Indian home life. I am definitely of opinion that in the interests of friendship and goodwill

between India and the West, it is best if books like "Purdah" and "Mother India" are not written. They certainly serve no useful purpose nor do they enrich the literature of the world. I understand that the author of "Purdah" contemplates writing a book on another important social problem in India—untouchability. I would appeal to her to refrain from doing so. Enlightened India under the lead of one of her greatest sons is doing all she can to solve this problem. Any interference by Western writers will certainly be more of a hindrance than a help. What is the use of raking up the past or discussing present conditions when every effort is being made to make this age-old cruel custom completely disappear? Besides how is a foreigner who does not understand our life, religion or our language be able to understand the subject well enough to write on it? Travelling in the South or discussing the subject with a few progressive Indians or missionaries as this lady has been doing, will not enable her to make a thorough study of the whole problem. I hope she will successfully conquer her temptation during her 'uplifted moods' to write on any matter relating to Indian social conditions.

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E. Dec. '38. Rajan.

Some Problems of Indian Agriculture

BY MR. W. B. GOKHALE, M.A.

INDIA being predominantly an agricultural country, it is no wonder that the agriculturist is by far her chief figure. The millions of half clad, underfed, sunburnt people that are to be seen inhabiting the major portion of every province are the source of all the glamour and luxury of the urban areas. The life of these poor people in some cases is very miserable indeed and the various grave problems which they have to face, still remain enigmas to people who have paid attention to them. An adequate and ready solution which may prove a panacea to all the evils, an efficient instrument which can root out the disease is difficult to find—nay, well-nigh impossible. But experiments constantly repeated may after all light upon some such thing as can ameliorate their unfortunate lot to a considerable degree.

The first thing which strikes an intelligent person who has made a comparative study of agricultural conditions in this country and in foreign countries, is the horribly wretched condition of the average Indian agriculturist as compared to that of a foreign peasant. When we learn that the cursed lot of a European peasant consists not in inadequate food supply and shelter but lack of furniture and conveyance we do not help remaining amazed. If that be the 'cursed' lot of a peasant, perhaps the Indian peasant is living in no better than infernal regions. He has to live under such adverse circumstances as cannot be dreamt of by his European brother. Perhaps in the time of the Muslim rulers the condition of the peasant, taking all things into consideration, was better than it is to-day. But for occasional invasions, the average Indian agriculturist was in peace. These things were storms as quick in their appearance as swift in their disappearance. The after-effects did mean much, but once the original condition was recouped everything went on well. The agriculturist was not then under compulsion to pay the revenue in cash. He could pay in kind; and one of the greatest sources of the disastrous condition of the peasants at present to my mind is the compulsion imposed on them to pay the revenue exclusively in cash. This means a great hardship on him. In times of economic depression as these when the output of the grain to foreign countries is almost at a standstill due to over-production, the agriculturist has no option but to sell his produce at ludicrously cheap rates and even then he is scarcely able to scrape

sufficient to pay off the revenue. Under such circumstances even though he has a large amount of field produce with him, he cannot afford to eat a happier morsel. He is rather in greater anxiety. He has hardly left anything to keep soul and body together after he has disposed of almost all of the grain produced by the sweat of the brow. The sword of Damocles in the shape of his Zemindar is ever hanging over his head if he for the least moment contemplates slackness in payment. The poor tenant—he is a curious, pitiable figure. He is the milchcow of all. He is subjected to forced labour that is no secret. He must pay *motarana*, *shukrana*, *nazarana* and many other such odious contributions. Besides, he is also harassed by such Government officials as are unscrupulous. So little he has got with him and so much he has got to pay—the poor wretch! And then, he is a human being. He is a member of the society in which he lives. He has to pay fines for social breaches imposed by his *ponchayats*. He must perform the marriages of his sons and daughters—and all know what a daughter's marriage means, due to the abominable dowry system. The poor fellow is miserably crushed in a vice. What happens is a crash. He borrows money at usurious rates of interest. It is indeed to be imagined how he can afford to purchase the necessaries of life, how he is to support his poor wife and children, who are already half starved. They do not get even full meal once a day. They are diseased and underfed and are rendered weak to perform other labour too. The best possible solution for this state of affairs in my humble opinion is permission to pay the revenue with remittance in critical conditions, not in cash but in kind. This should at least be made optional. The Government should take one-sixth, or one-fourth whatever it thinks proper of the total produce. The obvious result will be that the agriculturist will at least succeed in keeping the wolf of starvation off his door. He will work harder under healthier conditions and the State cannot but gain indirectly through progress and prosperity. Secondly, cottage industries which had been the feature of medieval India should be revived and encouraged, so that the agriculturist and his family in spare time produce home-made articles for the market and make money out of them. Cloth-making, pottery, woodwork and similar other home industries would do immense good to the rural masses of India. They will thus find fresh channels into which to direct their

energy—a pleasant diversion and pastime and, above all, a decent paying concern.

In order to combat the evil of enormous interest which brings about the total destruction of a poor cultivator, the co-operative system should be more and more encouraged. Even under the present system of co-operative societies which are by no means functioning as they ought to, agriculturists have begun to realise the promise and possibilities of solid co-operation in times of need. An association of this nature working in a healthier atmosphere will give courage to the Indian agriculturists. They will stand by each other in times of need and check the total crash of their fellow-agriculturist. For this purpose facility and encouragement need to be given to them for forming unions. This is no dream but something quite feasible and practicable. Indeed, efficient workers in the co-operative department of the Government can be of great help in the way of ameliorating the sad conditions prevailing among villages to-day.

One of the very sad features of village life or rural masses which is doing great harm is litigation. How ruinous are its effects. But much can be done to relieve the villagers through reorganisation and encouragement of the old *panchayats*. This is a very old institution of India and if they are encouraged towards running *panchayats* on efficient lines, many disputes can be settled amongst themselves. Something is being done by the Government in this direction but it is hardly adequate. A good deal of propaganda is required and the *panchayats* or rural boards need to be given more powers and their decrees need to be made binding. This will create confidence and bring about much good. In the beginning it will be necessary to finance these, but once the system is efficiently established it may even pay.

There can be no two opinions on the fact that villages in India need reconstruction and reform. Village reorganisation is necessary for a happy and prosperous India. Bad housing, insanitary living, etc., are some of the vices prevailing. Model villages can be of good help in guiding the rural public towards their betterment. For this purpose village service leagues should be introduced. Much beneficial work can be expected of them.

While it is a fact that some Taluqdars and Zemindars to-day are quite enlightened and are doing a good deal to improve the condition and lot of their tenantry and have begun to love them,

it is also no secret that some landlords harass their tenants to a shameless degree. Need is felt to-day of creating a spirit of love and generosity. The evil has come down appreciably due to the passing of certain Acts which have given some stability to peasants, but there are still immense possibilities for Zemindars to hold their tenants in pillory. The State should deem it as one of its primary duties to keep in check such excesses. Better would a future India consider the abolition of the Zemindari system and introduce increased association and direct relation of Government and the agriculturists.

One of the gravest problems about the rural masses is their illiteracy. They are living in a dark well, entirely shut out from the rest of the world. They are ignorant of the life and conditions of their fellow-beings in the wide world of God, and they submit tamely to the better or worse conditions they find themselves in. This illiteracy is a great bar in the way of social, political and material progress of the country. Illiteracy has unfortunately kept social pre-judices and superstitions intact and in some cases has even promoted them. Under such condition it is difficult to see how a country can keep pace with the progressing world. It is absolutely necessary therefore that education of a primary and technical nature should be thoroughly diffused in the country. This will make the rural population aware of the fact that they are at present merely dumb, driven cattle and should become men that they actually are. Education not of a type of Officialdom but of a type suited to the peculiar conditions prevailing in various parts of the country should be given.

Inadequate health provisions together with indulgence and epidemics are responsible for great and particularly early mortality. There are no health resorts in the country, all the land right upto the door-step being utilised in cultivation. The huts and cottages are very dingy, low roofed and spoilt by a lot of sun and dirt and mosquito breeding swamps round about. While education will teach them hygienic principles and the importance and utility of sanitary life, neat small dispensaries run on indigenous medical principles are likely to be of great advantage. This kind of treatment is most suited to them and they would readily welcome it.

Some such measures, if adopted in earnest, may go towards a successful solution of the grave problems facing the poor Indian agriculturists.

A Question of Presents : A Story

BY

IVY SOUTHERN

"It isn't done," repeated the Jewess. She held the dainty frock at arms length and surveyed it disparagingly. "When we sell a frock we don't expect to buy it back again part-worn. I'm afraid I can't do it."

The girl with the white face bit her lip and tried not to show her disappointment too keenly.

"I hoped you might do it as a favour," she ventured in a low voice, "I only bought the frock three months ago—"

"Fashions change in three months," sniffed the Jewess. "It isn't done!"

"It cost me five guineas," continued her client urgently. "I still have the bill if you would like to see it. And I assure you that I have only worn it once; there isn't a mark on it."

The electric light gleamed on the shimmering green folds and glittered alluringly on the wee sequined patterns on the bodice. A dance frock of exquisite design—and "this seasons model"; it would fetch five guineas again, and the Jewess knew it. Yet she hesitated, partly because it was policy to do so, and partly because her feminine curiosity was aroused.

"Seems strange, bringing the frock back," she observed. "I believe I remember you buying it. You seemed awfully keen on the frock then. You must have changed your mind pretty quickly about it."

The girl gave a wry little smile.

"It wasn't exactly *that*. I'm keen on the frock still. But it's no use having that without the shoes and stockings and other etceteras to go with it, and—well, times are not as good as they might be, you know."

She might have added a lot more without risk of boring her audience. She might have told of her marriage to John Clements less than a year ago—poor-but-honest John who said that if it depended on his pocket they'd have to postpone the wedding another five years, but if it rested with his heart. And because Jill was four-and-twenty and life was flowing warm and eager in her veins, she took the risk and honest John, with his two pounds fifteen a week. That was the beginning of the story. Jill Clifton became Mrs. Clements, and all the family of Cliftons held up their hands

in disgust and talked loudly and often of Jill's eldersister who had married a knight and moved in high circles. (Fortunately there were no Clements to add their remarks!)

But John and Jill were married and nothing could alter it, and if their tiny flatlet was indeed, as papa Clifton remarked, "a fool's paradise", nevertheless it was a paradise to them, and that was all that mattered.

She might have told of the hundred-and-one sacrifices they both made in order that a couple of shillings each week might go into their home safe—"in case of accidents". She might have mentioned the wonderful dance which Jill's elder sister had given, and to which they had both received a formal invitation. John had declined, of course. He was a quiet, home-loving man, and had never learned to dance. Besides—but there was no need to mention his well-worn best suit or his lack of a really smart pair of shoes. But Jill, paradoxically, had gone madly excited over the invitation. It was a sudden ray of brightness in an existence which (for the first time) looked unutterably drab. John said, "Please yourself, my dear," and she did. She took her last five pounds out of the bank and bought the frock she had coveted in the window of a near-by costumiers. She set off in high spirits—and came back sick at heart. The dance was a failure as far as Jill was concerned. Without John she was lost and lonely, and she could not blind herself to the fact that while her frock was as smart as any of the others, her homely shoes and well-darned stockings had been the object of silent derision to half the fine ladies in the room. She came back to their little flat and snuggled down in bed beside the wakeful John, who kissed her and said, "Had a good time, sweetheart?" and then seemed to forget the matter completely. But that was more than Jill could do, for in the weeks that followed the beautiful frock hung idle in the cupboard of the bed-room, a mute reminder of her folly and wicked extravagance.

She might have gone farther still, and told of the handsome chased silver watch which two of John's office friends had given him when he got married, and which he had never yet worn because he had no chain to set it off; and of the

wonderful plan that had come to Jill's mind concerning that watch when she had sat down to consider seriously the subject of John's Christmas present a few days before. If she could sell her frock, that beautiful white elephant of the home, surely she would get enough money.

But of these things she said nothing; merely stood with downcast head looking unutterably sad and forlorn. And the Jewess suddenly realised that she had a heart, and sighing ponderously, remarked, "Very well, then. I will be generous. Thirty shillings, madam!"

And there the bargain closed.

Out into the street again went Jill, clutching the precious thirty shillings in her hand. It was not the picture postcard type of Christmas Eve, with a sprinkling of snow on the ground, and rosy-cheeked children scampering along the streets, but a cold, raw day with a hint of fog in the air. Into the jeweller's shop went Jill, pink of nose but determined of purpose, soon to reappear with a smile on her lips and a sparkle in her eyes, and a still more precious packet clasped in her cold fingers. No matter what the price had been, the silver watch-chain with little cluster of leaves in the centre was now in her possession, and that was all that mattered.

A stop at the florist's for a few springs of evergreen, a hurried visit to the grocer's for a few forgotten oddments, and Jill's shopping expedition was finished and she was free to hasten back to the little flat in Newlyn Road. Not before time, either, for John would soon be coming home from the City, and no matter how important the day, John's dinner must be ready for him when he came home. That was Jill's decree, not his! So she put the vegetables on to cook, and then scampered around their snug little drawing-dining-room-kitchen putting sprays of holly over the pictures and in the vases, and of course, a bunch of misletoe over the doorway. And then there was a host of other small jobs to be done, so that by the time dinner was ready Jill felt not a little tired and giddy, and was glad to sit down for a while and rest.

John came in to time, five-feet-eight of sturdy manhood, with a never-failing smile on his lips and a box of tangerines under his arm.

"Tired, sweetheart?" he asked, and kissed her; and then everything was lovely once more.

Together they ate their plain and wholesome repast, and together they washed up and cleared the table again.

"Jill," said he, "we're having visitors to-morrow."

"Who?" she asked in surprise.

"My two bachelor pals from the office. They are both at a loose end this Christmas, so I asked them if they would care to spend the day with us. I know you like company, and I thought it would make things more cheery for you. And besides, I want them to see that it is possible to be happy—though married. You don't mind, do you, dear?"

"Not a bit," she answered at once; and prayed inwardly that the Christmas pudding would prove large enough to satisfy the appetites of four healthy people. "Oh John, are they coming early?"

"In the morning. Why?"

"It will mean a bit of rush. Johnnie, shall we have our little bit of Christmas to-night instead? You know—the presentations!"

"Good idea!" said he at once, and they both disappeared to find their exciting parcels which were (both agreed) the most thrilling part of the festival.

John sat down in the armchair and drew his little wife on to his knee.

"Me first," he said. "A happy Christmas to you, sweetheart!"

She took the parcel eagerly, and began to untie the string.

"Perhaps it wants a little bit of explaining first," broke in John, staying her hands for a moment. "You see, dear, I've been thinking about things a lot just lately. I'm afraid I've been very selfish to you sometimes, Jill, for I know you like a little bit of pleasure now and then, and as you are so young and sweet it is only fair that you should have it. The sight of that little frock hanging in the cupboard has been an absolute reproach to me. Listen, dear! since you like dancing I'm going to like it too, and perhaps sometime we will be able to have an evening out together. Now have a look at your present; I hope you will be pleased."

Almost fearfully, she lifted up the brown paper and peeped inside. There lay two dainty green shoes, the exact colour of the frock she had just sold, with fancy clasps to match the trimming on the bodice.

"John!" she cried. And then her voice seemed to stick in her throat.

"Do you like them, dear?" he asked, watching her face intently.

"Like them?" (What a way to put it!) "They—they're beautiful! Oh John, you shouldn't have done it! You were only saying yesterday that you hadn't a ha'penny left—but thank you very much!"

She thrust her parcel into his hand in an effort to hide her embarrassment. Eagerly John unrolled it and drew out the glittering chain.

"Oh——!" he said, and swallowed hard. "Jill—it's lovely! You shouldn't have bought anything as good as this!"

And then they kissed again, for as the Clifton family had often remarked, they were simply a couple of silly children.

"And now," said John, "run along and fetch your pretty frock. I am anxious to see if these shoes really match it. Trot along, sweetheart!"

"I—I can't!" said Jill, unhappily.

"Why?"

"Because—because——" it was no use prevaricating. "I haven't got it now, Johnnie. I—I sold it this afternoon!"

"Sold it? But why?" he asked, blankly.

"To buy your watch-chain, dear."

For a moment he sat gazing at her, his face a mixture of conflicting emotions. Then gradually the look of disappointment began to die away, and a smile began to spread over his broad countenance.

"But those pretty shoes will do for best occasions still, even in the house. I shall wear them to-morrow," Jill announced hurriedly. Then, looking at him straight, "What is the joke? Why are you so amused?"

"I—I can't help smiling," said John, putting both his arms around her. "I, too, have a confession to make. I shan't be able to fix my watch-chain on to my swell watch, because as a matter of fact I sold it this morning!"

"Sold it?" asked Jill, blankly. "But why?"

"To buy your dance-shoes, sweetheart!"

And then he drew her head down on to his shoulder and they both laid back in the chair and laughed till the tears ran down their cheeks, while the log fire crackled in the grate, and the bunch of misletoe twirled merrily around over the draughty door-way.

"Still, this chain will look really smart stretched over my waistcoat, and nobody need know that there isn't a watch attached," said John at length. "But I'm sorry about the dance-frock, girly. It seems such a pity that you have lost it."

"It isn't a pity at all," said Jill, shaking her head decidedly. "In fact, in the circumstances it is a very good thing. I really ought have told you before, Johnnie."

"Told me what, dear?"

"It would only have been wasted," continued Jill, dreamily. "The fashions change so quickly, and it would have hung up in that cupboard useless for years, simply wasting."

"Oh no, not wasting! You would have had opportunities to wear it if you wanted to, little girl."

"It wouldn't have been any good, Johnnie. You know what they are. He'd have put his dirty little hands all over it and messed the thing up in no time. No, a plain house frock will be much, much better."

"Who? What on earth are you talking about?" asked John in bewilderment. "Who's going to mess your frock up?"

"——And try to pull all the little shiny bits off!" continued Jill, snuggling down in his arms again. "I'm talking about your son and heir, Johnnie; he's going to make his bow to you next Spring, if all goes well. I've been saving it up as a little surprise for you, but I don't think I could have kept it to myself much longer."

"Good Lord!" exclaimed John. He opened his eyes wide and gazed at her in wrapt amazement. "Good Lord! Jill, I never guessed——"

Suddenly he hugged her close, and laying his cheek against hers, chuckled merrily.

"There had to be a third surprise," said he. "But who would have imagined it to be anything as wonderful as this?"

STALIN OF RUSSIA

By "LONG TOM"

HE is a stockily built man of fifty-one, of medium height, with a shock of black hair streaked with gray, is obviously in fine health, but his face shows the strain of enormous work. He did not look the part of a "man of steel", for he was quick to smile and had a sharp but kindly sense of humour. His father wanted to bring him up as a cobbler and his mother as a priest, because she seemed to read ineffable mysteries in the dark oriental eyes of her small Soso. Soso is a pet name for Joseph in the language of Georgia, the fire-eating Soviet Republic, away down between the Black Sea and the Caspian where Europe and Asia meet.

And this little Joseph Djughashvili was destined to become neither cobbler nor priest, but uncrowned autocrat of all the Russias, and to have his name changed to Stalin.

Stalin is Russian for steel, and in Lenin's opinion the Georgian Joseph, his disciple, and comrade, had a will forged of that tempered metal. But to Joseph Stalin's mother, he is still Soso, who was always a good boy, and whom she was wont to vision as a saintly young shepherd of human souls, leading them into paths of meek and other worldly devotion very different from the profane Soviet spirit of which her son is the chief mouth-piece. He is the ruler of 150,000,000 though his party calls him merely "the most trustworthy interpreter of Lenin's doctrines", and his title is only Secretary-General of the Central Committee.

A georgian school boy was asked to name the foremost rulers in his country's history. "Vachtang the Brave," he answered, "David the Restorer, Queen Tamara and Soso the Great."

"Why Soso the Great?" asked the teacher.

"Because Soso was the first to annex Russia to Georgia," he replied. So great is Stalin. His picture hangs in every shop, factory and office in the Soviet Union.

In Russia his name is a Cult, a promise and a threat. It is needless to say that his mother was bitterly disappointed when his son refused to become a priest. No member of Stalin's family, except himself, had been interviewed. His friends

will not speak of his private life. So there is an impenetrable veil of secrecy around this Russian Autocrat. Mystery about him therefore is the obvious cause why Stalin in Russia is identical with power unlimited.

Revolutionary posters and the eternal appeal for harder work on the Five-Year-Plan remind one that all the way from Siberia to the edge of Persia, the Soviet Union is dominated to-day by a single purpose and a single will. Stalin grew up in a family whose distaste for Russia was too great to admit the Russian language. Stalin learned it as a necessary instrument for the revolution. To-day he uses it in order that it may determine the course of the nation and 72 million Russians listen. But his mother does not know it. It was supposed that Stalin was expelled from the Theological Seminary when he was there as a divinity student for forming a Marxist group in the school. His mother, on the other hand, says it was she who took him out on reasons of health.

On the present conditions of the world, he admits that Capitalism is still strong and will recover from the world depression. He further adds: "You know, the situation of Europe to-day, like an armed camp, with more money for armaments wrung each year from nations now half bankrupt, some of them as a result of economic crisis. Things cannot go on like that, the breaking point must come somewhere." And Stalin is definitely of opinion that the Treaty of Versailles cannot last. Stalin denies that he is a dictator, denies Soviet dumping and predicts that in a few years Russia would be the World's largest grain producer.

Stalin possessed weary eyes intermittently lighted up, but his dark face lacks the sprightliness.

At a distance Stalin looks cold, but at close range he manifests a broad Gandhian smile overshadowed by a shaggy moustache.

He has a wife and three children, the oldest a boy of twenty-three, studying technical railroading. The others are: a boy of twelve and a girl of seven. He is a fond father and enjoys good jokes at his or other's expense.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

DR. BESANT

DR. BESANT, who passed away after a lingering illness of two years at Adyar, was a dynamic personality and a world figure that emerges but once in centuries. Hers was a truly dedicated life—dedicated to the service of humanity—and she gave 40 years out of her six and eighty to the special service of India. Dr. Besant was not so much a person as an institution and she touched nothing which she did not adorn. She championed the cause of labour and of women, and her vindication of the rights of India and her own contribution to the political and social history of this country will remain unsurpassed. Indeed, no other single person could have done so much to arouse the dormant consciousness of India to a sense of her greatness. Always on the side of all progressive movements, she vitalised Indian aspirations and directed the energies of the people in a way that only her magnificent courage, eloquence and devotion could have done. Her genius for organisation, her leadership and her matchless powers of oratory, her indefatigable energy and complete devotion to public causes made her the supreme standard bearer of Home Rule for India.

Dr. Besant was a great and noble soul and for years she braved obloquy and calumny mostly at the hands of her own countrymen, who could not stand the idea of a Britisher espousing the cause of India and exposing oppression and tyranny in every form. India will always remember with gratitude her monumental labours in connection with the Central Hindu College at Benares, her glorious services to Hinduism, her noble efforts for the elevation of the depressed classes, and the tremendous campaign for India's political advancement which she organised at the time of the great Home Rule agitation.

Dr. Besant indeed belonged to the small band of noble Englishmen and women who have lived and laboured for India and her people. She did not a little to stem the tide of materialism among Indian boys and to make Indians of all religions and creeds appreciate and honour the tenets of their own faith. Her brilliant pen, her soul-stirring eloquence, her singular courage and earnestness were ungrudgingly, nay whole-heartedly, devoted to the cause of Indian freedom and self-government. And the following words written by the Editor of this *Review* at the time of her internment have lost none of their force even to this day.

The Government no doubt has succeeded for the time in hushing the voice that has often lifted itself on behalf of liberty and suffering humanity; but it has committed a serious mistake, nay a political blunder in thinking that the example of her life, her self-sacrifice and the enthusiasm which she inspired into the cause of Home Rule has been wasted on an ungrateful people. We can only say that those who believe, that with the internment of Mrs. Besant and her two loving associates, the cause for which she fought so long, so nobly, so bravely and so heroically, would perish, have seriously misread the situation and the temper of the country.

Great as a warrior, she was greater still as preacher and prophet—the preacher of the gospel of peace and love and the prophet of a new synthesis designed to bring concord among the varied religions of the world. For that, in essence, was the Theosophy she preached.

Dr. Besant was above all a woman of remarkable tenderness and many who have looked to her very rightly as the "mother" will mourn her loss as well nigh irreparable.

GANDHIJI'S DECISION

Mahatma Gandhi's decision not to seek imprisonment by aggressive civil disobedience till August next will be welcomed as a confirmation of his recently expressed desire to strive for peace. And the prime consideration that has weighed with him in arriving at this decision is just what one would expect of a leader of his delicate sense of courtesy and chivalry. That, by the way, will give him an opportunity for rest and recuperation which he so badly needs after all the physical and mental strain he has gone through during these hectic months. Gandhiji's resolve has undoubtedly given a great relief to public anxiety regarding his person, but it will also give him an opportunity to take stock of the situation and shape the policy of the Congress in accord with the needs of the country. Gandhiji says with characteristic humility that he does not yet see his way clear as to the future, but intimate touch with the actual state of affairs in the country and the stress of circumstance will, in due course, convince him of the imperative need for a change. And once convinced he will not shrink from giving the right lead to the country which alone can save her from the wilderness of civil disobedience and the thorny paths of fruitless suffering that lead to nowhere. And his statement on the future course of action is reassuring to a degree:

If Government leave me free, I propose to devote this period to Harijan service and, if possible, also to such constructive activities as my health may permit.

MR. DEVADAS GANDHI'S CONVICTION

After the categorical statement of Mr. Devadas Gandhi that he had no intention of preaching or practising civil disobedience in Delhi, we do not see the wisdom of launching a prosecution against him and convicting him to a term of imprisonment. It would have been very graceful if the prosecution was withdrawn soon after Devadas had made his position clear. Devadas, it was well known, had decided to settle himself with his newly wedded wife in Delhi and pursue some peaceful occupation absolutely unconnected with civil disobedience. It was whispered in some circles that he was to take a job in the *Hindustan Times* and he was certainly looking forward to a spell of peaceful domestic life. What then is the purpose in prosecuting one who disclaims any intention to break the law. It is a curiously delicate position for the son of Mr. Gandhi. He cannot allow himself to be prosecuted on a false issue, and it would not do for him to protest against the action of the local magistracy. Surely Mr. Devadas is a man of honour and to treat him in the way he has been treated shows an utter lack of imagination, which is not the way to promote peace or co-operation.

ADEN

Sir Fazli Hussain did well to give the Council of State an opportunity to express itself on the question of Aden. Since 1931 the political and military administration of Aden has been transferred to the Home Government while the civil administration has been transferred from the Government of Bombay to the Government of India. The Council of Elders considered the proposal to transfer the civil administration as well and voted against it. The Government Benches remained neutral while Sir Pheroze Sethna in an impressive speech made out a strong case for its retention. That the transfer will save the Indian exchequer about Rs. 20 lakhs (a presumption that was disproved by Sir Pheroze) is no argument for the change nor the fear that the Indian Federation could not manage so distant a colony as Aden. For the headquarters of the Colonial Office is no nearer to Aden and knowing what we do of the way that Indian interests are safeguarded in Kenya and elsewhere, it is hard to convince India that our interests in Aden will be safe under Colonial management. No wonder the House rejected the motion for the transfer.

SUB JUDICE ?

Lord Salisbury has taken exception to H. E. Lord Willingdon's references to the White Paper in his address to the Central Legislature. It is surprising to be told that the Joint Parliamentary Committee, which is a creature of the Legislature, has plenary authority in regard to the problems placed before it. Lord Salisbury should have known that its function is to examine within the limits prescribed in the White Paper and not to lay down the law or policy.

For the first time we hear that proceedings of Parliament or of a Committee appointed by it, are of a judicial character, so that neither the public nor high officials of the State are entitled to discuss them so long as those proceedings are not brought to a close. To accept Lord Salisbury's doctrine would amount to banning public opinion on high questions of policy on which Parliamentary Government is based.

Lord Willingdon has committed no breach of constitutional propriety in defending the White Paper scheme. That scheme admittedly falls far short of the national demand as also of the pledges given by

the Viceroy in the Delhi Pact and by Mr. Ramsay MacDonald in his closing speech at the final plenary session of the first Round Table Conference and in his and Mr. Wedgwood Benn's speeches soon after the dispersal of that Conference. If Lord Salisbury and his Tory friends do not desire to be "guilty of bad faith" they should implement those pledges by giving India a constitution like that of the self-governing dominions, subject to safeguards, which will be conceived wholly in the interests of India for a specified transition period.

THE MIDNAPORE TRAGEDY

Only the other day H. E. the Viceroy spoke of the "improvement in the situation in Bengal in regard to the terrorist movement" and pointed out "that there has been no serious outrage in recent months". Alas! within three days after the Viceregal pronouncement has been perpetrated one of the worst outrages in recent times. For the brutal murder of Mr. Burge, District Magistrate of Midnapore, comes as a shocking reminder of the appalling fact that Peddie and Douglas were done to death in similar cold blooded fashion last year and the year before.

Mr. Burge was shot dead under the most revolting circumstances and the whole country regrets this unfortunate recrudescence of terrorism accompanied with such utter inhumanity.

AERIAL BOMBING

The defence of aerial bombing in the Frontier comes with ill grace from those who would have expressed horror at the thought of German Zeppelins hovering over Scarborough. There are other methods of bringing the offender to book, but the Government of India defends this particular mode of warfare because of its cheapness and efficiency! The present campaign in Kotkai, we are told, cost the Government only Rs. 15,000 against a possible seven or eight lakhs if aircraft had not been employed. Government's policy, said the Army Secretary in the Assembly, was to maintain peace and to spread civilization! So, we suppose, would Cartez and Pizarro have defended their exploits. Bombing, concluded Mr. Tottenham, in the special circumstances of the Frontier, "is not only justifiable but is also a very effective way of carrying out our arduous responsibility in a way of which we have no reason whatever to be ashamed."

Ninety bombs in all were rained on the poor village. The devastation wrought on them has not, however, succeeded in inducing the Khan of Kotkai to surrender the wanted man; but we are assured that bombing from the air is the most

humane method of punishing the tribesmen and "that the village presented a deserted appearance when bombing took place".

It is shocking to think that even the harmless civil population of the unfortunate village should be subjected to this dreadful attack. What has warped the conscience of those who were horrified at the so-called "baby killers" in War time?

CIVIL DISOBEDIENCE

The *Bombay Chronicle* can hardly be accused of anti-Gandhian proclivities. And yet it feels called upon to pronounce the public response to the campaign of individual civil disobedience as "very poor" and says that the Mahatma must now be convinced that "no good purpose will be served by continuing this movement any further". It goes on to add:

Gandhiji would be well advised in calling a conference of Congressmen, and if possible, a regular meeting of the A. I. C. C. to call off the civil disobedience movement unconditionally. If this is done, and we have no doubt the A. I. C. C. will readily agree to the withdrawal, the next move will lie with the Government of India, and if they do not take the hint, they will place themselves in the wrong.

Trade and Finance

By "SRIVAS"

TREASURY BILLS POSITION

IN India the month has been characterised by marked ease in money conditions and a disturbance of the even course of the Treasury Bills. Towards the end of August the position in respect of Treasury Bills may be seen from the following table:—

Week ending.	Amounts Tendered.	Amounts Accepted.	Intermediates.	Average rate of accepted tenders.	Tap-rate.	Week ending.	Total sales.	Total maturities.	Net sales.	Total outstanding.
Aug. 7 ...	3,22,75	1,50,00	...	0 15 0	...	Aug. 7 ...	1,50,00	1,16,25	+ 33,75	23,43,02
" 14 ...	3,06,00	1,50,00	...	0 14 6	...	" 14 ...	1,50,00	1,00,00	+ 50,00	23,93,02
" 21 ...	2,37,50	1,50,00	3,51,25	0 14 0	0 13 0	" 21 ...	5,01,25	64,25	+ 4,37,00	28,30,02
" 18 ...	2,51,25	1,50,00	...	0 12 11	...	" 28 ...	1,50,00	98,75	+ 51,25	28,81,27
Sept. 4 ...	1,45,00	1,44,00	...	0 13 6	...	Sept. 4 ...	1,44,00	1,00,00	+ 44,00	29,25,27
" 12 ...	3,03,00	1,50,00	77,75	0 14 2	0 13 0	" 12 ...	2,27,75	1,00,00	+ 1,27,75	30,53,02
" 19 ...	1,69,75	1,50,00	2,43,50	0 15 4	0 14 0	" 19 ...	3,93,50	2,23,00	+ 1,70,50	31,50,52
" 23 ...	2,64,50	1,50,00	...	0 15 0	0 14 0	" 23 ...	1,50,00	1,50,00	...	31,50,52

It will be seen from the above that towards the close of August, Treasury Bills rate had touched the low point of As. [12-11 per cent., a rate at which the market could not be induced to invest large amounts in the floating debt, in spite of the excessive ease of monetary conditions. This fact can be partly accounted for by the recognition on the part of the market of the need of the Government for large amounts of cash to smooth their ways and means position. The month of September was a period of heavy

maturities in Treasury Bills; and Government had also to provide for the payment of nearly Rs. 4 crores by ways of redemption of 1933 bonds. Thus an equilibrium had to be reached between the Government's need for cash and the surplus of funds in the market. The sales of intermediates were, therefore, revived during the week ended September 12 but the tap-rate of As. 13 per cent. was too low to bring about sales on any large scale. At the moment of writing, the position seems to have improved in as much as the Government were able to effect sales of intermediates of nearly Rs. 2½ crores at the tap-rate of As. 14 per cent. And what is more, the average rate of accepted tenders during the week ended September 23 came down to As. 15 per cent. from As. 15.4 in the previous week. . . .

GILTEDGE

The giltedge market has continued under the cloud of various fears and apprehensions. The foremost of this was the fear of a change in the rupee-sterling ratio. How this fear arose, it remains still uncertain; but possibly the bears were encouraged by their unexpected success to circulate more rumours in their favour. But whatever that may be, the price of giltedge securities has been dropping throughout the period under review, despite the fact that all the fundamental features in the giltedge position tend to an optimistic view of giltedge prices. Writing on the eve of the Puja holidays, the tenor and tone and outlook remain highly uncertain but, it is hoped that, when the markets reopen after the Pujas a more steady tone will be noticeable.

INDO-JAPANESE TRADE TALKS

The most absorbing topic of interest in Indian business circles to-day is the talks that are now going on between the representatives of India, Japan and Lancashire in regard to their triangular trade relations. The nature, main lines of these negotiations and the participants therein have to be explained at greater length, owing to the complications attaching thereto. Japan and India are having both an official and a non-official trade delegation, while Lancashire is represented only by the representatives of the British cotton mill industry. The official delegation on behalf of Japan arrived in Calcutta a week ago and proceeded to Simla. This official delegation will carry on discussions in Simla with Sir Joseph Bhore and Sir Frank Noyce on questions covered in the Indo-Japanese Trade Convention, which has been in force for the last 30 years and is

now about to expire on October 10, in the event of any fresh settlement not being reached between the two countries. As the Convention refers to the whole gamut of India-Japanese trade relations, the discussions between the Government of India and the official delegation from Japan will pertain to a wider field than is covered by the interests of the textile industry of either country. The Lancashire delegates as well as the Japanese delegates comprising the business representatives, landed in Bombay during the middle of September; and these non-official representatives are to engage in talks with the representatives of the Indian textile industry. These conversations have already been conducted to some extent in Bombay. The scene of the latter part of the discussions has to be shifted to Simla, as the official delegates of both Japan and India would require the assistance of the representatives of the business interests of their respective countries. This means that two sets of talks will be proceeding in Simla, at the same time and on parallel lines, discussions between official representatives of India and Japan as regards many trade matters in addition to textiles, and discussions between the non-official representatives of Lancashire, Japan and India in sole reference to the textile industry. It may be supposed that, as soon as either set of discussions ends in some amicable settlement, the other will be promptly advised of it and all the negotiations will be brought to a formal end. It may be supposed that as in most discussions of this kind, the initial stages are marked by profuse expressions of goodwill and hope of amicable solution and preparedness for give and take.

But the problems over which discussions will take place are really very complicated ones. The position of industries other than textiles may be easily dismissed. For there can be no doubt that if the Japanese competition is to have a free hand in this country, the indigenous industries have not the ghost of a chance of survival. The Japanese have perfected a technique of production and marketing, against which the ill-organised industry of India will be utterly defenceless. So that, if the rationale of protection is admitted, there is really no case for treating with Japan on these counts. But the economic interests of India in maintaining her commercial relations with Japan has to be considered as a whole; and in that synthetic view it might be necessary to allow Japan a freer field in the Indian market in regard to the other lines. But here again the problems of the textile

industry have enough complications by themselves. The outstanding feature of the history of the cotton mill industry in the post-War period is that the cotton industry has again come back to Asia from Europe, which had for long enjoyed unquestioned sway in this field. The British cotton mill industry had suffered in the Far Eastern markets more from Japanese competition than even from the large scale expansion of the cotton mill industry in India. And while it may be possible for Britain to exert her political influence in this country to protect it for herself against the inroads of Japan, in the countries outside the British Empire, the odds are unquestionably against Britain. Japan has had, and will have in the future, an easy walk-over over her British competitor. But this has not dissuaded Britain from seeking to reap the full advantage of her political dominion in India in respect of the cotton textile trade in this country. But her efforts have been foiled by the tactics adopted by Japan. The little Far Eastern country has so managed her monetary and exchange policy and so timed her purchases of cotton from this country that for some time she has a tremendous advantage in the Indian market over both the Indian cotton mills and the British importers. The attempt of the Government of India to protect the cotton mill industry by excessive duties on the imports from Japan has met with very effective retaliation from Japan, which has resorted to a wholesale boycott of Indian cotton. As Japan has been our principal customer for Indian cotton, the boycott has told on the well-being of the agricultural population of this country and has accentuated the long-standing conflict between cotton millowners and the masses of agriculturists. The Government have, therefore, now to decide how far they would go in the attempt to protect the cotton mill interests from the formidable competition from Japan. As a preparation for a solution of all these problems, the Government of India gave notice of their intention to terminate the Anglo-Japanese Trade Convention which has been working for nearly 30 years.

The present negotiations have been undertaken because of the recognition on the part of all participants in the triangular struggle of the futility of an unregulated warfare. Japan recognises that it is sufficient to have given India a measure of the effects of her displeasure through the boycott of Indian cotton. India finds that the capacity of the Japanese to undersell the Indian mills is virtually unlimited and that, therefore,

adequate protection for the Indian cotton mills would involve wholesale sacrifice of the interests of the agriculturists and the consumers. Lancashire for her part is not oblivious to the fact that, while in India she may be able to secure a protected market, in the countries outside the Empire Japan might succeed in pushing them out of their last foothold.

Presented in this way, the position would seem to be so balanced that an ultimate solution would not be difficult. But it is doubtful if the amount of expert knowledge required to find out the true interests of India is available. Over and above the intrinsic difficulties of these problems, there is also the fear that the talks at Simla are but a make-believe and that the final deal in relation to these questions will be struck by Japan and Lancashire over the heads of the Government of India in London. It is obviously out of the question to attempt to do justice to the intricate problems involved, and one has to await the course of events in the next month. As the Japanese delegation are keen on knowing where they stand before the expiry of the Trade Convention, events would at least move fast, if not to the satisfaction of the country at large.



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WORLD EVENTS

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

WORLD PROBLEMS

It is easier to state a problem than it is to find a solution, but at the same time it is the first duty to see clearly what the trouble is, then only may an answer to the question be attempted. As we look about us in the world to-day, several major troubles present themselves which need to be remedied. They are these:

1. Democracy vs. Dictatorship in Europe;
2. International co-operation vs. Economic nationalism; it was that question which suspended the Economic Conference;
3. A "Planned" economic system; Russia's Five Years Plan was of that nature, and now President Roosevelt is trying it out in America;
4. And then there are a group of financial and economic problems which must be settled before the world can recover; they are war debts, a satisfactory monetary standard of value and the stabilisation of currencies on the basis of that standard, and the matter of lowering tariff barriers to international trade.

We have here a diagnosis of the ills from which the whole world is suffering: the politicians have miserably failed to give relief; under the circumstances it is not time to give the economists a chance to see if they can bring a solution of these world problems.

BRITISH EMPIRE MONETARY POLICY

Delegates from the various countries of the British Commonwealth attending the Economic Conference in London took the opportunity of conferring together with reference to monetary and financial matters and general economic policy as they relate to the British Empire. They have recently made a declaration concerning policy which is of the utmost importance, and they have also reviewed the effects of the Ottawa Agreements.

The statement declares that the delegations are satisfied that the Ottawa Agreements have already had beneficial effects on many branches of inter-Imperial trade, and that this process is likely to continue as the purchasing power of the various countries of the Empire increases.

One of the first things necessary to recovery was to raise commodity prices; the British Commonwealth has pursued a policy of raising prices, not by inflationary methods but by an orderly monetary policy and economic improvement. According to the Economist taking the

whole period from June 29, 1933 onwards a rise in sterling wholesale prices has taken place of 12 per cent.; but the rise in the sterling prices of primary products during the same period has been much higher, being about 20 per cent. Continuing, the delegations say:

The Ottawa Conference declared that the ultimate aim of monetary policy must be the restoration of a satisfactory international monetary standard, having in mind, not merely stable exchange rates between all countries, but the deliberate management of the international standard in such a manner as to ensure the smooth and efficient working of international trade and finance. The delegations reaffirm their view that the ultimate aim of monetary policy should be the restoration of a satisfactory international gold standard and maintained with a view to avoiding, so far as may be found practicable, undue fluctuations in the purchasing power of gold.

INDIA AND THE OTTAWA AGREEMENTS

Mr. H. A. F. Lindsay, India's Trade Commissioner in London, in his recent report for 1932-33 has a good deal to say about the effects of the Agreements on Indian trade:

The movement in favour of buying Empire in preference to foreign goods, which received a stimulus from the Buy Empire campaign of 1931, received an additional stimulus during 1932 as a consequence of the Ottawa Conference and of the resulting trade agreements between the United Kingdom and Colonies on the one hand and on the other hand the Dominions and India.

Since the passing of the Import Duties Act, and the confirmation by the United Kingdom and Indian Legislatures of the preferences exchanged in terms of the Ottawa Agreements, all imports from India (save those subject to revenue duties) are admitted free into the United Kingdom while in most classes the competing foreign product is taxed. Thus, so far as food-stuffs are concerned, Indian rice, peas, beans, tea, coffee, etc., have obtained useful preferences and have, as a result, proved more attractive to the importer, who is now showing greater interest in bringing them to the notice of the consuming public.

As a result of the exchange of preferences with the United Kingdom—a measure which can best be described as "co-operative planning" in the international sphere—Indian trade has established itself more securely in the markets of the United Kingdom than it had before the preferences were exchanged.

GERMANY AND AUSTRIA

That Nazi Germany is out to surround itself with friendly and co-operating nations is apparent to everyone who is studying the political movements to-day in Central Europe. The free City of Danzig has fallen under German Nazi influence. The Versailles Treaty stipulated that Germany and Austria should never be allowed to unite in any political manner; but what the Treaty did

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not anticipate and cannot control is the Nazi propaganda; what Germany cannot accomplish under the terms of the Treaty she may do under the influence of the Nazi movement, and Germany plans to win Austria, at least the large German population in Austria, to her banner through the Nazi gospel.

This German Nazi pressure on Austria is rousing the near-by nations to consider their position! Poland, Switzerland and even Spain are feeling the influence of Nazi propaganda. Three nations in particular, strong supporters of the League of Nations: Great Britain, France and Italy are greatly concerned over the evident policy of penetration of Austria by Germany. They have addressed strong protests against Germany's activity in Austria, and M. Mussolini has had an interview with M. Hitler in reference to moderation of German penetration. The Versailles Treaty, the League of Nations and the Four Power Pact are all involved in this latest move of Germany. Not only Japan in the East, but Germany in the West are bent upon carrying out their own policy of aggression, and both the League and solemn treaties seem to be powerless to hold in check these ambitious nations.

IRISH FREE STATE

Mr. De Valera is experiencing a pretty hard time among his own people in Southern Ireland. When the President removed from office the Chief of Police, General O'Duffy, he created an enemy which may yet overthrow De Valera himself. The General has organised a movement known as the "National Guard" whose distinctive badge is the blue shirt, and they are developing a menacing opposition to the Government of De Valera. The latest objective of the O'Duffy movement is to weld into one strong party all the opposition forces to De Valera. A General Election is expected soon; the new party is already beginning its campaign; it aims at remaining a member of the British Commonwealth and to effect a settlement with Britain in connection with the economic warfare which is going on. The programme of the New party is a strong one, and will no doubt make a telling appeal to large numbers of the loyal Irish. *Reuter* reports the policy and the Manifesto of the new United Ireland Party as follows:

The reunion of Ireland as a most important constitutional issue;

Maintenance of Ireland's right to decide whether she should remain a member of the British Commonwealth

and, subject to such right, to preserve Ireland's position in the Commonwealth in view of the economic advantages and the better prospects of unity resulting from it;

To restore Irish prosperity by a settlement with Britain;

To promote agriculture as the main source of Irish prosperity;

To discredit the type of Republicanism which refuses to have a republic because it desires to retain excuses for jingoism;

To reduce Public Expenditure;

To obliterate speedily the memories of the Civil War and to protect individual liberty.

ENORMOUS DEATH DUTIES

There died recently in England the wealthy ship-owner, Sir John Ellerman. His estate is estimated at the enormous value of about £30 millions. The Government's share of 50 per cent. under Death Duties will be approximately £15 millions, which is the largest amount ever realised in death duties at one time. The justification of death duties is from the fact that all large rewards from modern industry are due to co-operative effort and are in the nature of social wealth. Government representing society is therefore entitled to a share in the social dividend. Sir John's will is an interesting document.

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E. May '34.

Diary of the Month

Sept. 1. Irish Republican Army appeal for campaign against Irish Treaty.

Sept. 2. Italy and Russia sign a treaty of friendship.

Sept. 3. Mr. Burge, District Magistrate of Midnapore, is shot dead.

Sept. 4. Hon. Mr. G. A. Natesan's appointment as member of the Tariff Board is announced.

Sept. 5. Mr. Arthur Henderson is elected back to the House of Commons.



VISCOUNT GREY OF FALLODON

Sept. 6. Lord Grey is dead.

Sept. 7. Mr. G. A. Natesan resigns his seat in the Council of State and joins the Tariff Board.

Sept. 8. Sir George Schuster introduces the Reserve Bank Bill in the Assembly.

Sept. 9. King Feisal of Iraq is dead.

Sept. 10. Pt. Jawaharlal Nehru meets Mahatma Gandhi.

Sept. 11. The Khan of Khalat is dead.

Sept. 12. All-India Library Conference meets in Calcutta.

Sept. 13. Sir H. C. Gowan, Governor of C. P., arrives in Nagpur.

Sept. 14. Mahatma Gandhi issues a statement suspending "aggressive Civil Disobedience" till August 1934.

Sept. 15. The British Textile Mission arrives in Bombay.



H. E. SIR MONTAGU BUTLER

Sept. 16. Sir Montagu Butler sails for England.

Sept. 17. Bengal Government decides to strengthen the Police force in Midnapore.

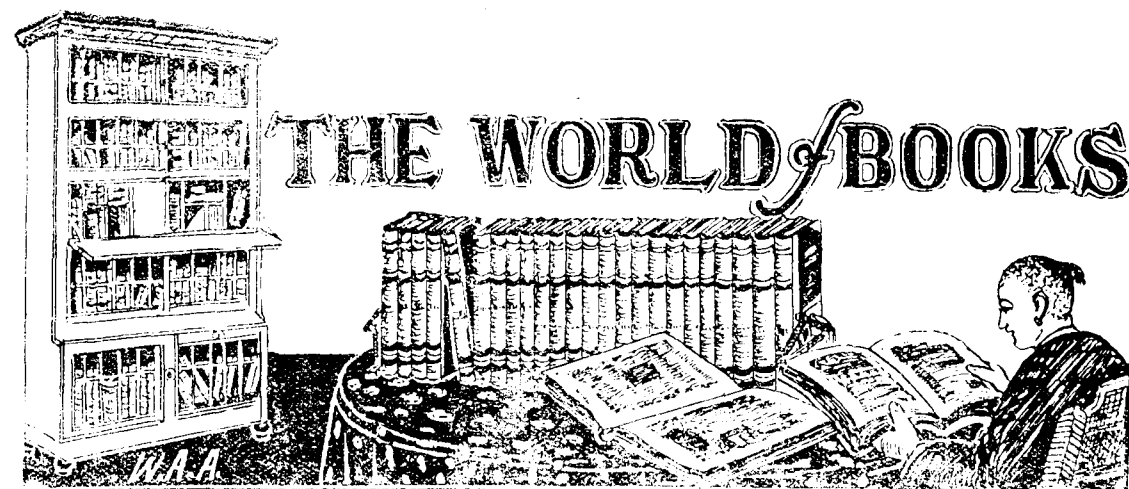
Sept. 18. First meeting of the Joint Committee on the Reserve Bank Bill takes place in Simla.

Sept. 19. Bhai Parmanand is elected President of the Ajmere Session of the Hindu Mahasabha.

Sept. 20. Dr. Annie Besant is dead.

Sept. 21. Mahatma Gandhi lays the foundation-stone of the Ahmedabad Municipal Library.

Sept. 22. Miss Maniben Patel is released.



QUEEN VICTORIA. By Arthur Ponsonby (Lord Ponsonby). Great Lives Series. Duckworth, London. 2 sh. Net.

"Queen Victoria" is the second of a series of books published by Duckworth's with a view to place before the public a National Portrait gallery of remarkable and varied interest. The series includes the lives of such eminent men and women as Shakespeare, Victoria, Wagner, Reynolds, Cecil Rhodes and John Wesley "whose names are household words amongst the English-speaking people. The publishers have the modest aim of laying bare in each volume of the series the "salient facts and the character of the individual" it speaks of.

The treatment of the material adopted by Lord Ponsonby is more or less similar to the treatment followed by Lytton Strachey. "The Queen's Accession" of Ponsonby is the "Antecedents" of Strachey. "Marriage" chapter in Strachey's book figures as "the Queen's Husband" in Ponsonby's "Victoria". The Author is however original in studying the big events and men of the times in broad sweeps—the Queen and her ministers, the Queen and foreign affairs, the Queen and the Empire, Monarchy and the Empire, character and personality.

The most interesting chapter of the book is easily the last where we have a pen picture of the character and personality of the queen. "The changing picture of Victoria is fairly clear, the demure and strictly disciplined child closely guarded in her seclusion; the girl queen asserting herself and acclaimed with enthusiasm by a nation accustomed to old kings; the radiant wife and mother, crinolined and crowned or with sweeping habit and feathered hat riding beside her handsome prince, the stricken widow withdrawing from public life, and seldom seen

and losing her popularity and finally the old lady emerging from the shadows of her solitary retirement into the sunshine of the warm and affectionate appreciation of her people." In all her stages of life, Victoria is the woman that she was simple, obstinate with a purpose good and benign, the same girlie who artlessly said: "I shall be good" when in her teens she was suddenly called upon to fill the mighty throne. Though one does not find the dramatic interest and aptness of expression of Lytton Strachey in Ponsonby's sketch, still the writer has succeeded in an admirable way in compressing the leading events of an epoch within the short compass of his book; in striking the keynote of the great queen's character, her humanity, in handling a mass of materials in the most delicate and subtle manner possible with none of the sentimentalism or restraint of a made up biographer.

INDIAN FINANCE YEAR BOOK, 1933. Edited by P. R. Srinivas and C. S. Rangaswami. 20, British Indian Street, Calcutta.

The change to book form from the unwieldy size of the old year book is a welcome departure. The plan of the year book is unchanged while every effort has been made to improve and amplify the various sections both in detail and in the manner of presentation. The cause of financial and economic knowledge in India could hardly be served better than in this compact, accurate and up-to-date book of valuable information and statistical tables. The trade section, in particular, is vastly improved. Journalists, businessmen and politicians will find the book a rich storehouse of authoritative information on all matters connected with economics and finance.

PROLEGOMENA TO A NEW METAPHYSIC. By Thomas Whittaker. Cambridge University Press. Price 5sh. nett.

The record-breaking advances in the physical science of this century have necessitated a thorough-going metaphysical readjustment. The concept of mechanism and determinism, crude or refined, is inadequate to the new facts of Science, and the scientific thinkers of to-day are inclining to the belief that the ultimate nature of Reality is akin to what we mean by 'Mind', rather than to what we have been meaning by 'Matter'. In particular, the view of Jeans that the nature of Reality is akin to mathematics, which alone is adequate to describe it, has a close affinity with Platonic idealism. Further the recent Cosmological speculations which have developed from the theory of relativity, and which advocate a closed finite expanding universe, have brought into the purview of Science the problem of the Whole in its physical aspect.

The book before us offers many interesting reflections and tentative suggestions, as well as instructive sidelights and criticisms on the views of Plato, the Neo-Platonists, Leibniz, Spinoza, and others. In the first chapter of the essay the author holds against the crude pragmatism that gained currency in the last century, that there is ascertainable theoretic truth, that knowledge and truth are independent and irreducible values. A philosophy is no doubt possible in which action is the keynote, but then 'action' must be conceived in a much broader and subtler way (as for example in the Gita) than the pragmatic ideas of utility or purpose would indicate. The second chapter is a retrospect of the Platonic Ontology, and compares it with the outlook of Jeans who, while seeking for a beginning of the Universe, does not think in terms of mind and teleology, but solely in terms of mathematical necessity. This comparison perhaps attributes to Jeans' views a significance which they do not possess; for these views are speculations suggested by Astronomical theories on the physical universe, as it appears after a considerable treatment from the scientific intellect rather than a systematic effort at grasping the Real in its central and essential aspects. The last chapter discusses the problem of the Whole and its relation to the individual and reviews the doctrines of various thinkers.

THE WORLD CRISIS AND THE PROBLEMS OF PEACE. By S. D. Chitale. Published by the International Book Service, Poona 4. Price Rs. 3-12. Foreign 7sh.

The book deals with controversial topics on which there is bound to be a wide divergence of opinion. Mr. Chitale is very much disturbed and distressed by his consideration of the world problems. He looks back apprehensively on the past century of industrialism with its overproduction and overpopulation. He notes regretfully the universal struggle for Power and Possession. He studies elaborately the several causes that led almost inevitably to the Great War. He disapproves of the Treaty of Versailles. He thinks the Lausanne agreement was a failure. He has not much faith in the League of Nations or the World Economic Conference. On the other hand he envisages a world caught in the tangled web of reparations and war debts hastening towards a Mightier Struggle, towards a Greater War. He hears already the beat of drums and the clash of arms. He cries 'halt' and offers to the World his twin solutions: (1) The World Peace Committee based on universal adult suffrage; and (2) The World Board of Judges, consisting of 10 persons with power to co-opt. These two, he fervently believes, will save the world from the 'disastrous-catastrophe' that he feels is so imminent.

RAYS OF LIGHT. By Swami Bhola Nathji Maharaj. Obtainable from Mr. R. R. Khanna, Esq., Registrar, Lucknow University. Re. 1-8.

Rays of light is the appropriate title given to this book by Swami Bhola Nath. It attempts to initiate men into certain simple truths in philosophy, at the same time avoiding technicalities and disputable questions in religion. This is a lovable book showing the way to God's love. Information is contained in this book as to the aims and activities of the Divine Love Society whose founder is Swami Bhola Nath Maharaj.

GITA-SANDESH. By Ramdas. Anandashram Series No. 4. Price 12 As.

The author of this little book has elucidated very clearly and effectively in 18 chapters the truths imparted to humanity by Bhagavan Lord Krishna. This concise summary and exposition of the Gita, we are confident, will attract the attention of all Gita lovers.

MUSSOLINI. By Dr. B. M. Sharma, M.A., Ph.D. The Upper India Publishing House, Lucknow.

The career of Mussolini is eminently a fit subject for biography. He was the Man of Destiny who saved Italy from the ruin which threatened her at the end of the Great War. Bolshevism was threatening the peninsula, and the social and economic structure was rudely shaken by the disturbances of the War and its aftermath. Nitti was too much of a theorist and Giolitti with his patchwork remedies was no better. Bonomi and Facta were too weak to do anything. The nation was heading towards a catastrophe. Heroic measures and a master-mind were necessary if Italy was to be saved. Men were eagerly looking for a Napoleon and he appeared in the person of Benito Mussolini.

Fascism has saved Italy from chaos, and to those who love order at any cost Mussolini has become a name to conjure with. Probably the author belongs to this group; for he has painted such a rosy picture of Mussolini and Fascism that one will wish for that experiment to be tried in India too. But he fails to point out at what cost the experiment has been working in Italy. Fascism has, we admit, saved Italy from chaos, but the order it has brought out is so stunning as to injure Italian capacity for self-government permanently. It has suppressed all criticism, has turned the Italian Parliament with its permanent Fascist majority into nothing better than a debating club. The author says that the people of Italy are satisfied with Mussolini's rule, but we believe that the real opinion of the people cannot be gauged until free elections are held and these Mussolini is not prepared to allow. The best condemnation of Fascism is, that it should resort to extra constitutional methods to maintain itself in power even after 10 years of good work.

THE FOUNTAIN-HEAD OF RELIGION. By Ganga Prasad, M.A., M.R.A.S. Published by the Arya Samaj, Madras. Price As. 8.

This is the fifth edition of a book originally published in 1909. Several appendices had been added to the subsequent editions, mostly of the nature of replies to criticisms. These have all been reproduced in the present Madras Edition. The object of the book is to show that the Vedas constitute the fountain-head of all the religions of the world.

AJNANA: Theory of Ignorance. Calcutta Oriental Series 26. Luzac & Co., London. 1933.

The term 'Ajnana' has hitherto been variously interpreted and also misinterpreted. It is only by having a clear notion of the term Ajnana that we can confidently hope to understand the Vedantic doctrines. The task of bringing into clear relief the meaning of the term Ajnana, thus avoiding certain prevailing misconceptions, is taken up by these three scholars: Messrs. G. R. Malkani, R. Das, and T. R. V. Murti, in their three essays. Each essay stands alone in the methods of treatment and approach. But there seems to be common agreement in the fact that true 'Reality' is quite other than what appears to us, namely, the facts of experience. It is the real that stands as the basis for illusion. These essays are not merely those written on Ajnana but are contributions to the metaphysics and epistemology of the Vedanta.

THE CATHOLIC CHURCH. By Michael D. Lyons, S.J. Light of the East Series No. 12. Light of the East Office, 30 Park Street. Calcutta.

This brochure, which has appeared as the twelfth in the Light of the East Series, contains a vindication of the superiority of the Catholic religion and Catholic Church over others. It is a noteworthy fact, providing figures are true, that the Catholic Church claims an allegiance of nearly 19 per cent. of the total population of the world, which no other religion can boast of. It is also suggested that she effects conversions numbering lakhs annually. This certainly is an indication of her great superiority and attractive power, judging from facts. The book is specially useful in that it contains a copious bibliography for those who desire to pursue the study of Catholic religion.

BOOKS RECEIVED

LENINISM. (Vol. II.) By Joseph Stalin. George Allen and Unwin Ltd., London.

CONTEURS FRANCAIS: A school certificate French Reader, By Herbert F. Collins, M.A. Macmillan & Co. Ltd., London.

SOCIO-ECONOMIC SURVEY REPORTS. Published by the Development Board, Baroda.

INDIA UNDER THE BRITISH CROWN. By Major B. D. Basu. R. Chatterjee, Calcutta.

CONFESSIONS OF A SCOUNDREL. By Geoffrey Spencer. T. Werner Laurie Ltd., London.

Hyderabad

EDUCATION IN HYDERABAD

The report on the administration of Nizam's Dominions for the year 1340 Fasli gives an interesting account of the progress of education in the State. An increase is noticed in the total number of public institutions and in the scholars reading in them, the former from 4,256 to 4,285 and the latter from 2,91,930 to 2,99,963 representing a net increase of 29 schools and 8,033 scholars. The aggregate expenditure incurred by the different agencies on all the institutions controlled by them shows an increase from Rs. 90,97,081 in 133F. to Rs. 98,99,913 which indicates a rise of Rs. 8,02,832 or 8.8 per cent.

Of the public institutions numbering 4,285, 3,598 schools were for boys and 687 were intended for girls, their respective strengths being 2,56,394 and 43,569. Compared with the figures of the preceding year, schools for boys increased by 26 with an addition of 5,848 pupils and those for girls increased by 3 plus 2,185 pupils.

Classified according to the grades of instruction, there were 10 colleges, 30 high schools, 123 middle schools, 4,041 primary schools and 61 special schools.

With the exception of English high schools whose total strength was reduced by 2,471, all other grades of institutions showed an increase in their respective total strength as compared with the figures of the preceding year.

The percentages of scholars in the different stages of instruction were 0.4 in colleges, 7 in high schools, 10 in middle schools, 81 in primary schools and 1.6 in special schools.

THE NIZAM'S WARNING

A stern warning to the Hyderabad Urdu newspapers against indulging in intemperate criticisms of the administration and individual officials is contained in a *firman* by H. E. H. the Nizam, issued in a *Gazette Extraordinary*.

The Nizam declares that papers are defending their objects by making baseless and extravagant statements and exposing themselves to contempt by making malicious personal attacks on individual officials which are always in worst taste and warns them unless this is discontinued, his Government would be compelled to take action against the offending parties.

The Nizam advises them to be moderate in their tone, and fair and impartial in the views they express.

Mysore

SIR M. VISVESVARAYA

A series of tributes were paid to the great work done by Sir M. Visvesvaraya, ex-Dewan of Mysore, in the cause of industrial progress at a



SIR M. VISVESVARAYA

public meeting held on the 10th September at the Sivananda Theatre, Bangalore City, in connexion with the sixth anniversary of the Canarese daily "Tai Nadu." Sir K. P. Puttanna Chetty unveiled a portrait of Sir M. Visvesvaraya.

Sir K. P. Puttanna Chetty, unveiling the bromide portrait of Sir M. Visvesvaraya, traced his acquaintance with him since he entered the services of the Mysore Government, and expressed the nature of the services rendered by Sir M. Visvesvaraya to the State and to the country as a whole. The University of Mysore, the Bhadravathi Iron Works and the great Kannambadi Dam were all monuments of Sir Visvesvaraya's work in Mysore.

MR. M. N. KRISHNA RAO

Permitting Mr. M. N. Krishna Rao, officiating Dewan of Mysore, to retire from the 1st of September 1933, His Highness the Maharaja recorded his high appreciation of his 36 years' arduous labours of long and useful public work. It is largely the result of the manner in which he discharged his duties as Financial Secretary during 1919-28, seven years of the post-War period of acute stringency, that the credit of the State stands so high to-day.

Sir Mirza Ismail has assumed the Dewanship of Mysore State.

Travancore

H. H. THE MAHARAJAH OF TRAVANCORE

An address was presented to the Maharaja of Travancore on his arrival at Trivandrum on August 27.

Welcoming the ruler—the first Maharaja of Travancore to cross the seas—back from Europe, the address stated that as one of the important results of the tour, Travancore is now better known and has attained a higher position in the estimation of the world.

A first-hand knowledge of European institutions and culture has become indispensable for Indian Ruler who, like Your Highness, has dedicated his life to public service and is genuinely striving for the advancement of his people. Your stay in the centres of European civilisation, however brief, would have made Your Highness conscious of our comparative backwardness in many aspects of national life, and we feel sure that you have returned with a determination to lead us forward on the path of enlightenment, harmony, and progress.

REMISSION OF LAND TAX

On account of the fall in the price of produce, the Government of Travancore have remitted 12½ per cent. of the assessment on paddy lands for the Malayalam years 1108 (1932-33) and 1109 (1933-34).

A remission of 25 per cent. has been granted for *kayal* (low-lying land) affected by floods.

Recently His Highness the Maharajah accompanied by Mr. T. Austin, Dewan of Travancore, visited some of the areas affected by the floods and made sympathetic inquiries about the condition of the people.

PUBLIC HEALTH IN TRAVANCORE

The introduction of a public health law in the State was one of the recommendations made to the Travancore Government recently by the Honorary Adviser on Public Health, and Government have announced they have called for a draft of the law.

The Public Health Department, which was organised on a temporary basis 4 years ago, is now being amalgamated with the Sanitary and Medical Departments forming a new department, which will have control over all measures connected with diseases. The new Public Health branch will be on a permanent basis and, for the time being, will be under the nominal control of a Durbar Physician, but the immediate control will vest in Deputy Director of Public Health.

Baroda

THE ORIENTAL CONFERENCE

The All-India Oriental Conference, which will meet in Baroda during the Christmas week, bids fair to be an outstanding event of this year.

The object of the Conference are: 1. To bring together orientalists in order to take stock of various activities of oriental scholars in an outside India; 2. to facilitate co-operation in oriental studies and research; 3. to afford opportunities to scholars to give expression to their views on their respective subjects, and to point out the difficulties experienced in the pursuit of their special branches of study; 4. to promote social and intellectual intercourse among scholars; and 5. to encourage traditional learning. The Conference will be divided into 14 sections, viz., Vedic, Classical, Philology, Arabic and Persian, Anthropology and Mythology, Religion and Philosophy, History and Chronology, Archaeology, Epigraphy and Numismatics, Fine Arts, Architecture and Iconography, and a section each for Hindi, Urdu, Gujarati, Marathi and Irani. Each section will have a President and a Secretary. The languages recognised for use at the meetings will ordinarily be English, Sanskrit, Persian, Arabic, Hindi, Urdu, Gujarati and Marathi according to the requirements of each section.

KAVI NARMAD

His Highness the Maharaja of Baroda has given a donation of Rs. 1,000 to the Gujarati Sahitya Sabha of Bombay for perpetuating the memory of Kavi Narmad, a pioneer of Gujarati literature during the British regime, whose centenary was celebrated on the 24th of August. Narmad was the first Gujarati lexicographer and did other literary work of a varied character. He was also a champion of social reform. This gift towards Narmad's Memorial is in accordance with His Highness' policy of showing practical appreciation of literary activity and social reform.

THE GAEKWAR'S VIEW OF RELIGIONS

The Maharaja of Baroda, interviewed at Quebec with regard to the Conference of World Religions at Chicago, said that all religions had the same object and co-operative spirit among them that would do much for the happiness of humanity. "I hope the Conference will help the spirit along," said the Maharaja.

Indians Overseas

INDIANS IN SOUTH AFRICA

The mind of all Indians now is at the present moment concentrated on the proposed colonisation scheme, says the *Indian Opinion*. The question of colonisation has arisen in the fact that the Government of India agreed to the principle of reducing the Indian population and suggested another scheme in the place of the assisted emigration scheme which was considered to have been worked out, the Union Government blankly refused to have anything to do with it.

The Government of India, therefore, agreed to do so and suggested the colonization scheme; and the result was the continuance of the Capetown Agreement. It is feared by those who are in favour of co-operation that the Agreement would be endangered if they refused to co-operate, and the Agent of the Government of India would be handicapped in begging for further crumbs on our behalf from the Union authorities, who might give him a rebuff by saying: "Your community refuses to co-operate with us in our scheme of reducing their population and therefore we are unable to grant any further concessions to them." This is what Mr. Sastri has hinted at in the course of his speech delivered at Colmbatore when he said that our refusal to co-operate with the Committee would put the Agent in a most difficult position.

When the Capetown Agreement was arrived at, it was described as a "Gentlemen's Agreement", which meant that it hung on the silken thread of love and goodwill. But in reality it is based on the rotten foundation of hate and ill-will and the Government of India has to play the part of an importunate beggar. And even after having accepted such a humiliating position, what have been our gains since 1927 when the Agreement came into being? The Immigration Act, the Transvaal Licences (Control) Ordinance and the Transvaal Asiatic Land Tenure Act have come into existence since, the effects of which we need not enter into. What samples of goodwill they are? But let us not forget the crumbs we have received. A grant for our technical classes, a wee bit of relief to our unemployed, and another crumb here and there for which the community has not been found wanting in expressing its profound gratitude to the authorities. Now we would ask in all earnestness: Is it so very essential to still continue to prop up an Agreement which is based on such a rotten foundation and to beg for or allow our Agent-General to beg on our behalf for a few crumbs? Or is it time for the Congress officials to elevate their community, which they claim to represent, from the mire of degradation and prove their mettle by declaring that they stand for something higher in life, that they are honest and honourable men, that they want to act as such with the European people and the Government of this country and that what they ask in this land of their birth and adoption is nothing more than fair play and justice.

The paper quotes Mahatma Gandhi's article written on 4th June 1931 in *Young India* on the distressing conditions of Indians who had returned to India under the Assisted Emigration Scheme.

The conditions of these people is of small consideration, compared with the cause that has reduced those repatriates to the condition in which they find themselves. There should have been no agreed repatriation at all, and if there was to be any, there should have been ample provision previously made to ensure proper occupation for them and in any case there should never have been any consent to the repatriation of colonial-born Indians, of whom there are fully 33 per cent. But it is no use crying over spilt milk. The labours of framers of the report will not have been vain, if at the time of the revision of the Capetown Agreement, the rights of the poor labouring Indian population are not bartered away for doubtful concessions to the other Indian settlers. The position taken up by the latter is unassailable and should depend on its own merits. The settlers themselves should therefore refuse to be party to any bargain, which would compromise the rights of their less favourably situated brethren. South Africa can easily absorb and accommodate the existing Indian population.

CHEITIARS IN INDO-CHINA

The expulsion of Chettiars from Indo-China has been the subject of bitter controversy and negotiations are already going on between French Government at Paris and the Government of India. Recent history of Indo-China in relation to the fortunes of the Chettiars is given in an article in the *Modern Review* by Dr. Lanka Sundaram.

The Chetti is usually a small lender. He does not compete with the powerful French banks. The functions of the Chetti community and French credit institutions in Indo-China are not contradictory but complementary. The French banks and other credit societies do not care to lend small loans and uncovered debts, as the Chetti does to the Annamite agriculturists. Their function is more and more to be of a proprietary character. What they want is to float big loans, to appropriate Annamite properties on a grand scale if their debtors are unable to meet their obligations, annex to themselves the functions of planters in the case of rubber, and *Colons* (agricultural proprietors) in the case of paddy fields. The greater proportion of the judicial executions in respect of debtor properties are now forfeit to these French banks than in the case of Chetti creditors. The present policy of the French colonial administration in Saigon is to spoon-feed and ultimately to fatten these French banks and other credit societies at the expense of foreign investors like the Chinese and the Chettiars. A few years ago the Chinese also came under the fire of the French administration and the internal trade which they had practically monopolized for a period of over 50 to 60 years was paralysed as a consequence. Now that the Chinese bogey has been lifted and the administration is in a very awkward financial position, Chetti-baiting has been taken recourse to. I have collected data from the Hongkong and Shanghai Banking Corporation and the Chartered Bank of India, Australia and China in Saigon with which our Chetti nationals keep their funds and I am now in a position to establish the point that during the past 3 months in particular

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INDIANS OVERSEAS

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clear 65 per cent. of the Chetti capital has been repatriated to safer British territory, to Malaya and perhaps to Burma and certainly back to India. There is no doubt that in the immediate future the French colonial administration would certainly come to see the grievous error it has committed by trying to bamboozle the Chetti. Foreign capital—and here I mean non-French capital—is an indispensable necessity for the continued prosperity of Indo-China, simply because even the Parisian *bourse* is unable and certainly unwilling to invest funds in a distant land where everything depends upon the season and crop reports of the administration, and where the Western financial methods, stock exchange regulations and other technical financial operations are not understood by the community of the people who are truly ignorant of modern development.

Dr. Sundaram pleads for continued assistance by the Government of India at Saigon which alone can completely investigate and examine individual Chetti credits and effect a settlement between the French administration on the one hand and Annamite debtor and Chetti creditor on the other. The Government of India must see their way to create a Special Committee, obtain the permission of Saigon to send it out there and effect a settlement.

Referring to this, Mr. Mehrotta asked the Government during the Autumn Session of the Assembly as to what action the Government of India took in this matter. Mr. Glancy, on behalf of the Government, replied that as a result of representations by His Majesty's Government on behalf of the Government of India, the Governor-General of Indo-China had rescinded the expulsion order issued against two Indian Chettiar bankers, who had not yet left the country. Negotiations between the Government of Indo-China and the Indian bankers were continuing and it was hoped that they would result in an amicable arrangement. The latest reports from Saigon indicated that the French authorities are unwilling at present to rescind the orders of expulsion passed against the 4 Chettiars.

The Political Secretary said that the actual causes of the expulsion were the number of insolvencies which had occurred in Indo-China and which had led Government to issue instructions to the Courts to grant some sort of moratorium to the debtors. After these instructions had been withdrawn, the Chettiar bankers and other creditors had recourse to the law courts for the execution of decrees. The French Government had asked the Chettiars to accept 20 or 30 per cent. of the dues and write off the rest of the debts. On their refusal to do so, four of them had been asked to leave the country.

INDIANS IN KENYA

Mr. Gaya Prasad Singh questioned the Government on the subject of restriction on the purchase and ownership of land by Indians in Kenya. Mr. G. S. Bajpai replied on behalf of Government and said that Government of India would take action if necessary, after the recommendations of the Select Committee were published. Mr. O. K. Oza, writing to a Bombay Contemporary, throws more light on this vexed question. He says:

It is well known that till 1903 no restrictions existed on Indian owning land anywhere in the colony and protectorate, then called the British East Africa Protectorate. A change of policy occurred in 1904 and by 1908 European settlers were able to obtain a pledge from Lord Elgin that the Highlands would be reserved for alienation only to persons of European extraction. At the same time it was declared that no discrimination would be made expressly in law against any class of His Majesty's subjects.

The Crown Lands Ordinance of 1915, however, invested the Governor with the power of veto against alienation of land in the Highlands for agricultural purposes to persons of Asiatic origin. The White Paper of 1923 finally and for ever confirmed the reservation of the Highlands for Europeans.

So far as it is known, the position of the Government of India is, that they have accepted the policy of reservation of the Highlands in Kenya for Europeans. The Indian community in Kenya has not done so. I appeared on behalf of the E. A. I. N. Congress before the Morris Carter Land Commission in 1922. This Commission is, I believe, what Mr. Bajpai referred to as the Select Committee.

The East African Indian Congress memorandum stated that as the Indian community had not accepted the land policy of the White Paper of 1923, it would ask for its reversal and for the cancellation of the Government's veto on the transfer of land in the Highlands to persons of Asiatic extraction. The Commission stated that in their view they were not authorised to entertain any evidence on this issue but would only record the Congress view.

Since then it has come to my knowledge that unofficial Europeans as a whole would not object to the removal of the veto. The opposition would come only from the diehard section represented by the Convention of Associations. In fact I attempted negotiation for sale of agricultural land near Nairobi last year. It may also be pointed out that the European farmers have not been able to develop more than 11 per cent. of the total area alienated to them till now. The reservation of the Highlands for the Europeans costs the colonial exchequer large subsidies paid to maintain the farmer on land and to assist him in marketing his produce.

The Indian community does not expect, concludes the writer, that if the Highlands are thrown up to Asiatics, there will be a rush. Indian agricultural enterprise in Buganda, Uganda, Kilimanjaro Highlands and in low lying Nyanza has been uniformly successful.

INDIAN LABOUR IN CEYLON

Mr. K. P. S. Menon, the retiring Agent of the Government of India in Ceylon, in his interesting report on the working of the Indian Emigration Act 1922, points out that the year 1932 was most distressing, not merely in the records of this Agency which is approaching its tenth anniversary, but in the annals of the tea and rubber industries of this Island as well. In 1930, the depression affected rubber. In 1931 it spread to mid-country and low-country tea. In 1932 even up-country tea did not escape.

The march of depression, states the report, was punctuated by an increasing demand for reduction, if not suspension of minimum wages. In 1930, a reduction of the minimum wages was proposed, but abandoned by the planters themselves. In 1931, the wages were adjusted in consonance with the fall in the price of rice. In 1932, a reduction of wages on mid-country and low-country estates was effected, and early in 1933 a further reduction on these two classes of estates and a substantial reduction on up-country estates was effected.

If the Minimum Wage Ordinance has survived the ordeal at all, states the Agent, it is due in the first place to the wisdom of the working planter to whom nothing is more distasteful than reduction of the labourer's living wage, and secondly to the elasticity with which the Labour Ordinances have been administered. The Perth Estate case might appear to be an exception. It was pressed in order to establish the principle that the Minimum Wage Ordinance fixed the minimum wage and not merely the minimum rates of wages and to negative the contention which found favour even in official circles that *pro rata* wages were permissible under the Ordinances.

The growing severity of the depression, continues the report, is equally reflected in the increasing restriction of recruitment and the progressive decline of immigration into Ceylon. In 1930, recruitment to the rubber estates was stopped. In 1931, recruitment to mid-country and low-country estates was severely restricted and since the second half of 1932 all recruitment, save under exceptional circumstances, has been suspended. At the same time, schemes for repatriation of superfluous or discontented labour were framed and enlarged to suit the changing circumstances.

Benevolent activities on estates have also received a set-back on account of the depression education has suffered. New estate schools are but grudgingly registered, and the percentage of school-going children has fallen from 53.99 in 1931 to 50.31 in 1932. No progress has been made in improving the qualifications of dispensers or in employing midwives. The desire evinced by the more enlightened planters for the formation of co-operative societies has not found encouragement at the hands of the Ceylon Government on account of financial stringency. In this dismal picture, however, one feature stands out in bold relief, namely, the progressive decrease in the mortality of estate labourers from 35.2 per 1,000 in 1924, to 18.7 per 1,000 in 1932. To turn one's attention from statistics to tendencies, the Tamil labourer has shown that he is as loyal, reliable and indeed indispensable in periods of depression as in times of prosperity, while the Ceylon planter has proved himself, in an agonising crisis, to be what he is proud of calling himself the "coolie's friend".

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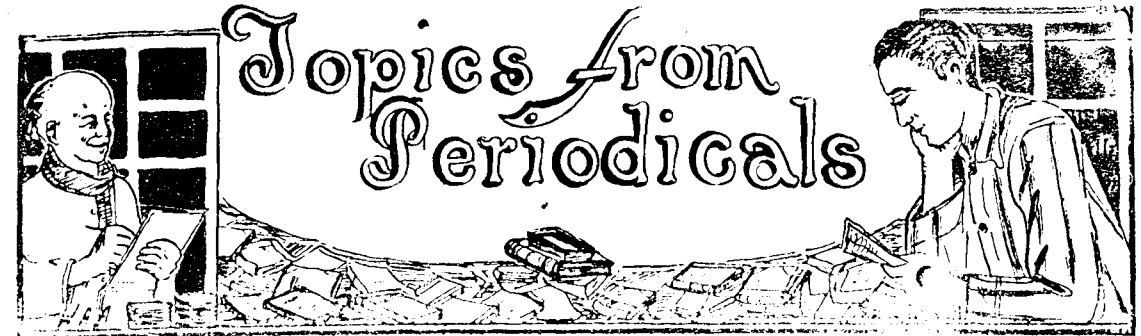
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DEMOCRACY IN THE NEW AGE

Democratic ideals have been seriously challenged. A review of the political world at the present time gives unmistakable evidence that our generation has rejected the dominant political idea of the last century. The authority by which States are governed comes to-day not from below, not from the people, but from above. The crisis, says Mr. Stanley B. James in the *Catholic World* for August, has created a need for leadership which the cumbersome methods of the past can not satisfy. Whereas the situation can be saved only by swift, decisive action, parliaments and committees show a provoking habit of waiting till every possible view-point has been discussed before making a move.

The composite character of these bodies has made compromise inevitable; the conclusions reached have been non-committal. An uninspiring timidity has too often characterized the resulting legislation. The dominance of some one political party would have done something to mitigate this state of things; it would have diminished the number of views which had to be considered. But, in several outstanding cases, elections have proved practically abortive. To cut the Gordian knot it has been necessary to have recourse to dictatorial powers. It looks therefore as though we should be governed in the future by men of the Lenin, Mussolini, Pilsudski or Hitler type.

It would be well to realize at the outset that government from above does not necessarily mean the imposition of an alien rule on a servile or rebellious public. There is even a sense in which a dictatorial regime may be more truly democratic in character than that to which we are accustomed.

The writer exemplifies this by pointing to the Catholic discipline. The Catholics, he says, are governed in their religious life by an authority

which came into being without their consent. The experience may be repeated on the political and national plane. There are certain men who seem to embody in themselves the genius of a whole people.

They are what Emerson would have called "Representative Men". Their representative character is not due to any election mandate conferred on them but is the gift of nature. They sum up racial traits, are sublimated editions of the Common Man. It was Walt Whitman's ambition to be the typical American. "Take my leaves, America," he cries, "take them South and take them North, make welcome for them everywhere, for they are your own offspring." As the poet may make articulate what is in the mind of the crowd, so the orator, too, derives no small part of his inspiration from his audience. He gives back to his hearers what they have first given him. He synthesizes their passions and their thoughts. What, in the minds of the undistinguished, is dull and commonplace, when he utters it, flashes with genius. This great power of interpreting the need of a people appears sometimes in the political sphere. It was seen in Abraham Lincoln. No mere election could have given Lincoln the authority he wielded. Even if he had seized power by force, his representative character would have remained.

Mussolini, it would seem, bears the same sort of relationship to his people that Lincoln bore to his. Mussolini's dynamic personality has keyed up the whole population to his own exalted idealism and imparted a sense of responsibility for the welfare of the community to the humblest peasant. The writer, however, warns the new world of the consequences of allowing the Russian type of revolutionary communism that is making inroads on modern polity.

If it be assumed that some form of autocracy is inevitable, if the present tendency among civilized nations to seek deliverance by submission to self-elected leaders proves permanent, then the only question which remains to be settled is, whether the leadership accepted be according to the Russian or Italian type. Is it to be one which suppresses personal initiative or one which encourages it?

IMAGE WORSHIP

The Editor of the *Prabuddha Bharata* has culled out relevant portions from the works of Swami Vivekananda touching image worship. We find images all over the world in some form or other. Says the Swami:

One sect thinks a certain form is the right sort of image, and another thinks it is bad. The Christian thinks that when God came in the form of a dove it was all right, but if He comes in the form of a fish, as the Hindus say, it is very wrong and superstitious. The Jews think if an idol be made in the form of a chest with two angels sitting on it and a book on it, it is all right, but if it is in the form of a man or a woman, it is awful. The Mahomedans think that when they pray, if they try to form a mental image of the Temple with the Kaaba, the black stone in it, and turn towards the west, it is all right, but if you form the image in the shape of a church it is idolatry. This is the defect of image-worship. Yet all these seem to be necessary stages.

If any one says that symbols, rituals and forms are to be kept for ever, he is wrong, says the Swami. But if he says that these symbols and rituals are a help to the growth of the soul in its low and undeveloped state, he is right.

But you must not mistake this development of the soul as meaning anything intellectual. A man can be of gigantic intellect, yet spiritually he may be a baby. You can verify it this moment. All of you have been taught to believe in an Omnipresent God. Try to think of it. How few of you can have any idea of what omnipresence means! If you struggle hard, you will get something like the idea of the ocean or of the sky or of a vast stretch of green earth or of a desert. All these are material images and so long as you cannot conceive of abstract as abstract, of the ideal as ideal, you will have to resort to these forms, these material images. It does not make much difference whether these images are inside or outside the mind. We are all born idolaters and idolatry is good, because it is in the nature of man. Who can get beyond it? Only the perfect man, the God-man. The rest are all idolaters. So long as we see this universe before us with its forms and shapes, we are all idolaters. This is a gigantic symbol we are worshipping. He who says he is the body, is a born idolater. We are spirit, spirit that has no form or shape, spirit that is infinite and not matter. Therefore any one who cannot grasp the abstract, who cannot think of himself as he is, except in and through matter as the body, is an idolater. And yet how people fight among themselves, calling one another idolaters! In other words, each says his idol is right and the others' are wrong.

Vivekananda is of opinion that though image worship cannot directly give *mukti*, yet it is a help on the way.

THE JUDGES AND THE CONSTITUTION

The legal and the constitutional questions involved in the reduction of the Judges' salaries forms the subject of an interesting article in the current Number of the *Fortnightly Review*. The writer, Sir Alfred Hopkinson, points out that the real, vital importance is not, whether the salaries of the Judges are adequate or inadequate nor whether men of first-rate intellect and character would be willing to accept judgeships at the reduced salary.

But there are and always have been many men at the Bar well fitted for the judicial office whose professional income is less than that of the Judges' even after the cut. The idea that you necessarily get better men for important work by paying more money is false. The greatest of the Apostles was content with the wages of a working tent-maker. It was Simon Magnus who thought that a big sum paid in cash would secure for him power to exercise apostolic functions. But we have actually heard the insulting suggestion made recently that Judges would pay special regard to members of the Bar who make much bigger incomes than that of a Judge and that fashionable leaders would receive undue advantages in the Courts because they command a high price in a professional market. At the same time, in determining the remuneration of those who exercise high judicial functions, it is false economy and thoroughly bad policy not to fix a sufficient sum to keep them free, as a rule, from financial anxiety to maintain a suitable position with the exercise of proper care, to know that they have security and to ensure that the strain of their work is not excessive.

The writer suggests the essential thing is to maintain the independent tribunals, open to all and carrying on their work in public, giving their decisions in accordance with precedent and established rules embodied in the Common Law and Equity and not subject to the orders of any person or body of persons whatever. And returning to the question of legality of the "cut" and the effect of the National Economy Act, 1931, Sir Alfred Hopkinson explains that the reduction in their salaries is legal, however much it may be opposed to those principles which have grown up as part of their natural life and been recognised as established by long custom although not embodied in a written Constitution.

Unless the attack on the Constitution involved in the attempt to alter the position of the Judges is successfully resisted, it will be followed by others. The fabric which has been built up by successive generations of Englishmen will be undermined and the safeguards of our individual liberties will disappear one by one. It is not the unfettered judgment of representatives in Parliament that will prevail, but they themselves will be compelled to act from time to time as directed by some outside body. It may be a party caucus or the committee of some organized trade to which they have promised obedience. In our country there is no provision for a referendum on any question, however vital, to ascertain the real will of the people. Fluctuating majorities in a single Chamber may determine policy; if such a word can properly be applied at all to their action. Then the country, having substituted arbitrary will for law as administered by independent Judges and for "constitutional morality", would demand the firm rule of a Mussolini or a Hitler as a way of escaping from the chaos into which it had fallen.

THE FALL OF THE FAMILY

"Decline and fall of the family" is the subject of an article in the *Hindustan Review* by Mr. K. S. Ramaswami Sastri. Mr. Sastri observes:

One of the main causes of the disintegration of the family was the industrial revolution in the West. When women took to labour in factories, the home feeling became less and less. It is, no doubt, true that women achieved some measure of freedom from dependence on men by taking to industries as a vocation. It helped also the national prosperity by helping over-production. But the nemesis was inevitable. The same method was pursued in country after country. Home life was broken up and over-production became the order of the day. Very soon all the markets became glutted and over-production defeated itself. The net result is that feminism has not achieved individual happiness or national happiness, but has only resulted in the disintegration of the family without any solid achievement by way of contribution to human welfare. Dr. Eden Paul assures us in his *Chronos or the Future of the Family* that "it is almost commonplace to say that such an institution as the family is not necessarily a permanent part of human social life" and that soon "marriage in the present meaning of the word, as the foundation of family life, will have ceased to exist."

The writer takes objection to the following observations of Havelock Ellis, who attempts to give a solution to the vexed problem of over-population. "The ever-increasing approach to social and industrial equality of the sexes, the ready rise and extension of the divorce movement, the changed conceptions of the morality of sexual relationships, the spread of contraception—all these influences are real, probably permanent, and they have never been found at work before in combination, seldom ever

separately." Mr. Sastri discusses the well-being of a well-ordered society in the following words and exhorts us to return to the old ideal of family life.

The family has been well described as "the unit of civilisation". Even where it has been given a change of survival to-day in the West, it is limited to what is called a biological family, i.e., husband and wife and children. Even the parents of the pair stand out of it. Brothers and sisters necessarily stand out. Cousins have no place in it at all. The Hindu joint family must seem to be very unnatural to such eyes, to which even the so-called biological family appears unnatural. The type of culture which each nation prizes is ultimately bound up with its ideal of family life. We cannot tamper with the latter without ruining the former. Though Havelock Ellis and others have helped to ruin the Western family, there is no doubt that he is correct when he says: "The well-being of the individual in the home, his due equipment in the community, and ultimately, his fate in the species must rest on the sound organisation of the family." He says also: "Our immense debt to mankind in the past can only be repaid to mankind in the future. It is our privilege, if we do not regard it as our duty, to pass on, in ever finer shapes, the great traditions which have been handed down to us." The *Ramayana* shows us how a well-ordered state depends upon a well-ordered society.

Mr. Sastri concludes by saying that the decline and fall of civilization is not far distant when there is the near advent of the decline and fall of the family.

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THE UNTOUCHABILITY QUESTION

Mr. C. F. Andrews contributes to the pages of the latest issue of the *Contemporary Review* an interesting article on the untouchable problem in India. He traces the various attempts made in the past by the leaders of Indian thought to remove the curse and consolidate the ranks of Hindu society, and he is of opinion that never before has there been so persistent and determined a campaign on this behalf than there is now under the leadership of Mahatma Gandhi. He says:

Mahatma Gandhi has brought to a sudden climax his own supreme devotion to the cause of the untouchables, offering his life as a ransom for the removal of the curse that has lain upon them for centuries past. He has been able, by his commanding personality, to bring to bear the whole power of the Indian national movement against this deep-seated and appalling wrong done to our fellow-men. He has also most intimately bound up its removal and the winning of full independence for India in the same bundle of national hopes, declaring that *Swaraj* cannot possibly be obtained so long as millions in India remain degraded and enslaved.

A new hope of national unity in India has begun to dawn. It involves the final removal of this curse. Just as when the warmth of sunshine penetrates at last to the very centre of some vast mass of mountain snow, its icy hold gives way and the avalanche comes toppling down, so it is the ardent hope in countless human hearts that the great mountain-load of misery within the wretched homes of the untouchables may at length relax its hold and melt away beneath the sunshine of a happier and brighter world. Sooner or later these passionate longings are bound to be fulfilled. For we can now unhesitatingly assert that never has there been such a combination of forces allied together in battle line against this crowning human wrong. Thus, looking back in outline only from the first days of the Aryan invasion to the present time, it can be seen all along that the major problem of India, which has clamoured insistently for solution, has been that of a free intermingling of races, castes and creeds within a common civilization. The fundamental question has always been raised by saints and sages alike; now can a truly harmonious social organization be formed out of elements so incorrigibly discordant?

India is determined to solve from within her own racial problems including that of untouchability, concludes Mr. Andrews, on lines of equality and justice.

DR. BESANT

A melancholy interest attaches to the article on Dr. Besant which Mr. K. S. Venkataramani has contributed to the *Triveni*. For since then Dr. Besant has passed away. The present renaissance movement in India, Mr. Venkataramani rightly says, has been directed successively by Swami Vivekananda, Dr. Besant and Mahatma Gandhi. Each has given of his or her best to the cause. Dr. Besant's contribution to this national emergence is realistic. "She is both pioneering and provocative. She has quickened the blood circulation and the national metabolism."

She has achieved it both by her words of eloquence and deeds of worth. The tragedy at the present moment is that there is nobody now to carry on her line of work, while Mahatmajī is continuing on even a larger scale the idealistic work of awakening the country which Swami Vivekananda had begun.

Dr. Besant, says the writer, is a *Karma Yogin* who applies frankly her powers in the first instance to social and humanitarian ends. Mahatma Gandhi is also a *Karma Yogin* but his final quest is fundamentally different.

He is primarily interested in the individual, and his refinement and evolution, while Dr. Besant fixes her compassionate eye on the collective good and the beneficent working of institutions. Organisation, working beneficently for the common good of man, is life to Dr. Besant, and organisation, however healthy, as a final state of affairs, is death to Mahatmajī and to every true Hindu.

This humanitarian view of life has given to Dr. Besant the religious fervour and energy for all selfless work. She is a tireless worker, with faith in work as the great, cleansing agent of life, a worker with love and purity, selfless and detached. All her great qualities, even the *atma gunas* in her case, cease to have an independent existence of their own, but serve and slave to feed the ceaseless fire of love of work. This, no doubt, slightly upsets the balance, tilts the axis of life, and makes uneven the harmonies and gives us the impression of the defects of her qualities.

Action is the greatest urge in her life, strenuous, sympathetic, self-willed, self-sustained action. Fighting is not the motive of her action but a necessary implement in this conflicting world. Even love and peace in their desire for full self-expression will have to fight. It is more compassion, a humanitarian tenderness against the cruel, age-long social wrongs to many, than love—unrelated compassion is love—in its static or dynamic form that pulls her to work.

Dr. Besant's mode of approach to life is essentially Indian. She is one of the first to

re-discover the unity of India in her cultural and spiritual life, and to work for it through religious awakening and show us the priceless treasures of our own inheritance "lying in sealed cases in our ancestral vaults".

Her full life has no doubt a message for us all. We have never lacked in wisdom but only in the will to follow the wise and the selfless. Her will-power is a great example. Her message to renaissance India is to organise, canalise, co-ordinate and work; till and prune, organise, canalise, co-ordinate and work; till and prune, prune and till; water and manure, manure and water; prune off the dried roots and the rotten branches, work hard and work selflessly; once again the ancient orchard will bloom to life, bear fruits all the more luscious for the age of the trees; work for the betterment of the social conditions, work on lines of no exploitation, work with generosity and love, and a religious fervour applied to mundane affairs; work for the uplift of all. Renaissance India will always honour such work.

BRUTAL SPORTS

Chamber's Journal for May has an interesting article on "Mankind's Brutal Sports" by Mr. D. Compton James. The writer says that there is, however, one common and brutal form of sport which is indulged in, in all countries, although outlawed in some: that of pitting creatures against each other in a battle to the death for the amusement of on-lookers.

In England, cock-fighting is still prevalent to an unsuspected extent and enjoyed by all classes alike, as recent Court cases have proved. It is a secret to nobody that cock-fighting is promoted on a large scale and fighting cocks are bred in considerable numbers for show purposes.

Cock-fights are usually arranged in mains and sometimes one owner will back 13 of his cocks against 13 belonging to his rival. The stake for the main is sometimes as high as 1,000 pounds.

A still more brutal English sport, says the writer, is dog fighting compared with which cock-fighting is tame.

The dogs used for the purpose are bull-terriers, combining the grim tenacity and courage of the bull-dog with the agility of the terrier. These dogs are bred for fighting purposes only and chosen for their savagery. The pups are encouraged to fight and kill almost from their birth.

The battle is itself brutal beyond description. It is a spectacle of utter savagery, and the fight is allowed to continue until one of the opponents

is either dead or dying. Both cock-fights and dog-fights are popular with the lower classes in India, but elephant fight is the sport indulged in by the princes.

The elephants, ridden by mahouts, are separated by a low wall and are encouraged to butt and wrestle. The fight ends when one elephant is forced to its knees.

The real elephant-fight is surrounded with much secrecy. The opponents are unmounted and encouraged to attack each other by judicious goading. This fight ends when one of the adversaries is virtually cut to ribbons by the tusks of the other. Sometimes a tiger or a black rhinoceros is introduced into the ring with an elephant.

Of the popular sport in China and Philippine Islands, the writer gives an idea:

The favourite Chinese sport is the fight between crickets, a spectacle which attracts hundreds of spectators, although by the very nature of things, none but the referee and the judges can actually watch the battle. But the Chinese are used to watching their cricket battles by proxy, just as we are used to watching football-matches through the eyes of a radio announcer.

The crickets fight in an earthenware ring about the size of a tea-cup, any necessary goading being performed with a brush made of rat-whiskers. Each battle is to the death, else it would not satisfy those who have wagered money on the outcome. They are not prepared to concede defeat while there is still the faintest chance of success for their cricket representative.

In the Philippine islands a favourite sport is stallion-fighting. The horses are specially bred for the purpose by the native princes. It is quite an unusual sport, if only for the reason that the stallion possesses no special weapons of offence.

The animals are induced to fight by the presence of a young mare, sometimes also by reflecting the sun into the horses' eyes. The fight itself is a matter of grip and teeth, chiefly in the region of the throat, until one is unable to continue.

Urgent efforts are now being made by the American authorities to suppress it.

INDIA IN PERIODICALS

THE INDIAN SUGAR INDUSTRY. By Haridas Ghosh, M.A. [The Calcutta Review, September 1933.]

INDIAN WOMEN IN ENGLAND. By J. Chinnai Dural, BAR-AT-LAW. [Hindustan Review, July 1933.]

INDIA'S AMBASSADOR TO THE WEST. By Mr. Ramananda Chatterjee. [The Aryan Path, September 1933.]

THE PROBLEM OF CO-EDUCATION IN BENGAL. By Usha Biswas, M.A., B.T. [The Modern Review, September 1933.]

SEASICKNESS

Dr. P. Cazamion, Physician to the French Navy, writes to the *Je Sais Tout* on the "Conquest of Seasickness". He says that "the great popularity which cruises, short and long, in all the waters of the world, have been enjoying for some time has proved unable to overcome the fear of seasickness, which is still keeping a good many people away from the sea". But all agree as to the causes of seasickness. Man is made for life on firm ground, on a stable surface, and his reflexes are organised accordingly.

When the human organism is subjected to oscillations of excessive amplitude, especially when they are irregular, it shows signs of distress.

Science has concerned itself with the problem of how the oscillations of the body in space cause seasickness. The writer goes on to say:

Modern physiology teaches that all instinctive organic functions are controlled by the mechanism of the nerves composed of two systems acting together but in opposite directions: the great sympathetic and the pneumogastric system. The balance between them which assures our well-being is obtained by this co-operation, which may be upset however by excitations and influences from within and from without. Added to this is the action of the endocrine glands, the secretions of which circulate in the blood and likewise influence the nervous system. This is proved by the fact that in some cases seasickness may persist for hours even for days after landing.

Abnormal excitations may come to the nervous system through any of the sensorial organs: the eye, nose, palate, inner ear, etc. Seasickness may penetrate into the organism from all sides. Hence the great variety of remedies and medicines offered for combating it, none of which, unfortunately, is efficacious enough to prevent the imbalance between the two abovementioned systems.

Psychic factors play their part in the genesis of the disease. There are emotional individuals who go on board haunted by the fear of seasickness. This tearful expectation of things to come is, of course, very bad. Generally speaking, however, brain and emotions play but a minor role in seasickness. The theory that seasickness is imaginary and merely the result of suggestion must be categorically rejected, if not for other reasons, because most animals suffer from seasickness when transported by sea.

In concluding, the writer points out how seasickness can be arrested.

The only real remedy which prevents the breaking out of the illness and strangles it immediately upon its manifestation, by acting directly on the great sympathetic, is a substance called tartrate of ergotamin (gynergene), while another substance which acts similarly on the pneumogastric nerve, is the neutral sulphate of atropin.

Ergotamin, the invention of which goes back to 1919, is now largely used in all countries. It is either administered pure or enters as ingredient into the numerous patent medicines sold against seasickness. Atropin is an alkaloid extracted from the belladonna plant. Its effects are so beneficial that it is now sought to adapt other alkaloid substances such as scopolamin, belladonal and others for the same purpose.

By way of prevention of seasickness, atropin may be taken internally or injected subcutaneously. About two injections a day are sufficient. The method is strictly prophylactic and does not involve any change of diet or life, but the injections are equally successful when the sickness has already started its ravages.

WOMEN AND THE NEW CONSTITUTION

The latest Number of the *Asiatic Review* contains a Paper under the above heading from the pen of Begum Shah Nawaz, who says that equality of status between the two sexes in their rights of citizenship is one of those fundamental principles which ought to be accepted in every Constitution. Some critics are of opinion that Indian women should at present confine themselves to social reform and educational progress only. To them the Begum says:

My reply is that in order to achieve success in that sphere we must become a part and parcel of the administration of our country. What is our position to-day? We go to our men, they hide behind the screen of having neither the power nor the money for our requirements. We go to the officials, and their reply is, that it is not possible for the Government to interfere in old social customs. Let the women of India become voters in large numbers, and it will be their business hands would be those who would safeguard the interests of the women and will be prepared to do all they can to break the chains that bind them. It is the proportion in the voting strength that matters far more to us than anything else. The Indian women are asking the British Parliament to hand them the key that will unlock the door of their progress and emancipation. Once they have this key, the path before them will be straight and clear.

The Begum concludes by pleading that the Indian women should have a voice in the election of their own representatives to the Federal Assembly, and that it should not be left in the hands of the members of the Provincial Legislatures to elect women members for the Central Legislature as proposed in the White Paper.

LAW REFORM

In a progressive civilization, says Mr. D. N. Pritt, K.C., in the *Political Quarterly*, what with the power of wealth and the development of large corporations: industrial, commercial and social, many possibilities of practical injustice may arise from time to time, often beyond the ken of lawyers. The complaints against the present system of Law have been classified under the three heads: uncertainty, delay and expense.

The writer further elucidates his point by mentioning that the first of these defects is due to what are called judicial precedents and how the ingenuity of lawyers pick up decisions from the reports for and against the same principle. The other two defects are mainly because of a technical procedure known as interlocutory proceedings and reform is needed for dispensing with this elaborate procedure. Mention is also rightly made of the rich people who because of their wealth and the poorest who because of the help derived from the Poor Persons Departments are able to stand the strain of a prolonged litigation. The writer also advocates dispensing with the "punctilious insistence upon the exclusion of all hearsay and secondary evidence upon the production of original documents", since cases are more tried now by judges alone without the aid of juries.

Mr. Pritt also adds that the "real pressure for reform will have to come from outside the profession" and his queer reasoning is, that the layman can often see with a clearer eye defects to which the lawyer has become accustomed. Mr. Pritt rightly observes "whether he (the reformer) can think his task is done before he has at least laid the foundations of an enlightened system of truly remedying crime, to replace the present system of punishing convicted persons". In conclusion he adds a note of warning to the reformers that they "must not forget that there is a wealth of experience in other countries, especially in the European Continent, on which they must draw in part for guidance and in part for caution".

ASCETICISM

"To the Western man, the idea of asceticism would be as crazy as choosing to be hungry and cold when he could be comfortable." But a little asceticism, a voluntary reduction to life to its essentials and no more and a pause in which we could humbly consider the cause of our infelicity, seem desirable," writes Mr. H. M. Tomlinson in the pages of the *Aryan Path*. To those who ask, whether a sane and reasonable man can reduce life to its bare elements for no better purpose than to learn where he is in relation to the sun, moon and stars, the writer says:

Our standard of values, never verified and revised, becomes depraved. Even the sense of right and wrong grows confused, and evil is good, and good is folly to people whose anxiety is desperate when affairs are moving too fast, though not to an end which is visibly promising. We do not yet know that when we submit to any power, for what we hope to gain by our submission, then we must accept whatever be its issue, though its full inherency is unknown to us and the devil may be in it. The desirable fire which Prometheus stole from Heaven was a handy element, docile in its original hollow pipe, but it held potencies beyond the knowledge of the first benefactor of man. That tube now is blowing great guns. Man contrived to filch power from the gods, but he forgot to bring away with him the necessary clue to its right use; so here is chaos come again.

The comic artists of the West still delight in depicting Gandhi's simplicity and asceticism in repose. To those, Mr. Tomlinson says:

I do not suggest here in untoward irony that we Western should and would if we had but a glimpse of the light familiar to a Guru—about which I know nothing—attempt to live by the austere rules which to him are right. For let us say he is dedicated. He divines what we do not; and his asceticism is but his way to his service in the universal. That charge is not laid upon most of us, for we have heard no distant drummer; and most of us could be gratuitous subjects for comic cartoons if in aberration we fancied we had heard a far signal, unheard by others, in a dawn about which the local calendar had no word. The fact is that, without his light, the austerities which belong to his service would be, for most of us, indistinguishable from self-torture

The writer concludes:

If a man himself does not know what measure of punishment his sin needs for expiation, who should? Self-punishment, and the uglier the more saintly, went to lengths of purification so disquieting that to the unsaintly merely to name them would be indelicate.

ART OF ADVERTISING IN INDIA

The September Number of *Indian Magazine* publishes an article headed "The Media of Advertisement" by Prof. K. S. Srikanta, who says that advertisement is an infant art in India and as such he urges for a scientific study of the problem.

India being a land of illiterates, magazine and paper advertisements have only limited scope. Advertisement through pictures and lectures will have to be given greater prominence. Pictures, magic lanterns, fireworks, calendars, fancy dresses, advertisement fans, balloons educate the ignorant and enable them to purchase what they want. A thought is better expressed by illustration than by words. It also saves the time of the educated. For example, one cannot help seeing a fine picture even if he goes in a motor car. Who can avoid the tyre-made-man of the Dunlop Company, or again the huge wall-posters of the cinema? Among display advertisements in India, posters are the only media largely used. Among these spectacular advertisements, the most prominent are the electric spectacles and wall posters. These are symbols represented through electric bulbs.

Although we, in India, are having numerous outdoor advertisements, they are done very clumsily. The posters in India have no definite size, and some are so jarring that they often defeat the very purpose for which they are made. Wall-posters particularly are pasted in all sorts of places that they are looked upon with contempt by the passer-by. It is a common sight to see one wall-poster pasted upon another one. More annoying is it to find old wall-posters to continue even after their purpose is served. The colour chosen is often repulsive. The posters in America, for example, have a definite measurement known as 'sheet measuring' (26 by 39 inches). There are definite places for locating the posters. These places are chosen on a careful consideration of the character of the neighbourhood.

"Although we welcome the display advertisements in India, continues the writer, "we certainly have to look upon with dismay the way in which they are developing. Our display advertisements often attract crowd but not customers. Nay they even prevent customers from getting into the shop. I am thinking now of the gramophone which has become an effective engine of advertisement in India. Unfortunately it is so indiscriminately used that it serves only as a hindrance to traffic on the road. It also tries the patience of the customer who has literally to find his way through the crowd. The gramophone is felt in many a municipality as a nuisance."

ISLAM AND EUROPE

Writing in the current issue of *The Cry* the official organ of the Muslim Students' Society, Rangoon, Mr. Marmaduke Pickthall observes that unbiassed Orientalists are now agreed that modern civilization at its origin owed more to Islam than Christianity, particularly on the scientific side. For it was they (Muslims) who preserved and codified the results of Greek, Persian and Indian research and brought them within reach of modern Europe.

We in India have heard much lately of the spread of Islam in Europe. But Europe has heard nothing of it. The self-conversion of some thoughtful individuals and the proselytisation by a little group of missionaries of a small number of the sort of persons who are ever seeking after some new thing have made no mark at all on Europe, and are nothing permanent. Children of Muslims, while converts of the second category are apt to succumb to the pressure of social environment and revert or pass on to some other novelty. There is no native inhabitants of the country, except the very small undoubtedly an increased interest in the study of religions. The complete destruction of the world-power opened the way for a more candid attitude towards Islam than was possible before. Scientific thought has disillusioned men with their inherited beliefs. The thoughtful are in search of a religion or philosophy capable of including recently discovered facts about the universe. There is a desire to learn the truth about Islam and to get rid of prejudices, and Mr. Bernard Shaw has hazarded the opinion that Islam, or something like Islam, will be the religion of the future.

The writer fondly hopes to see Islam represented in every Western land impressively and in a dignified manner by a well conducted Mosque, and yet more by the behaviour of the Muslims who go to that country for education or for pleasure.

When the facts are placed before them, Europeans capable of understanding will convert themselves; but while the conditions of Muslims at home and the behaviour of Muslims abroad continue to be what they are to-day, if any Western European nation did adopt Islam in all essentials, it would call it something else in order to escape association with us. Thus, what really concerns us is not the conversion of Europe but the reformation of ourselves.

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

THE ANDAMAN PRISONERS

A Press statement of September 5, urging the Government to repatriate to India political prisoners sent to the Andamans in the teeth of popular protest and requesting the Government henceforward to stop altogether the transfer or compulsory transportation of any class of convicts to the Andamans, signed by several prominent Indian leaders including Poet Rabindranath Tagore, Acharya Prafulla Chandra Ray, Mrs. Sarojini Naidu, Srimathi Basanti Devi, Mrs. Nellie Sen Gupta, Mr. C. F. Andrews, Pandit Jawaharlal Nehru, Maulana Abul Kalam Azad, Mr. Ramaswanda Chatterjee and Mr. Santosh Kumar Basu, Mayor of Calcutta, has been published by the Andamans Prisoners' Relief League.

The recent deaths of three hunger strikers in the Cellular Jail roused grave fears and misgivings in public minds. The Government may have their own explanations for these deaths, but public anxieties cannot be allayed unless a searching inquiry into the circumstances leading to the deaths of the three prisoners is instituted by the Government.

GANDHIJI'S STATEMENT

After consulting Pandit Jawaharlal Nehru, who was released on the 31st August, for three consecutive days at "Parnakuti", Poona, and after consulting Mrs. Sarojai Naidu and others, Mr. Gandhi issued a statement on the 14th September announcing his decision to refrain personally from aggressive civil disobedience till August 1934. We quote below the text of the statement:

After hard praying and thinking, I have come to the conclusion that up to the termination of the period of my sentence, that is up to August next, I must not court imprisonment by offering aggressive civil resistance. This, however, in no way affects the advice given in my statement after the informal conference at Poona. That I have to suspend action for myself is unfortunate but inevitable.

My release has placed me in a most embarrassing position. As a *satyagrahi*, that is, as a humble seeker of truth somehow or other, it offends my sense of propriety to court imprisonment in the circumstances created by my discharge. Whatever is the motive behind it, I may not quarrel with the release. I must examine the act on its merit. It appears to me to be petty to force the Government to re-arrest me by taking aggressive action during the unexpired term of imprisonment, unless extraordinary circumstances which I cannot foresee arise compelling me to revise my decision. There is no room for smallness in civil resistance.

This self-imposed restraint is a bitter cup. When I said at my trial after the arrest that to remain outside and be a helpless witness of the devastating and demoralising effect of the Ordinance rule was an unbearable agony, I stated a simple unvarnished fact. That agony is no less to-day than it was on August 4. But I must bear it.

I cannot be a willing party to the undignified cat-and-mouse game if Government have any such thing in contemplation. Therefore when, and if, I am arrested again and denied Harijan service, I would not hesitate if I had the inner urge to undertake a fast to the finish, which should not be broken even if Government released me as they did on August 23rd last when the danger point had been reached.

THE INDIAN REFORMS

It is now apparent, says a *Reuter* message of 11th September, that the report of the Joint Select Committee of Parliament on Indian Reforms will not be ready till 1934. Although the evidence of the Indian witnesses before the Committee has concluded, its programme is still very heavy. Sir Samuel Hoare's evidence is not completed, and so also is the evidence of the British organisations.

The question of Burma has not been touched yet. Following the Indian precedent, the Committee will probably invite representative Burmans to Britain. In accordance with the rules governing Parliament, the Select Committee will be reappointed at the next session of Parliament.

THE VICEROY ON THE REFORMS

Addressing the members of the Central Legislature during the autumn session, H. E. Lord Willingdon said :

If we are to ensure the rapid progress which we all desire in the way of constitutional reforms, we must create the atmosphere in which that progress can develop. Little can be done by the Government alone. An equal responsibility must lie upon Hon'ble Members themselves and other leaders of political thought in India to whom we must look to use their influence by their speeches, by public meetings and propaganda to see that the electorates of the future are made fully aware of the great advance we are striving to achieve through the White Paper proposals. I appeal to you therefore, with all the sincerity at my command, to take up this responsibility with courage and energy so as to help your country forward to the attainment of her ultimate goal as an equal partner in the shaping of the destinies of the British Empire.

DR. ALAM ON COMMUNALISM

Dr. Mohamud Alam opened the All-India Swadeshi Exhibition at Karachi. Talking on communalism in politics, he said :

Anti-communalism is my mission, though I am a Muslim first and last, yet where the country's cause concerned I am an Indian first and last. The question whether you are a Hindu or a Muslim is like asking whether you are your father's son or mother's son. As long as communalism prevails in this country we cannot be free and there will be no progress.

MR. CHURCHILL ON INDIA

Mr. Churchill stated at a recent garden fete that there were three evil and dangerous storm clouds which lie on the horizon. The first was the state of affairs in Germany; the second, the continuance of enormous unemployment in Britain; and the third,

this absurd Round Table plan of setting up a federal constitution in India on the rather battered lines of Western democracy, and of handing over the control of the police and the welfare of the Indian masses to the efforts of either largely untried or provenly disloyal Indian politicians.

SIR JOHN SIMON ON INDIA

Speaking at Cupar, England, on the 16th September, Sir John Simon said :

The only satisfactory treatment of Indian problem so far as the policy of this country is concerned, is to bring into consultation the people of different parties and not to turn it into a purely party question.

SIR S. RADHAKRISHNAN ON PEACE

The need for intellectual co-operation between the East and the West was emphasized in a pronouncement made on August 26, by Sir S. Radhakrishnan, Member for India of the International Committee of Intellectual Co-operation of the League of Nations. Sir S. Radhakrishnan said :

As long as there are not individuals or groups of individuals in each State, who are ready to suffer, even be beaten, in the cause of peace, we shall not draw near the goal. . . . Those who uphold the ideal of peace between nations, social progress, and world fraternity must possess not only mental agility but must also have moral courage to suffer for their convictions. We speak of peace at Geneva, but we prevent reforms, we postpone disarmament, we avoid all generous ideas. I believe the Eastern nations, China and India, which are pacific by tradition and temperament, have much to contribute to new world culture. They can supply the necessary complement and antidote to the pragmatic rationalism of the West. They perhaps are not so far advanced from the political view-point, but political values are not the highest. They are not the only values. If we are servants of spiritual values, justice, peace, and honour, let us adopt this as our maxim: 'As long as a single man is in prison, I am not free; as long as a nation is in bondage, I belong to that nation.'

PROF. WADIA ON NATIONALISM

Presiding over the *Swadeshi* festival in Bombay on the 8th September last, Prof. Wadia defined what true nationalism is :

Militant nationalism is associated with armaments and is born and bred, and develops in an atmosphere of hatred. It is manifested in the tariffs of the new Europe of 1919, in the scramble for coal and iron, and oil and cotton in monetary policies of the world since 1931, in the mandate system of the League of Nations, and in the exploitation of backward tracts.

Healthy economic nationalism is rooted in a desire for rational self-expression in the field of economics which can blossom out into a co-operative commonwealth of Nations linked increasingly closer by the mutual exchange of commodities—a voluntary exchange of economic surpluses.

This Nationalism is rooted in love and co-operation. By being national in this sense, we are not shutting ourselves in by shutting others out. The cult of *Swadeshi* is to be for us the stepping-stone, the indispensable stage of national self-respect, on which we can rise into the larger life of international co-operation and commerce, not under the stress of circumstances forced on us by the accident of consequent but of our own free will—giving unto the world not merely the material goods which dwindle by exchange but the gifts of the spirit which grow by being shared.

PT. JAWAHARLAL'S STATEMENT

"The trouble about the English in India," said Pandit Jawaharlal Nehru in a Press interview recently, "is that they are a prey to their own fears. Brought up on stories of the Mutiny and on vague ideas of the mysterious East which no European can understand, they imagine that they are sitting on the top of a volcano which may blow up at any moment."

"Every Englishman, whether soldier or civilian," said the Pandit, "has a military mind and sees himself as one of the army of occupation in a conquered country which is ready to rise at the first opportunity. This mentality produces inevitable results, and I can understand, even if I cannot excuse, the conduct of General Dyer at Amritsar. It was a product of the 'fear complex', which is the cause of half the trouble of the world."

WHITE PAPER UNWORKABLE

"For that reason, amongst others, I cannot believe in any reformed constitution being satisfactorily worked by the British members of the present Services. There may be a few individuals who are genuinely enthusiastic. There are some who will undertake the task sullenly, but the majority will represent, not unnaturally perhaps, the dead weight of the opposition. They cannot escape their traditions."

"The whole of the White Paper scheme," he said, "is obviously unworkable and unprofitable. Our object in striving for self-government for India is to reduce the cost of the administration and consequently the burden on the peasant. And now, so far from a reduction, we have Sir Malcolm Hailey estimating an increased cost of provincial autonomy in crores of rupees. For my part I am glad that the scheme is wholly worthless. Had it been partly good and partly bad, it would have been more difficult to oppose it."

WORLD PROBLEM IS ECONOMIC

Applying the parallel to India, Pandit Jawaharlal Nehru said that there too the problem was

primarily economic and not political. "We agitators," he said, "are accused of upsetting the State, but the truth is that no agitator has such superhuman powers as to be able to do that. An agitator, though he may temporarily direct events, merely gives expression to the existing grievances in India. These grievances are agrarian. The zemindari system has broken down. It is as much an anachronism as autocracy in Indian States."

"I am satisfied that the future prosperity of the masses of India lies in a complete reconstruction of the society on a new basis. That means the diversion of profits and property from the 'Haves' to 'Have nots' and it cannot be supposed that vested interests will ever voluntarily agree to that."

Touching on world problems, the Pandit said that he was convinced that the day of capitalism and privileged classes was over and that a new structure of society, if not on the Russian model, at least on the Russian conception was inevitable. The alternative is Fascism, to which even England seems to be inclining more rapidly than is realised.

CEYLON REFORMS

The Secret Reforms proposals prepared by the Board of Ministers were revealed in the Ceylon State Council on September 16.

The scheme consists of the following amendments :

(a) Removal of the Officers of State and their substitution by Ministers and Executive Committees of the Council.

(b) Strengthening of the position of the Board of Ministers by enabling them to initiate and carry out financial policies.

(c) Alteration in the method of election of Ministers.

(d) Reconstitution of the Public Services Commission.

(e) Deletion of the provision for obtaining prior sanction of the Governor in the case of bills, motions and resolutions affecting officers in public service.

(f) Curtailment of the special powers of the Governor.

Notice was given of a motion for sending a deputation to the Secretary of State to urge for the immediate revision of the Constitution.

SANSKRIT STUDIES

Presiding over the Convocation of the Bengal Sanskrit Association, H. E. the Governor said that the apprehension regarding the Government's sustained interest in Sanskrit studies that apparently had been entertained in some quarters was quite unfounded. Such fears did less than justice to the Ministry of Education and to what the Bengal Government had done and were doing for the education in old time style of subjects. Colleges of Sanskrit were among the first educational foundations of the East India Company, and although during the last half century in response to ever growing demand more attention had been paid to education on Western line, yet the Government continued to encourage and subsidise with no sparing hand a lore that was taught in indigenous institutions of the land, namely, Sanskrit. His Excellency added: "There is undoubtedly a place in India of to-day and in wider world beyond for a spirit of compassion, universal friendliness and universal forgiveness which it was the aim of the doctrines and philosophies of Sanskrit India to inculcate."

A UNIVERSITY FOR MAHARASHTRA

For some time past the question of a separate University for Maharashtra has been engaging the attention of the authorities in Bombay. Indeed, the Bombay University Reform Committee had already recommended the establishment of additional universities on regional basis. The Senate of the Bombay University had also endorsed this decision. Only last April a deputation led by Mr. Jayakar urged the starting of a separate University with Poona as its headquarters. The other day H. E. the Governor, speaking at the University Conference, drew pointed attention to the grave problem:

Whether the time is not approaching when it ought to be relieved of some portion of its present great responsibilities.

It should be in the interest of development of higher education, said His Excellency, that

new universities should be created in the principal natural divisions of the Presidency—Maharashtra, Gujarat, Karnatak and Sindh when conditions in those centres were ripe for such a step

The only difficulty has been the want of funds. But the Conference was not in a position to give a definite decision. There has been criticism and counter-criticism. But the fact remains that the question of a new University should be discussed on its own merits and not on the possible effects on the finances of the older universities. And then why should they fear that the new universities will be communal and parochial if the requisite standard of efficiency is enforced.

GRADUATES AND DEGREES

Principal A. E. Morgan, of Hull University College, addressing a National Union of Students' Congress at Cambridge, said that "we find in many cases the rather lamentable fact of graduates leaving the universities uneducated.

They pass their examinations. I am one of those who very much distrust examinations almost as much as I distrust those who are unable to pass them.

It is possible for people to get degrees without having what I should call a real education, and it is a vicious circle.

The trouble is partly in the schools, partly in the universities and partly in the scholarship system."

POLITICS IN SCHOOLS

The teaching of politics in University education, says Mr. T. A. Purushotham, should comprise the inculcation of respect for the law, the need for moderation, the desire to profit by the mistakes of the past, and a social philosophy that will be adequate to express the complexity of human community as a whole, i.e., international community. If that is the meaning of politics in University education, then the primary business of a University is to teach politics.

BRITISH COMPANY LAW

Proposals to amend British Company law on which Indian Company law is largely based, are contained in a report issued in September last by the Association of British Chambers of Commerce of their special committee which has been studying this subject.

The report is the result of a number of meetings of the Committee presided over by Mr. H. Lakin Smith, with the assistance of a number of prominent accountants and lawyers representing various Chambers of Commerce.

The Committee had before them various suggestions made by Parliament for the amendment of company law together with various proposals submitted by the Chambers of Commerce.

Among the Committee's recommendations are:

No director should also be a trustee for the debenture holders of the same company but that this should not apply to private companies; the profit and loss account should show a profit or a loss for the period covered and that there should be stated under separate headings the remuneration paid to directors, required to be disclosed under the Act, the total income from all investments held by the company other than those in subsidiary or extraneous in their nature to the ordinary transactions of the company as well as any reserve from a previous period; the resignation of a director of a public company should be required to be gazetted; any director making a declaration of solvency without reasonable grounds shall be liable to a penalty of £100; the total amount advanced to all directors and other officers should be shown upon accounts but not necessarily the amount due from each individual.

THE RELEASE OF PANDIT JAWAHARLAL

Pandit Jawaharlal Nehru was released from Naini Central Jail at 5 o'clock on August 31. Explaining their action, the Government of the United Provinces in a press communique state: "In view of Mrs. Motilal Nehru's illness, which has necessitated her going to the Hospital of the King George's Medical College at Lucknow for treatment, the Local Government have decided to release Pandit Jawaharlal Nehru before the expiry of his sentence so as to enable him to be with his mother in her serious illness."

RIGHT OF DIVISION BENCH

Justices Lord Williams and McNair of the Calcutta High Court delivered an important judgment on the question of the procedure holding that the Division Bench in the High Court, dealing with criminal matters, has the right to dismiss an appeal of an accused person summarily and at the same time modify the sentence passed on him without calling for records and issuing the usual notices on the Crown.

"It must be remembered," proceeded Justice Lord Williams, in the course of the judgment, "the question of punishment is peculiarly a matter for the Court. In revision, the Crown has no right to seek to influence the Court on this question unless invited by the Court to do so. I am satisfied that the Court has the jurisdiction to proceed as it did. If such a procedure were not strictly within the provisions of the Code, a provision for it ought to be made without delay; but, in my opinion, we have that power already. And the powers of the Court in revision is almost unlimited."

DISABILITIES OF BOMBAY PLEADERS

A full Bench of the Bombay High Court composed of the Chief Justice, Mr. Justice Blackwell and Mr. Justice Rangnekar dismissed a petition filed by the Bombay Advocates for the removal of restrictions imposed upon the Pleaders to practice on the Crown side of the Criminal Sessions of the High Court. The petition which was filed by the Western India Advocates' Association and two other Associations, submitted that the prevailing practice in the High Court debarring them from appearing on the Crown side placed them under unjust disability and more so, as the status of all practitioners on the rolls of Advocates had been the same under the Bar Councils Act of 1926. The petitioners prayed that the restriction may be removed.

Dismissing the petition, Their Lordships opined that the Pleaders had no right to practice in Criminal High Court Sessions.

INSURANCE IN INDIA

"Most of the Indian Companies now transact life assurance business on the scientific principle, but there are still some which carry on business on the dividing plan, under which the sum assured is not fixed but depends on the division of a portion of each year's premium income amongst the claims arising in that year. The main defect of dividing insurance business is that policy-holders in each class are charged the same rate of premium or subscription irrespective of their age on admission ranging even in some cases from 18 to 60 years. Business of this nature is not only unsound but is apt to lend itself to the practice of fraud on the part of policy-holders and agents and later on by the company. It has been declared to be the curse of insurance enterprise in India." These observations were made by Mr. N. Mukerji, Actuary to the Government of India in his report on the returns due for submission in 1932 under the provisions of the Indian Life Assurance Companies Act of 1912 and the Indian Insurance Companies Act of 1928.

INDUSTRIAL INSURANCE

The report of the Committee on Industrial Insurance in England has now been issued.

Dealing with excessive competition for life assurance business, the report discusses the question as to how it may best be subjugated or at least brought under effective control.

It appears to the Committee that the choice of the major remedy lies among three alternatives:

1. Transference of all industrial assurance business to a public utility corporation which will then have a statutory monopoly.

2. Grouping of the larger companies and societies into a limited number of compact bodies, the small local societies being at the same time restricted as to the areas in which they can operate.

3. Statutory imposition on companies and societies of a general limitation of expenditure otherwise than in benefits to the assured.

The Committee consider that the difficulties attending the transfer of the business of all the offices to a single organisation are formidable, and as regards the second suggestion of grouping it is clear that, while considerable economy would be secured by such amalgamations, the mere reduction of the number of insuring bodies from the present 20 or thereabouts to 5 or 6 would not provide a remedy for the pressure for increase of premium income, to which so many of the faults of the system are traceable. Only a moderate degree of improvement could therefore be looked for as the result of action along these lines.

LIFE INSURANCE IN CANADA

During the year 1932 the net amount of life insurance written and paid for in cash in Canada was \$654,455,266, this being a decrease of 16.4 per cent. from the corresponding amount written in 1931.

Of the total amount written in 1932, ordinary insurance amounted to \$485,450,261, industrial insurance \$152,414,746, and group insurance \$16,590,259.

The total net business in force in Canada on December 31, 1932 was \$6,471,688,455, this being a decrease of 2 per cent. under the corresponding amount at the end of 1931.

THE OLDEST LIFE POLICY IN FORCE

The New York Life reports that its oldest policy in force was written in 1862, and in consequence it has been for over 70 years offering protection to Guilford Dudley of Poughkeepsie, N. Y. Mr. Dudley is now 89 years of age. It would be interesting to obtain the statistical experience of Mr. Dudley's policy. Without a doubt he has already received more than the policy calls for. There are, in addition, 11 policies in force in the Company written prior to 1871. The oldest policyholder of these 11 is 94 years. Oddly enough, he also hails from Poughkeepsie.

KHADI PROTECTION BILL

Mr. Gaya Prasad Singh moved in the Assembly on the 5th September for reference to the Select Committee his Khadi Protection Bill. He claimed that the Bill, through circulation, had received general support. Among the supporters were the Federation of Indian Chambers of Commerce and the Madras Government. A majority of the Commercial Associations backed it, though some Local Governments took a hostile view due, he thought, to political bias against Khaddar.

Messrs. C. S. Ranga Aiyar, Nawab Talib Mehdi Khan, B. Das, Jadhav and others supported the Bill, while Sir Joseph Bhore said that the Government would not oppose legislation if a provision was inserted making its application to a province dependent on prior notification by the Local Government concerned.

Mr. Gayaprasad Singh said that he was gratified at the large measure of support to his bill in Assembly, and he particularly thanked the Commerce Member for the Government support, though subject to a modification of the provisions. He assured Mr. Mody, the representative of the Mill-Owners, that he never meant hostility to the Mill industry. He proposed that Sir Cowasji Jehangir be included in the Select Committee.

The House adopted the motion for a Select Committee.

IRON AND STEEL INDUSTRY

A Government of India *communiqué* announces that the Tariff Board is directed to examine the extent, if any, to which it is necessary to continue protection now granted to steel industry and the manner in which any protection found necessary should be conferred. The Board is also authorised to inquire into claim for protection which may be raised by any industries manufacturing iron and steel products which do not come within the scope of the existing scheme of protection.

The personnel of the Tariff Board consists of Dr. Mathai, Chairman, Mr. Wyles and the Hon'ble Mr. Natesan.

MIDDLE CLASS UNEMPLOYMENT

One of the important subjects discovered at the Industries Conference, which met at Simla recently, was the question of middle class unemployment.

It is understood that the most interesting and constructive scheme, which was put before the Conference, was that unfolded by Mr. G. S. Dutt, I.C.S., Director of Industries, Bengal.

The object of the scheme is to change the present academic mentality of young men and to give them an industrial mentality. It provides for intensive training under expert guidance in 7 practical industries such as manufacture of brass and bell metal articles, glazed pottery, soap, boots and shoes, woollen shawls, etc. Improved appliances have been specially devised by the Bengal Industries Department to make these industries attractive to middle-class educated young men and to reduce the cost of manufacture so that they may compete on favourable terms with factory products. It is understood that the scheme provides for training not only in scientific and manipulative processes of manufacture, but also for giving a thorough business training in methods for the purchase of raw materials and disposal of finished products by organising markets for them with the assistance of industrial surveyors specially employed for the purpose.

COTTON TEXTILE INDUSTRY

Sir Joseph Bhore introduced a Bill in the Legislative Assembly on August 28 further to amend the Cotton Textile Industry Protection Act of 1930. The Bill proposes to continue the existing protection granted to the Industry by the Cotton Textile Industry (Protection) Act of 1930, as subsequently amended for a further period up to March 31, 1934.

MAINTENANCE FOR HINDU WIDOWS

Dewan Bahadur Har Bilas Sarda's Bill for fixing the amount of maintenance to which Hindu widows are entitled, came up for discussion before the Assembly on the 5th of September last. Mr. Sarda stated that he wanted to make it clear that he was compelled to bring forward the Bill owing to the fact that the amount of maintenance awarded or given to a Hindu widow was not fixed or regulated by any rules and was very arbitrary. His object in introducing the Bill was to secure to the Indian widows reasonable and proper maintenance and to lay down broad principles which, without attempting to alter the Hindu law of inheritance, might to some extent mitigate the sufferings to which the widows were subjected.

According to Mr. Sarda, the amount of maintenance was at present not fixed or regulated by any rules having the force of law but depended mostly upon the pleasure of the husband and relatives. The condition of the widows therefore was deplorable. Hence it was necessary to secure to widows reasonable and proper maintenance in accordance with certain broad principles without altering the Hindu law of inheritance.

Replying to the critics, Mr. Sarda said:

When a woman marries a man, she has the right of co-ownership of his property. Has not a widow the right to live in the world? Why should you be cruel to women (widows in the present instance) when you allow the husband to provide for survivors and even reversioners? This is a mentality against which all right-minded persons should protest, and I warn you that so long as this mentality persists, India will remain in perpetual political subordination. (*Cheers*) At present, the widow has no legal right to maintenance, and that position I want to remedy. Any defects in the Bill might be amended in the Select Committee which is the proper forum.

The acting Law Member, the Hon. Sir B. B. Ghose, in a lucid speech, put the issues involved in the Bill and persuaded the Assembly to send the Bill for eliciting opinion by the 1st of December 1933. The Assembly accepted it and the Bill will come up for effective discussion in the winter session at Delhi by the beginning of the year 1934.

THE MAHARANI OF TRAVANCORE

Interviewed by the Associated Press, Her Highness the Junior Maharani of Travancore, mother of H. H. the Maharajah, who accompanied him to Europe and has returned to Trivandrum after her second tour in the West, stated that there were some features that impressed themselves on her as a result of her two visits. One of them was the great solicitude displayed in most of the European countries to preserve their old heritage, not only of art and ancient monuments but of folklore and national and local institutions.

Although Indian civilisation was very ancient, and Indians were justly proud of it, yet it was often forgotten that it was possible to be progressive without scrapping all national and local practices and institutions.

Side by side with great improvements and scientific advance, there was in the West an attempt to revive old songs, folklore and festivals, and in other ways to keep intact all links with the past. Such an organised attempt in India was in Her Highness' opinion both requisite and useful for developing sense of individuality and unity.

DR. MUTHULAKSHMI REDDI

Interviewed by the *United Press* representative regarding her impressions, Dr. Muthulakshmi Reddi, who returned recently after giving evidence before the Joint Parliamentary Committee, said that what struck her most during her sojourn abroad was the fact that Indians were looked upon with respect, because they came from the country that had produced Mahatma Gandhi. She found that people of all nationalities in England, America and Germany adored Gandhiji for his courage and self-abnegation. And the only organisation that appeared to her to count with the British politicians and commended their respect was the Indian National Congress, although everybody was careful not to betray this sentiment.

LITERARY

ALL-INDIA LIBRARY CONFERENCE

The All-India Library Conference, which met in Calcutta on the 12th of September under the presidency of Dr. M. O. Thomas, Chief Librarian of Annamalai University, was opened by Mr. J. L. Wilson, M.A., I.E.S., Educational Commissioner with the Government of India.

Dr. Thomas, in his presidential address, said that in India the masses as well as the educated people are apathetic towards library movement. Unfortunately even our educated masses seem to be rather indifferent towards libraries. Whether such an attitude is due to lack of opportunities for knowing the advantages of libraries or due to their disinclination for reading, we cannot be quite sure. But I am inclined to think that when once they begin to enjoy the benefits of library facilities, they will be anxious to maintain them even at their own cost. That has been conclusively proved by the experience of other countries. Even such advanced people as those of Great Britain and America were rather indifferent to the Library Movement till their public conscience was roused by the Carnegie gifts and Government grants, and once they began to know what public libraries meant for the country, they never cared to seek for external financial aid. They were quite willing to bear the burden themselves. We have every reason to believe that in matters concerning development of intellect, our people are not different from the people of the West. They will, I am sure, be willing to shoulder the responsibility of public libraries, if we can succeed in convincing them that they are essential for the growth and development of the intellectual and cultural life of every citizen.

"THE FREE PRESS" JOURNAL

The Government of Bombay has ordered the forfeiture of Rs. 10,000 out of Rs. 20,000 deposited with the Chief Presidency Magistrate by the *Free Press Journal* as security on the ground of publication of certain articles coming under the Press Act.

Objection was taken in respect of two articles: One headed: "Freedom for Asia: Cure for World's Ills" dated July 9, and the other headed "From the Watchtower" dated August 5.

Mr. B. L. Patil, Member of the Legislative Assembly, had asked permission of the President of the Assembly recently to move an adjournment of the business of the House to discuss the forfeiture of the security of Rs. 10,000. But the President did not accord him sanction.

If the *Free Press Journal* is an unwanted newspaper, why not ask its proprietors to close it right away, asks the *Mahratta* of Poona. "The *Free Press Journal* has paid into Government coffers as big a sum as Rs. 26,000 by way of forfeiture of several securities. The latest forfeiture of Rs. 10,000 is made because the newspaper published a report of a speech of Mr. V. J. Patel in New York on July 9 and an account of Gandhiji's arrest which Government think is calculated to spread hatred and disaffection against Government in the public mind."

PERSONAL

MR. K. NATARAJAN

The Chicago University deserves to be congratulated on the selection of Mr. K. Natarajan to deliver the Haskell lectures this year on social movements in modern India. Mr. Natarajan, who has been editing the *Indian Social Reformer* for the last 30 years, has had singular



MR. K. NATARAJAN

opportunities of studying the various social movements in India and also actively participating in them. Mr. Natarajan emphasized in his lectures that modern social movements in India were in continuity of Indian traditions, meaning thereby that there was no blind copying of Western ways and standards. About Hindu religion he told his American audiences that it had no dogmas and that its view-point was in no way antagonistic to modern scientific and secular progress. It is gratifying to learn from Mr. Natarajan that the application of immigration laws against Indians, who are known there as Hindus, whatever their religion might be, are to be shortly liberalised.

MR. ARTHUR HENDERSON

Mr. Arthur Henderson, the Labour Leader and President of the Disarmament Conference, has been elected member for Clay Cross in the Parliamentary bye-election by 21,931 votes against the National Coalition candidate, Mr. Moores, who polled 6,293 votes and the Communist, Mr. Pollitt, who polled 3,434 votes.

LALA SHRI RAM'S CHARITY

The Delhi Municipality reached important decisions which will meet to a great extent two long-felt needs of that city, says the *Hindustan Times*. One is to open a tuberculosis hospital and the other to maintain a maternity hospital at an annual recurring cost of



LALA SHRI RAM

Rs. 28,000. The maternity hospital is the gift of Lala Shri Ram who has offered to spend one lakh of rupees on building and its equipment. The house of Lala Shri Ram is well known for its traditional philanthropy. For only the other day his father Lala Madan Mohan Lal gave away a lakh and a half in charity. Both the donors have earned the gratitude of the Delhi public.

PHARMACEUTICAL CHEMISTRY

The Calcutta University has instituted a new degree in Pharmaceutical Chemistry. The step is a direct outcome of the Indian Drugs Enquiry Committee, which drew attention to the want of adequate qualifications of many of those who are now working as Pharmaceutical Chemists. India now sends out a huge amount of money every year to pay for the drugs and medicines that she has to use. The development of an indigenous industry to supply this want is an urgent necessity. It is to be hoped that the example of Calcutta will inspire other Universities to initiate schemes of study, which will be of practical help in the development of the resources of the country and in making it self-sufficient in a vital matter.

ALL-INDIA MEDICAL CONFERENCE

The Tenth All-India Medical Conference will be held in Bombay in Xmas week.

Members of the Medical profession are invited to attend the Conference and make it a success by personal attendance and reading papers of medical interest. As it is not possible to send invitation to individuals, this general invitation through the public papers should be taken as personal invitations.

Dr. D. D. Sathaye, 127 Girgaum Road, Bombay 4, is the General Secretary of the Conference.

A DOCTOR ON ATHLETICS

"It is not only the muscles which are improved in a course of physical training or of regulated activity," writes Dr. R. J. Rowlette, M.D., F.R.C.P. "More demand is made on the respiratory system, the circulatory system, and the excretory system, and each of them responds to the demand by exercising its power.

The chest develops and becomes less liable to disease; for the greater the range of movements of the chest within physiological limits the less the risk of infection, immobility of any part of the lung rendering it specially liable, while on the other hand mobility goes with increased blood supply which is the greatest preservative of the health of the tissues.

The heart develops in health and strength as demands are made on it, and nowadays graduated exercise of the diseased heart is a recognised therapeutic measure. The vessels also respond by greater liveliness of their muscle tissue, and therefore by a readier adjustment to the constantly varying needs of the organism.

As more work is done, so more food-stuffs are consumed, and more waste-products manufactured. On the one hand this increases the appetite and the action of the digestive organs; on the other it increases the efficiency of the excretory organs, the kidneys and the skin."

RATS

Not only do rats carry diseases but they also cause enormous economic losses. They destroy food-grains and damage property. It is stated that in the United States of America there are more rats than men. The state of affairs is perhaps worse in India, an agricultural country.

It has been determined that a rat consumes 50 lbs. of grain in a year and damages a much larger amount. The damage done by a single rat may approximate roughly to Rs. 6 a year, and at this rate several lakhs of rupees worth of food-grains are destroyed by rats annually. Rats eat all sorts of things: grain, vegetables, fruits, flowers, cloth, paper and what not. They even gnaw wires and perforate lead pipes.

Apart from the economic loss they cause, they convey disease. The principal disease carried by them is plague. Plague is primarily a disease of rats, and secondarily and accidentally a disease of man. Man's safety from the disease lies in the exclusion of the rat and its fleas. It is the infected flea that spreads the disease from rat to rat, and from rat to man. Plague counts its victims by thousands every year.

MORNING WALK

It's healthier in the morning. A Paris scientist has just carried out experiments in the Place de la Concorde in the heart of the city.

He has found that at 7 a.m. a certain quantity of air contains 640 microbes.

At 2 p.m. the same volume of air held 72,000 microbes, and four hours later the number grew to 80,000. At 7 p.m. the bacillus content increased to 88,000.

Now you know why that early, pre-breakfast stroll is so good for you.

THE GOLD STANDARD

What shall be the conditions that would ensure an adequate protection to the Gold Standard from the dangers of a future break-down? Prof. B. N. Ghosal, writing in the *India and the World*, says:

The weak spots of the Gold standard are mainly two in number: 1. Instability of prices resulting from a general shortage or abundance in the supply of gold; and 2. drain of gold from one area to another arising from some local or general causes. Indeed, it was the extreme development of these two difficulties—falling prices and gold transfers from debtor to creditor world—which spelled the ruin of the Gold Standard in 1931.

While it must be the aim of monetary policy to allow an influx or efflux of gold, consequential to the settlement of trade balances, to have its effects on the price level, a change in the world supply of gold must be checked from exercising any violent influence on the long period movement of prices. If therefore it be found that gold is getting too scarce, the obvious remedy would lie in economising gold either by a simultaneous reduction of reserve ratios or by an all round devaluation, i.e., a lowering of the gold contents of the unit of account, or by both. These measures, by their very character of universality, would not be amenable to such defects as follow from an isolated action. An abundance of gold, on the other hand, though a very remote contingency for the present, may more easily be checked from exercising its influence by an increase either of the legal minimum ratios, or simply, of the actual holding of reserves.

THE RESERVE BANK BILL

Sir George Schuster introduced the Indian Reserve Bank Bill in the Legislative Assembly on the 8th of September last. In accordance with the decision of the Financial Safeguards Committee of the Third Round Table Conference, steps are now taken to set up a Reserve Bank before the reforms are inaugurated. In sending the Bill to a Joint Select Committee of 28 members of both Houses of the Central Legislature on the 14th, the Finance Member said that it had been universally admitted that the control of currency and credit should thoroughly be independent of the Government. The future Government of India would be a popular one and subject to even greater influence than the present Government. The Reserve Bank, he said, must become a trusted part of Indian public life, an Indian institution commanding the confidence of Indian opinion, otherwise the whole purpose of the scheme would be lost.

There was no attempt, he asserted, to set up any sort of alien authority for the purpose of diminishing the powers of the legislature.

Referring to the exchange ratio, Sir George said that, pending a review by leading countries of their monetary policy, India, in view of her trade relations and external obligations, enjoyed an enormous advantage in maintaining the stability of the rupee in terms of sterling.

The House, without a division, carried the motion, negating the amendment of Mr. Vidya Sagar Pandya for postponing the Bill. The Committee will report by the 20th of November.

ELECTRIFICATION OF TAMBARAM

Work in connection with the electrification of the Tambaram Railway Colony on the South Indian Railway, about 18 miles from Madras, is nearing completion. Seventy-two street lights are being provided. Three officers' bungalows, running guards' bungalow, hospital, and the bungalows reserved for those drawing a salary of Rs. 100 or more, are being provided with lights and fans. The scheme is estimated to cost about Rs. 10,000.

A charge of two annas and six ples per unit of current consumed will, it is understood, be levied on the occupants of the residential quarters. Two more bungalows at a cost of about Rs. 8,000 each are being erected in the colony, one for the electric traction engineer and the other for the engineer in charge of the improvements.

RAIL-ROAD COMPETITION

Railways have issued a new challenge to Road competition. Demonstrations on the London North-Eastern system have begun with the new Armstrong Whitworth stream-lined Diesel electric rail-bus. The rail-bus is designed for frequent high speed local services and is intended to compete with road services on parallel routes.

The rail-bus travels at 70 miles an hour at a cost of less than half-penny a mile. An average of 4d. a mile includes all costs, such as fuel, driver's wages and repairs compared with an approximate cost of one shilling a mile for light steam rail locomotive. The rail-bus is 52 feet long, weighs about 17 tons and seats 60 passengers. *Reuter* tells us that it is also extremely simple to operate. One driver learnt to run it within two hours.

THE JAPANESE RAILWAYS

One of the most remarkable transformations effected by railway development the world over is found in Japan. Half a century or so ago, Japan was a comparatively unknown entity in the Pacific. To-day, thanks largely to railway development, Japan ranks among the Great Powers as the principal civilising influence in the Orient and as one of the most enthusiastic believers in the building up of nation-wide transportation services operated on the most scientific principles.

LOCOMOTIVES FOR INDIAN RAILWAYS

Lancashire will benefit considerably from a contract recently placed by the Indian Stores Department, Calcutta. The order is for 56 boilers required for super-heated locomotives of the Eastern Bengal Railway placed with Vulcan Foundry, Limited, of Newton-le-Willows, Lancashire, and the North British Locomotive Company, Limited, of Glasgow, respectively. As a result of tenders submitted for the supply of 63 sets of cylinders for Indian State Railway locomotives, the Vulcan Foundry, Limited, will supply 32.

KOH-I-NOOR

The legend that if a British King ever wears the Koh-i-noor diamond, India will be lost for ever to the British Empire is related in "Jewels of Romance and Renown" by Miss Mary Abbot. (Warner Maurice.)

When the gem, said to have adorned the sword of the warrior Afrasiah in 3,000 B.C., was given to Queen Victoria after the annexation of the Punjab in 1850, the East India Company hinted that they would like her to wear it as a piece of her personal jewellery rather than in the Crown jewels.

So Queen Victoria bequeathed the Koh-i-Noor, not to her son, King Edward, but to his wife, Queen Alexandra, and gradually the legend grew up that if a King-Emperor wore the jewel, India would be lost to the British Empire for ever.

An amusing story is told of the Viceregal Council held in Government House to determine the safest way to send the Koh-i-Noor to England. After some debate someone asked the then Viceroy, Sir John Lawrence, where it was at the time. "He himself records that the question made his blood run cold," writes Miss Abbot. "He remembered that for several nights the jewel had reposed in a piece of tissue paper in the pocket of his pyjama suit, which at that time was hanging in the bath-room. Excusing himself, he rushed to the bath-room and to his great relief found it . . . in his pocket."

INDIA RECORDED IN PAINT

The work of painting the domed entrance hall at India House by 4 young Indian artists is now nearly completed and the hall already presents a brilliant panorama of Indian history, seasons, birds and insects.

India's 5 seasons—spring, summer, rainy season, autumn and winter—are shown in decorations with the year depicted as a young girl in spring, a young woman in summer, a middle-aged woman in autumn and an old wizened woman, leaning on a stick, in winter. Other work by the 4 artists: Choudhury, Vakil, Buram and Sen will be shown to Londoners at the Autumn Exhibition of the Fine Arts Society.

All four spent 4 months studying the technique of painting at South Kensington under Sir William Rothenstein.

ARCHAEOLOGICAL FINDINGS

The discovery of important archaeological remains by private enterprise is reported from Warangal, Hyderabad, Deccan.

The ruins are situated between two hills and they are encircled with a strong fortress also in ruins. Adjacent to one of the hills is a dilapidated temple of Narasimha, and in the fortress itself there is a spacious temple reminiscent of the well known thousand-pillared temple of Warangal.

Lingas or phallic emblems in the sanctuary point to Shaivite worship and the style of the architecture is said to be contemporary of its better known rivals. Scattered round about the ruined city are monuments and inscriptions, the most interesting of which is one in script resembling Kanarese.

SPORT

BLIND MEN'S FEATS

Two remarkable examples of the wonderful way in which blindness enhances other faculties have just been brought to notice for the first time in history as a blind man became president of the British Medical Association. He is Professor Moorhead of Dublin University, who has been sightless for 7 years. Nevertheless he is able to conduct all the complicated business of the Association and give an illustration of his powers when he delivered an address of 10,000 words committed entirely to memory.

A London bone-setter, Captain Gerald Lowry, has published a book in which he describes his triumph over blindness. He lost his sight in the War and immediately set to work to learn the professions of massage and osteopathy. Captain Lowry is an all-round sportsman. He wins swimming races, runs faster than when he had his sight, can steer a boat and like Professor Moorhead enjoys skiing and other winter sports. His most wonderful accomplishment is boxing.

HOCKEY ASSOCIATION FOR ALLAHABAD

Allahabad, once the home of one of the premier hockey tournaments in India, has long felt the need of an hockey association. Since the falling into abeyance of the All-India Hockey Tournament, the standard and the interest of Allahabad hockey has of itself declined. Efforts were made last year to resuscitate this tournament but it did not receive much support from outside teams.

Apart from the degeneration of the standard of play, the management of some of the local tournaments leaves much to be desired. They are badly organised. In the last Olympic Trials, no local players were invited to participate since there was no affiliation to the Indian Hockey Federation.

Efforts are now on foot to form an association. The Hon'ble Mr. Justice Young, a keen enthusiast of the promotion of all branches of sport, says the Correspondent of the *Times of India*, has consented to lend his patronage and support.

BRIDGE

The formation is announced of the first comprehensive organisation for bridge-players in England under the title 'National Bridge Association of Great Britain' with Lord Toller-mache, a prominent member of the Bachelors' Club as President.

The organisers hope that more than 5,000 representatives of clubs will join it. Representatives of important Bridge bodies have been invited to join the Council, which will have a membership of about 60. Sub-committees will be formed to deal with match-playing, laws for tournaments and national championships and international Bridge affairs.

COCHET

Cochet has definitely turned professional.

Cochet played in the matches between French and American professionals, including Tilden, beginning on September 22. Cochet predicts that the "time will come when all players will have a percentage of the gate receipts and some day there will be no amateurs and no professionals".

SCIENCE

SCIENCE vs. HISTORY

Speaking recently at Mysore under auspices of the Sri Krishnarajendra Silver Jubilee lectureship, Sir Martin Forster, ex-Director of the Indian Institute of Science, Bangalore, emphasized the value of the training offered to the non-scientific citizens by the history of science.

In this connection he referred to the new movement, which lays special stress on the dictum that every individual who is privileged to vote should have knowledge of the fundamental relation of science to the State. This knowledge, according to the lecturer, could be had by inculcating in the students a greater interest in the study of the biographies of scientists.

After surveying the great achievements of the scientists in the course of the last century in different fields, the lecturer concluded:

"If half the attention of schools, colleges and mature citizens that has been given to Alexander, Caesar and Napoleon had been devoted to Faraday, Pasteur, Lister and Bessemer, the world would be a different and a better world to-day, because not only were these men remarkable discoverers but their methods of work and their outlook towards their fellow-beings are just those qualities most needed for smooth and continued progress of civilisation, viz., patience, honesty and thoroughness in their labour continued with inexhaustible goodwill towards mankind."

PROF. EINSTEIN

In consequence of rumours that the German Secret Society has put a price on his head, Professor Einstein



PROF. EINSTEIN

is reported to be temporarily leaving Belgium and going on cruise in a friend's yacht. The story of threats drew a prompt denial from Berlin.

Nevertheless the Belgian authorities are taking no chances regarding his safety. Detectives have been watching his house at Blankenberghe since his arrival in Belgium. It is understood that his bodyguard has now been doubled.

FILM WORLD

NEEDS OF THE FILM INDUSTRY

Exemption from customs duty for imported raw films is not the only urgent need of the Indian Film industry. There is the question of the large rebate granted on the re-export to the country of origin of exposed films within a period of 2 years. This gives an advantage to the importers of exposed films over those who import raw films after paying the present duty. So it has been suggested that a period of 6 months, instead of the present one of 2 years, will meet all reasonable requirements. The import duty on machinery necessary to good film production in this country, says the *United India and Indian States*, ought also to be reduced. The constitution of the Censor's Boards also leaves much room for improvement. Government have also neglected in the past to collect statistics regarding the industry, and even such easily answerable questions as the income derived from the Entertainment Tax have received replies from Government to the effect that "figures are not readily available and Government cannot undertake to collect them". It is evident that Government can do much more for this industry than it has been doing at present. Fortunately interest in the industry on the part of the officials has now awakened as can be seen by the recent visit of H. E. the Governor of Bombay to the studio of the Ajanta Cinetone Company at Parel, Bombay, which is certainly a good augury of its bright future.

CENSORSHIP OF FILMS

Sir Harry Haig, replying to Mr. Sadiq Hasan's question regarding the censorship of films offensive to Muslim sentiments, said in the Assembly that he had received no recent complaints from Muslim bodies. The Government were however fully alive to the importance of ensuring that the censorship of films was efficiently conducted, and only recently they had addressed the Local Governments on the subject generally.

Sir Harry Haig said that there was a Muslim representative on each of the Censor Boards except the Burma Board. Apart from this, the District Magistrate or the Commissioner of Police might suspend a certificate granted by the Board, and the Local Government had also the power to declare any film passed by the Board an uncertified film in the whole or part of the province.

Sir Harry Haig added that the Government fully realized the importance of ensuring proper and efficient censorship of films and had made elaborate arrangements to secure this end.

MR. B. K. KANE

Mr. Balvant Kashinath Kane, a well known Marathi writer, who has to his credit several novels of outstanding merit, will shortly be going to Europe in connection with the production of certain German films based upon his own scenarios. One of the scenarios accepted is entitled "Hail, Oh, Revolution" and is adopted from the author's Marathi novel. The film will be produced in Germany under the supervision of skilled technicians and it will be handled by a renowned German director.

The second film will be produced in U. S. A. and will be entitled "The Soul of India". The story deals with the sublime thoughts of a life in the "Cloister and the Hearth", his another Marathi novel. It will essentially be a social story depicting Modern India in transition.

MOTOR ENGINEERING

If one thinks of how the motor business has developed in India during the past 20 years or so, observes a Correspondent in the *Times of India*, one must sooner or later come to consider where all the motor engineers in India come from, and how and where they have been trained. After all, the engineer does not learn his job merely by fiddling about with a car or by reading books about their mechanism. He has to be thoroughly trained in his business and as a rule in both its branches, namely, the study of the manufacture of automobile engines and general repair or sales work.

Up to the present not very many students have gone to England to study this branch of engineering, or at any rate their training has not come within the scope of the Education Department at India House. That Department, as is well known, makes arrangements for placing students in factories and works for practical training in various branches of engineering and technology, and the report for 1932 details 149 cases in which such facilities were made use of. Their distribution is of interest—

Civil Engineering	... 11
Mechanical Engineering	... 36
Electrical Engineering	... 41
Automobile Engineering	... 4
Marine Engineering	... 3
Aviation	... 10
Railway Traffic	... 15
Railways (other branches)	... 16
Printing	... 4
Various technological subjects	... 9
Total	... 149

NEW MOTORING RECORDS

Official world's records for sustained high-speed motor driving have been shattered by the famous American driver, A. Jenkins, in Pierce Arrow.

Jenkins dashed round a circular course on the great Salt Lake desert near Salurdo for a day and a night part of the time in a howling gale and torrential rain, to average 118 miles an hour throughout his run of 3,000 miles.

The run was timed and sanctioned by the American Automobile Association.

Jenkins broke 35 official American class records and at least 25 official world's class, and unlimited records for distances of 200 miles and upward.

The following table shows some of his achievements:

500-mile record of 119.24 m.p.h. raised to 124.94 m.p.h.;
1,000-mile record of 116.36 m.p.h. raised to 123.01 m.p.h.;
2,000-mile record of 112.87 m.p.h. raised to 117.04 m.p.h.;
12-hour record of 112.82 m.p.h. raised to 120.5 m.p.h.

In addition, Jenkins bettered the 24-hour record of 113.5 miles per hour, made by 4 men driving in relays, by achieving a speed of 117.8 miles per hour. His top speed was 128.1 miles.

When darkness fell, flashes were lighted to guide the motorist whose only refreshment during the run was an occasional drop of orange juice.

INDIAN TRANS-CONTINENTAL AIRWAYS

The Standing Finance Committee of the Legislative Assembly discussed on the 13th of September the amount of subscription by the Government of India towards the share capital of the Indian Trans-Continental Airways, Limited. The present share, which the Government have taken is 24 per cent., while the Imperial Airways have 51 per cent., and the Indian National Airways have 25 per cent.

Some members of the Committee are said to have argued that the Government of India should have 51 per cent. of the shares and the two companies the rest.

It is understood that the Committee insisted that in order to allow discussion of the matter by the Assembly, the amount required should be placed before the House in the form of a supplementary demand. The amount already incurred is Rs. 96,000 representing the Government's share of the authorised capital. The total authorised capital is Rs. 10 lakhs, of which Rs. 4 lakhs have been called up and 3 lakhs will be called up on the extension of the Air Service beyond Calcutta about the 1st October. The remainder will not be called up until developments require it. It was on the first call of 4 lakhs that Rs. 96,000 was paid in anticipation of the approval of the Standing Finance Committee.

The names of Directors of the Company are:

Nominated by the Imperial Airways: Mr. T. C. Pinhorn, Mr. C. H. Sutherland, Mr. Zaftrullah Khan and Rai Bahadur Lala Badridas Goenka.

Nominated by the Indian National Airways: Mr. R. E. Grant Govan and Sir H. M. Mehta.

Nominated by the Government of India: Rai Bahadur Ramsarandas.

The Government of India will participate in the dividends paid by the company, but these cannot be estimated at present.

INDIA GOVERNMENT'S AIR OPERATIONS

The Commander-in-Chief, replying in the Council of State, on September 1, to Mr. Mathura Prasad Mehrotra regarding the situation on the Frontier and the bombing of Kotkal, said that Kotkal was bombed on August 1, 3 and 4, and that 24 planes, 12 on the first day and 6 on each of the subsequent days, were employed. In all 90 bombs weighing 10,788 lbs were dropped.

As far as could be ascertained after the most careful inquiries possible, no one was killed and only one man was injured. The total cost of the air operations amounted to under Rs. 15,000. No other action had been or was at present being taken in Bajaur.

For the movement of the military force, it was necessary to rebuild the bridge over the Panjkora at Balambat in case land operations became necessary. So far, one brigade had been moved up to protect this work from attack.

In view of the Commander-in-Chief's announcement that the Bajaur air operations cost less than Rs. 15,000, it may be interesting to note that a rough official estimate of what equivalent ground operations would have cost puts the figure at about Rs. 8,00,000 monthly.

THE METTUR PROJECT

The high level sluices on the Mettur Dam were opened for the first time in September last in the presence of a big concourse of people and the newly finished high level channel was converted within few minutes into a natural river by the impounded waters of the lake ahead exhausting in. They consist of 8 vents of 10 ft. 6 in. each and are located between 4,700 and 4,900 ft. of the dam at the right flank. Together with the set of sister sluices at the low level, they constitute the sole means of supply to Tanjore for purposes of irrigation—the surplus Escape Bridge at Ellis Saddle functioning only for discharge of excess accumulation in the reservoir during abnormal floods.

The high level channel is 142 ft. wide and runs independently 1,800 ft. where it joins and merges itself in the low level channel. The whole length is divided into three convenient drops—2 of 10 ft. each and the last one of 12 ft. The uncouth, rough, uneven rocky natural surface available in front of the gates has been tapped, cut and hewn to sizes and shapes so that the rushing water from the reservoir is converted into a cascade.

Each sluice is provided with its own gearing chamber which is at present manipulated by hand but is capable of being operated electrically later on.

The sluices are built to a capacity of 40,000 cusecs discharge. The discharge to-day is only 3,000 cusecs and 4 ft. of water runs through the channel. The channel alone costs 3½ lakhs of rupees.

MILK MARKETING IN ENGLAND

By an overwhelming majority of 150,000, the farmers of England and Wales declared themselves in favour of the Government's milk marketing scheme, under which the sale and collection of milk are controlled by a Board. The result of the poll of farmers, recently taken on the proposed formation of national and regional milk pools, was announced to-day by the National Farmers' Union as follows:

In favour 96.42 per cent. against 3.58 per cent.

On the basis of the figures declared by the registered producers, the number of cows on August 19 last was 1,556,858. Registered producers, who voted in favour of the scheme, possess 96.61 per cent of the cows, and those who voted against own 3.39 per cent.

A revolution in British agriculture will follow the ballot of the farmers who have overwhelmingly approved an ambitious Government plan, by which a Board will control the supply and sale of milk by the formation of national and regional milk pools, to co-ordinate collection and sale. The Board may fix the contract and even retail prices and will control nearly 60 million sterling yearly.

Incidentally, much competition has arisen for the lucrative jobs of control in the new scheme. Five of the biggest posts carry aggregate salaries, approximately £16,000. No fewer than 4 officials receive more than the Minister of Agriculture under whom the Milk Board will work.

TRADES DISPUTES ACT

The Government of India, Department of Industries and Labour, in their letter dated 14th June 1933, asked for opinion from the local governments about (1) the desirability of converting the Trade Disputes Act to a permanent measure, and (2) the amendments that should be made to the Act. The Madras Chamber of Commerce, which was consulted by the local Government, is of opinion that this Act should be converted to a permanent measure. The Chamber's suggestions for amendments that should be made to the Act are as follows:

The references are to the numbered paragraphs in the Letter No. L. 3005, dated 14th June 1933, from the Department of Industries and Labour of the Government of India.

Paras. 4 and 5.—Either when a strike was pending, or after a strike actually begun, the Chamber considered that under this Act it should be the duty of an official appointed by Government, when approached by either party, to endeavour to conciliate with a view to a peaceful settlement of the dispute.

Para. 6 (i).—The Chamber agreed with the Government of India that it would be advantageous to omit the phrase 'between an employer and any of his workmen', and that this omission would enlarge the scope of Section 3 so as to embrace disputes between workmen and workmen. The Section however would need careful re-drafting.

Paras. 7, 8 and 9.—As there appeared to be some difficulty in exactly defining 'Public Utility Services' the Chamber was of opinion that the obligation to give notice of intention to strike should be made applicable to all forms of labour, one month's notice being required in the case of monthly paid labour, and 14 days' notice in the case of all other labour.

Finally, the Chamber is of opinion that strikes in connection with disputes which were under reference to a Court of Enquiry or Board of Conciliation should be absolutely prohibited. If, however, this was a view to which Government could not subscribe, the Chamber suggested that there was urgent necessity for a definite provision in the Act to prohibit picketing of any kind.

UNIVERSITIES AND UNEMPLOYMENT

The following extract from a letter, published in the *Times of India* from one of its correspondents, throws light on one of the weak spots in the present system of education.

"Is not the University partly to blame for unemployment among its graduates? The choice of courses of study is limited and as the scope for employment in the traditional professions or in Government service is becoming increasingly restricted, a large number of students can find no place for themselves in the economic scheme. The corrective to this state of affairs is a greater willingness on their part to appreciate the inherent dignity of labour, apart from its commercial or æsthetic return. It is necessary that the value attached to examinations and degrees should be transferred to teaching and discipline which will make the individual product of the University an asset rather than a liability to society. With an increasing variety of courses of study, means should be found of imparting vocational training in the earlier stages of the academic career."

ENGINEERING IN INDIA

The scope for the development of engineering manufacture in India was referred to by Mr. H. B. Bradford, Chief Engineer, Bombay Dyeing and Manufacturing Company, in his presidential address to the 14th Annual Conference of the Mechanical Engineers' Association held at Bombay recently.

Mr. Faktjee E. Bharucha, the Chairman of the Reception Committee, in the course of his speech said that people were complaining of over-production in the world markets, forgetting that it was not over-production but under-consumption which was the root cause of the present trouble. If the purchasing power of the agriculturists were increased by Rs. 10 per head per year, it would bring several crores of rupees more into the country. That could be done by increasing the value of the commodities by a judicious manipulation of the exchange.

Mr. Bradford, in his presidential address, referred to the possibilities of incorporating electrical engineering with the Association. The practical engineer invariably embraced the production and use of electric power. Very great assistance would be afforded to the Association if it embraced both branches.

RAILWAYS AND CIGARETTE VENDING

People who travel in India in fast mail trains, which hardly halt at stations, except to pick up water, miss the active busy life of the platform which can be very interesting to slow passengers if they are keen about India and Indian things. Here are a few platform cries which a gentleman jotted down at one station—

"Babna jhandaole, kachhua hitarahe, hat pair dulwaha, khilona hachhoun ka, tambaku pani ka koolia chilam hai, cigarette diasilai, dal mot simosa, cha, garam cha, pani pande, pan gilami, channa kurmuri."

Up and down the platform they go, shouting their wares at the top of their voices. If you but put your head out of the window, the cries cease and all the vendors converge upon you, even the man with the *chillums*, *tambaku* *pine ka*. But his expression is worried. Nobody wants *chillums* now. The all-conquering cigarette has ousted the *hookah* and *chillum*.

COUNTING THE CROWD

Can you correctly estimate the size of a crowd?

It has always been a difficult problem, but now an invention has been perfected which will do it.

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The instrument is about the size of a playing card. On one side there are a series of graduated holes through which the operator looks when holding it at arm's length until he finds the hole which exactly fits an average-sized head somewhere about the middle of the crowd. The number inscribed against the hole is then noted, and the rest of the operation consists of counting the number of squares traced on the screen which the crowd occupies. The number of squares is then multiplied by the number of the circle already noted and the resulting figure gives the number of people in the crowd.

WIT AND HUMOUR

An Irish fireman, rescuing a woman at a fire, lost his hold near the bottom of the ladder, and landed heavily with the woman on top of him. A doctor, hastily summoned, pronounced Pat sound though badly bruised.

"You're a brave gentleman," said the doctor.
"Brave, may be, but no gentleman," returned Pat, rubbing his injuries, "or I'd a' let the lady go first."

"Dot boy of mine is going to make a good business man," said Mr. Beckstein. "Yesterday I told him I was going to leave all my broberly to him ven I died, and vot you s'pose he say to dot?"
"I don't know, Mr. Beckstein."

"Vell, he says he will throw off five per cent. for prompt cash."

Blair was a marvel at figures. Eventually the manager himself heard rumours of his employee's skill and decided to put the genius to test.

"Look here, Blair," he said one day in presence of all the workmen, "how many coloured shirts could a man get out of a yard?"

A bright smile illuminated the features of Blair.
"To be sure," he answered blithely, "it would depend on whose yard the man was in entirely."

A young lawyer full of his own importance was questioning a witness, an elderly man, who could not quite follow the lawyer's line of argument.

"I wish you would pay a little attention to what I am saying," said the lawyer impatiently.

"I am paying as little as I can," replied the old man.

"You have been speeding at 80 miles an hour, Sir, and I will have to report you," remarked a police sergeant.

"What's your name?"
"Prudence" was the reply.

FILM DIRECTOR: "Now, here is where you jump off the cliff."

ACTOR: "Yeah, but suppose I get injured or killed?"
DIRECTOR: "Oh, that's all right. It's the last scene in the picture."

PATIENT: But, doctor, suppose this operation is not successful.

DOCTOR (*trying to be cheerful*): Oh, don't let that worry you. If it isn't a success you won't know it, and what you don't know won't hurt you.

"The only bad mistake in a diagnosis I can remember," said an eminent doctor, "was when I prescribed for indigestion and afterwards learnt that my patient could easily have afforded appendicitis."

MAGISTRATE (*to prisoner*): "What were you doing with your hand in the gentleman's watch pocket?"
PRISONER: "I was only anxious to find out the time."

MAGISTRATE: "The time is 6 weeks."

JUDGE: "Do you wish to have a defending counsel?"
ACCUSED: "No, Sir; but I should be obliged to you if you could get me two reliable witnesses."

The Man who Fumbles for Words



HE is not a happy man when he tries to talk. There is a look of real distress and embarrassment in his eyes.

The right words always elude him. His mind scrambles wildly after them, while he hesitates, stammers and gains time by using "er, er"—"I mean to say" or "You know what I mean." Other people misjudge him—think he lacks ideas, education, or ability.

On the other hand, the man who can talk and write fluently and correctly knows his own language-power for what it really is—a new force, a new ability, a new self-confidence.

E. Oct. '33.

Such a man becomes, in a large measure, a new person. His hesitancy vanishes. He gains assurance. Everyone who meets him feels that he is a man of ideas because he expresses his thoughts so pointedly and clearly. He never gropes for words, never stumbles over their correctness, never fails to make his words vivid and persuasive. He is sure of HIMSELF and thus wins the confidence of OTHERS!

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—*Indian Medical Gazette*, Sept. 1929, pp. 481-487.

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" " "Strathaird"	22,000	30th " "	" " "Kaiser i Hind"	11,000	4th Nov. "
" " "Viceroy of India"	20,000	7th Oct. "	" " "Malaja"	21,000	11th " "
" " "Ranpura"	17,000	14th " "	" " "Rawalpindi"	17,000	18th " "
" " "Corfu"	15,000	21st " "	" " "Viceroy of India"	20,000	25th " "

* Through Steamers from Australia.

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STEAMERS	TONS	SAILING ABOUT
S. S. "Behar"	6,100	23rd Sept 1933
" " "Jeypore"	5,318	20th Oct "

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			From Calcutta	From Madras
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"	"Domala"	8,442	3th Nov. "	7th Nov. "
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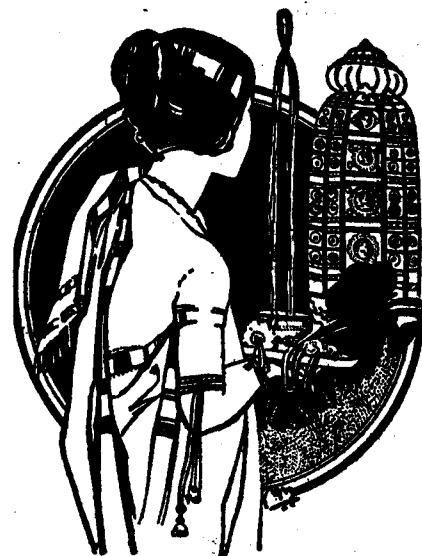
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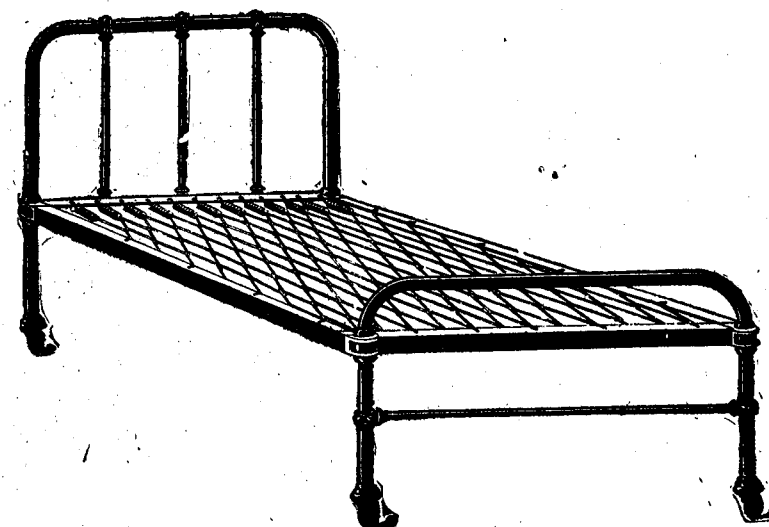
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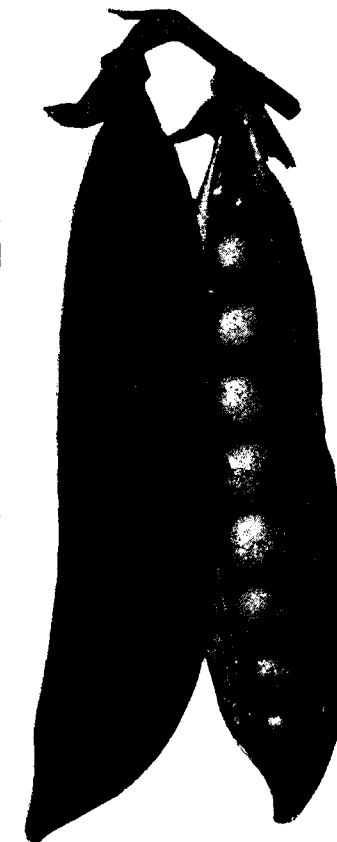
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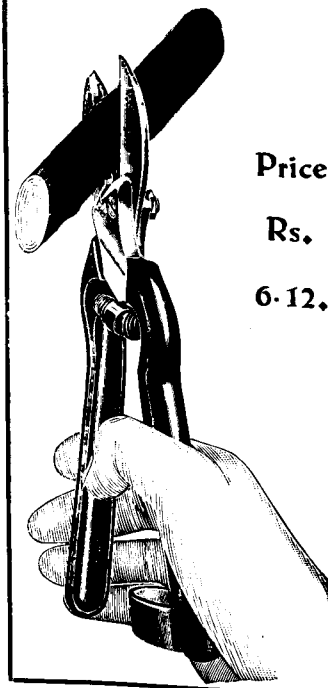
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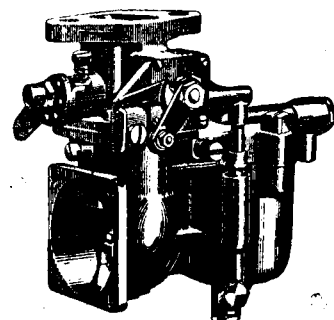
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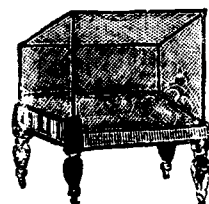
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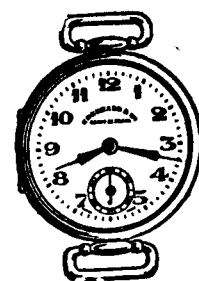
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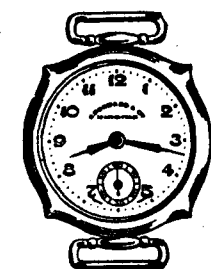
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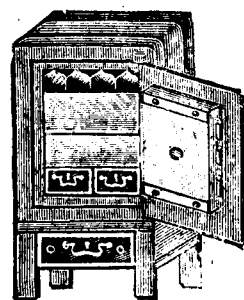
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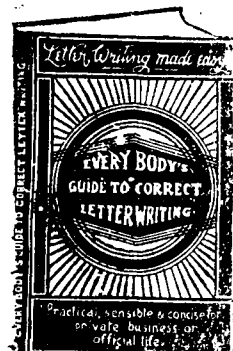
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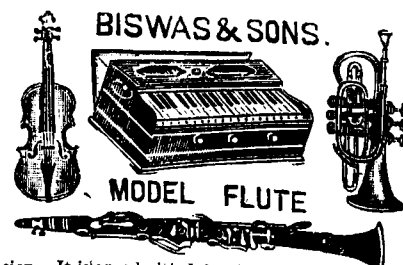
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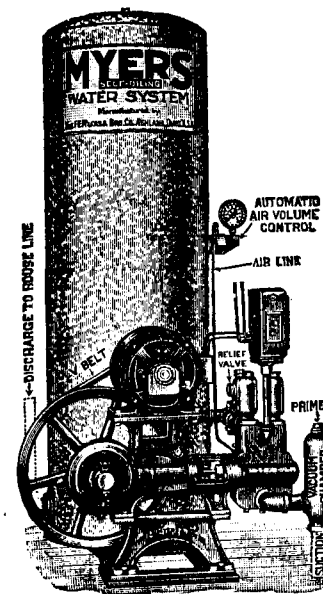
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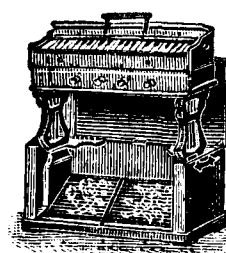
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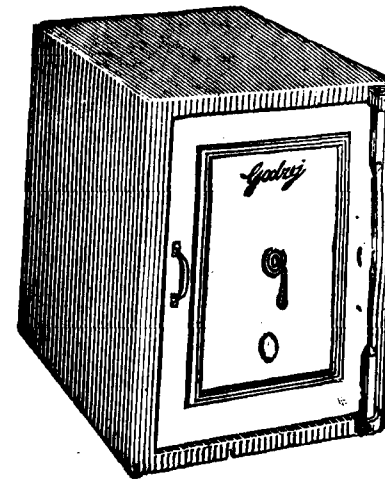
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International Aspects of Asian Emigration

BY DR. RADHAKAMAL MUKERJEE, M.A., Ph.D.

(Professor of Economics and Sociology, University of Lucknow)

A QUESTION FOR INTERNATIONAL SETTLEMENT

MIGRATION problems are in large measure international phenomena. It is only international institutions which can deal with the necessities of rational distribution of population and development of world resources, or the dangers of a too unequal distribution of population on the coasts of the Atlantic, and still more of the Pacific. International or inter-imperial agreements are necessary to direct the surplus population of some regions to those points which remain untenanted or where it does not destroy peace by upsetting altogether the existing equilibrium between wages and the cost of living for a large labouring class. In the absence of such adjustment, germs of future war lie embedded in exclusive measures and reprisals.

BRITISH EMPIRE'S EXAMPLE

We do not as yet see the beginning of any such international action in the field of the migrations of labour, but if the protective measures in the field of trade within the British Empire lead to agreements between the Colonies, the Dependencies and the Mother Country, it is the British Empire which may pave the way to the international control of population movements. Recent Imperial Conferences have laid down the guiding principles for the regulation of migration from Great Britain to the Dominions, as a result of which a series of agreements have been concluded by Great Britain with Australia, New Zealand, Canada and South Rhodesia. Their object is to redistribute the white population of the Empire with the financial assistance of the Governments concerned. Between 1925-1935, 450,000 British emigrants will, it is agreed, settle in Australia, the British Government contributing to the cost

of passages and a portion of the funds set apart by the Commonwealth Government for State Governments for settlement purposes. The periodical Imperial Conferences have also discussed the vexed question of Indian immigration and the rights of Indians resident in the Dominions. Though no satisfactory solution has been reached, the possibilities of controlling migration movements even in the intricate case of South Africa by conference and mutual agreement have been fully indicated. Greater success has attended the effort to regulate Indian migration in other parts of the British Empire. The Indian Government's proposals for the emigration of unskilled labourers to the Governments of Ceylon, the Straits Settlements and the Federated Malay States have proved acceptable; and, though no formal agreement has been concluded, the Indian migration takes place as a result of agreement between the respective administrations within the British Empire.

STEPS TO INTERNATIONAL AGREEMENT

Outside the British Empire, inspite of controversy about domestic and international aspects of the migration, progress is being made in the conclusion of agreements regulating migration from one country to another. Thus in Poland recruiting is carried out exclusively through the Emigration Office, and in France through the National Employment Office, in mutual consultation and agreement between the country of emigration and the country of destination. Similarly, there are agreements between Poland and Germany and between Czechoslovakia and Austria and Germany to regulate the movement of seasonal agricultural labour. There has also been concluded recently an agreement between Poland and the government of Sao Paulo in Brazil, which has not yet received any practical application, but which represents an important step in the

direction of a satisfactory international regulation of overseas migration by means of bilateral agreements.* On account of the scarcity of native labour in the French Colonies in the Pacific, special efforts have been made to encourage Asiatic immigration and agreements have been reached between Indo-China and Java for the recruitment of labour, the immigrants being subject to conditions and restrictions laid down by both the Governments of the French Colonies and Dutch Indies. Even if national governments are jealous of their interests and hesitate or evade discussion on issues which touch different races and peoples of widely divergent economic standards and are hence international, it cannot be denied that even if there is no question as yet of formal law states have mutual obligations of assistance and goodwill, which may give rise to negotiations and agreements. Yet the last International Conference on Emigration and Immigration held at Havana hardly came to an agreement to leave the work of controlling and organising migration movements to effective international institutions, though the Conference was convinced that such work was as useful to humanity as to the peace of the world. The failure to adopt a declaration of general principles to serve as a basis for international regulation was also unfortunate.†

Economic internationalism alone can arouse the international mind and conscience to correct the unstable equilibrium of white and coloured race and region in the world, and organise the forces of harmony by showing the way towards a more equitable distribution of population resources and opportunities. Prof. Gustav Cassel has recently observed :

The world's productivity must suffer when in some countries there is a surplus of labour for which the market conditions must necessarily be bad, whereas in other countries the supply of labour remains far below what must be regarded as an optimum, even from the most exclusive point of view of these countries' own interests. When the liberal principle of the open door is neglected to such an extent as has been the case since the War, a distribution of colonies and spheres of influence which leaves some of the most over-populated countries of Europe (and of Asia) without a sufficient outlet becomes not only oppressive for the countries concerned but also stands in the most open contrast to the world's

* D. Christie Tait: The International Organisation of Migration. International Labour Review, February 1930.

† Vide Louis Vartez: Migration Problems and the Havana Conference 1923. International Labour Review, January 1929; also, La Problèmes des Imigrations. L'Europe Nouvelle, October 1928.

economic interest taken as a whole. In these respects it ought to be possible by a common world effort to create very much better conditions."*

The recognition of the right to come and go; the freedom to emigrate, to immigrate and to settle abroad the right of a country to retain fertile areas as an empty reserve; its right to fix for itself the conditions to be demanded on admission; genuine equality of treatment between nationals and foreigners, between races and between men; the rational distribution of population and profitable use of the earth's resources; these essential questions must be treated by international migration bureaux and conferences even and, especially, when governments falter or avoid discussion.† A great responsibility has fallen on the different bodies created by the International Labour Conferences. It is obvious that without international agreement, neither the problem of closed and open door nor of surplus emigrant labour of over-populated regions, and recruitment, control, repatriation or naturalisation can be effectively dealt with by equitable reciprocity arrangements or by enduring conditions of fair play and equal treatment. Nothing short of a declaration of fundamental principles underlying an international code of regulation of migration movements which would not differentiate between countries, between races and between men, will be able to attack the perplexing problems which now beset the world and speed up the activities of the pacific organisation of Geneva for the organisation of migration in the interests of world peace. That the importance of laying down certain generally accepted principles in this regard has been recognised is shown by the fact that the International Labour Conference recently referred the report on the subject of bilateral agreements relating to migration prepared by the International Labour Office to the Governing Body and the Permanent Migration Committee for examination.‡

COLLECTIVE EFFORT WITHOUT EXPLOITATION

Such ideals, of course, leave no place for the exploitation of the African or the Asiatic, even when the exploitation assumes the attractive form of the proposals of the Empire Resources Development Committee which aim "at promoting the development for profit under State auspices

* Recent Monopolistic Tendencies in Industry and Trade. League of Nations publication.

† Louis Vartez's article above referred to.

‡ See D. Christie Tait's article above quoted.

and participation of selected resources". Nor does the policy of restricting the export of Colonial produce to foreign markets receive approval, unless under very special conditions, and as a temporary measure. A system of inter-Imperial preference is not so objectionable, but we should lay stress on the advantages of the policy of the open door as opposed to the narrow selfishness of French Colonial policy, which imposes an unjust burden on the French Dependencies. Indeed, it is the jealousy and commercial competition of the Colonial powers which still encourage the career of exploitation.

Nothing has more poisoned inter-racial feelings than the industrial bondage of tropical and semi-tropical regions, which has been at once a source of rivalry among the white peoples and of universal distrust of the white by the coloured. Nothing again is a greater peril to the peace settlement of the world than the racial discriminatory treatment towards coloured emigration in the countries inhabited by the white populations, who themselves, however, either force the door open or find a great open door throughout the earth's surface. The coloured races outnumber the whites by three to one. Asiatics outnumber Europeans by two to one. There are two and only two areas on the surface of the earth, China and India, which warrant comparison with Europe in so far as they support a dense population by intensive agriculture. These three, excluding the thinly settled regions of Western China, the peninsula of the Deccan, and Northern Europe, do not occupy more than one-twentieth of the earth's land surface. Yet they embrace fully one half of its people. The pressure of population in the world is greatest in South-Eastern Asia. It is this which feeds the ire of the new nationalism in the East. It has given the Orientals their capacity for hard, patient toil, their frugality and their manual ability, as well as that vitality which enables them to live under conditions fatal to the white populations. With the passage of each decade, the coloured belt which is densest between the tropics expands, and there is gradual increase of rivalry between the white and dark populations, especially in those portions of the tropics which are near the sea or are mountainous and consequently fit for white settlement or habitation. In the 19th century, the pressure of the white populations on the tropical regions caused the decay and even extinction of coloured peoples. In the United States, the Red Indians have decreased from 1,000,000 to 265,683 in four centuries. The

migration of the European to Tasmania, Australia and New Zealand has been attended by a decrease, and in the case of Tasmania a disappearance of the aborigines. In Africa, the best authorities estimated the inhabitants in 1882 as 206,000,000; in 1891 as 164,000,000; in 1901 as 177,000,000; in 1921 132,139,000*; and in 1931 as 142,400,000 or a reduction of 63,600,000 in about half a century. It has been already pointed out how the contact with European industrialism and civilisation in Africa has led to a natural decimation of races within a very brief period of intercourse. With the growth of self-consciousness of the less organised races, the progress of hygienic science, the efficacy of international control and administration, and an increasing adaptation to industrialism and to the effect of white intercourse, their growth in the future will far outstrip the loss in the past. At the same time, in the East, the pressure of the coloured people on the Pacific lands will emphasize more and more the conflict between the rival inhabitants of the two worlds. Fifty-four per cent. of the earth's population, Dr. Ritter estimates, live in the Indo-Pacific area on about 25 per cent. of the earth's land surface, and the remaining 46 per cent. live in the Atlantic area on about 75 per cent. of the land. From the density of the Asiatic population, from the type of their culture, from the higher standards of living and the facility of communication and travel, the tendency of these people to overflow into all the meagrely-populated land of the Indo-Pacific area, which are similar to those they have been accustomed to for a score of centuries, is bound to be tremendous. These facts, coupled with the fact that no more vacant land or lands uncolonised by the whites remain for their migration, and with the fact that both the Orientals and Occidentals primarily concerned are highly but differently civilised, a momentous truth gradually shapes itself in our minds that the instinct of self-preservation is here developing a problem some of whose elements have never before confronted mankind. The problem is rendered graver by reason of the conflict of colour. For, while the white man can go and settle everywhere, nine hundred million Asiatics, who now occupy a territory one-sixth of the size occupied by only two-thirds as many whites, are denied the right of entrance to some white countries where there is a most sparse population or to tropical regions which are deliberately kept wild and barren as "the

* Wilcox: The Expansion of Europe in Population The American Economic Review, December 1916.

Whiteman's Preserve".* It is these which prevent the building up of that international mind without which no structure of protocols, however admirable, can have an effective force. A thwarted Japan, a desperate China, a dumb India may sign the protocols, but this is of no avail; a mandatory system may be in force, but the enjoyment of economic monopolies and privileges by some races in exclusion of others may still keep alive the pre-League conception that commercial competition is still to be political competition and *vice versa*. Japan's recent aggression against China can only be explained as the outcome of an intolerable population pressure that cannot find release due to the exclusive Eur-American policy of Oriental exclusion. The present world depression with its diminished demand for tropical raw materials and over-production and unemployment in the

* Vide in this connection Mario Gianturco: Le Probleme International de la Population. Rev. Polet Parl, May 1930.

Politics and Personalities in Ireland

BY DR. P. P. PILLAI

IRELAND has all along been a "still-vest Bermoothes" as regards politics, and the last two months (September and October) have, if anything, provided more than the usual element of political comedy in that irrepressible island. The intense political activity of this period is centred round General O'Duffy and his Blue Shirts Organisation, and the emergence of this new group, and the dramatic efforts which it has been making to win power and influence for itself, raise the question whether they are likely to endanger seriously the stability of the present De Valera administration.

First of all, what is this Blue Shirts Organisation, and what are the political pretensions of its Leader? The Blue Shirts are of quite recent origin and were organised in June 1932 under the name of "The Army Comrades Association" in order to combat the electoral propaganda of Mr. De Valera's Party, the Fianna Fail (the Champions of Destiny). It is thus obvious that they form one of the most active elements in the official opposition to De Valera; and Mr. Cosgrave, whom De Valera has now driven out into the political wilderness, may without injustice be called their political godfather. Some attempts have been made to draw a line of distinction between the Blue Shirts and the Official Party of Cosgrave; but events have clearly proved

temperate zone, demands a frank and direct challenge to the blind forces of political and economic competition in order that international goodwill can rapidly increase world productivity, without which there can be nothing but political, moral and economic chaos. At no time in the world's economic history has the improvement of efficiency and standard of living of coloured humanity been so urgent as to-day to set the world's wheels of production in motion, or the idealism and mutual goodwill of nations so active beneath a wave of collective energy applied to scientific enterprise or the establishment of a more just inter-racial intercourse. No longer should the problem of migration or emigration be allowed to be solved from a merely national or racial point of view. The idea of an international control of migration and distribution of labour must materialise in order that race and colour prejudice may not implicate the nations in another world war—a war far more ruthless, deadly, and destructive than the last.

that, for all practical purposes, the Organisation led by O'Duffy acts as a Prince Rupert's brigade on Cosgrave's side, venturing into rather spectacular and hazardous lines of attack which the tamer-spirited Cosgrave could not himself officially support. Cosgrave lacks the mystical air of distinction which forms so attractive a feature of De Valera's personality; this is perhaps one of the reasons why the former has not and can never possess the undoubted personal popularity which De Valera enjoys amongst his countrymen. It may well be that Cosgrave has been compelled to summon General O'Duffy to his rescue to appeal to the popular sentiment and enlist the youth of the country under his banner. O'Duffy possesses just those qualities which are wanting in Cosgrave, and without which no political leader can ever become the idol of his followers. He has youth and energy on his side; during the War of Irish Independence, he played a spectacular role; he is a great sportsman; and as a result, youthful persons and enthusiasms have naturally rallied around him. In the course of his recent journey to Rome, he was fascinated by some of the methods pursued by the Fascists, and, in particular, he was struck by the similarity of sentiments and activities which exists between the Young Fascists Organisation of Italy

and the Boy Scout Movement so popular both in Ireland and in Great Britain. His idea then was to create an organisation into which he could pour the spirit of both Fascism and the Boy Scout movement; and he therefore imposed certain fascist methods on the group under his control, and devised for them the uniform of the Blue Shirt. But the device emblazoned on his standard has, in itself, nothing subversive about it; he stands for "a United, *Pacific, Prosperous* and Free Ireland". Of these adjectives, the two in italics are rather important as indicating one of the reasons for the present alliance between Cosgrave and himself; for they reveal General O'Duffy's belief that the prosperity of Ireland could be secured only on the basis of a pacific settlement of the issues outstanding between Ireland and Great Britain. The Blue Shirts, therefore, condemn De Valera's policy of attaining complete independence by doing away with the connection still existing between the two countries, and consider that the course of economic warfare into which De Valera has launched the country causes infinite harm to the national well-being.

The difference between O'Duffy and Cosgrave is thus primarily a difference in method, for the objective of both is the same. Their personalities, far from conflicting with each other, complement and supplement each other, and while Cosgrave supplies a powerful political machine and a certain measure of eloquence, he cannot, at the same time, disdain the martial air and the reputation for quick judgment, which are Duffy's contribution to the common cause, and which alone can capture the homage of the youth of the land. Along with these two names must be mentioned that of Mr. MacDermott, the Chief of the Agrarian Party, representing the great landed interests. The Agrarians, the Cumann na n'Gaedheal of Mr. Cosgrave and the Blue Shirts have thus concluded an offensive and defensive alliance, and it is the united opposition of these three groups which De Valera has to meet to-day.

It must, however, be said that even this combination of forces, formidable as it may seem, does not appear to have seriously upset the equanimity of De Valera. For, as an old campaigner, he has more than one method of countering his enemy. As a strategist, he is much more concerned with two other difficulties, any one of which may at any moment become grave. The first is the existence of the Irish Republican Army. This Army, or rather this Party, is out for complete independence. Till

now it has preserved an attitude of condescending neutrality towards De Valera, and it has permitted him to pursue his policy of gradually relaxing the ties of allegiance to London. But, left to itself, it would cut the Gordian knot and proclaim independence immediately. Its power is great, as for the most part it is occult and hidden. No estimate can be made of the numerical strength of this Party, but it is well known that it is strong both in numbers and in warlike equipment. The second difficulty which faces De Valera arises from the economic situation, which appears to be worsening rapidly. His quarrel with England has led to a tariff war with Ireland's most important customer; in 18 months the total trade figures have fallen from 117 to 59 million £. The country is thus living on its capital and, considering the proverbial poverty of Ireland, it is clear that this cannot go on indefinitely. Government expenditure, on the other hand, is steadily increasing, and this diminution of resources and increase of expenditure have become trump-cards in the hands of the Opposition. There is, however, one aspect of the economic situation which almost redeems it from De Valera's particularist point of view. The persons who are hardest hit by the tariff war with England are the great landed proprietors; the loss in the export trade in agricultural produce falls principally on them; and they were already ranged on the side of the Opposition and against De Valera. Even without the tariff war, they would have arrayed themselves against him, and it cannot, therefore, be said that he could have bought their friendship by adopting a more conciliatory policy towards Great Britain. On the other hand, small-holders, even though they also sell less than before, as a result of the tariff war, eat better than before as a direct consequence of the cessation of exports. And in the case of poor people like the Irish, prosperity means, in the first instance, a sufficiency of good food. The exportation of Irish cattle has fallen by 70 per cent.; and the Irish peasant, who was accustomed to feeding himself on potatoes, suddenly found that he had plenty of good unsold meat on which to regale himself. From the poor man's point of view, therefore, the result of De Valera's policy has been to provide the multitude with plenty of good cheer, and it is not surprising that, unaccustomed to taking long views, the Irish peasant is to-day whole-heartedly on De Valera's side. Besides, the isolation of Ireland's agricultural produce is compelling the

country to further industrialisation. The policy of industrialisation is always a costly policy, and subsidies to industries weigh heavily on De Valera's budgets; but it is a policy which flatters the patriotism of the Irish who want to make themselves self-sufficient; and in this case, there is an added satisfaction in that the persons who are called upon to meet the bill which such a policy entails are the richer classes who are partisans of Mr. Cosgrave.

De Valera thus finds himself obliged to manoeuvre for position between the Republicans, who just tolerate him, and the tripartite combination of the Opposition headed by Cosgrave, which depends upon exploiting the economic situation for the furtherance of their political needs. In the beginning of August, he obtained by a vote of the Dail three modifications in the Constitution by which the rights of the Crown were still further reduced. The efforts towards bringing about a conciliation with London which Mr. Havenga, the South African Minister of Finance, undertook, were thus rendered fruitless. All this was well calculated to flatter the adherents of the Republican Party, who are also equally well pleased with De Valera's campaign against the Blue Shirts. The Dail granted him a special credit for the creation of an Auxiliary Police Force, ostensibly to protect the Dail buildings; and his first step thereafter was to open hostilities against the Blue Shirts by prohibiting their Sunday meetings. It was but the other day that we read how General O'Duffy was able to baffle the vigilance of De Valera's police, and, in defiance of the prohibition, address his united troops. All Ireland guffawed with laughter over this incident, and fearing further ridicule, De Valera declared, on the 22nd August, that the Organisation of the Blue Shirts was illegal. Further, he invoked Article II of the Constitution to promulgate Martial Law and appointed Tribunals with authority to inflict capital punishment, to try those who transgressed his emergency laws. It is interesting to recall that the Public Safety Act under which these Tribunals were created, was, in the first instance, promulgated by Mr. Cosgrave himself. De Valera who was then in opposition, attacked it bitterly, and it was because of the popular fury which he worked up against it that Cosgrave's party lost the election of 1933.

To maintain his reputation for firmness and impartiality, it was necessary for De Valera to take equally stern and vigorous measures against

the Republican Party, and here it was not all plain sailing. On the one hand he could not afford to antagonise the Republicans who are perhaps the biggest organised party in the country, and who have certainly been giving him moral support even though they have not openly rallied to his banner. Himself an advocate of independence, he could not, consistently with his own position, declare war against those who had so much in common with him. At the same time, as the head of the administration it was necessary that he should check rioting and lawlessness and all shows of armed force. Just as the Blue Shirts, defying his Public Safety Act, indulged in prohibited demonstrations, the Republicans came out in the open and began raiding English breweries and beer shops. De Valera was thus forced to order the sequestration of all arms and weapons belonging to the Republican Army whom he repeatedly and vainly denounced for playing into the hands of their opponents by their lawlessness. The beer riots were still going on and the Republicans and the Free State Police breaking each other's heads when the new session of the Dail opened late in September. His enemies were hoping that De Valera would at last be cornered, but the first day of the new session revealed that he was still unbeaten. The new United Irish Party which wanted to try its strength against the President, moved a vote of censure denouncing the Government's use of the Public Safety Act as unjust and oppressive, but the motion was rejected by 80 votes to 65, and De Valera is still in power, thanks to the support of the Labour Party.

The episodes of the Blue Shirts and the beer barrels are hardly yet finished; but one should be cautioned against taking them too seriously. These are in reality but comic interludes, rather theatrical and typically Irish. O'Duffy's troops are Fascists only so far as their shirt is concerned. For the rest, they are just members of Cosgrave's Opposition group and are not likely to proceed to extremes. On the other hand, it may be that De Valera's censure of the Republican Army is a mere gesture, and that that Party is still solidly with him in his attempt to bring about a liberated and united Ireland. Accustomed to privations and misfortunes of all kinds, the Irish people seem prepared for an even greater degree of suffering in order to attain the objective which De Valera has set before them.

Spiritual Life in the Upanishads

BY

DR. MAHENDRANATH SIRCAR, M.A., Ph.D.

THE Upanishads recognise two paths of progress and realisation. The one is the indirect path, the other direct. The direct path is the path of wisdom; the indirect path is the path of progressive assimilation of life and light. The former is based upon understanding and intuition, the latter upon sympathetic vibration of the psychic being. The one is the eye doctrine, the other is the heart doctrine. In common technique they are called Vidyas. The word 'Vidya' has the sense of science, knowledge and wisdom. It indicates sometimes the discipline, sometimes the fruition. In Brahma Vidya the sense of fruition is greater than the sense of discipline. But in Dabor Vidya the sense of discipline is greater than the sense of fruition. Vidya chiefly denotes a psychical attitude which unfailingly endows the adept with wisdom. But the 'Vidyas' in the *Upanishads* have not the same and identical meaning. They do not generate the same kind of knowledge. Some 'Vidyas' give direct knowledge, others make our psychic nature susceptible to fine influence and subtler power. The latter may be called Upasana. Upasana endows us with life. It makes the being stir with subtle vibrations, revealing to us the subtle forces of nature and self. It raises our vision to the expressions of life's beauties and sublimities and finally gives the sympathetic understanding of the eternity and the all-pervadingness of life. It may draw us into the softer expressions and the finer phases of life, but these enjoyments of the rhythm and the delicacies of life do not speak much of the spiritual life.

The texts frequently refer to the freshness and the joy that the initiate feels from the sympathetic vision of life, but this is only the surface effect of the spiritual opening in Upasana. But the fine and pure psychic self can gradually rise to feel its unity with the cosmic psychic power. Upasana can give the union of the individual psychic self with the cosmic psychic life. And the tension and the intensity of our psychic being can so increase as leaves no difference between the two. The individualised psychic self becomes the medium of radiation of the cosmic psychic forces. But this richness in psychism is not the only effect of

Upasana. It also endows the seeker with knowledge—the knowledge of the dynamic divine in its activity in creation, and in its immanence through every atom of existence. Upasana places the self in tune with the cosmic life. It makes the soul open to the urges of the infinite life, and the oscillation with which they vibrate in the heart of things. When the soul receives the vibration of the infinite life, a new consciousness of the all-pervasive power and wisdom dawns upon it. But the Upasana does not only give the intimation of the divine power, life and being, it has also indrawing virtues. The soul catches the influence of the infinite life and is lifted up from the abyss of darkness and division. Veils after veils are withdrawn from its view before it can fully realise the formation of the divine life through the hierarchies of existence. But this is not enough. Soon the revelation makes clear the unity of the life that runs through the existence.

Even in the meditation that follows *Upasana*, the self may free itself from the theistic attitude of mind and realise the magnitude of its own being. It feels the cosmic self, and the cosmic life as its being. The sense of exclusiveness and individuality is to be overcome in spiritual life. Spirituality is opposed to individuality. And the touch of spirit has a magic influence upon us. It frees us from the overpowering time-sense. It lifts us from the sectional views of life. It saves us from their conflicts. Meditation impresses our being with the touch of cosmic life. But it cannot wholly root out the psychic individuality. And though the idealisation of the inner and the outer forces with its promise keeps the soul heavenward and hardly allows it a backward sliding, yet it has its own limitation; the soul cannot pursue its forward course and be engrossed in the delight. The finite individuality is pushed back, but the sense of an I still continues. And the release of being and powers from their finite hold and the sudden feeling of expansion and exaltation checks the onward journey and prevents that serenity of being which can face the calm.

The joyous consciousness of a fellowship in a community of spirits is indeed overcome in the

finer exaltation in the superior consciousness of the installation of I in the cosmic I, but this magnification of the I and its consequent chastened feeling from all individualised sense cannot bring the Peace of the Calm.

The individual sense of a percipient and a subject still persists, for the I in cosmic or individual sense bespeaks of a limitation, for it is not free from the sense of concentration. True freedom is release from the sense of an I either in individual or cosmic sense. The cosmic I is not free from the time-sense. It has an individual sense. Its magnitude may be all-pervasive, but still it has a concrete being, a concrete self-expression, a concrete sense of the percipient. Its individualism has not of course the limitation of the individualism of finite being. It has not a finite feeling and affection. It has no restriction of knowledge. But its knowledge is concrete, it has a conscious self-reference. Spiritual life denies all sense of difference. And hence even in meditation when the divine or spiritual influence begins to be active in us, instruction is given to rise above the sense of distinction between the human and the divine to realise the completeness of the dynamic divine. This realisation kills the individuality that fastens round the soul and keeps it confined to its finite expression and history in time. Spiritual life initiates with the transcendence of time-sense: and the psyche has a new revelation with the dawn and awakening of spiritual life. It has the sense of an eternal life. It feels a new freedom and an uncommon elasticity in the realm of light.

Spiritual life helps us to get over the sense of time. Spiritual life has its attraction here.

The overpowering time-sense always bespeaks of our littleness. The text truly says: "Knowledge gives immortality." This immortality is not will-to-live through the discrete sense of time. This immortality is realised through will-to-die in this sense of time. The essence of spirituality is this timelessness. The soul must rise above the sense of time (with discrete sense) to realise the dignity of spiritual life. Spiritual life has this fascination. Bergson seems to be attracted by this phase of spiritual life. But he does not seem to favour the quiescent form of spiritual life. Bergson rightly sees the essence of spiritual in the transcendence of the discrete time-sense. But he fails to see the complete transcendence of duration, for he is the worshipper of life, and life and duration are in a sense identical. Naturally he must fail to appreciate fully the kind of life

which goes beyond the sense of time even in its continuity. Hence he fails to appreciate the Hindu Mysticism and its emphasis upon Quietism vide his new book on Religion and Morality.

But the quietism is not the essence of the Upanishadic Mysticism. It is neither activism nor quietism. These two are contraries in spiritual life. But the Upanishads emphasize the transcendence of both of them. Spiritual life is unique. It is not the free flow of life. It is not the science of life. It is the constant illumination ever present beyond the continuity of time, beyond the joy of life. It is the *timeless present*. It is constant. However much we happen to ignore it, it is there. The right appreciation of this *timeless present* is what constitutes the essence of spiritual life in the Upanishads.

The human mind is so much engrossed with life, that it often identifies spiritual life with fulness, completeness and enduringness. But it requires bold imagination and clarity of vision to appreciate the transcendence of life in the timeless present and the freedom it promises from the wheel of time. This is true immortality, because it allows the true appreciation of our self beyond time as the constant centre of reference which reflects the working of time in its creative functioning. Bergson seems not to be conscious of the timeless present, for he is so fond of life in its ceaseless becoming, that he cannot see the truth that this ceaseless working in time must be intuited. This intuition cannot be an element in the process. That which intuits time is not time. This intuition is then the ever-present, the timeless fact.

LIFE

BY "MOHON"

I seek the bubble

In the deep

And find a pearl.

I seek the dream

In the sleep

And find my heart.

The Reserve Bank Bill

BY MR. S. VAIDYANATHA AYYAR, M.A., Dip. Ec.

(Lecturer in Economics, University of Dacca)

FAR too much has been written by men who know and by others who know not what they write about a Reserve Bank for India and how it is to be. Quite recently an esteemed friend H. L. Dey, D.Sc. (London), has contributed an article to the *Modern Review* on 'The Reserve Bank of India: Why not a State Bank?' But apart from its academic interest, it is too late in the day to ask for or get a State Bank under present conditions. Dr. Dey himself indicates how Blackett's Compromise Bill of August 1927 fell through for special reasons. It is difficult to follow Dr. Dey's fond conclusion in favour of a State Bank when he himself admits that 'none is intrinsically perfect or essentially vicious'. In both, says the Doctor, 'there must be a harmonious blending of State control with adequate safeguards against undue State interference or political influence or predominance of sectional interests'.

Anyway the Government of India have published their 'Reserve Bank Bill' of 1933, and this has been remitted to the Select Committee of the two Houses of the Legislature with instructions that the Committee may report in the early part of November. It may, therefore, be desirable to concentrate thought and criticism on the main points of the Bill and have the Bill amended in such directions as may be found necessary.

Section 4, i, ii, iii deal with the share capital and the shareholders. It is true that if the shares be of a 100 Rupee denomination more people might take shares, but in these matters experience is the best test, and if we wish to get a proper class of shareholders a 500 rupees share will not be too heavy. 'No person shall be registered as a shareholder', says the Bill, 'in more than one Register and no person who is not domiciled in India, or a British subject ordinarily resident in India, or a company registered under the Indian Companies Act of 1913 or a society registered under the Co-operative Society's Act of 1912, or a scheduled Bank or a corporation or a company incorporated by or under an Act of Parliament or any law for the time being in force in any of His Majesty's Dominions and having a branch in British India shall be registered as a shareholder or be entitled to payment of any dividend on any share.'

The above is a very important Section, and the Select Committee would be well advised to examine the last clause very carefully, to estimate the practical implications of allowing 'corporations incorporated by or under an Act of Parliament or any law for the time being in force in any of His Majesty's Dominions'. It must also be very clearly indicated what 'ordinarily resident in India' means in regard to a British subject. It may, for example, be examined by the Select Committee and an indication given that a continuous stay in India for a period of, say, three years may be necessary to qualify under this Section.

Chapter 2, sub-Section 6 indicate the method of the allotment of shares. On the face of it it appears very reasonable, and provides for a sufficiently wide distribution of the shares. If they are not so distributed it will be the fault of the country and not the rules. India and Indians must be able to provide a sufficient number of people who can invest 1,000 Rupees each in a Reserve Bank, so as practically to make it difficult for non-Indians to swamp them. It is a specific recommendation in the Bill that the Central Board shall allot the shares in such manner as it may deem fair and equitable, having regard to the desirability of distributing the shares and the voting rights attached to them as widely as possible. I consider that if every cotton mill in India, every Indian tea estate owner, and every joint stock corporation managed by Indians makes it a point of honour to apply for at least two shares in the proposed Reserve Bank, they will at least make it difficult for non-Indian residents to get a large number of shares. Every Indian must consider it his patriotic duty to become a shareholder of the Reserve Bank so far as he can afford a thousand rupees for investment. By such practical action we can more effectively Indianise the management progressively than by any amount of external agitation. I would suggest that the Federation of Indian Chambers of Commerce should immediately instruct their members as well as the public to take the shares of the Reserve Bank.

The Constitution of the Directorate is another vital matter on which the Select Committee may effectively make some alterations. The Bill provides for the appointment of a Governor and one or two Deputy Governors by the

Governor-General-in-Council after consideration of the recommendations made in that behalf by the Board. It may be worth while to consider an amendment that the appointment may be made on the recommendation of the Board, or from a panel of double the number required recommended by the Board. The Constitution as suggested in the Bill contemplates 8 Government nominees in a directorate of 16. This is politics with a vengeance.* It is possible that the Government may be satisfied with nominating 2 instead of 4 under Clause 7, 6 in Chapter II. Section II, Chapter II provide that the Governor-General-in-Council may remove even elected directors from office on a resolution passed by not less than 9 directors. This Section must be particularly examined, and provision must be made against tyranny against a minority of directors. Nine out of 16 is a small majority for this drastic procedure.

First Constitution of the Board: It is not quite clear why the first 8 directors representing the shareholders should be nominated by the Governor-General-in-Council for a period of two years in some places and four years in others. In short, it means that the shareholders will have no voice as such for some years. The Select Committee must examine this issue and limit such nomination to a period not

* One Governor, one or two Deputy Governors, four Directors nominated by the Governor-General-in-Council, and one Government Official nominated by the same authority.

THE VISION OF A NEW INDIA

BY MR. H. SHRINIVAS

MOST of us have often thought that our beloved land would have been better off if we had only one religion and one language and one caste, and we often feel that the existence side by side of various religions, languages, castes and creeds are a real hindrance to national progress. While the Westerners began to discover the use of steam and thus conquer Nature, they crossed the vast seas and found in the far-off lands a convenient opportunity for domination and exploitation, while we, on the other hand, were groping in the dark and fighting against each other for petty things. Our highest ambition in life was to dominate over the family or the community, or the paltry bickerings over the loaves and fishes of office. The perverse understanding of religion has made us blind

exceeding six months within which the elections should be concluded.

Section 43 of Chapter 3 deals with the question of the Imperial Bank and its relation with the Reserve Bank. The Bill says that the third schedule shall form an integral part of the agreement to be made with the Imperial Bank. Schedule iii seems to err too much on the side of liberality towards the Imperial. Sections 3, (a), (b), (c), (d) of the schedule seem to make the Imperial the favoured child of the Reserve Bank, and there is no reason why this should be so. The Imperial Bank has had a great service rendered to it by the Government in leaving all their deposits with them free of interest all these years, and as Government Bankers they were able to attract to the Deposits as well in great degree. A Reserve Bank must not put itself in the position of a step-mother to Banks other than the Imperial. If the Imperial deserves special consideration by way of free deposits of Government balances, why not a few of the Indian Joint Stock Banks come in for similar kindness under special conditions.

In conclusion, it appears to me that while we should concentrate on alterations within the Bill, we must not waste words on the issue of a State vs. Shareholders' Bank. Properly worked, the Reserve Bank may yet be a beacon-light for financial reconstruction in India. Let us push on with the Bill and not get lost in small details of administration.

to the teachings of history, and we never worried what the duty to our country is. Religion as practised to-day has not only succeeded in paralysing our intellectual and moral powers, but has also invited the foreign domination. That our religious and social differences are mainly responsible for the domination of our country by foreigners, most of us will agree.

Lord George Hamilton as Secretary of State for India made the following statement on October 5, 1904:

In one town in India would be met more varieties of race and religion than could be seen in the whole of Europe. This diversity of race and creed was the origin of our Empire and the secret of its strength.

And, again, Sir John Strachey in his book "India" has made the following statement:

The existence side by side of these hostile creeds is one of the strong points in our political position in India.

Lord Elphinstone, Governor of Bombay, in a Minute dated 14th May 1859, made the following statement:

Divide *et impera* was the old Roman motto, and it should be ours.

Lieutenant-Colonel John Coke, in papers submitted to Parliament, made the following statement:

Our endeavour should be to uphold in full the separation which exists between the different religions and races, not to endeavour to amalgamate. 'Divide *et impera*' should be the principle of Indian Government.

Students of politics, and more especially those of our countrymen who reside in the Province of Bengal, are fully aware that Lord Curzon confessed in the House of Lords that: "One of his reasons for the partition (of Bengal) was that he wished to favour the Moslems, and that Sir Bamfylde Fuller, Lieutenant-Governor of Eastern Bengal and Assam, used the phrase "Favourite wives" referring thereby to the Moslems.

The foregoing are glaring facts before us. In spite of our hoary past, WE ARE NOT A NATION! Though we have eyes, we really fail to see for ourselves where we ought to apply the remedies to put our houses in order. Still more deplorable is our indifference to the political, social and economic problems which are facing us at every minute. Is it not high time that we set about seriously developing a genuine and wide-reaching brotherliness of spirit, putting aside the petty factors that keep Indian apart from Indian? Let us from to-day begin to cultivate a liberal outlook and cut apart our *pseudo religion* from our secular life. Let us learn to forget all dividing factors and only remember that we are all Indians, inhabitants of one common Motherland, and bound by the common tie of a political, social and economic order.

Now, coming to the subject, what should be our vision of a New India and a new social order? We are helpless against the past, but the future will depend upon the present. The foundation of a stable society must be based on brotherhood. Every human being wants to live happily, and he should be placed in conditions favourable to his healthy growth, and Government should exist for the good of the governed, and not for exploitation and the furtherance of personal ends of a selfish few. The duty of the State is to secure to every

one of its members at least the minimum of welfare—of food, clothing, shelter, education, leisure—in short such facilities which will enable the citizens to develop their inner faculties to the fullest extent. There will be no starvation, no poverty, no overwork, and no lack of comfort in such a well-ordered society. The government of the country should be in the hands of the wisest, the most experienced, and the morally best.

In a New India, education should be free and universal so that the youths could become dutiful and useful citizens, enabling them to lead an honourable, self-supporting and self-respecting life. The working life should last from 21 to 50 years of age, unless a shorter term could be found sufficient for the support of the nation. During the remainder of the citizen's life he should be left free with a pension, the result of the accumulated surplus of his working years, so that he could divert his attention to any pursuit he liked. The organisation of industry should be governed in such a way that labour may be rendered as little burdensome as possible. Machinery could be substituted for all kinds of unpleasant and dangerous work, such as mining, drainage, etc. Hours of labour could be shortened in proportion to the disagreeableness of the task without diminution of wages. Reformatories should be established for criminals to enable them to become better citizens.

It is happy to think that an ideal state of society existed when King-Initiates ruled the City of the Golden Gate in Peru, at the time when Sri Ramachandra, the hero of the Epic poem the *Ramayana*, ruled Ayodhya, and at the time when Manu ruled the City of the Bridge. If a Pythagoras lived in India to-day, he would undoubtedly have made the same appeal to every one of us as he did to the Greeks in the good old days of long ago:

Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the father and mother of all, is the wife of the husband, and the husband of the wife. The family is good and good is the joy of the man in wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honour of the woman who bore him, dear is the honour of the wife whose children cling to his knees; but dearer should be the honour of the State that keeps safe the wife and child. It is the State from which comes all that makes your life prosperous and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man.

AFGHANISTAN UNDER NADIR SHAH

By MR. VASUDEO B. METTA

THERE was chaos and confusion in Afghanistan when, on October 16th, 1929, Nadir Shah entered Kabul as a conqueror. Most, if not all the good work that Abdur Rahman, Habibullah and Amanullah had done for the improvement of the country had been undone by Bacha-i-Sakao, who had seized the throne after Amanullah had been forced to flee from the country. There was no army, no ammunition, the national exchequer was empty, and all the schools had been closed. The usurper lived from day to day, knowing that at any moment he might lose his throne and be driven out of the country.

But during the last three years and nine months that Nadir Shah has been on the throne, he has restored law, order, prosperity and progress to the country. He has been able to do this without risking the loss of his kingdom, because he understands the mentality of his people better than did Amanullah. Before he had set out on his famous European tour, Amanullah knew nothing of the modern world; he was not able to understand that nations progress not by sudden revolutionary changes, but by evolving gradually along lines most suitable to themselves.

But Nadir Shah, who had lived for several years in Europe before he became king, has understanding. Amanullah thought, with the childish mentality of a revolutionary, that he could make his country progressive by trampling upon the religious beliefs and social customs of his people. He found out, when too late, that he had made a mistake. But Nadir Shah does nothing that is likely to hurt the susceptibilities of any section of his people. Amanullah tried to persecute the mullahs, secularize the laws, force the members of his Parliament to shave off their beards and wear European dress and the women to cast off their veil. He was therefore hated by his people and hounded out of the country. But Nadir Shah is tolerant, and acts according to the teachings of the Koran and so he is greatly loved by the Afghans.

Nadir Shah is not an autocrat of the old type. He governs his country with the help of a Cabinet and Parliament. The members of the Cabinet are nominated by him from amongst his trusted officials. The Afghan Parliament consists of two Chambers—the upper being called the Chamber of Nobles, the lower the Council of State. Members of the former

are appointed by the king, while those of the latter are elected by the people. The Upper Chamber deals with matters referred to it by the Cabinet, and its recommendations pass to the Council of State. In case of difference of opinion between the two Chambers, the matter is referred to a Conference Committee of at least twenty persons, half selected from the two houses. The recommendations of this Committee are then sent to the Council of State. In the event of the Council's refusal to act according to the Committee's recommendations, the matter is submitted to the king for decision. The king can pass an emergency measure, but that measure must be approved at the next session of the Parliament. The Afghan Parliament is fully qualified to pass any laws it likes. Its members have the right of free speech, the Prime Minister and his Cabinet are responsible to it, and the press and the public are admitted to its sessions. The number of newspapers in Kabul has almost doubled since the days of Amanullah.

Individual liberty is guaranteed by law in Afghanistan. Nor can private property be confiscated by the State without good reasons. The judicial system has been reorganized. There are now in Afghanistan several courts of First Instance, a Court of Appeal and a Court of Final Appeal, over which the king personally presides. Slavery and forced labour have been abolished.

The king has set his mind on educating his people. Within a week of his triumphal entry into Kabul, he exhorted the students of the city to devote themselves to the task of acquiring new knowledge. Education is now compulsory in the country. It is the first item on the budget, and one-third of the land revenue has been set aside to meet the grant. A number of primary, middle and night schools have been opened during the last three years. There are three high schools in Kabul, and eight months ago a university was opened there. As at present, there is not a sufficient number of school buildings in the country, some of the old royal palaces are being used for the purpose. The three high schools at the capital—Habibieh, Amanieh and Amani—are staffed by Europeans and, besides other subjects, English, French, and German respectively are taught there. Promising students from the middle schools are sent to these high schools, and then to the university. The institutions

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of travelling teachers and libraries have also been introduced. Lecturers and demonstrators are sent on instruction tours to the remotest villages. Text-books on various subjects are distributed gratis among village boys, and after a month or six weeks an examiner goes to the villages to test the boys. Courses in agricultural improvement are also given by these itinerant teachers.

The Afghan army has been reorganised, and is now a well-fed, well-equipped and well-paid force of 40,000 men. There is a college at Kabul, called Harbieh, for training officers. Students are sent for higher military education to Europe. Factories for manufacturing arms and ammunition have been established in various parts of the country. Afghanistan possesses a small but efficient Air Force, which is officered wholly by the Afghans. The British-trained Afghan police has created safety of life and property in the country. To-day a man can travel from one part of the kingdom to another without fear of being robbed or killed.

The old roads have been improved and new roads built. Motor-lorries are increasingly used in place of donkeys for transportation purposes. At present there is only one railway in the country, that between Kabul and Dar-ul-Aman, the new capital which Amanullah started to build and which the present king is graciously finishing without wishing to alter its name to Dar-ul-Nadir. But projects for building more railways are being considered. And when these materialize—which will be before long—Afghanistan will be linked up with India on the one hand and with Russia on the other. The Junkers have been given the right to build airways to connect the country with the outside world. There is a temporary air-service between Kabul and Moscow via Termez and Tashkent. Air-services between Kabul and India, and between Kabul and Persia will, it is hoped, be soon established.

Trade, industries and agriculture are encouraged. The old industries of the country, such as silk, felts, carpets and articles of goats' and camels' hair are encouraged, and factories for new industries, such as matches, buttons, and leather goods have been established. Coal and other minerals are being worked, and it is hoped to exploit before long the oil-fields near Herat. New agricultural machinery is introduced and a model farm has been started near Kabul. The Afghan trade with foreign countries is steadily increasing. Afghanistan exports to India asafetida, vegetables, grain, spices, raw wool, silk, cattle, hides, tobacco, fruits,

and nuts, and imports indigo, hardware, cotton yarn, piece-goods, metals, leather goods, tea and sugar.

The annual revenue of Afghanistan has increased since the present king came to the throne. Formerly it was £1,750,000; now it is about £2,000,000. The main sources of revenue are land-taxes, trade taxes, and customs duties. Taxes are regularly and systematically collected. Paper currency has been introduced. Telegraphic communications both within and with foreign countries have been re-established. The telephone system has been rebuilt. The number of cinema theatres in the country is increasing rapidly. A maternity hospital at Kabul and an up-to-date sanatorium—built with money derived from the revenue of the private estates of the king—at Aliabad have been established.

King Nadir Shah's great object is to have peace, internal and external. He has secured it internally by good and yet strong government, and externally by concluding friendly or commercial treaties with England, Russia, France, Germany, Italy and Turkey.

Afghanistan ought to have a distinctly bright future under such a ruler as its present king.

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THE DEAF CHILD

BY PROF. S. N. BANERJI, M.A.

(Calcutta Deaf and Dumb School)

IN looking over the work done for the education of the deaf in this country during the last fifty years, one is struck by the ignorance of the people and by the apathetic attitude of the Government. Medical men have seldom taken any interest in the work, though their co-operation with the teachers is necessary for beneficial results. In the Western countries medical men high in their profession are steadily coming in to take their share in the work, and much clinical work is now being done.

The Government attitude is quite plain. Sufficient money is not given to carry on the work progressively. There is not a single State school. No opportunity is afforded for research. When primary education for hearing children is not compulsory, it will be nothing short of "mid-summer madness" to ask the Government to move in a line with other civilised countries in the matter of the education of the deaf. But the defective children have no true friends, and they deserve more consideration from the hands of the Government.

In India with a deaf population of over 200,000 people, there are only 14 schools for the deaf. In the British territories there is not a single State school. The Punjab, the United Provinces, the Central Provinces, Behar and Orissa and Assam have no schools. Bengal having a deaf population of about 40,000 people, has only one school worth the name—the Calcutta Deaf and Dumb School—which is the leading institution of its kind in India. Bombay has two schools, but none of them is being able to do any creditable work. Amongst the Native States, only Baroda and Mysore have schools for the deaf.

There is a very big field for work in the line. The uneducated deaf is a source of heavy economic and social loss to the country. We must not expect that the Government will take any initiative. Should the people also sleep over it?

It is a very common fallacy to associate deafness with mental deficiency. A deaf child differs from a hearing child only in one respect that he has never heard any sound. He cannot imitate speech, and grows up to be dumb. Without special training, he can never speak.

Deafness may be due to defects either in the sound-conducting or in the sound-perceiving

apparatus of the ear. Deafness is complete when the defect lies in the nervous ear. Infective processes in the throat and the nose, if not treated, often reach the drum cavity through the Eustachian tube, and seriously interfere with hearing.

Deafness is either congenital or adventitious. About 40 per cent. of all deaf children are born deaf. We cannot always say with any certainty as to the causes of congenital deafness. When it looks like a hereditary type, it is transmitted down the line on Mendelian principles. Syphilis in the parents brings in a large percentage of congenitally deaf cases.

Truly adventitious deafness is caused by such infectious diseases as scarlet fever, measles, meningitis, enteric fever, small-pox, etc. Proper prophylactic measures may prevent much of adventitious deafness.

During the first year of life, the fact of deafness in a child may not be detected by the parents. When the door is slammed, or when anything heavy falls on the floor, he turns his head as if he has heard the sound. In fact, he never hears, but only feels such sound vibrations. In the second year of his life, he is easily detected, and should at once be taken to a specialist for advice. Handicapped as he is, his education should begin very early.

The effect of deafness in a child varies according to two factors—its degree and the date of its onset. If it occurs before speech—habit is formed, total dumbness results. If it occurs at some later period of the child's life, he will retain some speech, which he acquired before he became deaf. If deafness is not complete, he will pick up some defective speech. It is evident that some retained speech and some residual hearing are very precious assets in a deaf child, and must be preserved by all means.

We may classify the deaf into three different groups for educational purposes,—the deaf, the semi-deaf, and the semi-mute.

Children deprived of their hearing before speech—habit is formed, cannot pick up any spoken language in the usual way. They are called the deaf. Their world is a totally visual world. They have no sound impressions, and think in pictures only.

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MAHARASHTRA MYSTICISM

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A semi-deaf child has some partial hearing. He can distinguish words spoken loudly and close to the ear. He picks up some defective speech through the ear.

A semi-mute is one, who becomes totally deaf after speech, habit is formed. He does no longer hear anything, but retains his already acquired speech. If, however, he does not go to a special school, his speech will deteriorate or may be even totally forgotten.

There are five different methods of teaching the deaf—the Sign method, the Manual Alphabet method, the Oral method, the Combined method and the Aural method.

We need not enter into any discussion as to merits of the different methods. Signs are no longer used in the education of the deaf. Some

schools use the Manual Alphabet. It is spelling in the air by certain movements of the fingers. The Oral method is used in most schools. By this method instruction is given through speech only. The child is taught to express his ideas in spoken language, and to understand others' speech by following with the eyes the lip-movements of the speakers. This is technically known as lip-reading or face-reading.

The deaf are not really dumb. There is no defect in their vocal organs. They fail to learn to speak in the usual way on account of their deafness. With the help of the senses of touch and sight, they can be taught to imitate the teacher's speech. The process is a laborious one, but certain of success. Every deaf child with normal intelligence can be taught to speak fairly well. His speech is mechanical and lacks in musical quality, but is not unintelligible.

Maharashtra Mysticism

BY MR. S. S. SURYANARAYANA SASTRI, M.A., B.SC., BAR.-AT-LAW.

THE Editors of the Encyclopaedic History of Indian Philosophy have so far brought out two volumes, Nos. II. and VII.* The first of these, dealing with the creative period, came out some six years ago; and the latter has come out recently though it has been in the press for some considerable time. Those who know the scholarship of the editors, the fullness of their information and the directness of their presentation may justifiably form high expectations of the present volume; and a study of it does more than satisfy these expectations. The novelty of the field covered—Maharashtra Mysticism—is a primary attraction; and the interest thus aroused is fully sustained by the fullness and philosophical ability of the presentation.

The general features of mysticism and its essential identity in the East and the West are discussed in a Preface of thirty-five pages. The body of the work gives detailed accounts of the

Maharashtra Mystics, beginning with Jnanadeva, passing through Namadeva and Ekanatha and Tukarama and ending up with Ramadasa. The various periods of Mysticism are characterised *seriatim* as intellectual, democratic, synthetic, personalistic and activist. It is of course understood that these terms signify only the relative stress on some aspect of mystic experience in each age, not that any aspect was wholly excluded in any age. Thus Ekanatha's synthetic mysticism was certainly activist as well as intellectual, though the two aspects are stressed more in isolation in Ramadasa and Jnanadeva respectively. Professor Ranade uses no rhetoric, but he succeeds eminently, by the very simplicity of his presentation, in making us live and feel with the mystics whom he writes about. One of his most successful chapters thus is that about the contemporaries of Namadeva. Here are passed in review the teachings of Namadeva, the marauder who repented because of the tears of a woman whom his lawlessness had made a widow; of Gora the potter who in his God-intoxicated dancing trampled his child in the clay under his feet; of Vishoba who placed his feet on a Sivalinga because it is impossible to find any place where God is not; of Samvata the gardener who saw

* HISTORY OF INDIAN PHILOSOPHY in Eight Volumes. By S. K. Belvalkar and R. D. Ranade. Vol. VII. Indian Mysticism: Mysticism in Maharashtra. By R. D. Ranade, M.A., Professor of Philosophy, University of Allahabad. The Bilvakunja Publishing House, Poona. Price Rs. 10.

God in the plants he tended ; of Narahari the goldsmith who made his body the melting vessel for the soul which is the gold therein, poured the juice of God in the matrix of the three *gunas*, and hammer in hand, broke anger and passion to pieces ; of Chokha the untouchable saint who perished with others under a wall that collapsed, but could have his bones picked out from those of the rest because even they kept calling out the name of Vitthala ; of Janabai the servant-maid who envisaged God as so intimate that He ground her corn with her at the quern ; of Sena the barber who was so intent on spiritual shaving using the mirror of discrimination and the pinches (pincers?) of dispassion that he forgot to perform his duty of shaving the King ; and of Kanhopatra the dancing girl who would marry none but the God of Pandharpur and yielded only her dead body to the king of Bedar. No better galaxy could be presented nor one more effective to abase the unworthy in us and exalt what is noble. Spirituality is not the proud possession of an aristocracy. • Professor Ranade makes these figures live by his very artlessness which is an art.

If, in spite of eminence of the author there are some flaws in the book, this is nothing more than what may be expected from its magnitude and comparative novelty. It is none the less the task of the reviewer to indicate them.

(i) Dealing with the criteria of the reality of mystical experience, our author says "that that kind of mystical experience must be invalid which does not tend to an *intellectual clarification of thought*". The words italicised by us are far from clear. Do they mean nothing more than a clarification of the intellect? Or do they imply an intellectual solution of all problems presented in thought? In the latter case, it is difficult to see how far the mysticism of Jnanadeva for instance may be said to be valid. Ennobling as it is, it is far from having attained intellectual clarity. The *advaita* philosophy, which is basic to it, finds anything but a clear exposition therein. To take one instance, we are told in the *Jnanesvari* that the soul's approach to God can be but asymptotic. No such doctrine would seem to figure in the *Amritanubhava*. We are told nowhere how *advaita* is to be reconciled with asymptotic approach. We cannot help wishing that Prof. Ranade had devoted some space to the consideration of such positions which at least to all appearance are irreconcilable.

(ii) The comparisons made with the Western mystics are instructive, but one cannot help feeling that the resemblances, in some cases, are rather forced. Prof. Ranade is very fair in his statements of Western mysticism, and the wonder is all the greater that he does not notice the differences which are patent even in his own statements. The Eastern mystic in speaking of his union with God envisages it as the merging of the image in the prototype. But Tauler says : "Could such a man behold himself, he would see himself so noble that *he would fancy himself God*" (italics ours). Is the *advaita* of the Eastern mystic nothing more than a *fancy*? Again, St. John of the Cross talks of love *binding* closely God and the soul and *uniting* them so closely that "though in essence different", "the soul seems God and God the soul". Surely this is very different from *advaita* experience. The truth would seem to be that eastern and western mysticism are so different in the aspects they stress of the experience which must be fundamentally one for the whole human race, that there are and can be only instructive parallels, never any useful identifications.

(iii) In writing a history for the first time, the demarcation of periods is liable to be rather uncertain. Thus, we find it difficult to realise the distinction between democratic mysticism and the so-called synthetic mystics. It is characteristic of the latter that they did not neglect the worldly life, but fulfilled its claims even while seeking God. But is this so different from the position of Janabai the servant-maid or of Samvata the gardener, who realised the companionship of God even while performing the lowliest of their tasks? Is not their experience entitled to be called synthetic as much as that of Ekanatha? As we have said, some amount of uncertainty is inevitable, but it would have added to the value of the work if the author has noted the thinness of his lines of demarcation.

(iv) The transliteration is not uniform. This is possibly due to the work having taken so long in passing through the Press. It is to be hoped that a second edition will be called for at no distant date and that such minor blemishes will be remedied then. As it is, the volume takes an eminently worthy place in what is acknowledged to be a commendable and unique venture. We hope other volumes will come out soon and that they will be equally worthy.

VISCOUNT GREY AS A BOOK-MAN

BY

PROF. DIWAN CHAND SHARMA, M.A.

HOW unstable political reputations are is clearly borne out in the case of Viscount Grey who died only recently. There was a time when he was acclaimed as a fine politician, a thorough-going diplomat and one of the ablest of the Foreign Secretaries that Great Britain had ever had. It was believed that he belonged to that line of politicians who are described as strong and silent men. After some time, however, historians and critics came to have a different estimate of his personality and his political career. He was described as a weak person who was no match for the cunning diplomats of the Continent. Furthermore he was blamed for dragging Great Britain into the Great War. But for his unguarded commitments to the nations of the Continent, it was believed, England, and perhaps the World, would have been spared that ordeal through which it had to pass on account of the world conflagration in 1914. Even though Viscount Grey wrote a book to counteract this propaganda against him, his reputation has remained under an eclipse. As years have rolled along, nothing has happened to absolve him of his share in drawing the world into that vortex of hate. On the other hand, the memoirs of Mr. Lloyd George recently published have lent more countenance to this. By the Welsh Wizard he has been described as a weakling who did things at the dictation of the French diplomats and had no will or initiative of his own. This has been further confirmed by Viscount Snowden, who believes that Viscount Grey was responsible for that terrible conflict in which Great Britain was involved in 1914. Thus Viscount Grey has been adjudged as a failure in the realm of politics and diplomacy by contemporary critics. It cannot, however, be anticipated what the verdict of history will be.

Whatever Viscount Grey's reputation be in the political field, it cannot be doubted that he will be remembered as a lover of Nature and of books. And in this connection he will present a strange contrast to many politicians, contemporary as well as those who will follow him. For it should be remembered that it has become almost a fashion to say that politicians are not generally interested in literature. For instance, it is said about Hitler that he reads novels by Edgar Wallace to recover from the

exhausting effects of his fiery orations. He finds these books very useful, for they restore his emotional equilibrium as well as stimulate his imagination. Mr. Lloyd George is also known to be a lover of detective stories and even Mr. Churchill and Mr. Baldwin, lovers of literature as they are, have been responsible for ensuring the reputation of such writers more than once. This only shows that interest in politics and a love of sensational and exciting literature generally go together. But this was not the case with Viscount Grey. He was interested in great literature as is shown by his address on the 'Pleasure of Reading'. In that address he made a forcible plea for cultivating a habit of reading. But by this he did not mean that we should read trashy literature of fleeting importance but large still books from which we can derive abiding pleasure. In this matter he had his own preferences, and they were right preferences too. He placed the study of poetry above everything, for he believed that it stimulates one's intellect as well as rouses one's emotions. His own favourite poet was Wordsworth whose poetry is a school for serenity of mind, strength of character, tranquillity and fortitude. But he was not averse to the study of novels, though he liked those novels most in which the character is unfolded slowly and gradually. At the same time he loved to read novels of adventure and those in which humour was a pleasant ingredient. He, however, bestowed his affections on great histories, great biographies and books on Nature also. His advice to those who wanted to indulge in the pleasure of reading was : "The great books have stood the test of time, because they possess in an unusual degree the power of satisfying human needs and giving sustained human pleasure ; and it is a great mistake to let new literature divert us from reading the old. Isaac Disraeli says somewhere that great books lead us to a proper perspective and sense of the values of life. The sentence is something to this effect : "He who is not familiarized with the finest passages of the finest writers, will one day be mortified to observe that his best thoughts are their indifferent ones."

But he was not merely a bookish and stay-at-home person. He was one who liked outdoor

life and was interested a great deal in birds and fly-fishing. It was, therefore, not surprising that when President Roosevelt visited England, he sent an invitation to him to hear the English birds sing. It was also his last wish that he should die while listening to the songs of birds. He was indeed a great deal interested in birds, in their power of flight, in their plumage, in their nests, in their eggs and in their songs. But he was not only a lover of birds, he loved Nature in general, especially its homely and familiar and ordinary aspects. He once wrote: "The other quality is that the best kind of pleasure in Outdoor Nature does not depend on novelty, but upon enjoying things which recur in the seasons of the year. Every season of the year brings its own aspects of beauty or its own subjects of interest. They recur year after year; it is precisely because of this that they become increasingly familiar, and we look forward to them every year. If you wish to cultivate pleasure, there are three parts of it to be cultivated. One is anticipation, another realization, and the third is retrospect. You can only have perfect anticipation of pleasure if it is a pleasure you have enjoyed before, so that you know before it arrives exactly what it is like and the sort of feeling you are going to get. Outdoor Nature has a succession of seasons and every year they bring round the same procession of beauty and interest." Nature was thus a source of unaffable pleasure to him, for he said: "Joy is not the only aspect of Nature; but it is the aspect which appeals most to us; it is a very real one, and I think on the whole the dominating aspect of Outdoor Nature is that of pleasure and joy. There is one sentence from Jeremy Taylor that may be relevant in considering the pleasure that can be got from Outdoor Nature, and it is this: "I sleep. . . . I drink and eat, I read and meditate, I walk in my neighbour's pleasant fields and see all the varieties of natural beauty. I delight in that in which God delights, that is, in wisdom and virtue, and in the whole creation, and in God himself. And He that hath so many forms of joy, must needs be very much in love with sorrow and peevishness, who loseth all these pleasures and chooseth to sit upon his little handful of thorns."

From all these things we find that Viscount Grey had right values of life. He was not the type of person who is known for his push, brass and aggressiveness but one who possesses powers

of observation, depth of understanding and a cool and balanced judgment. The same impression is borne out by his address on Recreation which embodies in a way his philosophy of life. In it he set forth the four indispensable conditions for human happiness. He insisted that one must have some moral standard by which to guide one's life. He believed that everyone must cultivate good relations with one's family and friends and have a decent home life. He also rightly understood the value of leisure as contributing to one's happiness. He also insisted that all of us should do some work which should justify our existence to our country. It was this idea that he always kept before him and it is for this that he deserves to be remembered.

When all is said and done, Viscount Grey emerges not as a flashy politician or a spell-binder but a man of sincerity and deep understanding who, though slow in forming his judgment upon men and things, yet had the courage to stick to them after they had been formed once. Above all, he was a man of wholesome literary tastes who did not neglect the study of books and Nature in spite of the manifold pre-occupations of a busy political life.

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MR. SUBBA RAO : THE EDUCATIONIST

BY 'AN OLD PUPIL'

IT is hard to restrain one's feelings when one tries to portray pre-eminent lives, especially when one has the good fortune to have closely moved and lived with such a personality. Nature



MR. N. S. SUBBA RAO

is never lavish in endowing all her talents on one person, but there are such instances, and even Nature is baffled. It is also a commonplace that prophets do not find favour in the eyes of their own nation, and unhappily almost always the long tongue of malice is put forth, and jealousy vainly tries to triumph under the guise of democratic criticism. Few hardly try, like the classical swan, to pick up nice things in life, while their attempts to wreck and malign the lives of the great, unfortunately for themselves, end nowhere. Without any pretence at lengthy explanations or preamble, let me try my humble best to put before the public a short life-sketch of a personality that I consider my good fortune to have had the opportunity to write. That personality is no other than Mr. N. S. Subba Rao, for several years Professor and Principal of the Maharaja's College, Mysore.

Mr. Subba Rao's educational career has been one without a parallel in point of both brilliance and benefit. Between 1900-1909 he passed through his college courses in first class, obtaining a double first class in the B. A. (1904), and

carrying away all the University medals that could be given for distinction in his subjects that year. Mr. Subba Rao was held in high esteem, and the Professors and the Principal of the Christian College, Madras, where he studied, were very proud of him. He won the Christian College Medal in addition to several others. In 1905, he went to Cambridge for higher studies in History and Economics, securing a Damodardas Free Scholarship of £300 a year. Of all the students that went to Cambridge, none had the rarest of privileges of getting himself baptised at the 'Economic Triveni' as Mr. Subba Rao. He sat for three precious years at the feet of Marshal, Keynes, and Pigou, and got his tripos in History and Economics with distinction, winning the Le Bas prize for his essay on the "Economic and Political life in Ancient India as described in the Jatakas", and later the McMohan Law Studentship of £150 per annum. He was called to the bar in 1909. It will be impossible to put in cold print the very high esteem and regard that Mr. Subba Rao carried away from his professors at Cambridge. It need be hardly said that Marshal, Keynes, and Pigou are not only Professors of great repute and kindness ever dear to the hearts of their pupils, but they also rank as makers of History. It is no exaggeration to say that having drawn all the inspiration these noble professors could give, Mr. Subba Rao acquired a strikingly prophetic nature, very widely appreciated by men of distinction in India and abroad.

After return from England with all these distinctions, Mr. Subba Rao was forthwith appointed as Professor of English and History, which post he held for nearly 8 years, after which he was appointed Principal of the Maharaja's College. It is in these two occupations that Mr. Subba Rao immortalised himself, though it is painful to see that in some quarters this side of his life is stigmatised, either unhappily because men cannot appreciate the real quality of life or are blind to it, or because they are too much alive to their failures to rise themselves to a state of impartial judgment of things, or lastly because it is idle human nature to unduly and adversely criticise great people by the sheer "Grapes are sour" philosophy. If the Maharaja's College had its days of glory and academic prestige, it was indeed in the scintillating regime of Mr. Subba Rao. All the sobriety, all the seriousness and responsibility of University life,

and all the serenity of academic activity and its grave demands on the pupils were successively ushered into the Maharaja's College, which had just come into his hands from rather a lenient control. Perhaps it was rather sudden, or because discipline has its own adversaries at all ages, some unfortunately could not see the real motive of all this change. Come what may, nothing could stop Mr. Subba Rao from putting into practice at the Maharaja's College all the ideals of college life that he himself had imbibed at Cambridge. He practically removed the garb of cloistered and desultory study, and ushered in an age of renaissance at the Maharaja's College. The Library of the College was enormously increased and supplied with all up-to-date books and periodicals, a library for the supply of text-books to poor students was opened, and the activities of the college were glorified by the extension of the University Union activities. To bring all these activities to a state of perfection is not an easy task. It is not heresy that a professor's work in a first class University College is in itself enough to engage one's lifetime, but it is more so when a professor has to look after the administrative side of the college. For Mr. Subba Rao, these two great occupations were nothing. He had plenty of time even to prepare his elaborate and marvellously scrupulous notes for his professorial work, to read through all the days papers in order to be ready to answer any questions on current topics, and time also to go through all the day to day publications on the subjects dear to his heart—Economics, Political Science and History. His notes were not mere jottings of dull points; they were full of ideas and guidance and a pointed index to future progress. It is unfortunate that only few realised the useful mine of information Mr. Subba Rao mined into the ears of his pupils; for all his lectures were full of facts and figures, concise, yet full of meaning. He could go through his lectures with perfect elegance and beauty, could amuse students—one of the most appreciable qualities in him—in the middle of his lectures with apt humorous anecdotes that would set the whole class-room in roaring laughter. Principal Subba Rao's (for that was how his pupils loved him to be called) class-room wore all the seriousness of an academy of learning. One could easily think of absenting himself from any class without much notice, but no one dare absent from the Principal's class. Principal Subba Rao was never in need of a

pocket-book, or a register to note down defaulters of college discipline; his extraordinary memory and his extraordinarily keen eyes and ears were all the live registers that he carried with him wherever he went. If any college boy infringed the discipline of the college during working hours, his voice was enough and in the course of the next period the Principal's notice would come up summoning him to visit the Principal in his room. This was a surprise of surprises to all his pupils, for they would be all the while ignorant that they had come to the Principal's notice. Students would sooner have prepared themselves easily to face a death sentence than take courage to face the Principal. One had to prepare for hours to calm his throbbing and almost fainting heart before he went to face his Principal. There was no corporal punishment, no vulgar reprimand, no wordy warfare, nothing of the sort, but a mere questioning and a pure and simple warning! That was all. It had all the effect of a thousand physical punishment would bring out in other places. How was it? Nothing more than three things would bring all the shiver and squeeze out honesty from a pupil: they were only a pair of big, dark, wonderfully piercing searching inquisitive eyes, a metallic yet musical and lofty voice, and a vast and abundant personality. These were all the weapons with which the college was controlled to perfection.

There was nothing lacking on the administrative side. Truth and honesty were the guiding principles of this Socrates of the Maharaja's College, if I may say so. Nothing would escape his notice, nothing would ever detract him from enforcement of strict discipline. He would easily recognise the handwritings of all his numerous students without a doubt. Pupils have often tried in vain to baffle this prodigious decipherer. It so happened that some students tried to deceive the memory of the Principal by applying for leave to celebrate, perhaps for the third time, the annual ceremonies of their parents, in one year. They were all detected and met their due. How many can play such intellectual feats! An anecdote is again told that long after Principal Subba Rao left the college, he was walking about the University Office premises to while away some time before the University Council Meeting began. A pupil of the Maharaja's College evidently was smoking in the University precincts, and though he was not a student of Mr. Subba Rao, seems to have at once thrown away the cigarette when he saw the ex-Professor and Principal there. This

clearly indicates what an enduring and instinctive discipline Mr. Subba Rao had left about the atmosphere of the Maharaja's College.

The apparently strict and austere Principal, who would eject a student for want of payment of college tuition fees, would behind the screens pay up all the fees of derelicts without a grudge, taking care that many such munificent acts of his were not given publicity; this is where his greatness lay. Some say he lacked human touch and failed to inspire love; but Mr. Subba Rao knew that any such external feeling abundantly shown would precipitate the fall of academic discipline. He had all the love, all the regard and all the paternal care for his students in his tenderest of hearts, though many unfortunate men who could not see this internal and real sympathy, have mistaken his quiet exterior for severity or callousness of nature. Nothing would give greater pain to Mr. Subba Rao than to know that one of his students has failed in life; nothing would give him greater joy than to see his students climbing up the ladder of life. Forget and forgive, that has been the philosophy of Principal and Professor Subba Rao in all his college official career, which he also abundantly brought forth to bear in his administration of the Education Department. Outside the college work, Principal Subba Rao was free from all his Professorial exterior. You could talk to him with ease on any light or stiff subject without the least uncomfortable feeling that would flock to you when you met him on the college platform. It is a wonder to me even now how he could exhibit two such distinct personalities as he did! It was all an Art of the Master Artist. In all sense of the word, he was the guide, friend, and philosopher of his charge as well as his colleagues in work.

It was during his Principalship of the Maharaja's College that Mr. Subba Rao attended the First Universities' Conference in Simla as a delegate from the Mysore University, and it was then that he was asked to accept the Honorary Secretaryship of the newly ushered in Inter-University Board, in which capacity he worked for a period of five years. He put his body and soul and organised the Institution to all its usefulness it has come to be now. Much initiative work and propaganda was required, and in this new field Principal Subba Rao's energies were ever ready to meet the ever increasing and insistent demands of the Institution. The Inter-University Board can

never be sufficiently thankful to Mr. Subba Rao for all that he did for it from its very inception. The one great thing Mr. Subba Rao did was to compile the Handbook of the Indian Universities, whose usefulness is well known in the Indian academical world.

It was also during this period he was appointed by the Imperial Government (1926) as a Member of the Indian Tariff Board, Cotton Textile Industry enquiry, the first distinction of the kind conferred on a Mysorean. It clearly shows that the Government of India had realised how useful an economist Mr. Subba Rao was to give them constructive suggestions in their work, and the appointment was undoubtedly a new feather in his cap. Within a short space of time, Mr. Subba Rao studied the condition of the Cotton Industry to such a perfection, his judgment of its drift was an authority. One can even now see the piles of statistical notes he has made about the industry, and the information he has collected about all the Mills in the Bombay Presidency in the form of a cabinet card index. Men competent to judge Mr. Subba Rao's views in the matter have said all unqualified nice things and there is no gainsaying about it.

As times would have it, on his return from the Indian Tariff Board, Mr. Subba Rao was asked to take another strenuous work in the field of taxation in Mysore. He was appointed for a short period, single handed, to prepare a report on Taxation in Mysore in the light of the Report of the Indian Taxation Committee. This, it need hardly be said, is a further index of the confidence Mr. Subba Rao commands in his capacity as an economist of the first order. His Report to the Government of Mysore was critical, suggestive, and comprehensive, and a perusal of the Report shows how much of thought Mr. Subba Rao has spent over it.

After this, devolved on Mr. Subba Rao the burden of administering the Department of Public Instruction in Mysore. Unfortunately, during the early years of his regime, many unforeseen and undue difficulties marred the progress of the Department and brought him to undeserved public criticism. It is not always a bed of roses to administer to the needs of a vast Department, like the Department of Public Instruction, with all its ramifications. Here also it did not take much time for Mr. Subba Rao to dive deep into its intricate work. Within the course of half a dozen years, Principal and

Professor Subba Rao, whose field was pre-eminently Economics and which continues to be so even now, evolved himself to be an educationist of great repute, equipped as he is with up-to-date knowledge of educational methods and practice in India and abroad. Not only has he read all the current literature on Education, but has formed a definite and tangible idea of what education is and ought to be in India as a whole, at any rate particularly in Mysore. He was invited to deliver several speeches at Educational Conferences, wherein he has pointedly indicated the needs of the country in respect of education, dexterously combining Economics and Education. His Presidential Speech at the Indian Economic Conference at Allahabad in 1929, entitled "Economic Change and Educational Adjustment", has clearly cut a new ground in educational policy. A perusal of the speech reveals what a masterly attempt it really is to put into the minds of the uninformed public the need for adjustment of education to the economic needs of the country. The one thing that has pained Director Subba Rao is the one-sided nature of our educational policy, that is the University bias, without a thought for the vast and ever increasing intellectual wreckage, and without realising that it is the vocational side of education that should receive the first consideration of any educational organization. In this side of educational administration, Mr. Subba Rao has hit the bull in the eye. He has developed a high degree of Vocational Education complex, and he has contributed many articles on the subject which have commanded the respect and regard and uniform approval of many educationists in India and abroad. Mr. Subba Rao's one passion is to sort out the talent of the country into the different appropriate channels of life for which both nature and environment fit it. It is understood he has put before the Government of Mysore a vast and constructive scheme of Vocational Education on modern and up-to-date methods, but the prevailing economic blizzard has blighted many a hope of Mr. Subba Rao in this direction. Mr. H. G. Wells says: "The one fundamental need in human association is and always has been Education: for what our education is that also is our social organization and quality of our lives." If there is any one who has fully visualised these wise words, and if any one has tried to put this into practice, it is Director Subba Rao. Mr. Subba Rao's booklet on Vocational Education, his Allahabad speech on Economic Change and

Educational Adjustment, and his recent speech at the Madras Provincial Educational Conference held at Trichy—"Education in Changing India"—speak for themselves and are an eloquent testimony of Mr. Subba Rao's attempts at educational reorganization. Persons of high distinction, whose names are a passport in the educational world, bear unsolicited testimony to the clearness of vision and the definiteness of purpose of Director Subba Rao in this field of work. The Editor of a London *Educational Periodical* says as follows, reviewing his speeches and booklets on educational topics:

It seems to me a most valuable contribution to outstanding problems of advanced education in Education, namely, that of finding suitable openings for the thousands of young men who obtain or sit for University degrees, and wholly unable to turn this higher education into account. . . . You have done well to study the subject from the standpoint of such statistical material as is available. I congratulate you upon it.

If this is what the Editor of a great educational journal in an educationally advanced country like London says, I have no place to dilate upon it.

During 1932-33, the Madras University invited Director Subba Rao to deliver the much coveted Lectures under the Sir William Meyer Foundation. He delivered in February 1933 a course of six erudite, economic lectures, the subject of which was "International Economic Planning", with special reference to Indian conditions. That these lectures have ushered in an epoch of new economic thought in India is beyond doubt, and the massive volume of a book which Mr. Subba Rao is going to hand over to the Madras University for publication, will, I have no doubt, be received with great eagerness and enthusiasm, not only by economists but also by all those who have the nation's progress at heart.

As an official superior and colleague of his co-workers in the Department, Mr. Subba Rao has been a staunch friend, guide, and philosopher. His work is never marked by mean jealousies, short-sighted arguments or characterised by wordy warfare. Any one may shirk work, any one could afford to do things slipshod or on the wrong line, Director Subba Rao would never grudge to right. Teasing his subordinates is the last thing Director Subba Rao likes, though, unhappily, as in his other fields of work, his keenness and high sense of duty to Government have been mistaken for severity and callousness of nature. It is pitiable

that most people, while apparently have a desire for an ideal state of things for their sake, are least anxious to contribute their mite in any great constructive organization. This is where they have failed, and where they still are failing. Would they at any time in their lives realise the motive and implications of dispassionate work? I wonder! Great or small, it does not matter, Director Subba Rao gives them all their due. Mr. Subba Rao has many a plan for social amelioration, and many of his sterling programmes are unpublished and are a sealed book to many, at any rate, much more so to his devotees. Will he ever feast his disciples with more and more of his intellectual food? During the course of his educational administration Mr. Subba Rao accompanied the Dewan of Mysore on his first delegation to the Round Table Conference in London in 1930. It is understood that Mr. Subba Rao was appointed as Joint Secretary to the Indian States' Delegation in view of his high scholarship in Politics. What he did there—which, there is absolutely no doubt, must have been really of great help—is a dead secret to all Mysoreans, and all earnest attempts to squeeze out of him the drift of the deliberations of the Round Table Conference have resulted in an emphatic denial.

At home, Mr. Subba Rao is a very affable and loving person. The equality with which he

treats the least of his subordinates has surprised many a social crank with false ideals of life. In point of equity of living, Mr. Subba Rao's one ardent desire and aspiration has been to see that all lived happily without any of the soul-searching and soul-deadening differences. Once he said that it would be the greatest day for him to see an honest municipal sweeper getting a C. I. E. or some such social distinction. Would that day come? It shows the very high sense of value and appreciation of the quality of life he has for the various inevitable occupations of life. So far as one can see nowadays, it is difficult to see two great occupations in life manifesting themselves in one's lifework to such perfection as they have been in Mr. Subba Rao's life as is indisputably in evidence in his capacity as an eminent economist and educationist. Mr. Subba Rao has combined these two into one of a harmonious mould and this is where his greatness lies. Prof. Keynes said: "No! The economist is not King! Quite true, but he ought to be. He is a better and wiser Governor or the diplomatist or the oratorical Lawyer. In the modern over-populated world, which can only live at all by nice adjustments, he is not only useful but necessary." If this prophecy of the greatest of men is true, the Indian Chamber of Educational Economists must, in the near future, find a fitting place for Mr. Subba Rao.

The Boyce Thompson Institute of Plant Research

BY MR. T. V. G. MENON, B.A., B.Sc.

OF all the scientific institutes in the world, none surely is more unique in respect of equipment and type of research done than the Boyce Thompson Institute of Plant Research Inc., at Yonkers in New York. When the shortage of food was a serious problem during the World War, Colonel William Boyce Thompson realised that increased crop production was the only remedy for food shortage, and that for increased crop production the avenues of science has to be fully explored to reveal the secrets of plant life. With this end in view, he generously endowed an amount equivalent to Rs. 40,000,000 (in terms of Indian currency) for the erection and equipment of a laboratory which to-day is the best equipped in the world. Work in this Institute was started in September 1924. Since then the endowment has been greatly amplified and the Laboratory improved in every detail.

The main purpose of the Institute may be broadly classed under three heads: (i) to secure

the best equipment for the solution of all problems connected with plant-life; (ii) to train specialists to deal with all aspects of plants; (iii) to put the results of the investigations to as practical a use as possible.

The main building consists of the laboratory, the library, the main hall and the administrative offices. To grow plants under a wide range of different conditions, 28 green-houses are provided. These are equipped with all the latest devices to control humidity, temperature, extra light and carbon dioxide factors which play a vital part in plant growth. For controlled light five of the houses are provided with special glass fittings which let in only certain rays of the sun which are desired. The equipments are for blue, green, red and orange rays. It has been found that certain rays are more beneficial for plant growth and reproduction than other rays.

For the actual measurement of light a Koenig and Martin Spectrophotometer is in use. A Hilger E3 quartz Spectrograph is used for finding the transmission of both visible and ultra-violet through glass and solutions and the emission spectra of light sources. There are also devices to eliminate all ultra-red rays while there are glasses which let in only ultra-red. To enable the investigator to lengthen the daily period of natural illumination 4-500 candle power lights are provided in one of the rooms. An electrically driven gantry crane fitted with forty-eight 1000-watt lights, which is easily moved in and out as desired is provided to give a light corresponding to the daylight at night. A constant light room has twenty-five 1500-watt lights, the intensity of which is enough to grow the plant from seed to maturity.

A mercury vapour lamp for ultra-violet, an ultra-photomicrograph for detecting particles smaller than can be seen by ordinary microscopes, an elaborate photographic equipment, with motion picture cameras to take live tissues of plants in action are the other equipments of particular interest. To conduct experiments at low temperatures (even up to 15°C), there are refrigeration rooms with automatic thermo-regulators for half degree variations in temperature.

Amongst the staff are bio-chemists, plant physiologists, plant anatomists, physical chemists, entomologists, proto-zoologists, plant pathologists and micro-chemists, all men of wide repute and experience working together as a team.

The underlying principle of the Institute is to translate as much of their work to practical utility and is not of merely academic interest. Experiments, for instance, have been conducted to find out the most favourable conditions for seed germinations, as plant breeders are time and again confronted with the difficulty of seed improperly germinating. Plant diseases, especially like the mosaic, yellowing, rotting and wilting are all little understood by the ordinary farmer and these have been studied at great length from all points of view. The loss of crops from any one disease alone is colossal and such investigations are therefore of front-rank importance.

Micro-chemical technic enables one to detect the quantity and distribution of a particular substance in which he is interested in the different parts of a plant as the root, stem, etc. The presence of starch, for instance, in potato is important to the grower. The study of the relationship of phosphorous and nitrates to plants

are of very great importance. Dormancy is a powerful factor in crop production, which has been studied at great length and controlled by chemical treatments. For example, dormancy in potato has been controlled by the use of such chemicals like ethylene chlorohydrin, ethylene dichloride or thiocyanate of sodium in proper concentrations. Work on fungicides and insecticides to prevent the ravage of insect pests have also been studied at great length.

This will in brief give a rough idea of the scope of work for a well equipped laboratory of the kind of the Boyce Thompson Research Institute, and of the benefits that a philanthropist of the type of Col. Boyce Thompson can bestow to his country. Our own country is not lacking in philanthropists but their philanthropy has been mostly not of a very fruitful character. The Institutions in this country for agricultural research have received little attention from our own people. If only there are a few in this country who will be inspired by the work of such men like Col. Boyce Thompson, there is little doubt that this premier agricultural country will soon occupy its proper place in the markets of the world.

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INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

THE LIFE OF THE LEGISLATURES

NOW that we know that the Joint Select Committee will not be in a position to present its report until the end of next year, speculation is rife as to the life of the present legislatures. The attempt to prolong the life of the Assembly to the time when Federation could be established will, we fear, involve its extension for about double its normal term. That would be a travesty of law or constitution and hence the attempt to find out a convenient time for the dissolution of the present Assembly and its re-election. Surely the extension of the legislatures beyond the period for which the representatives were elected can hardly be justified on grounds of policy or principle.

And what of the Provincial Councils? Of course, the Government of India Act enables the Governor to prolong the existence of the present Councils, of which advantage has already been taken by the Punjab Government. But there is a limit even to the pretensions of "special circumstances". Though Provincial Autonomy may come in before the actual federation, nobody knows exactly when. And whatever may be said of the reserved half, surely there is nothing to justify the continuance of what may be called "an unrepresentative legislature" and "an irresponsible ministry". For both the legislature and the ministry were elected for a definite period, and they cease to represent on the expiry of that period. As we know, there have been more than one shuffling of the personnel in the Ministries at any rate in Madras, and the disposition of old parties and the emergence of new parties seem to make the situation out of tune with the intentions of the electors. May not a general election then clarify the issues and set at rest all speculations as to the strength of parties in the Councils and in the country?

A NATIONAL CONVENTION

Everybody complains of the depression in trade, but the depression in political circles is even more pronounced. The aftermath of civil disobedience has been a complete breakdown of what little political life was in the country. Disappointing as the White Paper scheme is to Indians, there are men in England who seriously contend that it is too big a jump to take and that it will lead to revolution and the eclipse of the Empire! There are Congressmen, on the

other hand, who can find no words mean enough to describe its inadequacy. The revival of civil disobedience, however, will lead to nowhere. Healthy political life as in the days of the old Congress, it is hoped, will restore the equilibrium. There is a common factor among all parties—in the love of the country and the revival of active political work. Hence the appeal for a National Convention which the *Hindustan Times* has made and which seems to have found considerable support in the nationalistic press. In a striking article, the *Hindustan Times* points out that once the White Paperites of Britain triumph, it would be difficult to replace or modify the Constitution embodied in the White Paper, and asks if a united programme at least for facing the present crisis is either impossible or undesirable.

"The possibility of an All-India National Convention to oppose the White Paper tooth and nail," it writes, "should be considered, even if it embarrasses Sir Samuel Hoare or encourages Lord Salisbury."

A joint platform for a specific purpose, apart from its immediate effect on the political situation, will resuscitate healthy political life in the country and divest the extreme wing from the wilderness of civil disobedience. It is this desire for a new orientation that is at the bottom of the attempts made at Bombay and Madras for the formation of new political parties. But is there any reasonable prospect of success with Congressmen who still talk of boycott of Legislatures and new fangled economic programmes?

THE LATE MR. V. J. PATEL

As we go to Press comes the sad news of the death of Mr. V. J. Patel at Geneva. Mr. Patel had, indeed, been in failing health for months past and it was feared that the end was not far off. But we had hoped that under expert treatment and by his habitual robustness of temper, he would yet survive the crisis. That, however, was not to be: and the country is left to mourn the loss of a noble fighter for its freedom. It is something to know that Mr. Subhas Bose and some of his personal friends were at the bedside to the last. Mr. Patel was a patriot distinguished by his courage and independence. He will be remembered best for the brilliant part he played as the first Speaker of the Indian Assembly. None could have done more to sustain the reputation of the House or enhance the dignity of the Chair.

THE CONSERVATIVE VOTE

The result of the Conservative vote of the Birmingham Conference shows that the situation in regard to Indian policy is unchanged, that is to say, it is just what it was after the victory of Mr. Baldwin on a similar occasion. In talking of a policy for India, it is curious that nobody seems to have thought that there is an Indian point of view. Mr. Neville Chamberlain adroitly pointed out that Government's policy was the best in regard to furtherance of British trade—a point of view that seems to have moved the diehards to a certain extent. And then the declaration of Government's caution in the matter of the reforms was thoroughly endorsed by the majority. So it is either the mere self-interest of the British trader or the lack of a forward policy that wins support for the White Paper in England. Even this is too much for the average Conservative, and the Opposition which numbered no less than 344 shows the strength of the diehard element in British politics. Well may India ask in despair where is the chance of liberalising the White Paper and bringing it in conformity with the demands of progressive India in an atmosphere so charged with suspicion and distrust of this country?

GANDHIJI'S BIRTHDAY

Gandhiji's birthday was the occasion for eloquent reassertion of the great love and esteem in which the Mahatma is held all over the country. Messages of greetings have poured from all parts of the world, and whatever differences there might be in regard to specific political or social programmes, public veneration for his character and personality has not bated a jot. Indeed, a notable feature of the recent celebrations was the enthusiasm with which Congressmen and others joined hands in paying their tribute of respect and admiration for the Mahatma's character and services. At the celebrations in Madras, Mr. T. R. Venkatarama Sastri truly pointed out:

Many think that Gandhiji's power in political life of the country is on the wane. But I think differently and I speak with some knowledge of the mind of the common man. It seems to me that if Gandhiji puts up candidates and said to the electorates 'these are my men' few will have any chance against the candidates. When the din and heat of controversy is over and the history of these times comes to be written, it will be recognised that Gandhiji stood between the Government and vast forces that make for disorder.

THE POPULATION PROBLEM IN INDIA

The two volumes of the 1931 Census just published are of absorbing interest, made all the more interesting by the luminous interpretations of Dr. Hutton, the Commissioner. The outstanding feature is, of course, the sudden leap in the population from 319 millions in 1921 to 353 in 1931. This increase of 34 millions in 10 years may be welcomed in France or Italy or Germany, but to us with our poverty-stricken masses it is, as Dr. Hutton rightly says, "a cause for alarm rather than for satisfaction". The increase is no indication of growing prosperity, for the death rate shows no sign of diminution and the proportion of industrial workers has actually gone down by 1 per cent. This, in a country, which in recent years has shown great industrial and commercial awakening! And then the population of literates is not more than 8 per cent., while the bulk of the people live in a condition of chronic poverty with no more than one meal a day. This is an unfortunate situation: overpopulation, growing death rate, illiteracy and destitution. What is the remedy? Reduction of birth rate and increase of food product. Would you have an enormous population ill fed, illiterate and short-lived or half that number but better equipped in body and mind with greater opportunities of self-development? It is for the statesmen of the future to decide and help on in the way of real improvement.

SIR JOSEPH BHOORE ON RAILWAY POLICY

It will be recalled that during the Railway Budget in the Assembly, the Hon. Sir Joseph Bhoore said that we had at last plumbed the depths of depression. Events seem to have borne out that prophecy as the Railway earnings have since shown. Sir Joseph, in opening the Railway Conference Association at Simla, showed how the Railway policy of the Government has justified itself by the results. He at any rate is not afraid of what is known as the Road-Rail competition. And he is convinced that apart from co-ordination, the Railways could hold their own by increased efficiency on the technical and administrative side.

The railways can ultimately only ward off the competitive challenge of their rivals if they realise, as I know they do realise, that they must offer something more attractive to the public than that which their rivals can give.

THE AGENT-GENERAL'S WARNING

The question of Indian participation in the Colonisation Enquiry is still continuing to divide our countrymen in South Africa into two opposing camps. The Agent-General's visit to Ladysmith seems to have been the occasion of a battle royal between the rival sections. The pity of it! For, the Indian Community in South Africa could have no more ardent champion of their interests than Kunwar Sir Maharaj Singh. In the speech he delivered on the occasion, the Kunwar pointed out how baseless was the European fear of the Indian trader. Out of every 100 persons in South Africa less than 3 are Indians. Did 2½ per cent. constitute a menace, he asked. "If so, the Indians are a greater nation than ever I thought them to be." Sir Maharaj Singh warned his hearers that the Indian problem must be tackled at once and satisfactorily.

"Take heed, my friends," he said. "If this question is not properly settled soon the Indian population will be a constant menace to your country. You cannot put it off. India is rapidly becoming a self-governing Dominion. It may be 10 years, but at the very outside it will not be more than 20 years. Self-government is sure, and if this problem is not settled think what it will mean. In India you have a population of 350,000,000 people, while next door to them are 500,000,000 restless Japanese and Chinese. With your problem unsettled here, it would mean 850,000,000 people all hostile to South Africa. Again I say, think, my friends, think."

"THE DAILY NEWS"

We welcome the *New Daily* for the Central Provinces. A daily organ of public opinion is long overdue as the Province has been growing in political consciousness since the advent of the Montford reforms and the Nagpur University. The *Daily News* will have "to elicit, educate and mould public opinion on healthy lines"—a task to which Mr. V. S. Venkataraman, the Editor, brings considerable experience of journalism and liberal sympathies. The greetings with which the first Number opens show the measure of the support and co-operation which the paper can count upon. Mr. Venkataraman has long conducted the *Hitavada* with ability and judgment, and we particularly appreciate the statement of the first editorial: "We stand for the active promotion of goodwill and co-operation among all classes and communities, and our watchword will be fair play." Nothing could be more apposite to the needs of our time.

LIBERALS AND THE WHITE PAPER

Liberals in the U. P. met in Conference at Allahabad in the third week of October. Both the President Mr. A. P. Sen, and the Chairman of the Reception Committee Mr. Mehta Krishna Ram, severely criticised the White Paper proposals and the efforts made in the Joint Committee to make them more illiberal still. The Conference itself framed a resolution condemning the spirit of distrust underlying the proposals and declaring that they would neither satisfy Indian opinion nor improve the political situation.

COUNCIL ENTRY

How are the defects of the ensuing Constitution to be remedied? Certainly not by folding our hands and withdrawing from the contest. It is all the more needful to point our best men in the field and secure the maximum benefit for the country. And so the Council entry programme is gaining ground. And we are glad that both in Bombay and Madras, a definite move has been made to form a new party with a Council programme. For, as the Rt. Hon. Sastri truly observed in a recent speech at Madras:

The only chance of improving the condition of our country lies in sending to the Legislatures the wisest and the most courageous and patriotic elements to work the new Constitution.

INDIA AND THE BRITISH PARLIAMENT

Here is what the *Statesman* of Calcutta says about the competency of the British Parliament to deal with affairs of India. Burke and Mill had said the same thing in memorable words. The *Statesman*, stung by the notoriously anti-Indian reports of certain English papers, goes back to fundamentals and rightly maintains:

The British electorate and the British Parliament are to-day totally unfitted to discharge their responsibilities for India, and the first essential of satisfactory government is to end their responsibility. The responsibility for the day to day government of a great country cannot any longer be discharged 6,000 miles away through an electorate corrupted by party politicians manoeuvring for office.

WORLD EVENTS

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

THE DISARMAMENT CRISIS

THE most important news for this month is concerning the Disarmament Conference. If the Disarmament Conference fail on the top of the adjournment of the World Economic



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

Conference, and the inability of the League of Nations to deal with the Chino-Japanese trouble, people are going to lose faith altogether in international co-operation. It was for that reason that Mr. Norman Davis, the United States delegate, said on his arrival at Geneva: "The situation is now so bad that it is obvious that something will have to be done."

The two outstanding difficulties are France's demand for security, and Germany's claim for equality in armaments. The way the matter stood at the discussions at Geneva last

December was a general acceptance of the principle of equality within a regime of security which would imply a considerable modification of the policies on the part of both France and Germany. Great Britain has come forward since with a Draft Convention which was accepted as the basis for discussion to the effect that there should be a regulated disarmament applying to all countries to operate over a period of 5 years. But Germany's conduct during the past 6 months under the Hitler regime has roused fears, and her more recent insistence upon equality has led to the present crisis. The German position is explained by Baron von Neurath, the Foreign Minister, who spoke on German foreign policy at a reception of the International Press in Berlin. He said that the readiness of the highly armed States to fulfil their obligation to disarm seemed less than ever. Assertions that Germany wished to rearm wilfully disguised the fact that "Germany's purpose is merely the removal of the present state of one-sided defencelessness".

It is the irony of the situation which is so startling; it seems that disarmament will yet lead to rearming, and that will be a disaster as Mr. Stanley Baldwin points out:

If rearmament commences again in Europe, there will be no restoration of the cut in salaries and no reduction of taxation for a generation. The rearmament of Europe will mean bankruptcy of some nations.

Still, we must not blind our eyes to the fact that, because the other nations, especially France, have not fulfilled their promises made at the Versailles Treaty about disarmament, Germany has a case. Equality has been promised to Germany, which means either that the other nations disarm to the level of Germany, or that Germany rearms to their level. Germany sees no possibility of the former, so she now demands the latter. The latest news which has just come is to the effect that Hitler, fearing that no satisfaction can be expected from the Disarmament Conference, has ordered the German delegates to leave the Conference, and Germany to withdraw from the League of Nations. The meaning of that announcement is that the Disarmament Conference will adjourn to think things over, and Germany will commence immediately to rearm. It also means that Germany is forthwith repudiating the Versailles Treaty. All of which indicates that the political situation in Europe is alarming.

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CENTRAL EUROPE

Things are not happy in Central Europe; a new alignment of powers is taking place, and one does not know what the outcome will be. A little while back Italy and Germany were coming together, for there is much in common between Fascism and Nazism. But recently Italy and France have become more friendly, but the old hostility between France and Germany continues and is being intensified over the question of disarmament.

Austria now comes into the picture; Germany evidently has eyes on Austria and is anxious to build up a strong Mitteleuropean co-operation. Austrian politics are tending towards a dictatorship, but Austria prefers its own dictator rather than be subject to Hitler and a German supremacy. There is in this situation the possibility of a new Triple Alliance: Germany, Italy and Austria.

On the other hand the claims and aims of the Little Entente, or a confederation of the Danubian States must not be forgotten; the vital question is towards which of these two possibilities will Austria and her former partner Hungary look for co-operation. Austria at the moment is the key of the Central European situation; from both political and economic interests she will have to ally herself with one or the other parties. She has more in common with Germany, but in that case she would be very much at the mercy of Germany and would lose a large measure of her independence; if however she links up with the Little Entente, Austria will have a place of leadership and influence which she craves. The situation is very interesting to all students of European politics, and we shall follow it carefully.

MANCHUKUO

It is now two years since Japan launched her armies against Manchuria, and it is eighteen months since the new State of Manchukuo was set up under the control of Japan. It is therefore a good time to take stock of what is happening and the plans for the future. It should be borne in mind that this whole movement and the establishing of a new State was with the goodwill and co-operation of the 30,000,000 inhabitants themselves, and they have co-operated in the arrangement ever since.

The first thing to remember is that this move in Manchuria on the part of Japan was in opposition to the League of Nations, and despite a Special Commission's condemnation of the

whole thing, Japan has carried out her policy, has established herself in the new State, and is carrying out her plans. Every day is establishing her hold and control in Manchukuo and lessening the possibility of her being removed by the League.

The visible results which are taking place are another thing to bear in mind. Production, trade and commerce are improving; the currency has been stabilized; there is exploitation and Japan is benefitting, but the people themselves are also benefitting greatly.

Perhaps the most important service which Japan is rendering to the new State is the suppression of organised banditry. All over China bandits are active and are a menace to the peace and prosperity of the people. Japan has set her hand to greatly decrease banditry in Manchukuo. It was estimated a short time ago that there were 212,000 active bandits in Manchuria. Japan's war on the bandits has decreased the number to 60,000; although it will be impossible to stamp them out entirely, yet the number will be lessened still more. That in itself is a great service that Japan is rendering. Banditry is really economic in origin; as Japan is able to improve the economic conditions, banditry will diminish and the economic situation will be improving.

MR. DE VALERA'S TROUBLES

There are three prominent parties in Irish politics at the present time. They are the Government Party, the United Ireland Party under the Presidency of General O'Duffy, and the Labour Party; between them the President Mr. De Valera is having a bad time. The United Ireland Party is strong, well organised, and is out to defeat De Valera and his Government on the questions of republicanism and economic co-operation with Great Britain. The Labour Party hold the balance of power; it at present is supporting De Valera, but it will only continue to do so as long as the Government carries out its policy. The price of Labour support is socialistic legislation, and that will impose a heavy burden on the taxpayers. It is doubtful if such an alliance can last long, so that a General Election is not far off in which De Valera will have great difficulty in vindicating his policy. The situation looks quite ugly, the tension is great, and it may even lead to civil war.

Trade and Finance

By "SRIVAS"

THE COTTON TALKS

THOUGH it is a month since the beginning of the cotton talks at Simla, there has been as yet no reassuring sign that the respective delegates would soon arrive at a definite settlement. The Press reports are, as usual, full of vague rumours and contradictions trying every time to get some sensation out of an essentially drab affair. Negotiations for a trade treaty are quite unlike diplomatic conferences on political issues. They are a matter of arithmetical calculation and close commercial bargaining. In Great Britain, for instance, nearly a dozen trade treaties have been concluded during the last few months. And this should suffice to prove that, if only the parties in such negotiations know their minds and have got the experts necessary to appraise the significance of each proposal, it should not take any length of time to come to an agreement. It would be remembered that doubts were expressed in these columns last month whether the requisite expertness was present in the Simla talks. It would seem that not only was such expertness lacking, but even the general conditions necessary for a successful termination of the talks were not present. There is the anomaly of the Lancashire delegation being without any sort of official status, though, of course, it may be presumed that the Government of India are anxious to accommodate their interests as much as they can. It would appear from certain reports in the Press that the main encouragement for the Lancashire delegation to proceed to India was an assurance of the representative of the Bombay Millowners' Association that the cotton mill interests in India generally would agree to the removal of the emergency surcharge on the import of piece-goods from Lancashire.

It now transpires that the cotton mill interests in India are not prepared to stand by Mr. H. P. Mody in regard to his assurance to Lancashire. They admit that the emergency surcharge was levied for revenue purposes and not with a view to give increased protection to the Indian products. But, they argue, having enjoyed the protective advantage of such a measure, the cotton mill interests should think twice before foregoing it. This is only a sample of the difficulties that beset the talks of the non-official trade delegates.

And if it is added that the general attitude of the trade delegations is to await the upshot of the discussions between the official delegations of India and Japan, it may be easily guessed that their talks have been of a highly inconclusive kind. In fact, as the correspondent of a Madras daily points out, the non-official trade talks are nothing like the business-like negotiations of trade delegations in Europe. It is a case of an all-round waiting, feelers from all sides and reticence and reserve that are common to all parties. As regards the official talks, it would seem that the Japanese delegation have not altogether a free hand in striking a bargain at this end. They have had at various stages to refer matters to the Government and the industrial interests at home and particularly on the question of linking Japanese purchase of raw cotton from India with the Japanese quota of India's import trade in cotton piece-goods.

One definite result of the long-drawn-out discussions in Simla may be said to be the recognition by Government and by the cotton mill interests that, any agreement with Japan must include an undertaking on her part as to the amount of cotton she would purchase from India. As we write, there are reports that Japan and India have come to a closer understanding in this regard. But differences still persist and it is only with some degree of optimism that one can regard a mutual settlement as possible. Originally it was believed that the Japanese cotton mill-owners were opposed to link the purchase of cotton with the import of Japanese piece-goods into India. But latterly an unofficial message from Osaka is believed to have been received by the leader of the Japanese delegation to the effect that the Japanese delegates have accepted it in principle, leaving the exact figures for negotiations and settlement later.

In regard to the tariff, Japan is willing to accept 50 per cent. but without connecting it with rupee-yen exchange. On the question of the export quota, Japan is expected to hold out for a minimum of 450,000,000 yards for the corresponding bales of raw cotton purchased.

RESERVE BANK BILL

From all signs, it looks as though the Reserve Bank Bill will occasion more numerous and bitter controversies than were apprehended by

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the Government when they first introduced it into the Assembly. For, at that time, the Government had succeeded in bringing round to their viewpoint the London Committee. They were also aware that the Reserve Banks scheme, as they had formulated it, was part of the wider plan of political reforms to which the Government and their supporters are firmly committed. They probably thought, too, that they had introduced the Bill when the country was least prepared for it, and that the prevalent apathy, added to the ignorance, would enable them to have their own way. The last week and more has shown that it is not going to be all smooth sailing for Sir George Schuster and the sponsors of the Reserve Bank Bill. The banking interests, which are primarily affected by the Bill in its present form, are slowly waking up to the significance of these measures and their line of criticism has been such as to affect the most fundamental and the most characteristic features of the Bill. It would appear that exchange banks and Indian joint stock banks are alike opposed to the provisions requiring them to maintain a proportion of their liabilities with the Reserve Bank of India. The bankers naturally argue to themselves as to what they actually get in return for placing part of their liquid resources with the Reserve Bank. In the first place, they would have to find the requisite money only by selling part of their portfolio of Government securities, and the consequence of all the banks rushing to sell their holdings are easily imagined, even by those who have no acquaintance either with finance or the markets. Thus the practical result of the provisions regarding reserves would be that gilt-edge prices are hammered down to unprecedented depths and that banks suffer severe losses in the realisation of cash for the security holdings. And all this for what? For the doubtful privilege of being a member of the Reserve Bank system in India. It is recalled that the United States of America is the only important country in the world which requires its banks to maintain reserves with their central banking institution. But there the banks are allowed to have an interest in the share-holding of the Reserve Bank and the facilities for discounting are ample. But in India where a bill market is not fully developed, the promise of rediscounting facilities is a doubtful and illusory gain. The bankers are, therefore, strenuously opposing not only the requirements of a minimum

percentage of reserve but also the very idea of making India's central banking institution a Reserve Bank. They are also demanding that the facilities offered to the Imperial Bank of India for opening new branches and spreading banking habit in the country should also be available to them in some, if not the same, measure. The case against the Reserve Bank Bill in its present form has been ably made out at great length in a special Supplement issued by *Indian Finance*. It remains to be seen how far the members of the Joint Select Committee themselves would be affected by the new views that are now gaining currency and whether they would insist on a more thorough overhauling of the Bill than Sir George could have dreamt of at the start.

FLOATING DEBT

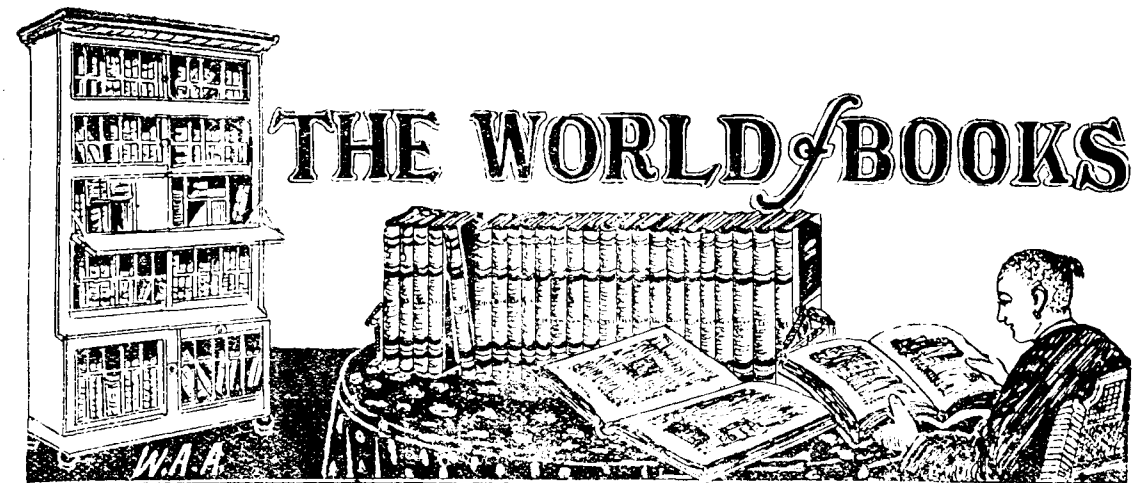
The position of the Government's floating debt and ways and means has changed distinctly for the worse during the period under review. In the middle of October ways and means advances stood as high as Rs. 4½ crores and though during the week ended October 13, the Government were able to return Rs. ½ crore to the Bank, there can be no doubt that this was a temporary relief, which cannot last long. On the other hand, the examination of the Treasury Bills position, as it would appear from what follows, will show that the chances are for such ways and means advances to increase to higher figures in the coming weeks. The return of Rs. ½ crore was effected less with a view to impress upon the market the Government's surfeit of funds than in conformity with the rule that the Government had formed with themselves for a time, namely, that Public Deposits with the Imperial Bank of India should not be much in excess of the limit of Rs. 6½ crores. The fact that the state of the ways and means advances is only a reflection of the deterioration in the Treasury Bills position. One must begin with pointing out that the total amount of Treasury Bills outstanding had declined from Rs. 32 crores at the end of September to Rs. 28¾ crores in the week ending October 23. While June, July, August and September were periods of substantial excess of weekly sales over maturities, October has seen that week after week the Government have had to pay out in excess of what they received by way of new sales of Treasury Bills.

Diary of the Month

- Sept. 23. The first air-mail from London to Rangoon leaves Croydon.
- Sept. 24. Indo-Japanese trade talks begin at Simla.
- Sept. 25. The 14th Session of the League Assembly meets in Geneva.
- Sept. 26. Sir Akbar Hydari leaves Bombay for England.
- Sept. 27. Raja Ram Mohun Roy's death centenary is celebrated throughout India.
- Sept. 28. The Irish Dail rejects the motion of censure against Government by 80 to 75.
- Sept. 29. H. E. the Governor of Bombay outlines a scheme of village uplift.
- Sept. 30. Extension of Indo-Japanese Convention for a month.
- Oct. 1. Sir Samuel Hoare resumes his evidence before the Joint Committee.
- Oct. 2. The 65th birthday of Mahatma Gandhi is celebrated throughout the country.
- Oct. 3. About 30 Congressmen of Madras meet at Congress House to form a new Party with a Council programme.
- Oct. 4. The Austrian Chancellor Herr Dollfuss narrowly escapes assassination.
- Oct. 5. Sir Baron Jayatilaka makes an important statement in the Ceylon State Council.
- Oct. 6. Conservatives' resolution attacking the White Paper at the Birmingham Conference is defeated.
- Oct. 7. Indian Empire Society presents memorandum to the Joint Select Committee.
- Oct. 8. Sweeping orders are issued against Bhadrolog youths by the Midnapur Magistrate.
- Oct. 9. Meeting of Democratic Swaraj Party in Bombay ends in a fiasco.
- Oct. 10. Messrs. Bakhle and Siva Rao in a statement on the textile negotiations urge consultation with representatives of workers.
- Oct. 11. The 30th Session of the Indian Railway Conference meets in Simla with Mr. H. A. M. Hannay as President.
- Oct. 12. Sir Samuel Hoare in his statement before the Joint Committee favours separation of Burma from India.
- Oct. 13. The 15th Session of the All-India Hindu Sabha meets at Ajmere with Bhai Parmanand in the chair.
- Oct. 14. Germany withdraws from the Disarmament Conference.
- Oct. 15. Prof. A. C. Woolner is reappointed Vice-Chancellor of the Punjab University.
- Oct. 16. Mr. Henderson declares that disarmament must continue.
- Oct. 17. The Rt. Hon. Sastri appeals to the public to participate in the ensuing session of the Liberal Federation in Madras.
- Oct. 18. Nila Nagini Devi, Gandhiji's American disciple, leaves the Wardha Ashram.
- Oct. 19. Sir Philip and Lady Chetwode arrive in Bombay by *S. S. Rajputana*.
- Oct. 20. Germany resigns membership of International Labour Office.
- Oct. 21. Eighth U. P. Liberal Conference meets at Allahabad, Mr. A. P. Sen presiding.
- Oct. 22. Death of Mr. V. J. Patel this afternoon in the clinic at Gland, Geneva.
- Oct. 23. M. Deladier, the French Premier, resigns.
- Oct. 24. Mr. Churchill gives evidence before the Joint Select Committee, disapproving Federation.



THE LATE MR. VITHALBHAI PATEL



EARLY ASTRONOMY AND COSMOLOGY. By C. P. S. Menon. Publishers: George Allen and Unwin Ltd., Museum Street, London.

Here is brought together the cosmological lore imbedded in the early Hindu, Chinese, Chaldean, Babylonian, Egyptian and other books. The similarity of beliefs is such as to make it well worth the investigation whether it is the not uncommon coincidence of independent primitive thoughts and beliefs or whether they had a common origin. It would not be surprising if they had a common origin.

Numbers and geometrical conceptions have had a great part in shaping the primitive conceptions of the universe. While it is possible that a conception of the world on a square base preceded the one on a circular base, one cannot be sure that the one was not held alongside of the other and both were not different forms of the same idea. Language used in regard to the known phenomena refers as often to the *chakra* or circle as to the four quarters or ends of the earth and it is not easy to say that they are mutually exclusive and based on different cosmological conceptions. The South Indian form of constructing a horoscope can hardly be a support for an independent square conception of the universe.

The most suggestive part of the speculation is that relating to the early sacrificial forms of worship and the structure of temples and pyramids and their probable connection with early cosmologies. The year conceived as creator, sacrifice as the maker of the year, the square and the circular altars of equal areas and the number of bricks used in constructing the raised sacrificial ground are all stated to be directly or indirectly connected with cosmological ideas.

The recurrence of the numbers in the series referred to by the author is at the least interesting.

The four seasons arising from the equinoctial and solstitial points are natural divisions. But the number 12 in the hours of days and nights and the months of the year, the number 60 in the Indian division of the day and in the minutes and seconds of the hour and the minute and in the Jupiter cycle of years, and the number 360 in the division of the circumference of a circle and in the days and nights, and the number 28 in the asterisms might have all been based on a supposed relation between numbers and cosmology. But the problems involved in the unravelling of the ancient mind are so complex that no certain conclusion can be reached without a fuller investigation of materials that are, or might in time become, available.

While the relation between the sacrifices and the phenomena of the seasons and the year was known, the idea that cosmological conceptions entered in the very core of sacrificial forms and details is new and may serve as some explanation of what is usually dismissed as "priestly nonsense".

A PLEA FOR THE ART OF DANCING. Compiled. Modie Power Printing Works, Bangalore. Price As. 8.

This is a symposium of the views of eminent persons on the subject of dancing, and an appeal on the question is addressed to universities, educationists, and parents. Very informing essays are found in this book by writers like Dr. S. Krishnaswami Aiyangar, Mr. N. S. Subba Rao, Mr. O. C. Gangoli and Mr. G. S. Dutt, I.C.S. Mr. Edward Scott writes on Dancing for Strength and Beauty, and Miss R. E. Robinson on "What I Saw At Lucknow."

THE MYSTERY OF THE MAHABHARATA VOL. II. THE SYSTEMS OF HINDU PHILOSOPHY AND RELIGION. By N. V. Thadani. Bharat Publishing House, Karachi.

The first volume was devoted by our author to an interpretation of the Vedas, as being a symbolical representation of the real spiritual character of the world of phenomena. This volume presents a picture of all systems of Hindu philosophy and religion, as "without a proper explanation of these, it would not be possible for the reader to understand the Mahabharata as a picture of all this in story form". Here he endeavours to prove that the five great systems of Hindu philosophy—Vedanta, Yoga, Vaisheshika, Nyaya and Sankhya—are based on the corresponding creative energies of life and are founded on the idea of the different Vedic gods and thus to show that the Vedas are the originals of these great *darsanas* even as tradition claims them to be. The gods of the Vedas represent the energies of the organic cell which, in its universal form, gives us the idea of Brahmanda or the manifest universe. He believes that the idea of the cell dividing into two, which modern biology has yet to discover, is the quintessence of the idea of the Unmanifest in the sacred books of the Hindus based on the cell and applied to the whole universe. Developing the theme further, we are told that the ancient idea of the creation and dissolution of the universe corresponds to the actual phenomena of the development, disintegration and division of the organic cell. And we read that each of the five principal systems of philosophy corresponds to a creative energy, the soul, Buddhi, mind, the senses of knowledge and the senses of action respectively; and all of them are but inter-related parts of a great whole, founded on the structure and evolution of the organic cell.

Mr. Thadani would not agree with those modern writers who hold that these five systems have evolved from one another and, finding in the *Sankhya* a more complete development of Prakriti than in the *Nyaya* or *Vaisheshika*, regard the former as a subsequent development and so change the order of the systems. He explains the ascending and descending scales of thought from Sankhya and Vedanta as the respective starting points. The Upanishads contain all the principal ideas of the various systems of philosophy and are to be regarded as a great commentary on the hymns of the Vedas which describe the five great creative energies of life representing

the organic cell, universalised into the idea of Brahmanda.

These ideas are again found in the *Brahmanas* in terms of sacrifice or creative and selfless action. Our author closely associates the doctrine of Bhakti with the system of Vedanta and the worship of Vishnu and says that its range extends from the character of the soul to that of the Buddhi and the mind. He likewise correlates Saivism, Buddhism, Jainism, etc., to the other systems of thought and holds that the Tantra is the connecting link between all systems of Hindu religion, in which also we can perceive the same ascending and descending scales of thought. In the last chapter he examines the Holy Bible in relation to Hindu thought and says that the Holy Ghost refers to breath or *prana*, the energy of action and the vehicle of soul in man.

Thus the *Vedas* in their hymns, the *Brahmanas* in their sacrifices, the *Upanishads* in their analyses, the *Darsanas* in their aphorisms and the *Puranas* and the *Epics* all convey the same idea, each in its own way; and the *Mahabharata* is a picture of all systems of Hindu philosophy and religion in story-form as will be explained in the coming volume.

THE LEGAL RIGHTS OF WOMEN UNDER DIFFERENT COMMUNAL LAWS IN VOGUE IN INDIA. By Ramanlal V. Mehta, B.Sc., LL.B., Pleader, Rajapipla. The Hindustan Newspapers, Ltd., Fort, Bombay 1. Price Re. 1.

This excellent thesis is a welcome publication at an opportune moment. It takes a wide and accurate survey of the Rights—contractual, marital and proprietary—of women of all communities under the different categories of spinsters, married women and widows in the whole of India including the Native States. It deals in a clear and succinct manner with the statutory and customary Law on the subject, giving the place of honour to the Special Marriage Act of 1872. It is a convenient *Vade Mecum*, which every social worker and Legislative Council member will find very useful. The author's views on marriage and divorce are deserving of special consideration at the hands of all Social Reformers. The usefulness of the book would be considerably enhanced if references to the Case Law discussed are given and also a chronological table of the sets referred to.

CECIL RHODES. By J. G. Lockhart. Duckworth, London. 2 sh. net.

A man who believed fanatically in the 'White Man's Burden' and whose great aim was the federation of South Africa under British rule is certainly a tempting subject for the biographer. Mr. Lockhart shows in this book that Cecil Rhodes was one of the greatest Englishmen of the 19th century but that his achievements fell short of his high hopes. The failure of some of his plans was partly due to the fact that they were too ambitious and partly because he had to encounter Kreugerism. Cecil Rhodes' character was much more complicated than Lockhart assumes. On one side of him he was a man of indomitable will and fanatical consistency, the kind of realist who builds an Empire, imposes his will upon other people and crucifies himself upon a delusion. This was the side of him which made him start the British South Africa Company in 1889 and occupy Rhodesia after the Company's troops had routed the Matabele in 1893.

But there was another side to Rhodes which was entirely contradictory. He was a visionary and one of those visionaries who act on impulse. It was this side of his character which made him imagine that he could establish British supremacy in Transvaal with the help of the Uitlanders and which resulted in Jameson raid. The raid was a failure and while it led to the Boer War, it killed Cecil Rhodes.

Lockhart has done justice to his subject, within the compass of the small book. There is a bibliography at the end where information of a more special kind can be sought.

narrators, and even of the two soldiers in the first act, bear a striking resemblance to the Vishkambha of the Sanskrit drama, though one might add, the thought of two men bearing witness to Tarquin's foul deed is insufferably obnoxious. But the significance of the narrators perhaps lies in the suggestion that they read the happenings as from the open book of a prophet. A whole history of the World is contained in the following:

Look, Rome is in labour with History. Athens in its time was beauty, Babylon was luxury, and Troy was doom. There will come a day when Paris will be Revolution and when Berlin will be war. But Rome, to-day, is History.

There is a real movement in the drama, with one's sense of time and scene kept unimpaired, with words carved with that quaint piquancy which one has learned to associate with the French genius.

Tarquin's treachery done, the rush to the sequel is done in but few words:

Rumour is flying through the streets of Rome. It is hard to say what the rumour is, but it can be heard, it can be seen in its flight. It passes over the city like the wind passing over a field of high grass.

Collatine's household wakes up to the horror in ingenuous sloth. The last scene is done with a brush, more than a pen. Collatine, goaded home by a cryptic message from his beloved, accompanied by Brutus and his faithful friends, Lucius supreme in her heroic shame and the crowds of Rome surging into the castle, determined to wreak vengeance on him "who violates the mother of us all, Rome, Rome"!

BOOKS RECEIVED

LUCRECE: Translated by Thornton Wilder from the French of Le Viol de Lucrece by Andre Obey. Longmans. 6 sh.

The sad thought of the Rape of Lucrece is the theme of many a sweet song. Shakespeare wove the pathetic story into a romantic dream, and Andre Obey taking his main inspiration from the British dramatist compressed it into a moving drama. Mr. Thornton Wilder has afforded a translation into English. M. Obey has apparently more in common with the classical dramatists of Greece and Ancient India than with the modern. Round the whole story is thrown a mystic, yet transparent, veil of destiny embodied in two narrators. They recount developments that are not quite fit to be portrayed on the stage. In this the dialogues of the

THE RADIANT WAY. By Jane Brown and Elizabeth Le Sinton. W. & R. Chambers Ltd., London.

FROM YERAVADA MANDIR. By M. K. Gandhi. Translated by V. G. Desai and Jivanji Desai, Ahmedabad.

THE DAYSPRING OF YOUTH. By M. Yoga. Practice Adapted for Western Bodies. Putnam and Sons Ltd., London.

THE WORLD CHAOS AND THE WAY OUT SERIES. By Ernest Kirk. National Press, Bangalore.

DUST DEVILS. By Marjorie R. Shand. T. Werner Laurie Ltd., London.

SIDELIGHTS ON THE PROBLEM OF INDIAN NATIONALITY. By Dr. Ishwar Nath Topa. Osmania University College, Hyderabad.

THE NATURE, CLASSIFICATIONS AND PRINCIPLES OF PUBLIC REVENUE AND EXPENDITURE. By J. K. Mehta. Indian Press Ltd., Allahabad.

Baroda

THE GAEKWAR ON DEMOCRACY

In his opening address to the Second World Parliament of Religions at Chicago, H. H. the Gaekwar of Baroda made a powerful plea that religion should be brought into line with modern developments. He said amongst other things:

We are in an age of ferment and chaos, but also of transition and awakening," said the Maharajah. "Science has united the world, but it is divided socially, economically, and politically. Man can weigh and analyse the farthest planet. Can he organise the one he lives on? The men of science, the doctors, the engineers, the social reformers, the religious seers, these men are making things new; but selfishness, race hatred, narrow nationalism and greed have thrown all into chaos.

Yet a new cosmos is emerging. God is at work. He is a democratic king and asks our help. He recognises no hierarchy but that of service. Democracy means also the emergence of the common man and his rights, the demand of the backward peoples for a place in the sun.

And alike in East and West, tyranny and humbug are challenged, for they deny these rights. All over the world religion is being challenged by the developing ethical ideals of mankind. Religion that is unethical is a curse, not a boon. Yet religion is needed and will survive, for man is incurably religious. If there were no God, he would invent one.

Christianity calls men to crucify the lower self. But it is paralysed by the snobbery and colour bar of Christians. It can do much if it recovers its true fundamentals—love of a loving God and love of men who are brothers. We in India affirm that all creatures are one, but we have lost our sense of proportions. We spare malarial mosquitoes and plague-bearing rats, but we bear heavily on the human family and do harm to millions of our fellow-men.

BARODA UNEMPLOYMENT CENSUS

It is understood that on the cabled orders of His Highness the Maharaja, the Commerce and Industries Department of the Baroda State is arranging for a census of the unemployed in Baroda City under the direction of Prof. Kamadar. This will, we believe, be the first census of its kind in India. Attempts have been made before to collect data about the spread of unemployment by issuing questionnaires, but not to get surveyed a limited area thoroughly. A peculiar difficulty in the way of such a census must be recognized. The joint family system in India does not throw out every unemployed young person entirely on the world and unless the census takes note of this fact, its figures are likely to give a serious under-estimate of unemployment.

Mysore

SIR MIRZA'S ADDRESS

Sir Mirza Ismail, the Dewan of Mysore, in his opening address to the Mysore Representative Assembly on the 30th September, discussed the White Paper proposals at some length and laid stress on the influence of human element in political affairs.

He put forward the view that the White Paper constitution scheme proposed an Upper Chamber too large for practical purposes and that this Chamber should be of quite different character from the Lower one and should represent the interests of Provincial and States governments.

After some remarks on the need for Indians to improve their character so as to display a greater unity of purpose in a land where, owing to warring creeds and communities, it seems well-nigh impossible for the plant of a true democratic government to grow, Sir Mirza voiced Mysore's hope that the close scrutiny of the whole reforms scheme position would result in her obtaining two things she had very much at heart: the remission of the tributes and the retrocession of the C. and M. Station.

The Dewan's survey showed a very satisfactory position on the year's work, with an improvement of Rs. 2 lakhs over the revised estimate; increased cultivation; many new public works in progress; and expansion in sugarcane. In conclusion, he stressed the great importance of the work of village reconstruction and the part to be played in it by the Village Panchayats, impressing the fact that the ryots are the backbone of the State.

MYSORE SUGAR PROJECT

The Mysore Sugar Project, launched under the joint auspices of the Mysore Durbar and the Public, in the Irwin Canal area, is nearing completion. The factory will commence the manufacture of Indian White Sugar in January, the operations being conducted under the direction of Mr. C. T. H. Penning, Sugar expert.

MYSORE TOWN COUNCILS

The Government have issued an order under the Mysore Town Municipalities Regulation 1933, that all Town Municipal Councils in the State shall, with effect from the date of their reconstitution, be composed of 20 Councillors, of whom 15 shall be elected and 5 nominated, inclusive of the Senior Medical Officer in charge of the medical institution in the Municipal area who shall be an *ex officio* Councillor.

Travancore

THE STATHAM REPORT

Travancore Education Reforms Committee (Statham's Committee's) report has been released for publication. The main recommendations are:

Administration: 1. Closure of Education Section of the Secretariat. Appointment of Director of Public Instruction as Education Secretary to Government. 2. Creation of the Post of Deputy Director of Public Instruction and the post of the Financial Assistant to Director.

Collegiate Education: 1. Closure of degree classes in Maharajah's College for Women. 2. Opening a College of Technology Establishment and a unit of University Training Corps. 3. Affiliation of Sanskrit College to Madras University.

Schools System: 1. Carpentry and gardening to be compulsory in all English schools. 2. Vocational bias in Vernacular schools to consist of 8 classes with public examination at the end of the 8th Class.

Technology and Professional Education: 1. Attachment to College of technology of Industrial Workshops for research in manufacture. 2. Restriction of admission to Law College. 3. Establishment of a Medical School in Trivandrum.

Education of Girls and Women: 1. Abolition of B. A. Classes in Women's College. 2. Opening after Intermediate Course, Domestic Science in Women's College. 3. Co-education to be introduced throughout the primary stage excepting in the Mahomedan girls' schools.

Unemployment: Taking industrial economic survey. 2. Development of technical education in all stages; 3. Introduction of vocational bias in schools and practical work in ordinary schools. 4. Full encouragement to be afforded in rural reconstruction movement. 5. Provision of land by Government for establishment of more agricultural colonies. 6. Enforcement of rules regarding employment of children in factories. 7. Establishment of Employment Bureau.

THE CO-OPERATIVE COMMITTEE

The Committee appointed by Government in January to investigate the working of the Co-operative Department, toured in North Travancore recently to examine witnesses. All the witnesses agreed in one point, *viz.*, that the co-operative movement as worked at present in Travancore had failed in its purpose, namely, to encourage thrift and effect a real spirit of self-help and cohesion.

Hyderabad

H. E. H. THE NIZAM'S POEMS

As a writer of elegant Persian "Gazels", the Nizam of Hyderabad has won the highest encomiums of all reputed Persian scholars in India. He has now announced his intention to invite poetical compositions in Persian in connection with his birthday anniversary.

A *Firman* issued on September 21 says:

"So far as learning and science are concerned, Hyderabad has developed into a second Baghdad, and the founders of this renaissance have conferred upon me the title of "Sultan-ul-Uloom" (King of Learning).

Very shortly I propose to publish a collection of 500 poems composed by myself during the best part of 10 years. The poems selected for the proposed volume have passed the scrutiny of the Poet Laureate, Fasabat Jung, who is an acknowledged master of the art.

My late father had for a short time interested himself in poetical composition, and he had the advice of Fasi-ul-Mulk Dagh, a great poet of Delhi, in composing his Urdu poems."

THE NIZAM ON RELIGIOUS BELIEFS

The following important *Firman* has been issued by His Exalted Highness the Nizam in a *Gazette Extraordinary* on October 2.

... It has been my own precept and that of my forebears to regard all the religious world without differentiation or distinction and not to prejudice our authority by interfering in religious observances of any one unless such observance appeared likely to endanger general peace or threatened to lead to disgraceful acts in public but to earn good reputation by treating all alike. If in spite of this elaboration some dense person should misconstrue my attitude, it will be regarded as a fault of his short-sightedness. In conclusion I wish to end this explanation with one sentence that in view of the second aspect I consider myself without religion. That is not to say "No God" like the athelst but "No God but God and Mohammad His prophet".

GRANDSON TO H. E. H. THE NIZAM

H. E. H. the Nizam, in the course of a *Firman* issued through a *Gazette Extraordinary*, announced that Princess Durraishahwar, Consort of Prince Azamjah, Heir Apparent, gave birth to a son at Nice, France, on Friday the 6th October. He adds that as a head of the family he has named the child as Mir Barkat Ali Khan and given him the title of "Mukkeremjam" and that a public holiday to celebrate the event be observed on the day on which the Princess and her child return to Hyderabad next January.

Nawanagar

NAWANAGAR CHANGES

His Highness Maharaja Digvijai Sinbji, Jam Sahab of Nawanagar, immediately on his being empowered to administer the State, has sent away three of the most influential secretaries of the Council, and has appointed an experienced Dewan instead, Khan Bahadur Merwanji Pestonji.

One of these secretaries, who was also Huzur Personal Assistant to the late Jam Sahab and carried on an extensive trade in the State, has been detained and his property sealed. His books of account are being scrutinized by a committee of leading Bombay businessmen, as it is alleged that he owes large sums to the State.

The Jam Sahab has abolished the monopoly system in trade, and free trading with no preference has been declared. He has also begun filling his offices in the State by Jamnagar men. The abolition of the sugar monopoly has caused a heavy decline in the sale of bags imported at Port Bedi.

Cochin

THE COCHIN GOVERNMENT'S LOAN

The Cochin Government's loan of Rs. 50 lakhs (1943-53) 5 per cent., which opened for public subscription on August 1, was oversubscribed within a few hours, thus showing the absolute soundness of Cochin finances. Rupees 25 lakhs had already been subscribed from the personal deposit funds under the control of Government, and therefore the amount available for public subscription was only Rs. 25 lakhs. The loan will be used entirely for financing the railway conversion and the improvements necessary to convert the Cochin harbour into a first class port.

Alwar

H. H. THE MAHARAJA OF ALWAR

It is understood that His Highness the Maharaja of Alwar, who was advised to stay away from his State and who is now in England, is planning to return to his capital towards the end of this year contrary to expectations.

It appears that the State Administration is experiencing certain difficulties in the realisation of the revenues which, it is thought, might be easier and the process expedited if and when His Highness is in the capital, since the forces formerly antagonistic to the ruler are gradually yielding place to the increasingly loyal element among His Highness' Muslim subjects.

SIR SAMUEL ON TRIBUTES

In the course of his examination before the Joint Parliamentary Committee recently, Sir Samuel Hoare, Secretary of State for India, made the following statement in regard to the question of tributes paid by Indian States:

I am, however, quite clear that they (tributes) are a tiresome form of contribution; that, judged by modern conditions, many of them are very unsuited to the new constitution and that quite apart from their justice in the past and the historical reasons that led to them, it would be a very good thing to get them cleared out of the picture in any new Indian constitution. Further than that, the members of the Committee and delegates should remember that there is not a very large sum at stake. Under a system of annuities and setting the tributes against the annuities, it would involve an expenditure of about £280,000 a year. I am inclined to think that from every point of view of both British India and the point of view of the Indian States, it would be worth making an expenditure of that kind under the new constitution. It would be worth clearing out of the way a number of these rather tiresome questions; but if they are not settled in a rather rough and ready way at the start, they will, I believe, lead to almost endless friction in the future.

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E. Dec. '33. Rajan.

Indians Overseas

INDIANS IN TRANSVAAL

While acknowledging the prevailing spirit of harmony between Government of India and the Union, the Agent Kunwar Maharaj Singh submitted a memorandum on the Tenure Act to the Commission of Enquiry on the 8th of October. He declared that the Tenure Act of 1932, and the Licences Control Ordinance of 1932 caused alarm among Transvaal Indians, the measures restricting the only opportunity they have of earning a livelihood. The Union Government agreed with Indians and African Nationals that the uplift policy should be translated with liberality and humanity. On the other hand, Indians also made real efforts for the adoption of a Western standard. Curtailing the opportunity would be a denial of the Capetown Agreement. The Agent commended the suggestion that Indians should be granted proprietary rights in exempted areas. The Commission should remember that Indians have no political or municipal franchise, which their opponents possess. Therefore they required the utmost protection possible.

INDIANS IN EAST AFRICA

In an interview to the Press on the 20th of September, Mr. C. F. Andrews said that General Smutt's recent stay at Nairobi is likely to carry with it considerable significance. An attempt is being continually made to standardise the European policy towards the coloured races from Cape Town to Uganda.

In this connection the Europeans in Kenya were anxious to obtain control over finance of the Colony by indirect methods. A proposal was being put forward that a Finance Committee with non-official white majority should in future prepare the budget of the Colony. If this was allowed by the Colonial Secretary, it was likely seriously to impair Indian interests and also form the first step towards non-official European control in Kenya.

INDIANS IN DURBAN

A clause in the draft ordinance foreshadowing the segregation of Indians in Durban borough was deleted by the Provincial Select Committee after strenuous opposition offered by representatives of the South African Indian Congress.

Messrs. Abdulla Kajee, S. R. Naidu, Ashwin Chowdree and Abdulla Moosa appeared before the Committee, successfully resisting segregation and securing its deletion from the Ordinance.

INDIANS IN MALAYA

A meeting of the Indian Immigration Committee was held at Kuala Lumpur recently with the Hon. C. D. Ahearne, M.C.S., the Chancellor of Labour, Malaya, in the chair.

The Committee decided, subject to the approval of the various administrations, to prescribe the following rates of assessment for the fourth quarter of the year 1933: (a) In respect of work done by a male labourer, 72 cents; (b) in respect of work done by a female labourer, 48 cents.

The Committee fixed the number of days comprised in the fourth quarter, 1933, at 72.

The Committee decided that recruiting allowances should be at the rate of \$10 for every kangany recruited male labourer accompanied by his wife and \$8 for every bachelor or married labourer unaccompanied by his wife. The bonus to be paid to each adult non-recruited labourer was fixed at \$2 and to each minor at \$1.

On a question raised by Mr. J. S. Ferguson concerning the employment of South Indian labourers on small holdings where living conditions were alleged to be insanitary and unsuitable, the Chairman referred to the practical difficulty of inspecting large numbers of very small units and pointed out the impossibility of meeting the very heavy financial burden of the supervisory staff that would be required to cope with the inspection and control of small holdings. After discussion Mr. Ferguson stated that he was satisfied with the statement of the Chairman and would explain matters to the Perak District Planters' Association at whose request he had raised the subject. It is understood that the Standing Emigration Committee of the Assembly, which met on the 9th September, considered the request received by the Government of India from the Malay State for recruitment of Indian labour for Malaya plantations.

The Committee is reported to have taken the view that labour should be supplied subject to the conditions that recruitment should be on a voluntary basis and that as far as possible the old standard of wages, which is 20 per cent. higher than the existing wages, should be restored in view of the fact that the rubber industry is in a better condition. . . .

EDUCATION OF INDIANS IN FIJI

The first Government school for Indians was established at Natabua in 1919. Then the Samabula school was taken over from a local Committee in 1929 and Andrews and Votualuvelu in 1930. The following extracts are taken from the Report on Education in Fiji for the year 1932:

In 1932, the number of Government schools increased from 6 to 7, and of assisted schools from 37 to 41. In addition there were 16 unassisted schools. The total number of Indians enrolled in all schools was 4,684, of whom 3,608 were boys and 1,076 girls, with an average attendance of 81 per cent.

In 1931, 38 per cent. of pupils were in Class I and 19.5 per cent. in Class II.

In 1932, these percentages had fallen to 36 and 17 respectively. The difference between the numbers in Classes I and II indicates retardation explained partly by understaffing and the consequent neglect of the lowest class. The position will improve each year as the supply of certificated teachers increases. The existence of one-teacher schools will however prevent situation improving rapidly. The parochialism of Indians in country districts, together with the mutual antipathy of the various races and creeds, prevents the grouping of Indian schools which, without any increase in the number of teachers, would allow of proper instructions being given to the youngest children.

There were 21 schools for non-European girls in 1931 and only 16 in 1932, although the number of girls in all such schools increased from 6,508 to 6,599. The difference in the number of schools is not due to the closing of girls' schools but to the admission of boys usually in the lower classes. In 1931, 216 and in 1932, 230 schools admitted pupils of both sexes.

Co-education of the sexes does not prevent Fijian girls from attending school. But they leave the schools at about the age of ten. The supply of certified women teachers is slowly improving. The difficulty of procuring suitable board and lodging in country districts will always deter many women from leaving their homes.

INDIANS IN GERMANY

Whatever might have been the treatment meted out to Indians before the Nazis came to power everything is now changed and changed for the worse, says the *Bombay Chronicle*. The day-to-day events which are telegraphed to us are not denied by the Nazis or their chief, and by themselves they are sufficient to damn any administration. The Nazi atrocities have reached their limit, and no amount of false and one-sided propaganda will ever deviate us, or any honest Indian paper, from condemning this outburst of bestiality and brutality.

INDIAN LABOUR IN CEYLON

In the first 9 months of the current year 41,998 estate labourers were repatriated to India at public expense according to the monthly statement issued by the Department of Labour in Ceylon. Of these 26,883 were repatriated under the scheme of 1932 for Tea Estate Labourers, 11,238 under Ordinance No. 1 of 1923 and the scheme of 1924, and 3,877 under the special scheme of 1930 for Rubber Estate Labourers.

The number of labourers other than repatriates who returned to India from Ceylon in this period, is estimated at 39,794. The total therefore amounted to 81,792.

The number of labourers who emigrated to Ceylon from India in these 9 months was 17,463, and of these as many as 16,410 were Palials, i.e., those who have been in Ceylon before. Only 1,053 visited Ceylon for the first time.

Recruiting licences too have fallen to a very low level, being only 442 as compared with 2,587 for the first 9 months of the previous year.

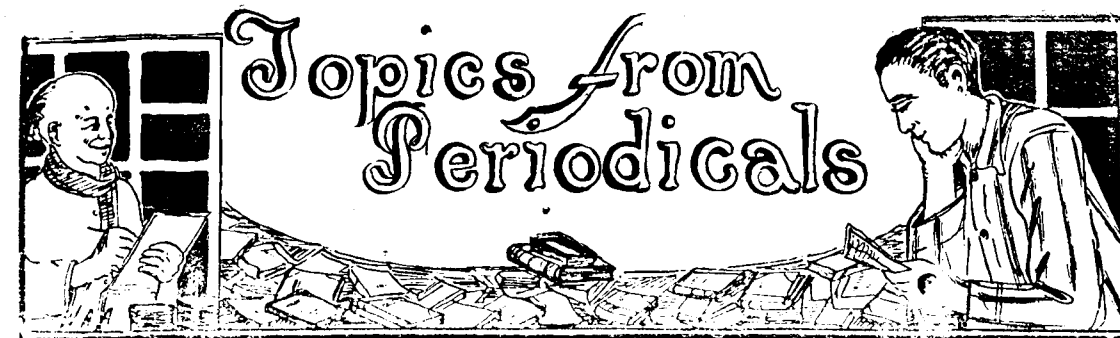
The following statistics for the current year are compared below with those for the preceding year:

	1933	1932
	(Total for 9 months)	
Emigrants other than repatriates	39,794	48,457
Repatriates under scheme for Tea Estates ...	26,883	—
" " Ordinance No. 1 of 1923 and Scheme of 1924 ...	11,238	4,928
" " Special Scheme for Rubber Estates ...	3,877	5,835
Total Emigration	81,792	59,220
Number of Immigrants	17,463	43,241
Excess of Emigration over Immigration	64,329	15,979

ALL-INDIA ACADEMY OF AMERICA

The All-India Academy of America was inaugurated at a meeting held recently in Calcutta under the presidentship of Justice M. N. Mukerjee.

Sir S. Radhakrishnan was elected as the President of the Academy. The promotion of cultural co-operation and exchange of spiritual influence between the East and the West is stated to be the object of the Academy, which is described as strictly non-political and non-sectarian.



EMERSON'S ORIENTAL READING

Mr. Arthur Christy contributes an article under the above title to the latest number of *Aryan Path*. He says that Emerson's outlook was much affected by the numerous currents of Oriental thought like the Gita, Ramayana, Vishnu-purana and Upanishads.

That Emerson read portions of the *Mahabharata* and the *Ramayana* is certain, although it is difficult exactly to determine the translators and the editions. More definite information exists, however, with reference to the classic interlude of the former epic. It is said that Emerson's personal copy of Charles Wilkin's translation of the *Bhagavad Gita* (London, 1785), which came into his hands in 1845, was more widely read than the copy in the Harvard Library. J. Cockburn Thomson's translation (Hertford, 1855) was also in Emerson's personal library. Perhaps we should not leave the *Gita* without quoting Emerson's beautiful tribute to the book, written in a letter to a friend: "I owed—my friend and I owed—a magnificent day to the *Bhagavad Gita*. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.

The writer gives a long list of translations of standard Sanskrit works which formed his library. It was from an 1853 volume of the *Bibliotheca India* which contained E. Roer's translation of portions of Upanishads that Emerson found the model for his poem "Brahma"—and the long, beautiful quotation which so appropriately concludes his essay on "Immortality". The writer quotes from the *Life of Emerson*:

Emerson himself left a record of his indebtedness to the philosophy of the Ancients. Disgusted with church and dogmatic religion, Emerson turned Eastward and lit his lamp from the ever brilliant fire of the *Bhagavad Gita* and the *Upanishads* as well as the Greek philosophers. It is pre-eminently to India that we must turn to find the inspiration of the *Over-Soul*, and *Cycles*, of *Spiritual Laws*, and *Compensation*.

POPULATION OF INDIA

In the latest number of the *Indian Journal of Economics*, Prof. Radha Kamal Mukerjee writes about the "population pressure and migration in Asia". Writing about India, he says that the density of population is even higher than the average density in China and Japan and very much higher than in the Western countries. He illustrates his statement by referring to Bengal which contains a million more inhabitants than the whole of the British Isles put together.

It (Bengal) is the smallest of the main provinces but its population exceeds that of all. It contains on the average 616 persons to the square mile, or many more than any European country excepting England and Belgium. Its density is far greater than that of any other province. Certain areas in Eastern Bengal have density of 3,000 persons per square mile, i.e., more than seven times the rural density which can be supported in Western Europe. Indeed, these represent some of the world's highest records of rural aggregation. These high densities are supported by multiple cropping, in which the wet variety of rice (*aman*) and jute play an important role, as well as by orchards and gardens of betel-nut, coconut, etc., which grow luxuriantly where the land is comparatively new. The population of Eastern Bengal is still increasing rapidly, while its standard of living has not been lowered. The agricultural conditions of the new delta, however, are exceptional. Here an abundant and regular rainfall and the sequence of floods can maintain heavy and incessant cropping without risk of soil exhaustion.

Dr. Mukerjee's comparison of India's population with leading countries of the World is very interesting. He continues:

The population of India exceeds that of Europe without Russia, and is considerably more than three times that of the United States; the United Provinces and associated States have as many inhabitants as the British Isles; Bengal and its associated States the same; Bihar and Orissa as many as France; Bombay as Austria; and the Punjab as Spain and Portugal combined. For more than 20 centuries the Gangetic Plain has teemed with a dense agricultural population. It now comprises about 125 million persons, which is more than the population of the United States.

UNTOUCHABILITY

Rev. C. F. Andrews, writing in the *Harijan*, compares the untouchability problem in India and the temple entry campaign with the war on colour bar in the churches of South Africa. It is interesting to find that the very same problem is being attacked and partly overcome by a supreme effort.

This struggle is called the Removal of the Colour Bar, just as in India we talk about the Removal of Untouchability. There is a desperate attempt being made in South Africa to segregate the coloured races. They are prevented from travelling in the same railway carriages and tramways. There is a quarter, in the towns, segregated from the European quarter, and in the hotels and restaurants and theatres and even in some Post Offices and public buildings. Even in the church there is often segregation, and just as there is a great temple entry question in India, so in South Africa there is, at the present moment, a great struggle going on to allow the coloured people to enter the churches which are used by the white people. In many parts of South Africa it is quite impossible for the coloured people to enter into certain churches which are even called 'White Churches'.

There is also in South Africa to-day a reform movement in which very earnest and noble people, who are true Christians, are struggling against this colour bar, which refuses to allow Church entry for those who are not white in the colour of their skin.

One story may be told which is profoundly interesting for those who are engaged in the work of temple entry in India. There is a certain church in Yeoville in Johannesburg where the older European members refused to allow the Christian servants, who were Africans, to enter the church where they themselves worshipped. The Padre summoned a meeting of church members. The older European members said to the Padre: "If you admit the coloured people into our church we must resign." But the younger European members who belonged to the reform section said to the Padre: "If you don't admit the coloured people we ourselves must resign." The Padre said: "I am on the side of the younger members of my congregation. After all the future of this church is in their hands and on principle also I hold that there should be no colour bar in any church and that every Christian of whatever colour should enter freely into any Christian church." So the younger members who were reformers, won a great victory. This is only one example of the great struggle against untouchability which is going on in South Africa.

Rev. Andrews in conclusion pays a tribute to the services of the present Agent-General Kunwar Sir Maharaj Singh.

He and his wife have gained magnificent victories for the coloured people, and he himself has spoken again and again in Christian churches and cathedrals where in previous times none except the white races were ever allowed to enter. Thus he himself has had to break down untouchability in South Africa. The work that the Right Hon. Srinivasa Sastri began and Sir Kurma Reddi carried on is now being continued by the present Agent-General and his wife, who are both Indian Christians. The day is soon coming when this church entry problem will be solved in South Africa, and I trust that the Indian problem of temple entry will be solved in the same way as speedily as possible.

THE WALKING ASHRAMITES

Father Bill Lash, writing in the *Special St. Francis Number of the C. S. S. Review*, says that the phrase "walking Ashram" reminds him of the golden days of early Franciscanism. When the ashram at Sabarmati was closed, it was reported in the papers that Mahatma Gandhi told the members that they must now become a "walking Ashram". The writer says:

Francis feared even such attachment to things that was still possible in a building which was owned corporately and in which no member had individual property. For a long time he resisted the use of convents by his friars, and in the rough shelters which grew up round the little chapel of St Mary of the Angels near Assisi, stories are told of how he would flee from any one of them which he heard the brethren beginning to refer to as Father Francis' cell.

Father Lash says that to acquire attachment when cloistered apart from the world is hard enough, but to acquire it while living in constant contact with the world is far, far harder. He continues:

It calls for an inner discipline of the ordinary desires of the human creature which only the power of God makes possible. It is a call to an adventure that only the certainty that God is calling makes it permissible to answer it. Yet there are times when the condition of men makes it clear that only by some adventuring in this way can true sanity and a healthy sense of values be restored to bewildered humanity. Such a time it may well be there is now. Mahatma Gandhi has sent out his cloistered members to be "a walking Ashram". To others, and especially to those who have been told 'the Kingdom of Heaven is within you', may come from still higher authority a similar command.

HINDU CULTURE

Dr. D. R. Bhandarkar, in the course of a paper published in the *Calcutta Review* for September, observes that for a long time the Hindus themselves did not know what a rich heritage was theirs. It was the European scholars and philosophers who pointed it out to us about three quarters of a century ago:

Thus one European writer, Prof. Heeren, calls the Hindus "a poetical people"; another, Max Muller, styles them "a nation of philosophers"; and a third, a lady musician, Anne C. Wilson, describes them as "essentially a musical race". According to another scholar, Brown, "Hindu is the parent of the literature and the theology of the world".

Of the epic poetry of the Hindus, says Monier Williams:

There are not wanting indications in the Indian ethics of a higher degree of cultivation than that represented in the Homeric poems. The battlefields of the Ramayana and the Mahabharata are not made barbarous by wanton cruelties, and the description of Ayodhya and Lanka imply far greater luxury and refinement than those of Sparta and Troy.

As regards Sanskrit drama, the German poet, Goethe, began to cut capers when he first read *Sakuntala* the masterpiece of Kalidas, though in mere translation, and composed a small *prasati* in honour of the heroine.

Touching Hindu philosophy, Dr. Bhandarkar draws attention to Prof. Weber's passage:

It is in this field and that of grammar that the Indian mind attained the highest pitch of its marvellous fertility.

Now, the fountain-source of Hindu philosophy is twofold, namely, the Upanishads and the Bhagavad Gita. The Upanishads have been called by Schopenhauer as

the noblest products of the religious consciousness of mankind. "Oh, how thoroughly," says the German philosopher, "is the mind here washed clean of all early grafted Jewish superstitions and of all philosophy that cringes before those superstitions. In the whole world there is no study except that of the originals, so beautiful and so elevating as that of the Upanishads. It has been the solace of my life, and it will be the solace of my death."

Prof. Max Muller points out:

If philosophy is meant to be a preparation for a happy death or *Euthanasia*, I know of no better preparation for it than the Vedanta Philosophy.

As early as 1882 when the great Max Muller delivered lectures on India before the University of Cambridge, he uttered the following words in his impartial fearless style:

Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be law or customs. . . . everywhere you have to go to India whether you like it or not; because some of the most valuable and most instinctive materials in the history of man are treasured up in India, and in India only.

In concluding, the writer points out that it is not a matter of surprise "if Hindu culture and civilization has not only excited the wonder and admiration of the European World but has also been found serviceable to them. In fact, the Hindus have been known to be the teachers and civilizers of mankind, at any rate, of all the countries and peoples that came in contact with it".

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MACHINERY AND UNEMPLOYMENT

Nazi politics are as far removed from Gandhian politics as the poles. But there is one point in which Nazi Germany seems to have taken a leaf from Gandhian economics—the way of dealing with unemployment. Hitlerites do not seem to make a fetish of machinery as other progressives are apt to do. After all, machinery is for man and the moment it threatens to injure him, it must be scrapped. Realising this the Nazis have ordered the stoppage of the use of machines in certain industries with a view to replace them by human labour. Commenting on this, the *Manchester Guardian* remarks:

There has been a great deal of discussion about the effects of machinery in aggravating the unemployment crisis, but it has been left to the Nazis to do the logical thing and stop using it. It is only a little while since the world was asked to admire the miraculous triumph of labour-saving rationalisation in Germany. Now the Government is bent on fighting the machine, either by prohibiting its use or by compelling employers to work shorter hours and employ more men. Mr. Gandhi's efforts to replace the spinning-frame by the hand-wheel and the mechanical loom by the hand-loom are being paralleled closely in the German cigar and glass industries.

The *Guardian* concludes by observing that if Germany's ethics become mediæval, there is no reason why her economics should not become mediæval also. Replying to these comments, a Correspondent writes in the *Guardian*:

Hitler, Gandhi and others, who in different ways are endeavouring to show production to a point at which all goods are consumed, may be reverting to mediæval methods, but handicrafts are neither retrograde nor barbaric. They are taught in every progressive elementary and secondary school. . . . Unless unemployment is abolished within a reasonable time even by means that appear novel and unorthodox, then the machinery age will disappear in revolutions and wars that will destroy us all.

Yes, so long as machinery promotes human happiness, it is a beneficent agent. But when it leads to unemployment and starvation of millions as is happening in the highly industrialized countries of the West, it becomes a curse, and the sooner it is got rid of the better for mankind.

THE STUDY OF INDIAN PHILOSOPHY

"Indian philosophy and the present situation" is the subject of an address delivered by Dr. P. P. S. Sastri at the Indian Philosophical Congress. A summary of the same appears in the current issue of the *Philosophical Quarterly*. Dr. Sastri is of opinion that the study of Indian philosophy is still largely mechanical, a kind of observation of an archaic specimen, not an introduction to the waters of life-giving spring. Dr. Sastri continues:

That such a state of affairs exists is partly due to the dominance of Western notions of metaphysics as a peculiar intellectual game. That such a game can be interesting, that it may have valuable reserves of its own, that if pursued to its very limits, it may fulfil itself in a vision that is more vital there is no gainsaying. But such a process is needless waste in the case of us, inheritors of the vastly different Indian tradition.

Dr. Sastri's proposals for the reform of the existing curricula for the philosophy course in the Universities deserve to be considered:

If now we turn from the evil to its remedies, two considerations present themselves straight away. One is that the systems—I do not mean merely the recognised schools—should be studied in the language in which they have been expounded. The other is that the study should be not merely of the dry bones of the systems but also of the flesh and blood which clothed them and continue to clothe them even to-day in however emaciated a condition. The student of philosophy, a few years ago, presumably had a body of philosophic doctrines in his mind with little or no co-ordination either with his inherited orthodox beliefs or the more or less heterodox practices he had to adopt in social and official life. If the position is the same to-day too, when the study of Indian philosophy in some part or other has become compulsory, the state of affairs is really deplorable. . . .

Dr. Sastri pleads for the study of philosophy and Sanskrit courses together, any distinction between them being based solely on the stress on the linguistic or the doctrinal side. He concludes:

Indian philosophy in the philosophy course should be taught not as one among other subjects but as basic to the study of other subjects. Thirdly, a student of Sanskrit should learn not merely one or more of the Indian schools but some one school of European philosophy besides acquiring a general knowledge of its history. It is only such a correlated study that will lead to a revitalising of the philosophic current of our country.

THE FUTURE OF INDIAN CHURCH

In an article in the *National Christian Council Review* for October, Mr. J. D. Asirvatham discusses the future of the Indian church in relation to evangelistic outlook. He says that if a living church is to be evangelistic, it ought to be so and the Indian church should follow suit. Probably there is a certain doubt lurking in the minds of some, whether the Indian church would be evangelistic, whether in the atmosphere of India Christianity would not lose the fervour of its missionary zeal. He gives the following causes for such a doubt:

One of the characteristic thoughts that have emerged from the discussions of Jerusalem Conference is that in the fight against secularism and materialism, there is a task in which the Christian can co-operate with the people of other faiths. Co-operation can be real only when there is a catholicity of outlook and when we meet our friends of other faiths with no feeling of superiority, and therefore the fear is entertained that such a co-operation would lead us to compromise the claims of the Christian religion to be the full and final revelation of God.

A similar attitude of fellowship on a footing of equality is taken by a man of culture. In his intercourse with highly cultured and devout people of other faiths, he might be tempted to feel that there is no fundamental difference between his own religious outlook and that of his cultured religious non-Christian friend. Whatever we hold to be of value in the sphere of ethics or of religion is held in reverence by many men of non-Christian faiths. Some years ago by many men of non-Christian faiths. Some years ago several Indian papers quoted certain statements of Dean Inge. In dealing with the future of Christianity in India, he asked some such question as this: 'What does it matter if the Christian spirit is absorbed by the whole Indian community? The interests of vital religion are adequately served if the Christian religious experience is there, even if those who experience it do not bear the name of Christ.' The lack of evangelistic fervour in the intercourse of many educated Christians with educated non-Christians may be, it is feared, partly due to this attitude. Also one who makes a comparative study of religions often takes up a similar attitude. All religions are supposed to stand more or less on a level and are treated as variants of the religious tendency of the human mind.

Thirdly, the genius of Hinduism, as we know it in the history of India, gives room for the thought that Christianity, like Buddhism, might be absorbed as a part of Hinduism. In the writings of Dr. Radhakrishnan and other modern religious and philosophical thinkers in

India, we find that much that is distinctive in Christian thought has already passed into Hinduism, so that we continuously meet with the challenge: 'Where is the difference?'

Mr. Asirvatham says that the effort of the Indian church must be directed towards making the native Christian in outlook and ultimately Christian in the fullest sense of the term so that the Christian gospel may have a nation-wide application.

INDIA AND ANCIENT BORNEO

His Holiness Sri Sankaracharya of Puri Mutt has written the foreword in the first number of the *Indian Colonial Review* edited by Mr. T. K. Swaminathan. The journal contains a number of useful articles. Mr. M. S. Ramaswami Aiyar, writing on the Indian colonies of ancient Borneo, says that Indians went to Borneo long before Vasco de Gama rounded the Cape of Good Hope.

We do not know when and why Indians went to the Malay Archipelago, one of which islands is Borneo. From the mention by "Periplus of the Erythraean Sea", a Greek log-book of the first century A.D., of the peculiar products of the Malay islands, such as nutmegs, cloves, cubeb, pepper, etc., as commodities found in the ports of western India, we infer that Indians had been visiting and settling in these eastern regions for purposes of trade from before the birth of Christ. In our present state of knowledge we cannot say more than that.

The great Pallava kings of South India suffixed 'varman' to their names. Illustrious Mulavarman that ruled sea-girt East Borneo like another Bhagiratha, how was he connected with the royal line of Kanchipuram? And those Brahman priests who resembling the sacrificial fire assembled on the blessed field of Veprakeevara to receive a royal gift, which Indian cities had the honour of giving them on their father's birth?

We are told Bornean scenery is the finest in the world. Guarded by the sea beneath the beauties of Nature in Borneo, entwined with the forgotten glory of India lie deep the answers to these questions. Some day somebody will uncover it to tell the whole of this fascinating but forgotten tale.

ISLAMIC INFLUENCE ON GURU NANAK

Sardar Piyara Singh contributes an interesting article to the *Muslim Revival*, a quarterly journal of Muslim thought and life. The writer shows that Guru Nanak was not only a strict observer of *Namaz* (Islamic prayer) but also a preacher of the same. He quotes chapter and verse to prove that Nanak was also an ardent advocate of the Islamic *Zakat*, the fast and the *Haj*.

Zakat is an obligatory charity at a fixed rate of one's income. Guru Nanak followed this and says in his teachings:

1. Earn an honest living of labour. Out of this, spend something with your hand in the way of God. Then can you find the straight path.

II. Only that stands one in good stead in the coming life which is earned with labour and spent in God's way.

As regards *Haj*, the Sardar quotes the speech of the Guru said to have been addressed to the Mardana:

Mardana! Let these Hajis go. If it is our *kismet* to perform the *Haj* of the Holy Kaaba we will also reach it. Mardana! This is a path such, that if we show love and affection and do religious service as we go along, we get blessings. If, however, we indulge in nonsense, gossip, mockery and mutual ill-will, we are certainly no Hajis.

Bhai Gurdas thus describes Guru Nanak's pilgrimage to the Kaaba:

After that Guru Nanak went to Mecca. Wearing blue clothes, carrying a walking club in hand, slinging the Quran around his neck, having a jug for ablutions and a carpet for prayer, calling out the *Azan* and saying *Namaz*, he reached Kaaba and put up at the Kaaba. At night the Guru slept with his feet towards the *mihrab*. At this Mulla Jiwan kicked him and said: 'O sinner Kafir! why are you lying with your feet towards God's House?' Taking hold of his legs, he was going to turn them round but the Kaaba turned along with them. Thus did he show them his miracle.

To those who think that Guru Nanak went to Mecca to propagate the Hindu religion, the writer says:

If he were against Islam, why did he put on the appearance of a Muslim Haj? To say that he put on this dress to disguise himself is to our mind an insult to the great memory of the Guru. The truth is that he went there in all sincerity as a true Muslim at heart as in appearance. If the Muslims call him Haj Guru Nanak (may God bless his soul), they do so as a mark of high respect for him.

MODERN CIVILISATION

"Ideals of Modern Civilisation" is the subject of an article in the current number of the *St. Thomas' College Magazine*, Tiruchur, by Mr. N. A. Ganapathy, M.A., B.L. The writer says that never before was mankind more in need of an all-embracing view of life than now, and probably never before was it more indifferent to know the meaning and purpose of life than at present. Lack of any kind of total view and the woeful absence of a centralizing concept of life characterise the present era. Writing on the present state of affairs, Mr. Ganapathy says:

Scepticism is rampant. A medley of slipshod ideas about life and the world drawn from the experiences of saints and seers and the abstractions of science, set in a substratum of religious superstition and meaningless formalism is all the philosophy of life that we possess. We are helplessly drifting in the humdrum of a work-a-day world. To enjoy the maximum amount of sensual pleasures is the creed of the majority. Life has lost its purpose, or rather the purpose of life is lost; human endeavour, unguided as it is by any central principle, is unproductive of the desired and desirable results. Now, everything can be bought—conscience, honour, religion, opinions, dignities, power, consideration, respect itself: vast shipwrecks of all truths and of all virtues.

The writer says that we are fast heading towards philistinism and that we see on all sides a profound indifference as to creeds and duties, with an ardour for pleasure and for gold which can procure everything that you desire.

INDIA IN PERIODICALS

IMPOSITION AND COLLECTION OF JIZYA UNDER AURANGZIB. By Prof. Sri Ram Sharma, M.A. [The Calcutta Review, September 1933.]

PAUL DRUSSEN AND PRESENT INDOLOGY. By Betty Heimann. [Prabuddha Bharata, October 1933.]

MOGUL PAINTINGS. By Nillima Devi. [Indian State Railways Magazine, 1933.]

WHY NOT AN INDIAN ACADEMY? By Dr. Guha Thakurta, M.A., Ph.D. [Triventi, August 1933.]

INSURANCE IN INDIA AND ABROAD. By Dr. Narendra-nath Law, M.A., Ph.D. [The Insurance and Finance Review, September 1933.]

CHRISTENDOM AND PRIDE

Under this heading, Mr. G. K. Chesterton has a thoughtful and provocative article in his weekly. Pride and humility—Pagan and Christian virtues—are discussed with a vigour and expression peculiarly his own and, of course, G. K. C. is characteristically paradoxical and epigrammatic. The greatest of Christian doctors, he says, were the first to admit that most of the Christian virtues had been heathen virtues.

They only claimed that Christianity could alone really inspire a heathen to observe the heathen virtues. It is unjust to say that no heathens were ever merciful; it is absurd to say that no heathens were ever just. For that matter, there were heathen nuns and heathen vows of chastity as in the Vestals or the cult of Diana. Upon one point, and one point only, was there really a moral revolution that broke the back of human history. And that was upon the point of Humility.

It was the stupendous truth that man does not know anything until he can not only know himself but ignore himself. He must subtract himself from the study of any solid and objective thing. As Swift profoundly said: The very definition of Honour is to suppose the question not your own. Vanity, which is a pleasure, is a perfectly legitimate pleasure like wine. But Pride, which is the falsification of fact, by the introduction of self, is the enduring blunder of mankind. Christianity would be justified if it had done nothing but begin by detecting that blunder. Now at this moment that blunder is boiling up again on every side of us in Christendom and threatening to overwhelm it again in barbarism.

The Centenary of the Oxford Movement gives only too many opportunities for recrimination and reproach; but in this at least all men who remember anything of its meaning may stand together.

The great men of that movement lived at a moment when Pride in the Protestant countries like England was swollen to bursting, partly by vulgar wealth, partly also by healthy patriotism. It is amusing to read with what dazed derision the great Victorians like Thackeray or Dickens received its suggestions of returning to Penance or Mortification. Yet we have since seen the whole of that Victorian commercial England collapse as completely as Babylon or Carthage. It might be thought that other nations would learn that lesson, if only from us. But at the moment Pride, that monstrous and towering weakness, has risen again to do what it always does: to darken counsel, to confuse facts by confusing motives. We might applaud a hundred things done by the Nazis if we could bring ourselves to applaud the motive and the mood. Unfortunately it is a hysteria of self-praise which is fed by its own virtues as much as its own vices. For that is the vital or rather mortal weakness of Pride.

PHYSICAL EDUCATION IN INDIA

Writing about the development of physical education in India in the current number of the *Young Men of India, Burma and Ceylon*, Dr. J. Henry Gray tells us of the change that overtook our ideals of life:

Perhaps it was the coming of the Moguls that threw the emphasis otherwise, when physical exercise shifted from the spiritual to the military expressions of the art, and practice and preparation for war and personal combat came to comprise the main expression of what was once a religious duty. It is at this stage that we see the development that took place in the times of Shivaji and the Marathas. The use of the *lathi*, chain, sword, *akali* pole and other such exercises developed.

Much of the change has come about within the past 50 years, and according to the writer, by the Indians watching the British, both civilians and military, play their games.

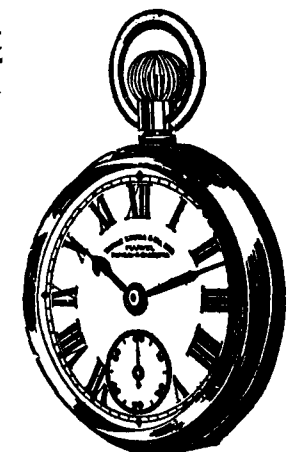
Observation has gradually aroused interest, participation has revived the natural instincts for play found in every race or nation, improved skill from participation and success in competition have set new standards and encouraged wider participation. The nationalistic ambition of India to put herself alongside the other nations of the world in all phases of life has led to a nation-wide awakening and the development of a great national movement for physical activity.

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ASIA AND THE WEST

"Has Asia anything for the West," asks Mr. George E. Sokolsky in the October number of the *Aryan Path* and says:

Only out of Asia can a new world come. Asia, curiously, has retained its sense of personality, its feeling for the sanctity of individual liberty. Even if only the intellectual aristocracies of Asiatic countries are free human beings, the fact remains that in countries like China and Japan, all men may rise and all men may remain themselves. The regimentation of human life in the West, the curious insistence upon the inviolability of laws promulgated by mere legislators, who are at the business a year or two and then are passed by at a general election, must appear to an Asiatic to be altogether without reason. For, if man is to be distinct from the chattering ape, his personality must be free to express itself unmolested by vaguely conceived prohibitions. I do not know India, but such impediments to the growth of personality do not exist in China or Japan.

Japan has conquered the secrets of the machine age. She has mastered all the methods of the Westerners. She has even defeated by war, diplomacy and trade great Western States.

Yet the individual Japanese has, in his private life, not succumbed either to the Western suppression of personality or to the chaos of a life without contentment. The Japanese dons his kimono, sits on his haunches on *tatami* and forgets the roar of the machine, which he can operate as well as any Westerner who, however, never forgets his machine and is frightened when it ceases to roar. I have watched Japanese in their country-houses, sit motionlessly, contemplatively, utterly at peace. In Western countries, men dare not contemplate. Perhaps that explains the vogue of Bridge; when there are no calculations, they play at calculations!

In China, freedom of personality has resulted in political and economic anarchy. The Chinese makes no sacrifice to the State because he lives within the family.

He has lost his feeling for faith, because the rule of reason has made him so eclectic that he cannot easily distinguish between form and substance. Going through revolutions in every form of human activity, he moves compassless and often hopelessly. Yet look at the individual Chinese, not the mass, but the man! He remains at peace with himself; he has found a reasonable basis for life, namely, that human exertion should be pursued only as long as personality is not being destroyed. He stops and contemplates the paths before him. He retains not only his personality but his freedom as a human being. Perhaps that is why all Westerners love the individual Chinese whom he knows. He loves men who have found contentment in spite of back-breaking labour and unbelievable physical suffering. There, in China, men know an inward peace in the midst of a chaos which no other people have ever known.

In fine, the writer points out "that while the Western man is creating a new physical world, the Asiatic is holding tightly to the advances of the human race in the development of personality".

The time will come, perhaps the time is here now, when the Westerner will pause to question his own wisdom, to discover that he is rapidly becoming a robot. He will seek peace. He will again turn to Asia, he will gaze Eastward, as Greece and Rome and the blond tribes of the North gazed Eastward to find that peace.

INDIAN ART

"Study of Indian Arts" is the subject of a very interesting article by St. Kramrisch of the Calcutta University in the *Calcutta Review*. "While formerly Indian art used to be judged according to Western classical standards," says the writer, "the terms coined to denote certain aspects of Western art are transferred to Indian art for the sake of an interpretation of its aesthetic values, and as more and more Silpa Sastras became known, their terminology too is made use of as if this would not express anything but the views held by craftsmen and the interested public at an age that saw and expressed things from ours." The writer's observations with regard to the study of Indian art are worth quoting in full:

The study of Indian art demands from its interpreter not only that he should be fully alive to the situation into which he is placed in space and time, for how else could he make sure of his own limitations, of his own seeing, but that while seeing he should contemplate and apparatus in the way in which he is guided by the contemplation. Once more and different from the Indian craftsman of old, he has to identify himself with the meaning and exact data of a *sadhana*, but this is not a single work of art, or a phase or aspect of Indian art. Having participated in the urge, in the compulsion that had brought forth Indian art, and stepping aside into the, as far as can be, neutral sphere of one's knowledge and awareness, it will be permissible to study Indian art as that living form of the Indian mind, which utters what words cannot communicate in a consistent language of its own.

MULTUM IN PARVO

NEWS + DEPARTMENTAL + NOTES

Questions of Importance

A NEW POLITICAL PARTY

A new political party has come into existence in the Bombay Presidency. It will be called the Democratic Swaraj Party. The goal of the party will be the attainment by the people of India of complete independence by all legitimate and peaceful means. The party will advocate for the people of the Indian States the same form of political constitution and the same rights and privileges within the States' territories as might obtain in British Indian provinces. The party will be thoroughly nationalistic and non-communal. At present it is confined to Greater Maharashtra only, but it is intended that it will later on be developed into All-India Party having a similar policy and programme.

Although the creed of the party will be identical with that of the Indian National Congress, the membership of the party will be open to non-Congressmen also who may be prepared to accept the party's policy and programme.

The economic programme that will be adopted by the party will do the fullest justice to the masses.

We understand that similar efforts are made in Madras for the formation of a new party.

DEFENCE OF INDIA

General Sir George Barrow, 5 Lieutenant-Generals including Sir George MacMunn and 2 Major-Generals, all former Indian Army Officers, have issued a statement to the Press on the 18th October last under the auspices of the India Defence League. They say:

We can hold India against external and internal dangers provided we retain the command of land and sea and the control of the police." They are of opinion that some people, while not in favour of the White Paper, do not actively oppose it, because they fear that Britain has insufficient military power to hold India.

FACTS FROM THE INDIAN CENSUS

Burma is the biggest province as regards area: 233,429 square miles.

Bengal is the biggest province as regards population: 50,114,002.

Central Provinces have the highest death rate: 33.5.

Assam has the lowest death rate in India: 238.

Madras has the largest number of females, per 1,000 males: 1,025.

The Punjab has the smallest number of females, per 1,000 males: 831.

Burma leads as regards the number of old men. The percentage of population aged 50 years and over is 11.3, the highest in India.

The infant mortality rate is the lowest in Burma: 23 per cent.

The Jews have the largest number of children. The average number of children per family is 5.9.

Hinduism is the predominant religion in India: 6,824 persons per 10,000 population follow this religion.

Christians have the biggest families in India, the number of persons per family being 5.

Bengal has the largest number of widows: 226 per 1,000 of women.

Burma has the largest number of insane: 88 per 1,00,000 population.

Ajmer-Merwara has the largest number of blind persons: 386 per 100,000 population.

Burma has the largest number of literates: 369 per mille.

THE CONSERVATIVES AND INDIA

By 737 votes to 344, the Conservative Party Conference at Birmingham, which met in the first week of October, passed an amended resolution recording confidence in the Government's India policy and approving their caution in delaying a final conclusion until the Parliamentary Select Committee finishes its labours.

MRS. NAIDU ON THE GANDHI-IRWIN PACT

Speaking under the auspices of the Hindu Young Men's Association, on September 28, Mrs. Sarojini Naidu, in the course of her Dussera message, stressed the necessity for having a brighter outlook and urged youths to make a new resolution on the Dussera day regarding the future of their Motherland. She said that at present there was only seeming stagnation but soon the people would awake from their momentary repose. Explaining the reason for the present low condition, she continued:

In a weak moment we made a pact called the Irwin-Gandhi Pact, which was the beginning of national undoing.

She added:

I do not want you to think that we are finished. People like me would never say 'come down', however steeply the mountain or deadly the path, full of peril, certain of death, but say 'go ahead always without looking into the back valley until you reach the mountain peak.'

Refuting the charges made in certain quarters that Mahatma Gandhi had, by his anti-untouchability campaign, diverted the national energies into wrong channels, she said if Mahatma Gandhi had done so, she would have been the first to stand up and oppose him. He had taken up Harijan work not because his brain was softening, but because he felt that he had given some pledge and that he was bound to concentrate for the moment mainly on the uplift of Harijans.

Re-affirming the goal of freedom, she said:

We want freedom which gives to all classes in the country bread and a living chance to every man and woman. We do not want any kind of tyranny, but what we want is complete emancipation from serfdom—not merely emancipation from Whitemen's rule, but also from all forms of oppression and monopoly.

PROF. EINSTEIN'S WARNING

"If we want to resist the powers threatening to suppress intellectual and individual freedom, we must keep clearly before us what is at stake and what we owe to the freedom which our ancestors won for us after a hard struggle."

SIR MIRZA ON GANDHIJI

In the course of his opening address to the Mysore Representative Assembly, Sir Mirza Ismail, the Dewan of Mysore, among other things, made a survey of the White Paper proposals and speaking of Mahatma Gandhi, said:

I am not one of those who wish Mahatma Gandhi to retire from politics. There never was a time when India so badly needed the guidance of a genuine leader, and in him we have one who holds a unique position in the country and is not only a convinced lover of peace and an ardent patriot, but a far-seeing sagacious statesman. I feel that he is qualified far better than any one else to reconcile the conflicting elements in the country and to induce them all to march together a further stage along the road that leads to self-government. He also has it in his power, as no one else has, to establish the happiest relations between India and Great Britain. I feel sure that the Government have in him a powerful ally and Great Britain a true friend. If he should retire from politics at this juncture, there are indications that the arena would, in all probability, be occupied by demagogues and vain visionaries out to mislead themselves and the country by meaningless shibboleths. I might add that I personally found in the Mahatma a powerful ally at the Second Round Table Conference when voicing my criticisms of the feature of the White Paper constitution which seems to me to be most open to criticism, that is the composition of the Upper Chamber.

SIR F. SYKES ON DEPRESSED CLASSES

His Excellency Sir Frederick Sykes, in the course of his reply to the address presented recently by the Depressed Classes of Belgaum, said:

The problem of the Backward Classes has now become a very live issue in Indian politics and this has naturally attracted thereto the attention of many earnest social workers. Even if it has also attracted the envious gaze of some designing politicians, I am sure that the first step in the improvement of your position must be an awakening of public interest in the matter. All customs based on many centuries of usage die hard, and progress in the improvement of your lot must be slow and must arouse the opposition of the reactionary element in the population. This however, though it may serve to delay progress, cannot stop it. The tide is now flowing strongly in the direction of abolition of all distinctions that militate against your people. The prospects are therefore bright, but the speed at which this advance will be conducted must depend to a great extent on your own efforts. If you are content to rely entirely on special treatment and help of Government and your friends, you will be thereby playing into the hands of your detractors and offering their ready-made arguments to oppose your cause. If, on the other hand, you do all in your power to render yourselves fit to take your full part in the life of India, you will make their arguments crumble in their hands, and you will render many times more effective the efforts of your friends to help you.

WHEN ENGLAND MAY LOSE INDIA?

Sir Evan Cotton writes the following letter to the *Morning Post*:

"There is a well known saying that 'India will be lost to the Empire on the floor of the House of Commons.' Most people have heard of it, but none of those whom I have consulted can name the author or the occasion. Nor can I.

I have discovered the three following references, of which I owe the first two to friends, but they do not give the question in the form in which it was mentioned to me:

1. Froude observes in 'Oceana' (1885): "If India is ever lost to us, there is a common saying that it will be lost through Parliament."

2. In an obsolete book, Sullivan's "Letters from India" (1858) it is stated on page 78: "The Great Duke was once reported to have said that if the Houses of Parliament once began to interfere with the Government of India, we should lose the country."

3. Sophie von La Roche, a German literary lady, visited London in 1786 and made the acquaintance of Warren Hastings and his wife, who were then living at Beaumont Lodge near Windsor. In her diary, which has just been translated into English by Mrs. Williams ("Sophie in London") she records on page 258:

Some one asked Mr. Hastings whether he did not think England might one day lose India as she lost America. "Yes," he replied, "in precisely the same way as she lost America—through the people in Parliament—in no other way."

The last allusion is particularly interesting, as I have not been able to find confirmation of it in the abundant literature of the Hastings period.

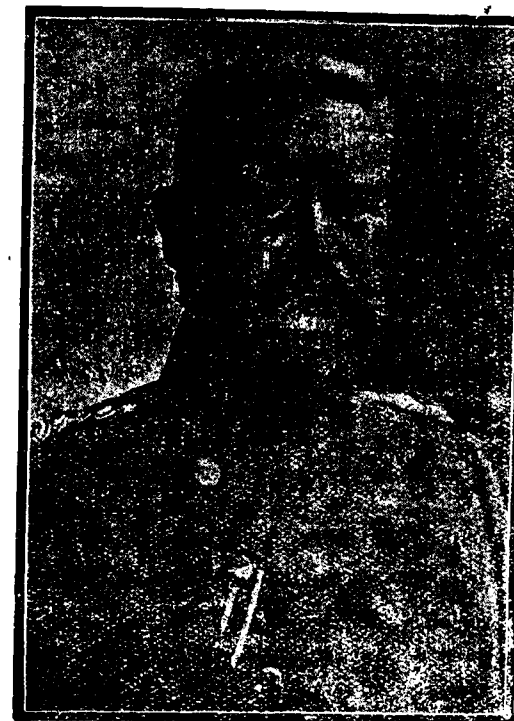
THE UNITED IRELAND PARTY

The United Ireland Party came into existence on the 8th of October. Three Opposition parties the Cosgravites, Centrecites and National Guard have unanimously decided to merge as a United Ireland Party under the presidency of General O'Duffy.

Cosgrave, McDermott and Dillon, members of the Centre Party, will be Vice-Presidents of the new Organisation with Cosgrave as leader of the United Opposition.

PRESIDENT HINDENBURG

President von Hindenburg, who has celebrated his 86th birthday in his East Prussian estate at Neudeck on the 2nd of October, was awakened by children assembling outside his residence singing "Now Praise the Lord". He later distributed



VON HINDENBURG

oak walking-sticks with a silver inscription "Hindenburg" to all his estate workers.

Herr Hitler conveyed Germany's congratulations in the afternoon and Brown Shirts marched in a torchlight procession past his house. It is officially declared that the veteran President is perfectly well and the rumour of his intended retirement was denied.

GERMANY AND DISARMAMENT

Germany is dissatisfied with the Disarmament Conference and it is feared she may withdraw from the League.

PANDIT MALAVIYA'S APPEAL

Pandit Madan Mohan Malaviya has issued an appeal to the public, in the course of which he appeals for further support to the Benares Hindu University. He says:

Students flock to the University from all parts of India including the Indian States, their present number being nearly 3,500. It is open to the students of all castes and creeds and of both sexes.

Of the Rs. 150 lakhs collected, nearly Rs. 110 lakhs have been spent in building and equipping the University, nearly Rs. 40 lakhs are held as a part of the permanent endowment of Rs. 50 lakhs which are required by the University to maintain and meet the recurring expenditure.

The audited accounts of the University, published every year in the *Gazette of India*, are open for inspection by every registered donor, i.e., by every donor who has paid a sum of Rs. 5,000 or more.

Fifty lakhs of rupees more are now needed immediately for urgent developments: Rupees 10 lakhs are for the marble temple; Rs. 12 lakhs for hostels to accommodate 1,500 more students; Rs. 5 lakhs for a college of intermediate classes (Arts and Science); Rs. 5 lakhs for the College of Engineering; Rs. 7 lakhs for the Polytechnique Institute for further development of teaching the Applied Science; Rs. 3 lakhs for the Ayurvedic College; Rs. 5 lakhs for the University Library; and Rs. 3 lakhs for the University Press.

Every Indian has reason to feel gratified at this achievement of his people. I therefore appeal to every Indian, and particularly to every Hindu, to contribute his or her quota to the further growth of this great institution. Every one may give at least one month's income, if necessary, by convenient instalments, or may help to build a room or endow a scholarship of 50, 30, 20, 15 or 10 rupees per month in honour of his or her mother, father or any one else whom he or she loves or adores, or in his or her own name, or may give a donation earmarked for any of the many needs mentioned above.

NAGPUR UNIVERSITY

At a meeting of the Executive Council of the Nagpur University held recently, Mr. N. K. Behere moved "that no examination fees be charged from the students belonging to the so called depressed classes and appearing at various examinations of the Nagpur University. The resolution was passed unanimously with an amendment putting a time limit to the exemption, namely, till the year 1940".

The students belonging to the aboriginal tribes also get the benefit of this resolution.

ANDHRA UNIVERSITY

The *Gazette of India* announces that the Governor-General-in-Council has authorised the Andhra University under Section 8 of the Indian Medical Degrees Act of 1916 to confer, grant or issue in British India degrees, diplomas, licenses and certificates with effect from April 1934, stating that the recipient of such degrees is qualified to practise in Western medical science.

THE NEW AFGHAN UNIVERSITY

It is understood the Afghan Government have invited Sir Mahomed Iqbal, Doctor Ross Maswood of the Aligarh University, and Maulana Suleman Nadvi, a well known author, to advise the Afghan Administration in connection with the proposed Afghan University.

DR. R. P. PARANJPYE

Dr. R. P. Paranjpye has been appointed Kamala lecturer by the Senate of the Calcutta University, the subject of the lectures being "Rationalism in Practice".

LAW AGAINST JOURNALISTS

Non-Aryan journalists and Aryans married to non-Aryans will be expelled from their profession by a new law regulating the rights and duties of professional journalists.

All journalists will henceforth be considered civil servants and must become members of the Reich Federation of German Press, which is made an incorporated society.

Special courts will be created to protect and supervise journalistic activities.

C. D. PRISONERS

A statement giving the total number of persons convicted under the ordinary law or the Central and Provincial Acts which replaced Ordinance X of 1932, who were undergoing imprisonment in connection with the civil disobedience movement at the end of July last, shows a decline for British India as a whole of 2,232 as compared with the previous month of June. The total at the end of July was 4,683 as against 6,915 at the end of June.

DECREE AGAINST WIVES

Two husbands took advantage of Illinois' new reciprocal alimony law within 24 hours of its going into effect.

A Judge ordered one wife, a stenographer, to pay her unemployed husband £200 in £2 weekly instalments after he had filed a bill of divorce alleging desertion.

In the second case the wife was ordered to pay her husband 17s. weekly and to furnish him with free milk and eggs from their farm.

MR. BRELVI RELEASED

Mr. S. A. Brelvi, Editor of the *Bombay Chronicle*, who was sentenced in connection with the civil disobedience movement, has been released from the Yeravada Jail.

RETIREMENT OF LAWYERS IN GREECE

India is not the only country with a surplus of lawyers. Legislation is now being worked out, we are told by a correspondent to the *Times of India*, for the forcible reduction of the number of these gentry practising in Greece. The Minister for Justice, Mr. Talliaudauros, is at the back of the move.

Instead of the German method of choking off the stream of aspirants to the professional classes before they get into the universities, Greece will try to force its too abundant lawyers into special classes of practice designated by the Courts before which they are licensed to appear. Only a fixed number will be allowed to argue before each tribunal.

Besides limitation of notarial work and the other more or less clerical by-practices of the law, the number of lawyers in the whole country will be limited. At present there are more than 7,000 lawyers in Greece, or about one to every 1,000 inhabitants, the highest percentage in the Balkans.

Henceforward retirement from practice will be obligatory after an age is reached that the government, with some difficulty, is now attempting to fix. No limit is to be placed on the number of students of law, but young law graduates will have to wait for vacancies at the bar of their selected tribunal before they can begin to practice.

'SKILL' GAMES

Holding that 'skill' games did not come within the provisions of the Gambling Act, Mr. Santram, Magistrate of New Delhi, let off 13 employees of the Wembley Show who were being prosecuted on the charge of inducing people to gamble on the 10th of last month. The Magistrate observed that if innocent people took part in games of skill and lost money, the law could not protect them.

THE TROPICAL INSURANCE CO.,

The following are extracts from the speech of Dr. Ansari, Chairman of the Tropical Insurance Company Ltd., Delhi, at the Extraordinary Meeting of the Shareholders:

"We have been exceptionally fortunate in receiving a very healthy response from workers and the public from the very inception of our Company. We have policyholders in every part of the country outside India, in South Africa, Kenya, Mesopotamia, Arabia and Egypt. There is no province in India where we have not secured adequate representation. Our direct branches and sub-offices alone are no less than 20 in number.

Gentlemen, the seed was sown when the Company was founded only 6 years ago by two great men in the public life of our country, i.e., Pt. Motilal Nehru and Hakim Ajmal Khan. It has grown rapidly into a full and fine tree and has borne fruits. I appeal to you to co-operate in making known more widely the benefits of life insurance and the very favourable terms on which it can be secured in this Company. No other investment can approach Life Assurance in the matter of creating provision for the future."

THE UNITED INDIA LIFE ASSURANCE CO.

The most favourable mortality experience, the ample excess of interest earnings actually realised, coupled with the relatively low levels of expense have put the United India Life Assurance Company of Madras into larger and ever-increasing surplus. The Company has introduced innovations in three remarkable directions: first, it has introduced a Net Premium Method of valuation; secondly, it has inaugurated a Bonus Reserve Method of valuation in all respects for one section of business; and thirdly, it has instituted the Compound Reversionary Plan of distributing bonus. We congratulate the Company on its achieving such brilliant success.

INSURANCE AGAINST KIDNAPPING

An increasing number of film stars in Hollywood are now insuring themselves against kidnapping with British insurance companies.

Absolute secrecy is one of the conditions in which these policies are issued in the London market. Some of the policies contain a clause that if the holder mentions the insurance, it immediately becomes null and void.

The applicant for a kidnapping policy is asked to sign a statement that there is no reason to believe that he or she is about to be kidnapped. The maximum amount obtainable is, according to Hollywood insurance men, £10,000 and the rate for that amount is £100 a year.

Although there has never been a major kidnapping in the film colony, a number of the stars have lately been worrying about the possibility of it, in consequence of kidnapping in other parts of America. Some stars are now hiring guards for themselves and their families.

In any case, Hollywood's love of freak policies is well known to the insurance world. Gloria Swanson once insured herself for £20,000 against her guests' clothes becoming soiled, torn or stolen.

Edmund Lowe insured his face, Louisa Fazenda insured her curls, and Bon Turpin, the cross-eyed comedian, took out a policy to guard himself against his eyes becoming straight.

A London insurance expert said to *Reuter*: "It is true that some of the film colony in Hollywood are taking out these policies in the London market. But in general, film stars are considered to be very bad insurance risks."

AN INSURANCE MAXIM

"If the widow could sue Life Insurance agent for the amount of her late husband's lapsed policy, fewer policies would lapse through the agent's neglect." This maxim is printed in the latest number of the *Insurance Herald*. But the law requires a radical change before such action could actually be taken.

BEAUTIES OF KHADDAR

Mr. T. J. Larkin, Chicago, Illinois, U.S.A., has addressed the following letter to the Secretary of the A.I.S.A.:

"Your exhibits of the varied uses of Khadi cloth are so surprisingly varied and colourful that it occurs to me that the world as yet knows but little about how far this art of hand-weaving, so strongly urged by Mr. Gandhi, has advanced.

My impression is that up to now Khadi cloth is thought of as a rough cloth intended for rough use and therefore rather drab and colourless in design. If, therefore, it could be known as a cloth only capable of the finest ornamentation of the most exquisite design, but a cloth for all uses rough or fine; that from it exquisite carpets are made as well as fine clothing, draperies, dress goods and all forms of household napery, the world would not only be astonished at the beauty and wear shown in all these varied uses, but would become aware that a rival to the machine was in the field well on its way towards making man self-independent.

Your exhibit is a revelation any way you look at it."

NEXT BRITISH INDUSTRIES FAIR

The British Industries Fair will be bigger than ever next year, and the fillip to trade caused by its ever expanding success will be felt all over the Empire.

Although the Fair does not open until February 19, 1934, applications have already been received by the Department of Overseas Trade for more than 90 per cent. of the space occupied by exhibitors at Olympia and White City at the last Fair.

GERMAN DUTIES ON BRITISH COTTON

Import duties on cotton yarns has been doubled from 1st August as the result of a protest meeting of German cotton spinners, at which a resolution was passed that the dumping of British yarns deprives 20,000 German workers of employment.

SOVIET FACTORIES IN ASIA MINOR

Spinning, weaving and finishing factories with an estimated yearly output of over 30,000,000 yards of textiles will be established in Maiseri, Asia Minor, if plans drawn up for these by the Soviet specialists are carried out.

MUSEUM OF INDIAN ARTICLES

A museum of Indian articles was opened at the Swadeshi Market, Bombay, by Mrs. Sarojini Naidu recently in the presence of a large gathering.

Mrs. Naidu, in opening the museum, said she had the opportunity of visiting museums in several countries and wherever she had gone, she had come across Indian articles. Unless Indians were able to manufacture articles of all kinds and of high quality, one could not expect museums in foreign countries to display Indian articles redounding to the credit of India.

WORLD'S COTTON CONSUMPTION

An increase in the world's cotton mill consumption of 2,010,000 bales for the year ended 31-7-33 is revealed by statistics compiled by the Federation of Master Cotton Spinners.

The total consumption of 24,332,000 bales comprised American 14,167,000, the East Indian 4,200,000, the Egyptian 936,000 and sundries 5,029,000.

The mill consumption for the half year up to 31-7-33 was as under: Britain 1,168,000; India 1,264,000; Japan 1,512,000; China 1,233,000; the United States 2,309,000.

ECONOMICS OF KHADI

On the 7th October, Mrs. Sarojini Naidu opened the Khadi Show organised by the A. I. S. A. at Kalbadevi, Bombay. Addressing the huge audience, Mrs. Naidu said:

There is really salvation for our country in Khadi. Mahatmaj spoke the truth when he told us years ago that Khadi was the key to our country's salvation. Many of us were thinking this old Gujarati Bania had become a *pagal* and in this machine-made 20th century had dared to ask us to go back to spinning wheel. But to-day we realise that that old-fashioned Gujarati had some real forethought and wisdom in giving that advice to us.

NAIR WOMEN'S CONFERENCE

A Conference of Nair women met at Trivandrum on the 26th of September under the presidency of Sri G. Parakutty Amma, B.A., LT., the first Nair lady graduate of Kerala. In the course of her presidential address, Sri Parakutty Amma said that the progress of a community depended on the progress of its women. The Nair leaders had realised this fact and hence they had arranged a ladies' conference. Since 1901 when the first Nair Ladies' Conference had been held at Changanacherry, female education in the State had greatly increased. It was gratifying to know that the women were taking active part in their economic betterment. She paid a tribute to the late Sri Chinna Amma who had founded and organised the Hindu Mahilamandiram at Trivandrum and observed that such institutions deserved special mention. Similar institutions had to be established in other States as well. Lastly, she emphasized the need for unity among the members of the community and referred to their Christian sisters who succeeded, because they had a good organisation and stood always united.

The Conference next passed a number of resolutions urging organisation and formation of local committees, like Vanitha Sangam, for the uplift of the women of the community.

INDIAN WOMEN

In the course of an address to the Members of the Women's Indian Association, Dr. Muthulakshmi Reddi declared:

"I was greatly struck with the sincerity, with the earnestness and with the enthusiasm of British women of all shades of opinion for the Indian women's cause. We wondered how Englishwomen, in the midst of their other social and domestic activities, found leisure to arrange so many receptions and public meetings for us."

THE LEAGUE AND INDIAN WOMEN

The President of the League Council at Geneva cordially received, on September 27, three representatives of Indian women, namely, Rajkumari Amrit Kaur from the Punjab, Mrs. Hamid Ali from Bombay, and Mrs. Swaminathan from Madras. They submitted suggestions to the League to appoint Indian women, wherever possible, as members or associates of Commissions dealing with social questions, such as labour and health, and also disarmament.

Claiming that they represented one-fifth of world's women they offered their services and opinions to the Council on the question affecting women generally and the Indian women in particular.

The President promised to bring their application to the notice of the League which would undoubtedly treat it sympathetically.

GIRL STUDENTS IN CALCUTTA

As the result of a representation made by Mrs. P. K. Ray to the University of Calcutta about the inadequate provision for the residence of girl students in Calcutta, the University has appointed a small Committee consisting of Mrs. Ray, Mrs. Urquhart, Mrs. Tatini Das and Mrs. J. N. Roy, to inspect all hostels recognised and unrecognised where girl students reside and submit a report to the University as to the nature of the arrangements obtaining in those places. The University, it is understood, will decide what steps should be taken for improving their future management after a detailed report is submitted by the Committee.

PENALTY FOR BARREN WOMEN

German women, who for any reason have failed to bear children, will in future have to pay taxes to help the other women who have performed their duty to the State.

The fact that such a tax would be incorporated in a new law was announced by Herr Carius, a leader of the German Workers' Front.

LIBRARY AT INDIA HOUSE

An up-to-date and neatly-bound catalogue has now been produced for the library at the office of the Commissioner for India at Aldwych, London.

The main purpose of the India House library is to serve as an information bureau, which in no way competes with what the India Office achieves. There are about 15,000 books in the India House library and the new catalogue gives a brief entry for all books arranged by subjects.

All knowledge is divided into ten main classes; these are each subdivided into ten, and each ten into ten again, decimally, as often as required. Official publications of Government departments are entered under the names of the respective departments. The survey of India maps, numbering several thousands, are already covered in a catalogue published by the Government of India.

The institution is a leading as well as a reference library, the general public being allowed to borrow five volumes at a time without formality.

MR. N. C. KELKAR

Mr. N. C. Kelkar, who celebrated his 61st birthday recently, has announced his retirement from active journalism on the ground that he is too old to carry on. It is stated that he will not be responsible in future for editorial policy of either the *Kesari* or the *Mahratta*, but that he will nevertheless continue to be a trustee of these two organs of nationalist opinion in the Deccan. In view of this trusteeship, it is difficult to appreciate Mr. Kelkar's request that the opinions expressed by either of these two journals should not in future be attributed to him.

THE "NAVAJIVAN" PRESS

The trustees of the *Navajivan* Press in which Mr. Gandhi's two weeklies, the *Young India* and the *Navajivan* were printed, have announced their intention of selling the whole press worth about half a lakh of rupees.

It will be recalled that the press was once confiscated by the Government and returned after conclusion of the Gandhi-Irwin Pact. It was then closed after the security of Rs. 2,000 was demanded. We understand that *Navajivan* Publishing House, from which the books were published and which was revived 4 months ago, will continue. Mr. Jivanlal Desai, Manager of the *Navajivan* office, has invited offers from intending purchasers.

A TAGORE MEDLEY

Lo, in the early morning The Gardener was Fruit-Gathering and now he is picking up the Hungry Stones to kill the Stray Birds for Sacrifice. Ah! heartless man! Mashi had hung up the Crescent Moon for the King of the Dark Chamber to light his melodious presence and now Chitra goes to the Post Office on the Cycle of Spring to send the Fugitive Letters to a Friend. And the Red Oleanders, which were the Lover's Gift of Gora at the Crossing, proved to be the Creative Unity for Broken Ties. Both Home and the World acknowledge the Personality implicit in Gitanjali, which were a new Kabir's Poems to Renascent Nationalism.

MRS. WHITEHEAD ON MR. NATESAN

"Mr. Natesan is one of my oldest friends in India; I knew him first when he was a young man just beginning the life of public work both in literature and in politics, which has made him well known in the whole of India," says Mrs. Whitehead in her tribute which was received too late to be included in the Souvenir issued in connection with Mr. Natesan's 61st birthday. She continues:

"It is difficult to write about one's friends because if one has said, 'he is my friend' one has said a great deal. A friend is someone who is liked and trusted and few people in Madras were so generally liked or more universally trusted than Mr. Natesan. He has a strong foundation of common sense, which did not allow him to form unbalanced judgments, even in those times of difficulty when a balanced judgment was not very common. He has a great gift of affection. I have heard him speak again and again in glowing terms of some of the friends whom we had in common. But I cannot remember his ever saying a cruel or jealous thing about anyone whom he knew. He has visited us many and many times in our Indian home and once in England; and I am not likely to forget the evening spent some four years ago in his house in Madras, when he invited our old friends to meet us at tea on his roof.

Nor shall I forget the smaller party given by Mrs. Natesan downstairs. Our great grandchildren may be able to fly to India for a week-end, but in this generation we can only send flying our very sincere good wishes to Mr. Natesan for his 61st birthday."

DR. BESANT'S WILL

Provision for servants and poor students is expected to absorb practically the whole of the residue of the estate of Dr. Annie Besant after major bequests such as the publishing business at Adyar are dealt with. The will is intimately personal laying down the dying wishes of a kindly woman provides that all her servants be paid for the remainder of their lives the wages they were receiving when Dr. Besant died.

Provision is also made for the completion of the education of poor Indian students she was helping. The publishing business at Adyar goes to the Theosophical Society and the publishing business in London to her son.

LATE SIR RAMAKRISHNA BHANDARKAR

In his presidential address delivered on the occasion of the eighth anniversary of the death of Sir Ramakrishna Bhandarkar, celebrated by the citizens of Sholapur on August 30, under the auspices of the Saraswat Brahmin Club, Mr. Hulcott, Sessions Judge, after mentioning the main incidents in his career, observed that "Sir Ramakrishna was a great social reformer far ahead of his time. He held very liberal views and was a man of broad sympathies. He was a strong advocate of widow remarriage and lived up to his convictions. Realising that example was better than precept, as far back as 1891 he got his widowed daughter married. He was against the caste system and considered that several divisions into which the Hindu community was split, were a great handicap on its progress."

BIRTH CONTROL CLINICS IN MADRAS

The Government of Madras, says the *Madras Mail*, are believed to be contemplating taking action on the suggestion made in the Legislative Council during the last budget session to establish birth control clinics. They are of the opinion that this should be done as a first step towards educating the public and that the clinics should be established in all Government women and children hospitals and dispensaries and the women's department, Madras General Hospital, where there are lady doctors, and in maternity and child welfare centres.

The Surgeon-General is reported to have given an opinion that the teaching of contraceptive methods to medical students as part of their midwifery training should be introduced, but he sounded a note of caution in establishing clinics. As an experimental measure, birth control clinics might be established in the Government Women and Children's Hospital, Egmore, and the Victoria Caste and Goshia Hospital for Women, Triplicane. The extension of the experiment to other institutions might be decided on after a year.

If the Government accept his suggestions, the Surgeon-General has promised to draft a scheme.

CIVIL AND MILITARY HOSPITALS

Replying to Mr. Mathura Prasad Mehrotra during the Autumn Session on September 13 in the Council of State, His Excellency Sir Philip Chetwode, the Commander-in-Chief, said that the Company of British Infantry at Calicut would shortly be replaced by a Company of Indian troops. The non-dieted hospital there which was at present British, would become Indian after that. The hospital at Wellington was a combined one and would remain so.

The Government, added His Excellency, had accepted the recommendations of the Army Retrenchment Sub-Committee regarding the amalgamation of British and Indian military hospitals. About a dozen hospitals had already been so amalgamated. In 25 Stations where the number of British or Indian troops was small, patients were treated in the British or Indian wings in the same hospitals. In two other stations the hospitals would be amalgamated as soon as funds were available for the reconstruction of the buildings.

This policy, he concluded, would be continued and put into force as funds and circumstances permitted.

HEROISM OF DOCTORS

In New York Hospital, Dr. Michael Mislitz, a noted specialist, was operating on a seven-year-old child.

Just as the specialist had made a delicate incision, he clutched at his heart and gasped: "I am falling." The next second he toppled to the floor.

Two other doctors in the operating theatre did not waver. They could do nothing for the specialist. The child's life was at stake.

They went on with the operation and saved the child's life. And when they turned to Dr. Mislitz, he was dead.

"He would have wished it that way," said the dead surgeon's comrades. What better requiem could a man have than that?

HOW TO BRING UP CHILDREN

Mrs. Franklin D. Roosevelt, who has a family of five, advises parents to bring up their children so that they stand on their own feet.

"I always wanted happiness for my children," she said in a lecture. "I have come to think that people grow more through suffering than anything else. The big people are the people who have learned to stand on their own feet, accept the results of what they do and learn for themselves."

Remarking that this is a changing age, she urged that new values and standards should be established by parents.

"We must train our children to a new world," she said, "a world which we don't know about. We must teach our children principles and let them decide for themselves. They often don't do what we believe is right."

We can just say keep on growing to ideals and standards. If they are satisfied, then we are too. We must be patient and let them learn by their own experience. I know it is the most difficult thing in the world to do."

DR. K. V. KRISHNAN

Dr. K. V. Krishnan of Calicut has, it is understood, been appointed to the chair for Malariology and Tuberculosis in the All-India Institute of Hygiene, Calcutta, on a salary of Rs. 1,500—2,500.

Dr. Krishnan went to America with a Rockefeller scholarship after taking his degrees in Madras and won distinction in the Hopkins University, Baltimore, and was awarded a Gold Key. He took the degree of D. B. in London and M. R. C. P. in Edinburgh. For some time he was working at the Gulshdy Institute and now he is a member of the Kala Azaar Commission.

The Institute of Hygiene in Calcutta was built by the Rockefeller Trust at a cost of Rs. 25 lakhs and is the only institution of its kind in India for advanced research work in medical science. It was opened by H. E. the Viceroy early this year and the Government of India is contributing Rs. 2½ lakhs a year for its upkeep. Four Professors were recently selected by the Education Member of Government at Simla. Two of them are Europeans and two Indians, the other Indian being a Punjabi.

METALS IN THE BODY

The treatment of pernicious anaemia by liver is considered by some authorities to be a medical discovery of even greater importance than the discovery of insulin. Persons suffering from mild pernicious anaemia may benefit from eating foods containing liver, and the severe disease may be relieved by injections of liver extracts. The choice of liver for use in Whipple's original investigations of anaemia was partly directed by the relatively high content of iron in liver. The human body requires a small daily supply of iron amounting to about three ten-thousandths of an ounce, chiefly to replenish the red colouring matter in the blood, and absence of iron from the diet was known to cause nutritional anaemia.

PEOPLE'S BANK OF NORTHERN INDIA

Pandit Roop Narain Raina, ex-Manager, People's Bank of Northern India, and others have filed, on October 6, an application in the Lahore High Court through Pandit Bishan Narain, Barrister-at-Law, for winding up the People's Bank of Northern India, Limited, Lahore, under Section 162 read with Section 166 and under Section 235 of the Indian Companies Act VII of 1913. The petitioners *inter alia* pray that a Provisional Liquidator be appointed, that proceedings for contempt of court be instituted against such members of the Board of the Bank as have contravened orders of the Court, and that the Court should examine the conduct of the present Directors of the Bank and Lala Harkishan Lal, General Manager, under Section 235 of the Indian Companies Act VII of 1913.

It might be recalled that the People's Bank suspended payment in September of 1931 when various schemes for reviving this bank were approved by the High Court.

GOLD EXPORT FROM INDIA

During the week ending Saturday October 7, bar gold worth Rs. 1,54,63,858 was exported from Bombay for England and America.

A consignment worth Rs. 19,57,151 was despatched by S. S. *Clan Malcolm* which sailed for London on 6th October.

Another consignment valued at Rs. 1,35,06,707 was carried by the P. and O. liner *Viceroy of India*, which left Bombay on 7th October.

Out of this consignment Rs. 2,698,171 worth is meant for Paris, Rs. 174,730 for Amsterdam, Rs. 16,91,531 for London optional. Paris optional New York, optional Amsterdam, Rs. 35,23,240 worth of bars more for London, optional Paris, optional Amsterdam.

The total gold exported from Bombay since Britain went off the gold standard, amounts in value to Rs. 1,46,69,00,452.

THE CURRENCY LEAGUE

At a meeting of representative businessmen held in the Office of the Indian Merchants' Chamber on the 7th October last under the presidentship of Sheth Mathuradas Vissanji Khimji, it was resolved to form a Currency League to organise and educate public opinion on the desirability of obtaining an immediate de-valuation of the Rupee and of opposing the perpetuation of the 18d. sterling ratio as is sought to be done through the Reserve Bank Bill. The League will be an All-India Organisation.

THE RESERVE BANK BILL

In his "Study of the Reserve Bank Bill 1933", Mr. A. D. Shroff of Bombay says that the Reserve Bank will start under good omens, if Government show the wisdom of leaving the Rupee alone immediately and appoint a first class banker to guide the destinies of the Bank which, with the goodwill of the country, may prove a great instrument for the potential good of India.

RAILWAYS CONFERENCE

Sir Joseph Bore, Commerce and Railways Member, opened the Indian Railway Conference Association on the 11th October. He reviewed the progress, particularly in the regions of economy and referred to the Railway Board's attitude in regard to railroad competition. Referring to the campaign of economy, the Commerce Member hoped that it would be possible for Mr. Pope to pay another visit to India next cold weather and give further advice to the Government. Discussing the Railway Board's attitude regarding the railroad competition, Sir Joseph Bore said that nothing had struck him more than the meticulous care with which all the suggestions for improvement were examined. He believed that the co-ordination of the transport services was absolutely essential, especially in a poor country like India, if development was not to be unduly or improperly delayed. It was by increasing the efficiency of the railways on the technical and the administrative side, combined with the utmost economy in the working and by straining every nerve of increasing their utility to the public that the railways in India would be able to face a competition that must grow with years.

LORD ASHFIELD

Lord Ashfield, the American-born traffic genius who made the London tube and bus services the best in the world, says that he feels it a great wrench to sever his connection with these companies now that they have been absorbed into the great public combine known as the Passenger Transport Board. But he is to have handsome compensation for his 26 years' service. The companies he controlled are to pay him £47,893 instead of the pension he would soon have earned. Moreover, he still retains the direction of his own companies and many others besides as first chief of the new Board. This appointment carries a salary of £20,000 a year.

RAILWAY WORK IN GERMANY

The German State Railways are to provide extra work for a quarter of a million Germans over a period of a year by expending 510,000,000 marks (£25,000,000 at par) on renewals and extensions, including the underground line beneath central Berlin, joining the northern and southern termini.

At the same time the State Railways are advancing £2,500,000 for the beginning of the vast motor speed road project. This employment scheme is apparently supplementary to and not a part of the Government's own £50,000,000 employment scheme.

A UNIQUE MOTOR RUN

An offer of 3 million francs to the firm whose car would before the 1st January 1935, cover the distance of more than 187,500 miles at an average speed of 58.37 miles per hour has been made by the Citroen Company—the well known French motor car manufacturers. This offer has been made in connection with the amazing run of 187,500 miles which the Citroen 'Ten' christened 'Petite Rosalie' has just completed at an average speed of 58.37 miles per hour between the 15th March and 21st July. When the motor car stopped, it was still in excellent condition and was quite capable of running many more miles.

It was such an astounding performance that members of the public were suspicious as to whether it was a standard chassis. In order to satisfy the sceptics, the Citroen Company put the car in the hands of the Automobile Club of France who sealed it. A special committee of the most eminent engineers of France, together with the A. C. F., will subject the car to the most minute tests and compare it with a car of similar type which they will take from the factory at random.

Monsieur Citroen then announced that with a view to induce motor manufacturers of the world to apply their efforts to the ever increasing improvement of automobiles, he would extend a challenge, supported by an enormous prize of 3,000,000 francs, to the firm whose car before the 1st January 1935, covers a distance of more than 187,500 miles at an average speed of more than 58.37 miles per hour under the same conditions under which the 'Petite Rosalie' had run.

SUPPRESSION OF TRAFFIC NOISES

A new effort to abate the noise nuisance in Budapest has proved unexpectedly successful.

For the last 2 months, the city has become the quietest million-inhabitant city in Europe. Forty per cent. of the ordinary noises heard in the streets have been proved to be entirely superfluous.

On the first day of the new order, some hundred and twenty thousand persons were warned by the police to cease shouting or sounding motor signals. After a few days, however, offenders were summoned and fined, which resulted in an immediate abatement of the sounds in the streets.

Owners of motor-cycles have adopted double silencers, and car owners have adopted a modest staccato hoot. The carters, however, who from time immemorial have hoo-hoed their teams through the streets, are a tougher problem, and in three days 96 of these loud-voiced incorrigibles have been brought before the magistrates.

SPEED RECORD

The maximum speed of 92 miles hourly was attained on 19th September by London Midland Scottish Express train with seven coaches hauled by an engine of the 'Royal Scot' class between Coventry and London. 'Cheltenham Flyer' still remains the world's fastest train, for although the maximum speed has now been equalised, its average speed on Windon to Paddington was 81.6 miles per hour, compared with 74 miles per hour of the Coventry to London Express.

AERONAUTICAL SCHOOL

The Air Service Training School at Hamble, Hampshire, to which go pupils from India, has just completed the second year of its work here.

The school is the only one in existence, where instruction in all branches of flying and its allied subjects is given.

A large number of its pupils are public school boys. All the well known schools are represented. The boy who comes here from the school, costs his parents about as much as he would cost them at a university, and at the end of three years will be fit for employment as a pilot on a commercial line and for subsequent appointment to responsible administrative posts.

His training here is a period of hard work. He is not accepted unless his medical report shows him to be fit to take the licences which are the reward of a successful course. He is not kept here if he shows inaptitude either in the air or in study, and as long as he stays, he is required to lead a steady industrious life.

The Air Service Training School under Group Captain R. J. F. Barton, its commandant, has taken on much of the serious character of a college. Pupils have their own comfortable quarters and an unusually good mess. They have squash courts and they play most other games. They have begun to accumulate trophies for annual competition, and there is every sign that a high tradition is growing which may become a standard of aeronautical training to all nations.

PROGRESS OF AIR TRAVEL

In an article which he contributes to the current issue of *Imperial Airways Gazette*, Sir Montagu de P. Webb of Karachi pays tribute to the progress which has been made in the last two years. "Air travel is now verging on the luxury state," he says. Sir Montagu states that seeing the air mail off is now becoming a regular and pleasing function at Karachi—something like Saturday morning visits to the outgoing mail steamer in Bombay. There must be a difference however; you cannot invite all your friends to sit round the aeroplane saloon, even of a modern air-liner and have short drinks before you fly away. Perhaps this is all to the good. Sir Montagu Webb, in describing the modern comfort of these new air liners, gives an account of the substantial tiffin served in mid air by a steward: lobster mayonnaise, chicken, ham and salad, pears and cream, cheese and biscuits.

AIRCRAFT TRAINING

Five Indians have been selected to undergo training in England as ground engineers. Four of them will be found employment in aeroplane factories and engineering workshops and will be expected to work there for two years. The fifth will undergo intensive training for a short period.

The training of ground engineers is in pursuance of the policy of Government to employ Indian personnel in connection with aerial services in India, but so far no fund has been definitely allotted for the purpose. The expenses involved in sending prospective ground engineers to England will be met from the Petrol Tax fund.

AGRARIAN SITUATION IN INDIA

"Agriculture is our basic industry and it is a matter for regret that in comparison with the measures taken by the Governments of the other British Dominions and in the United States of America to afford relief to the agricultural communities, those taken in India have been very slight," said Dewan Bahadur M. Ramachandra Rao addressing a large audience at the Twentieth Mysore Provincial Co-operative Conference. Speaking on the economic depression now prevailing for over three or four years which is the main cause of the poverty of agriculturists throughout India, the Dewan Bahadur said: "The prices of agricultural produce have fallen by about 50 per cent. In addition to the fall in price, production on the agricultural side has also exceeded effective demand. It is true that the agricultural crisis is international in character and that there are various international factors affecting it which it will not be necessary for me to discuss here. The most urgent problem to-day, however, for the Provincial Governments and the Indian States is, in my opinion, the necessity for affording relief to the agriculturists throughout the country. The problem is much broader than the mere organisation of rural credit or any other relief that can be provided by the normal activities of the co-operative movement. Any remedial policies that may be adopted at this juncture should be wholly directed for making the position of the agriculturists easy during this period of crisis. Agriculture in this country has been the least organised of the Indian occupations. The Royal Commission on Agriculture has dwelt with the many features of agricultural inefficiency in this country with which we are familiar and it is unnecessary to dilate on them. Uneconomic holdings and exhausted soils are bad enough and a crop of archaic customs and superstitions, faulty land systems and fragmentation of holdings have made agriculture an unprofitable occupation. An illiterate and inefficient peasantry which has been carrying on agricultural operations according to time-honoured methods and practices has been suddenly caught by an economic crisis, the most acute and far reaching in the recent economic history of the world. Mr. Ramachandra Rao asks in dismay how can the agricultural industry, with the catastrophic fall of prices both internal and external, continue to be a profitable one unless the cost of production is proportionately reduced.

WHEAT AND RICE

The Government of India Report on estimate of area and yield on principal crops in India for the year 1931-32 says:

"The total area under wheat was 33,749,000 acres, which is greater than the area of the preceding year by 5 per cent. The condition of the crop was fairly good. The total estimated yield was 9,026,000 tons, which is 3 per cent. less than the yield of the preceding year.

The total area under rice was 84,853,000 acres, a record area as compared with 82,846,000 acres in the preceding year. The condition of the crop was good except in Burma, where the crop suffered considerably owing to failure of late rains,

WAGE-CUTS OF WORKERS

Since negotiations are proceeding between representatives of Japan, Lancashire and Indian Textile Industry which may lead to certain agreements of a far-reaching character, Messrs. R. R. Bakhale and B. Shiva Rao have issued the following statement:

"Without prejudice to our general views on the system of capitalism and the inevitable exploitation of the working classes that it involves, we realise that in existing circumstances a revival of the textile industry will at least reduce unemployment among the many thousands of workers all over India. We are as anxious, therefore, as any one for means to place the industry on a sound and secure basis.

At the same time, we cannot but view with alarm the policy now being pursued in many centres of the industry of drastic cuts in wages ranging from 10 to 25 per cent. and more. The improvement in the conditions of the workers and a raising of their standards of life are everywhere recognised as among the vital factors making for national prosperity. In India, on the other hand, a reverse policy is being put actively into operation without any thought, we regret to say, for its terrible reactions on the workers. If it be necessary to lower the costs of production in India to withstand foreign competition, those in charge of the textile industry should seek avenues other than those of wage-cuts.

It is a dangerous assumption to make that the workers will meekly accept this fresh attack on their standards of life or that they will tolerate for long those cuts which have already been imposed on them."

They conclude by saying that both the Government and the mill-owners are taking upon themselves a grave responsibility in attempting a settlement of the problems that face the textile industry without any reference to the workers, the consumers and that very large but unorganised and therefore silent class, the hand-loom weavers.

INDUSTRIAL DISPUTES IN INDIA

The statistics of industrial disputes in British India for the quarter ending 30th June show that Bombay was the worst sufferer, with 24 out of 42 disputes. The number of men involved was 22,208, the number of working days lost being 172,915. Seventeen disputes arose over the question of wages. Of the total disputes, eight were successful and the rest unsuccessful.

Bengal comes next to Bombay with six disputes, involving 15,374 men and a loss of 619,365 days. In the United Provinces there were three disputes involving 5,410 men and a loss of 145,741 working days. The disputes arose over wages. All the three were unsuccessful.

In three strikes in the Central Provinces involving 2,615 men, the number of days lost were 53,215.

Out of 42 disputes, 30 arose in cotton and woollen mills, which involved 32,803 men and a loss of 414,455 days. Three disputes occurred in jute mills and the men involved numbered 11,614, with a loss of 56,342 working days.

A BRIGHTON BOY'S INVENTION

Ronald Smith a 16-years-old Brighton boy has invented a machine-gun which will fire 600 shots per minute.

He made the model as a toy from a bicycle pump, three old tins and a cylinder which originally belonged to a toy steam engine. It is constructed so scientifically that it will fire lead pellets with great force for 500 yards.

The pellets are fired by means of pressure from compressed air, and it is believed that a large gun made on the same principle could project shells a tremendous distance.

Ronald has also invented a gun with a searchlight attached, which enables the gunners to sight objects as clearly by night as during the day.

WONDER BALLOON

The Soviet's "Wonder" balloon, USSR, which unsuccessfully attempted a stratosphere flight on September 24, made a successful ascent. The instruments were found to have registered correctly, and the balloon established an amazing record height of 19,000 metres (11 $\frac{7}{8}$ miles) compared with Professor Picard's 16,700 metres (nearly 10 $\frac{1}{2}$ miles).

Radio messages from the balloon throughout the flight reported that the crew were very fit and that all the apparatus was working efficiently.

The purpose of the flight was not to break records but to enable a scientific study of conditions in the stratosphere.

PARDON FOR AN INVENTOR

The last-minute revelation of a model of a new anti-aircraft gun he had invented saved from execution a man in the death cell at Warsaw, Poland, for murder.

The man who should have died, managed through the prison governor to interest Polish War Office officials in his invention.

Recognising the efficiency of the weapon, they immediately ordered the postponement of the execution.

The details of the gun are stated to be revolutionary and are being kept secret.

HAIR OR FINGER PRINTS

Hair is more valuable than finger prints in tracing a criminal, according to Dr. Israel Castellanos, Director of the National Bureau of Identification of Havana, Cuba. This should be useful if the present state of Cuba continues.

In nearly all cases of violent crime, Dr. Castellanos says, traces of hair of the victim and the criminal are left at the scene.

"By examining such hair," he adds, "we are able to determine the race and complexion of the criminal, and in some cases even the state of health,"

The guest of the evening rose to make his after-dinner speech.

"My remarks to you this evening," he said, "I have divided under thirteen heads."

As he paused, a feeling of gloom crept over the company.

"But," he continued with a merry twinkle, "so that I shall not be too diffuse, I shall omit the first twelve."

* * * *

"Now, I want Albert to have a thoroughly modern and up-to-date education," said his mother, "including Latin."

"Yes, of course," said the headmaster, "though Latin is, as you know, a dead language."

"Well, all the better. Albert's going to be an undertaker."

* * * *

MISS RATS: "What time do you get up in summer, my dear?"

MR. CATS: "As soon as the first ray of the sun comes into my room."

"Isn't that rather early?"

"No, my room faces West."

* * * *

"I had a great time at Sylvia's wedding. One man never took his eyes off me the whole time."

"Was he a tall, dark man?"

"Yes."

"Oh, he was the private detective engaged to guard the presents."

* * * *

"I believe," said the cheery philosopher, "that for every single thing you give away, two-folds come back to you."

"That's my experience," said Pippleford. "Last February I gave away my daughter, and she and her husband came back in June."

* * * *

"In introducing you to my friend, the lecturer, I ought to say that he is not so stupid as he looks," remarked the would-be humorous chairman.

"That," said the lecturer, without a smile, "is just the difference between the chairman and myself."

* * * *

"I read in the paper that a scientist has discovered that singing warms the blood."

"He must be right. I've heard singing that has made my blood boil."

* * * *

"What a lot of friends we lose through the borrowing money from us."

"Yes, it's touch and go with most of them."

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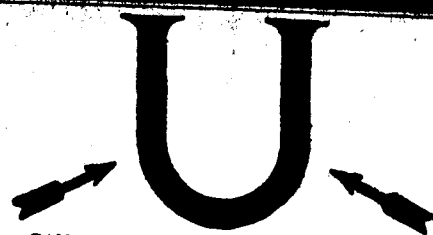
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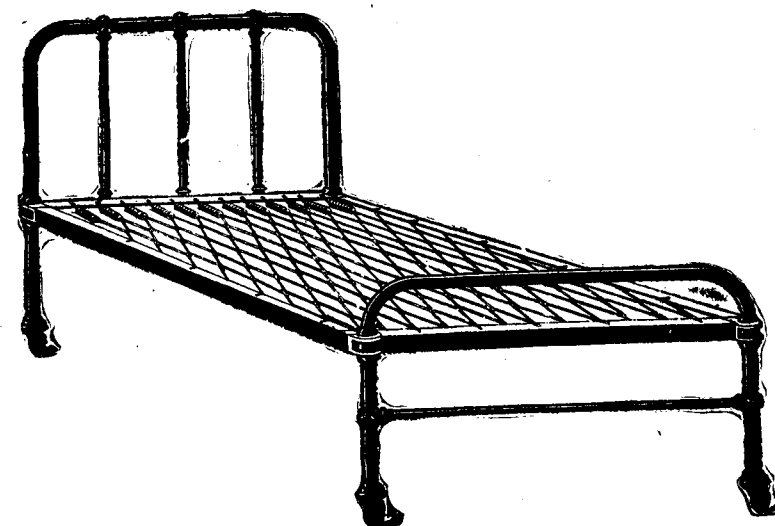
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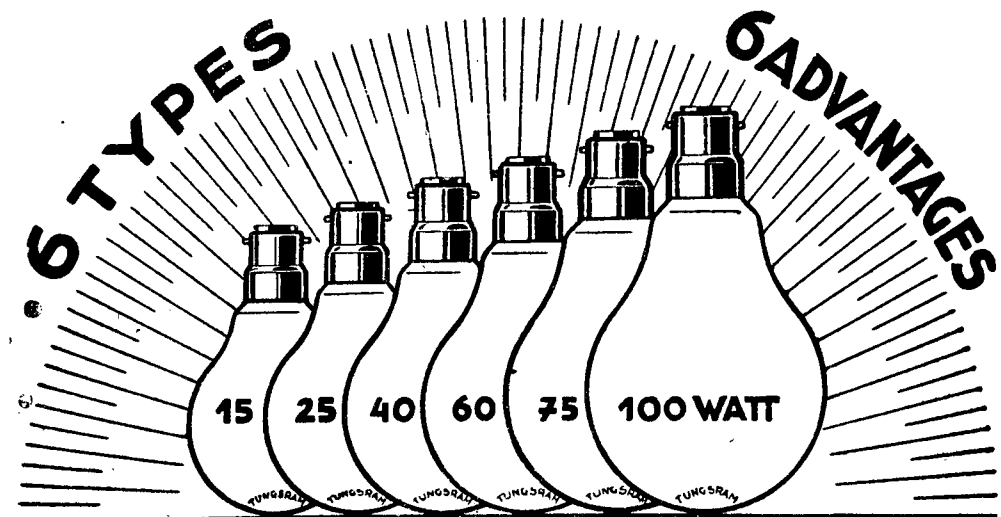
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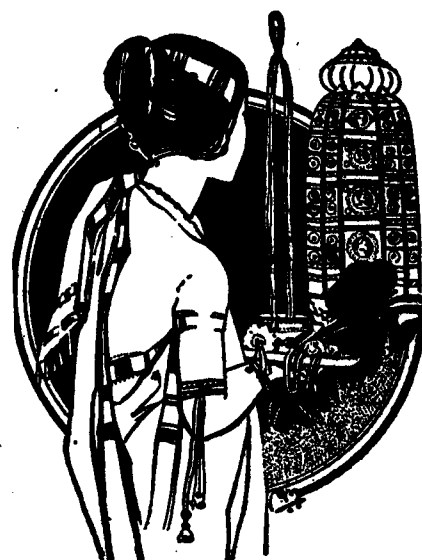
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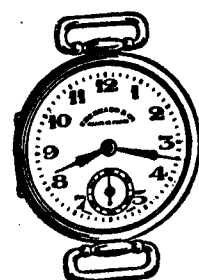
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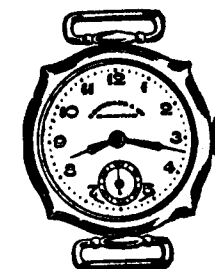
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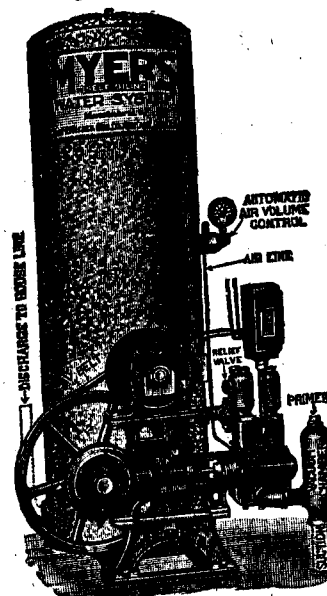
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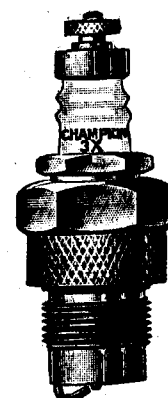
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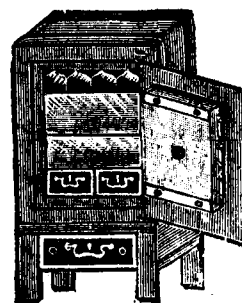
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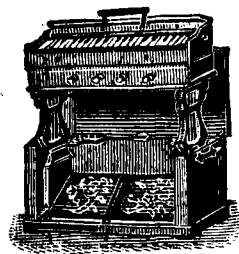
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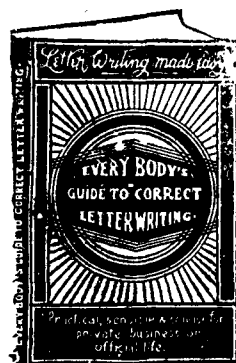
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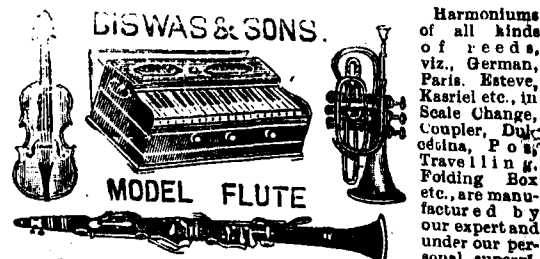


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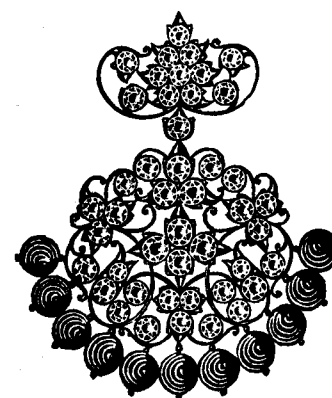
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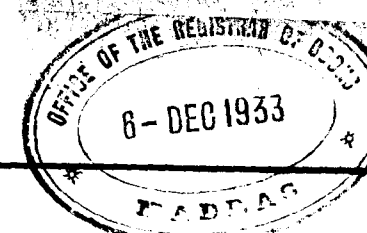


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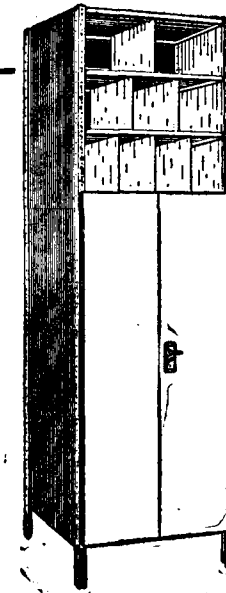
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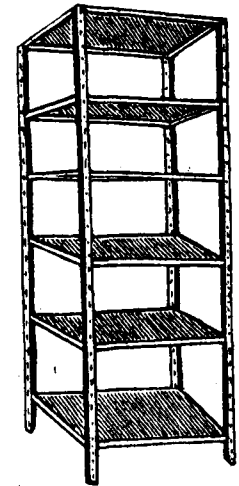
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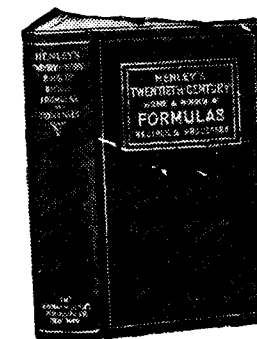
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[NO. 12.]

Tactics (and) or Strategy?

BY COL. SIR KAILAS N. HAKSAR, C.I.E.

"Oh! would our Politics might see
A duty on hypocrisy,
A tax on humbug, an excise
On solemn plausibility!"

WE have forgotten the name of the author whose enlarged spleen led him to perpetrate this doggerel quatrain and, indeed, are not sure if our memory has served us aright as to the exact wording of the first line. Were the proposed impositions capable of assessment, moral budgets doubtless would less often show their normal distressing deficits and the credit of Mankind would rise on spiritual Stock Exchanges. But, as things are, and with Human Nature remaining apparently an unsatisfactory constant, this poor old world can still no more get on without Politics than it can without War. Against this unlovely pair of social (or is it anti-social?) phenomena, idealists may fulminate but with little result beyond producing unlovely curls on the upper lips of bilious cynics. Like War, Politics may be increasingly mechanised away from its pristine romance and, low art that it already is, sink yet lower, but ships of State will continue to make rough weather or even to founder and our civilisation still refuse to jettison Politics.

Yet, if this pinchback art of Politics cannot be ended, is it impossible that in this country at least it may be somewhat mended? Mended artistically? Our homily is designed only for the practitioners of Indian Politics to which category we do not admit the Diehard of the Right or the Communist of the Left. The latter has been aptly likened to the follower of a primitive religion, a modern Seventh Day Adventist; the former we may label as a blind-to-Science Fundamentalist with his eyes on an imaginary bygone Eden and his back to the realities of the future. Neither can claim to be an artist since each is the practitioner of a creed rather than an art. Life is short, Art is long, too long by far for the revolutionary who would reform the world overnight, and Art also is progressive, too progressive for the reactionary

whose existence depends on his refusal to adapt himself to change of any kind. Between such extremes of fanaticism in India lies the bulk of such persons as to-day are thinking politically and whom Liberalism, if it be wise, may hope eventually to gather under its wide skirts.

"But what of the Congress?", it may be objected. Our answer is that at the moment the Congress is only more liberal than the Liberals. And though no longer the best organised party in the country, its rank and file, momentarily shorn of its leaders, are, like any other rank and file in similar circumstances, unable to think politically.

Liberalism in the West may be temporarily a back number. That it is dead and about to be buried is the facile claim made by many of its detractors. If, however, there be such a thing as lessons learnable from History, we cannot help believing that Liberalism has a Star part to play on the future political stage of India. No other form of political thought has ever equalled Liberalism in the successful adaptation of Politics to Society and Society to Politics, and such an adaptation with all possible speed is the crying need of this country. Reviled by extreme Right or Left, Liberalism is more generally calumniated than any other political creed; no such creed makes more temporary mistakes, and none achieves more enduring successes. For its success, it receives scant credit, but the caravan moves on despite the barking of the dogs. May our use of this *cliche* not be so unjustifiably misunderstood as it was when recently employed in London by a far more important personage than our humble selves!

But to revert to those unheavenly twins, War and Politics. The General, who at the head of a ready-made army takes the sword, often perishes by the sword; the politician who, as like as not, has for an emergency to recruit a party in a hurry, can only do so by compromise and then usually ends by being compromised. This seemingly is an injustice, for compromise

normally is a constructive rather than a destructive makeshift in times of trouble; it builds a necessary, if temporary, shelter behind which useful work can be done. The political genius, in other words the Statesman, differs from the politician in nothing more than in the fact of his having no need to compromise, since adherents flock to his standard of their own volition with little or no apparent effort on his part. This, however, does not mean that, by a strict avoidance of all compromise, the politician can transmute himself into the statesman. Heaven may come true on earth without our dying for it ere that can happen, for genius remains an old imponderable for whose weight the scales have yet to be invented.

Statesmen we will leave alone, since to our possibly narrow vision India, at the moment, like England, can show not one real statesman in action. Should any such one there be, it is unlikely we should recognise the portent until after his death, provided Schopenhauer's view of genius be correct, as his views so often are and so unpleasantly. Our business rather will be with that pale wraith of the statesman, the politician for whom Posterity will bind no wreaths. Enough for us is the Indian politician whose present good intentions seem likely in the near future to pave a pretty little hell not only for himself but also for many of his compatriots whom he is so desperately anxious to help. He, as the exponent of an art, eventually must be judged by result, not by intention though, like too many artists, he constantly fails to recognise the applicability of this platitude to his own case. More than this; he should object to be commended merely for his good intentions since nowadays as often as not, the phrase "he means well" is a mere Euphemism for an unpractical refusal to recognise cogent necessity. There is, it must be admitted, one type of artist (pictorial) who is judged neither by result nor by intention but who is just and justly pitied. Yet we cannot believe that the Indian Liberals crave such condescending patronage; they have no wish to be regarded as the pavement artists of Indian Politics. But even as a group of pointers with somewhat similar views on art form a school and thereby acquire reputation and influence, so must the Indian Liberals bind themselves into a compact body for which consummation they need to live up to their name and be more liberal with the cement of mutual compromise.

That the Indian Liberals are a decaying party is inconceivable. Rather they are a comparatively

young party suffering from an attack of growing pains, the after effects of spasmodic vigour. Naturally, in a heterogeneous country of the size of India where personal contact is hard to maintain, homogeneity of political outlook is difficult to obtain or to retain. But should the Liberals put obstacles in the way of recruiting public opinion in their favour by advertising their differences in the market place, however honest those differences may be? The impolicy of such advertising is not merely that a profane public may be led to overestimate the reality of those differences, but also that the very holders of divergent views may by the strenuous nature of their own advertisement hypnotise themselves into a similar overestimate. Would it not be better for them to learn from their friend the enemy and, like the Congress, boost their many points of accord instead of flood-lighting their divisions of opinion?

However big his battalions, did Providence ever side with any General unless he was something of a strategist as well as a tactician? It is not only what his dispositions were in the face of the enemy but also his conduct of manoeuvres beyond that enemy's purview which has raised any military leader from the rut of mediocrity. In War, in Politics, success in modern times has become yearly more elusive, largely because the range of the foe's vision is yearly widening. Yet, increasingly difficult as they may become, War and Politics will not cease to attract their exponents, for there still is too much glamour about either not to allure mortal ambition. And, after all, why not? In this wicked world there are worse occupations than War and Politics. Again, while optimists have promised us many speedy blessings, no one has as yet ventured the prophecy that Philosophy, Pure or Applied, is likely soon to become a universal guide in human affairs, leave alone a popular craze among mankind.

There is at present a deplorable want of tact being displayed by certain Indian Liberals in the matter of the Indian States and the proposed All-India Federation. For example, in one breath comes the question "What are the Indian States going to do about joining or not joining the Federation?" coupled with an anathema at the idea that in any States the delegates to the new Upper and Lower Houses might be nominated by the Princes instead of being the elected representatives of the people of the States. Now a mickle of political thinking is

worth a muckle of political learning, and any one who gets away from text-books and thinks should easily realise that such persons in the States might prove valuable allies to their political brethren in the Provinces. That they are momentarily backward in asserting such a brotherhood is due to no fear of the tenets of Liberalism, but rather to the lack of strategy displayed by so many of the professors of Liberalism in British India. "Save us from our friends" they may cry; "a little less of tactless tactics and a little more of urbane strategy may facilitate the cause of Liberalism in the States and the Provinces alike". Tyros in political thought they may be, but they have thought enough to see that, with the world moving forward at its present rate, ultimately the country's good must make a like appeal to all who are engaged in shaping its destiny. To the majority of such thinkers, the idea that any States should be frightened from joining the coming Federation because of any objection being made to nomination instead of election is the idea of a prospective tragedy occasioned by a trifle. Without a majority of the States joining the proposed Federation, that Federation cannot come into existence. To Federation there is no alternative as a solution of the problem of India. For good or ill, the States in this matter hold the key-position and the tentative slogan "British India will do for herself" might all too easily acquire a second and sinister interpretation.

It is claimed sometimes that, backward as the States may be, those who hold power therein have a better practical appreciation of concrete problems than it is possible for the politicians of British India to attain under the existing governmental regime. This point we are not going to press towards proof or disproof, but we firmly believe that as strategists the advantage lies with the States. For such superior strategy, as for their comparative backwardness, there are obvious reasons and the same in both cases. Let it not be forgotten that, over a century ago, the States by intention were isolated politically one from another and that until the Viceroyalty of Lord Hardinge such an isolation was rigorously enforced, just as any interest shown by the States in the politics of British India was frowned upon. In the circumstances, it is not surprising that, if not born strategists, those in power in the States were made strategists to some extent or at least had strategy thrust upon them. It is worth while to look at the matter from another angle. Let us

suppose that it was the States who were very anxious to federate so as to secure a larger share in the management of their own affairs but who could not secure Federation unless a majority of the Provinces joined them: in such a case would they openly abuse any Province or Provinces which overcautiously proposed that in the first instance it or they would nominate and not elect representative to the contemplated Federal Houses? Surely strategy would dictate that in a quiet manner they tried to discover points of mutual accord rather than of difference and to see which Province would join and which stay out of the proposed political combine. As matters are, is there any serious effort being made by British India to recruit allies among the States or even to discover which, if any, of the neutrals can be conjured into a benevolent neutrality instead of possibly being manhandled into sullen or active hostility? If such an effort is now being attempted, we are not aware of it.

We may be wrong. British India may be employing a new form of super-strategy too abstruse for us to understand, but meanwhile we hold that as strategists the States at this juncture show a superiority over British India. And this belief is reinforced by the fact that on occasions the States can surprise not only British India but also the British Empire. Did either of the latter, for instance, anticipate that at the first Round Table Conference the States would plump for immediate Federation? Would the effect of their announcement have been so striking if they had not employed a quiet strategy while so many of the delegates from British India were displaying a variety of tactics not merely in the face of opposing forces but also before a British Public only mildly interested in manoeuvres.

Earlier we have said that by compromise parties are formed even if those parties are later compromised. It would be a thousand pities if the Indian Liberals were to be compromised without even succeeding in forming an active, efficient party. They can escape such a calamity by practising strategy. Merely to devise formulas would not do. Formulas are useful enough in composing differences between Governments already in existence; they are a poor foundation on which to essay the structure of any new form of Government of so complicated a type as a Federation must prove in this distressful country.

Select Committee on Reserve Bank

BY MR. C. S. RANGASWAMI

(Managing Editor, "Indian Finance")

THE London Committee to consider and devise a scheme for the Reserve Bank of India met in the Summer. The report was published in the Autumn. The Reserve Bank Bill was introduced in the Assembly also in the Autumn. The Joint Select Committee sat at the commencement of Winter. All indications point to the Bill being placed on the Statute Book before the Winter is far from run out. At the furious pace of the proceedings up to this stage, one may expect that the public issue of shares will be made early in the Spring, and the Bank itself will commence business before the Spring draws to a close. Red tapism is said to stand for dilatoriness. But the red tape administration of India has proved itself capable of hustling tactics which would appear to surpass even the Yankee methods.

Why is all this hurry? Why this "indecent haste"? Why are the public being thus swept off their feet? Why is not time being allowed for a calm and careful consideration of the detailed provisions of so momentous a measure as the Reserve Bank proposal?

We are told that all this hustle and bustle is inspired by genuine desire on the part of the Government to show their *bona fides* as regards the early establishment of Central Responsibility, the essential condition of which has been stated to be the establishment of a Reserve Bank. One should be glad if this is true. But one cannot help doubting if it can be true. In the matter of satisfying the national aspirations of India, our Government have so far remained innocent of alacrity or speed. The plea of speed on the present occasion does not seem convincing. There is something more behind the present shock tactics.

What can really be the motive? It seems to me that the Government feel convinced that the present Assembly is the kind of legislature which would pass any Government's measure exactly as the Government want; and that before it is dissolved and fresh election ordered, it were best to get through all such legislation as might prove contentious and evoke opposition in an Assembly with a different personnel.

The calculations of the authorities in this behalf were somewhat upset by the determined stand which nearly a dozen members took on some of the fundamental issues in the Select Committee

deliberations. Sir George Schuster had smooth sailing in London, even though he had to reckon with people like Sir Purshottamdas Thakurdas who put up a valiant fight in 1926-28. The report of the London Committee is an unanimous document, barring occasional intercalations to the effect that this person or that has differed on specific points. There was not even a single Minute of Dissent appended to the London report.

He had hoped that the same good luck would attend him in the Joint Select Committee. He was to receive a cruel shock. On most of the important issues, matters were pressed to a division and the minority showed a substantial strength. When the Select Committee proceedings came to an end on November 18, nearly a dozen Minutes of Dissent were presented by over a dozen members, individually, jointly and in sundry groupings.

The central report prepared by the Government is signed by all the members subject to Minutes of Dissent by the majority of them. The central report makes as pleasant and fluent reading as, for instance, the Montford Report. Its draftsmanship is of a high order. It is marked by lucidity, precision and striking literary quality. In form perfect, it is disappointing in substance. A careful perusal of the central report affords final and conclusive testimony to the unyielding attitude of the authorities. No change on any important matter has been effected. Such modifications as are to be found pertain to minor matters and are also, in large part, the amendments brought in by the Government members in order to rectify the mistakes which hurried drafting in the first instance had occasioned.

The scheme of the Parliamentary Paper remains unaltered in fundamentals in the central report of the Select Committee. The only change of some importance is the specification of the qualifications for the Governor of the Bank who, the Report urges, must be one with at least five years' banking experience. Sir George Schuster and the Hon'ble Mr. J. B. Taylor dissent on this provision.

A far better amendment would have been to insist that no member of the British Civil Service or the Indian Civil Service was eligible for the Governorship. This is a recommendation that was put forward by Professor J. M. Keynes in

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his outline of a scheme for a central bank appended to the Chamberlain Commission Report.

The main Dissenting Minute lays strong emphasis on the need for the Central Bank being a State Bank. The Joint Select Committee of the Reserve Bank Bill of 1927 recommended a State Bank by a majority. The Assembly unanimously ratified the principle of a State Bank by accepting Section 4 of the Joint Select Committee Bill in 1927. Sir Basil Blackett himself gave his assent to the State Bank idea saying that he accepted in faith, for faith in certain circumstances was far better than shareholding. The Central Banking Enquiry Committee, composed of diverse interests, made an unanimous recommendation in favour of the Central Bank being a State Bank.

What right had the London Committee to go against the unanimous decision of the Legislative Assembly and the unanimous recommendation of the Central Banking Enquiry Committee? Did the members who took part in London deliberations have any special reasons for departing from a scheme unanimously accepted amongst all sections of opinion in India? If the London Committee had any special reasons, it was up to them to have stated them.

At any rate, it was up to Sir Purshottamdas and some of his colleagues to explain why they unceremoniously threw overboard a scheme for which they fought steadfastly and valiantly in 1927.

To say that the shareholder plan furnishes the only possible electorate of an impartial and non-political character is dismissed by the dissenters as a myth and fiction. The shareholders as an electorate are only a pretext, the shadow of a shadow, an absolute unreality. It is the directors that elect the directors.

This has been abundantly proved in the case of an institution like the Imperial Bank. There has not been one instance of a director of this Bank who has been elected at a meeting of shareholders. Every new director is elected by the existing directors. The appointment comes up for confirmation at the shareholders' meeting. This means that the real thing is done at the directors' meeting and the formal thing at the shareholders' meeting.

The main Minute of Dissent argues on these lines and insists on a State Bank as the honest thing to do in the case of a country like India. If the State Bank idea is not accepted, the

utmost which the signatories of the Minority Report would be agreeable to accept as a compromise is the Stockholders' Scheme devised by Mr. S. Srinivasa Iyengar, Leader of the Opposition in 1927 and approved of by Sir Basil Blackett.

On the question of the ratio, the main Minute of Dissent, barring two signatories, makes out a strong case for the exchange obligations of the Reserve Bank being considered as part and parcel of the present proposal. There is an unanswerable case for a change in the ratio from every point of view. To postpone action would be detrimental to India's interest. Quick and energetic action is required.

This Minute advocates free internal remittances as between scheduled banks through the help of the currency chests. The report also emphasizes the proposal to give interest-free deposits to new branches opened by approved banks. The case in this behalf was thus stated by the Allahabad Bank in its Memorandum:

The Government have time and again averred their desire to give all possible encouragement to the development of branch banking. In pursuance of this profession, the original bill of 1927 contained a provision to the effect that the Imperial Bank was to be given an interest-free deposit of Rs. 3 lakhs for every new branch opened. All that we ask is an extension of this provision to institutions that satisfy definite criteria laid down by the Reserve Bank, backed if necessary by deposit of Government securities to the extent of the amount so advanced. The acceptance of this suggestion would undoubtedly contribute greatly to the acceleration of banking development throughout the country, an object which, we trust, will be of special future concern to the Reserve Bank and to Government.

Sir Osborne Smith lent his powerful support to the suggestion.

A subsidiary Minute of Dissent stresses the view that only after indigenous bankers have been linked with the Reserve Bank could the question of compulsory deposits from scheduled banks be properly and usefully taken into consideration.

Another Dissenting Minute refers to the constitutional question whether the Indian legislature shall have power to make modifications in the Reserve Bank Bill at any future date. The signatories of this Minute aver that if the power of the Assembly is curtailed in any way, they would recommend to the Assembly that the Bill be not proceeded with.

THE SACRIFICE

A LEGEND OF ANCIENT EGYPT

By MR. JOHN RUSSELL

MENKAU stood midway up the long ramp that led to the top of the tomb of Khufu, better known to us as the Great Pyramid, and gazed absently across the desert beneath. The unfaltering sunlight streamed down upon him, throwing into bold relief his smooth, well-cut limbs and intelligent features; statue-like he stood there, but not posing. Menkau's thoughts were, at that moment, far away from the work of building a tomb for his king.

It had all happened so unconventionally—that strange meeting a few weeks ago at the Royal Palace, whither he had gone to obtain the sanction of his royal master to make certain alterations to that monomaniac's tomb. There in the vast courtyard he had seen the maiden who had filled his thoughts ever since; a mere hand-maiden she was, but young and fresh as a flower, and robed in a loose garment of palest green. He had met her the first time by mere accident; the second time it was by design.

Her beauty appealed to him. Her innocence and sweetness pleased him still more. And to-night they were to meet again—

A shout from far below recalled his wandering thoughts, and looking down he could see that another great block of stone was being dragged up the ramp by a gang of slaves. Menkau was in charge to-day, and he began to stride towards the summit, for the work was nearing completion and the block was intended for the pinnacle.

For nineteen years the mighty task had been in progress. Nineteen years of toil and suppression had gone to raise this tomb of a living man. During part of the year, when the serfs were able to work in the fields, the quarrymen were busy cutting the stone from the quarries across the Nile. Then, when fields were inundated by the flooding of the Nile and agricultural labour was thereby stopped, the serfs from all over the country were conscripted by the government and set the task of hauling the blocks of limestone to the building site.

The flood period was coming to a close, and Menkau knew that if the Pyramid was not finished soon several months would be wasted, for the nobles were becoming restless and would not allow their slaves to remain at Gizeh after the water had receded from their fields. Pharaoh dared not insist, for he knew that the limit

of their patience had been reached, and he could not afford to incur their enmity. Instead, he directed his anger against his engineers and builders, ordering them to complete the construction by the end of the season on pain of death.

So the slaves sweated and toiled, working double shifts, and the overseers cursed and shouted; and now the last stone was on its way to crown the edifice, and Menkau sang quietly as he sat patiently awaiting the gang's arrival.

Six hours later he was sweating and cursing with the rest, for at the critical moment when it should have dropped easily into the great socket prepared for it, the stone had stuck.

On three sides it was enclosed by the surrounding blocks, but the fourth was open, and whereas it should have fitted closely to the base stone, a gap of three feet was left.

There had obviously been an error in cutting the block at the quarries. It would take days to move it—days that could not be spared. The only alternative was the chance that the cause of the misfit could be removed with a chisel.

Menkau pushed the slaves aside and crawled under the stone.

After a lengthy examination he discovered the cause. Yes, it would be possible to get the block in place, but at what cost? Surely no less a price than—the life of a man! For the only alternative was for some one to crawl under the stone and chip away a slight projection on one of the opposite stones with a chisel until the block dropped. It would be impossible for any human being to get out before the massive masonry dropped into place.

Menkau crawled into the blinding sunlight again and stood for some minutes in deep thought, while the slaves squatted around, gazing up at him like dogs awaiting their master's bidding.

He looked thoughtfully at the sea of faces around him. Life was cheap in Egypt then, but he dared not order a man to give his life. The times were too unsettled, and such an incident as that would bring matters to a crisis. The fact that a man would meet with a swift and terrible death if he gave such an order did not concern him in the least. From babyhood he had been in the habit of ordering servants to obey his slightest whim, for he did not regard

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them as humans, but as chattels to do his bidding. That, indeed, was the general outlook of that time.

But the risk of trouble between the government and the nobles was too great. He therefore decided to wait and see if the difficulty could be overcome by less drastic means. Pharaoh had threatened death if the tomb was not finished. Menkau suppressed a shudder. Better to be crushed beneath the stone than wait for the death which was reserved for those who incurred Pharaoh's displeasure. But he was too young to give up hope without a fight, and life was too sweet now to be thrown away.

It was now too dark to do anything further, and he reluctantly gave the order of dismissal.

* * * *

The moon was exceptionally brilliant that night, and sitting at the top of the Pyramid, Menkau could distinguish many landmarks around. Below him, from where the fires of the slave compound gleamed, the sound of singing was borne on the still night air. Evidently they were celebrating in anticipation of returning to their homes.

Above him the sky was like deep blue velvet, and beyond the radiance of the moon a million stars gleamed with soft lustre.

Suddenly a soft rustling behind disturbed him. Turning quickly, he saw the girl climbing towards him. So she had come! Menkau's heart gave a leap, and rising to his feet he hastened down to meet her, and brought her back to the top to sit by his side in the glory of the night.

Despite his undeniable joy at seeing her, the girl could not help noticing a difference in his attitude to-night. He seemed to be quiet and preoccupied, and now and then his brow would pucker as though there were some great trouble on his mind. Several times she asked him what was amiss, but he only smiled and gave an evasive answer. At last, however, she would be deceived no longer. Slowly and with a heavy heart he told her of the blow which had fallen regarding the laying of the final stone.

The girl listened attentively, missing not a word. And when the whole story was told she, too, inspected the block and sought vainly to find some remedy for the trouble. But it was hopeless.

Time was passing rapidly, and the girl at last was forced to return to her abode, lest her prolonged absence should be noticed. She held his hands in farewell and gently pressed them, begging him to be patient and do nothing rash.

"For," said she, "I am sure that something will happen to save you from the wrath of Pharaoh."

With these words she was gone.

Menkau also returned home to rest, and his dreams were filled with the image of a slim, dark figure in a gown of shimmering green.

Late that night the sleepers of Gizeh were rudely awakened by a dull crash which resounded from the peak of the Pyramid, and echoed for miles around. As soon as it was daylight the workmen hastened to the spot to see what had happened, and found to their amazement that the apparently immovable block had slipped neatly into position!

When Menkau was told the news, he was almost delirious with joy, and spent the whole day making offerings to his gods in return for their protection. Then when the evening came he sped to the trysting-place to tell the glad news to the one being on earth whom he loved.

For hours he awaited her coming. Joy turned to disappointment, and disappointment to real anxiety. Dawn found him still standing in the same spot, distracted in mind and sick at heart. Something must have happened to her—but what could it be?

Night after night he returned to the place where last he had seen her. It was not until the official announcement of her disappearance had been issued that some inkling of the ghastly truth broke on his horror-stricken brain. All the significant details of their last few hours together came back to him with brutal clearness; every word she had uttered seemed to be fraught with meaning.

And when at last he could deceive himself no longer, Menkau sank down insensible on the tomb of his lost sweetheart.

* * * *

That is the story that has come down to us through the centuries. Only the bare facts remain; even the name of the girl has been lost in the mists of time. But if, in the course of your life, you should go to Egypt and be dragged over the roughened surface of the Great Pyramid by some filthy Arab guide until you reach the summit, stop his ceaseless chatter with a few coins, and, being left alone, think for a short while of the simple Egyptian girl whose love was indeed "Beyond measure—beyond death".

CZECHOSLOVAKIA

HOW do you spell Czechoslovakia? asked a friend and was promptly answered "always wrongly". That shows how little is known of this latest addition to the world's republics. Czechoslovakia came into existence just over 15 years ago as a result of the revolutionary action of her people during the World War and the break up of the Austro-Hungarian monarchy. It is to-day an independent republic in Central Europe continuing the traditions of the ancient Kingdom of Bohemia. The frontiers of this republic were fixed by the Peace treaties of Versailles, St. Germain and Trianon and by the decision of the Conference of Ambassadors in July 1920.

The Czech nation, which lost its independence during the Thirty Years War, had never abandoned the idea of recovering it. During the succeeding century it successfully withstood the absolutist pressure of Germanisation in Bohemia, Moravia and Silesia. Open protest or revolution during the War of 1914 was impossible owing to the suspension of the Austrian Parliament of which the fear of the Czech attitude was one of the main causes.

The opposition of the Czech nation, therefore, assumed the form of passive resistance, the passing over of Czech troops in great numbers to the Allies, and secret organisations, the purpose of which was to prepare for the decisive moment. The brunt of the Czechoslovak revolutionary movement was, however, borne by the political exiles who, having escaped abroad at the beginning of the War, began to carry on in the Allied and neutral countries an extensive anti-Austrian action of a diplomatic propagandist and military character, which aimed at achieving independence for the Czech and Slovak territories.

During 1918 when the Allies gave recognition to the Republic, her present President Prof. Masaryk was an exile in the United States. There was no stable Government. The headquarters were sometimes in Switzerland, sometimes in London, and sometimes in Paris. Its army was scattered in different fronts though principally in Siberia. Its people were divided from their friends and isolated by the enemies. But they were capable men and conducted their operations in all fronts with courage and tact. They played their cards well in the field and in diplomacy. Thus by the good sense of the people, the valour of the soldiers, and the statesmanship of leaders like Prof. Masaryk and Dr. Benes who did the bulk of the work from abroad, the new Republic took shape. An intensive diplomatic struggle ensued.

Finally on October 14, Dr. Benes notified the *Entente* States of the establishment of an Interim Czechoslovak Government in Paris in accordance with the decision of the President of the National Council on September 26, and Dr. Benes as Minister for Foreign Affairs was appointed the first Czechoslovak Minister to the *Entente* States. This Interim Czechoslovak Government was recognised by the French Government on October 15, and by the Italian Government on October 24, while on October 18, 1918, the Interim Government itself proclaimed the independence of the Czechoslovak nation by a declaration dated at Washington.

Since then the leaders and people of Czechoslovakia have busied themselves in building their new State and developing their resources. Fortunately the country is rich in natural resources and the people wise enough to profit by their diligence and application. And as a writer in the *Statesman* has pointed out:

To-day the imports of Czechoslovakia are equivalent to £110 millions sterling while the exports reach to £120 millions and are found in the bazaars of almost every country in the world. The territory is one of the richest in Europe, its agricultural development having kept pace throughout with the industrial. The tale of 12,000 factories, including textile, glass, furniture, machinery, paper and chemical concerns, is paralleled by the story of cereals, root crops, hops, fruit and carefully tended live-stock. Though an inland State, Czechoslovakia has the right to use certain wharves in the ports of Hamburg and Stettin, and has also a strip of land on the Elbe leased for 99 years. Of railways there are over 8,000 miles operated by the State and of air routes 15 in the International Service and 5 in the national. For a State of the size of Assam with a population equal to that of Bombay Province to have risen from chaos to such prosperity in 15 years is no mean record.

All this is due to the good sense of the people and the fine leadership of the statesmen at the helm. For Prof. Masaryk and his colleagues have secured for their country an abiding place in the framework of European polity, and Indian leaders in the peculiar circumstances of to-day have many valuable lessons to learn from them. Their special value for the Indian thinker is found in their experience of welding into one harmonious state a populace drawn from many different races and speaking various languages. In addition to the Czechs and the Slovaks, the country had Ruthenians, Germans, Jews, Hungarians, Russians and Poles in her midst, and the claims of various languages to be incorporated in primary education formed one of the rocks that might easily have wrecked the new ship of state. So also with religious differences. With a Roman Catholic majority there went also Protestant, Greek and Armenian Catholic minorities and a third of a million Jews.

Thus to us Indians, the Czechoslovakian Republic is "an object lesson in tolerance, unity, and sustained industry".

The Fascist Experiment in Civic Education

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

IT was the educational experiment of the French Revolution that showed how efficient an agency the school is for the training of the youth in good citizenship and national ideals. Since then the progressive nations of the West have made conscious and systematic attempts to utilize the school system for national ends. In Italy, however, the divorce of Church and State produced two systems of schools, one for civil and the other for religious purposes. And unfortunately the antagonism of these two destroyed the unity of the system and its practical effect for purposes of national education. Hence no serious attempt was made to teach Italianism through the school. But now the whole system of education in Italy has been reorganised under the Fascist regime in order to inculcate the Fascist creed and ideals. Full use is now being made of all the instrumentalities, both ancient and modern, to bring about a new nation in the teeth of all opposition. No such determined effort is being put forth by any modern State save Russia. The attempts, therefore, of Mussolini and his followers to stimulate Italianism and at the same time allegiance to the Fascist regime are full of meaning for the student of civic training.

At the basis of this system of training in good citizenship are the elements of tradition, symbolism, language and literature, and at the top are the devices of formal education and special patriotic organizations. The measures of formal education have been enormously developed to meet the new situation. Under the leadership of Giovanni Gentile a thorough-going reform was undertaken to establish schools for building national character. We may go even to the extent of saying that the most complete change made by the new Fascist regime was that brought about in this field of national education. New methods were introduced; a new curriculum was constructed and a new system from the kindergarten to the university, neglecting no phase of educational life in the effort for thoroughness and consistency, was established. Interesting as all these are, it will be possible only to deal, within the limited space of this article, in a brief way with what is being done now in elementary schools to train Italian citizens.

CIVIC EDUCATION IN ELEMENTARY SCHOOLS

Education in the elementary schools is divided into three grades: the *Grado Preparatorio* carries

through the three years of kindergarten for children between the ages of three and five; the *Grado Inferiore* covers three years, and the *Grado Superiore*, two years. Although it is necessary to be familiar with the structure of the Italian educational system in order to fully understand the part played by the schools in civic training, it is of more vital importance to know exactly what the children are taught. The programme formulated as a general guide for elementary education include the following subjects: Religion; singing, drawing and recitation; reading and writing; orthography; arithmetic; various recreative and intellectual occupations; gardening, manual training, gymnastic, hygiene and domestic training; natural and physical science; history and geography; civics and economics and professional work. Considerable emphasis is placed on language in the first years, so that, if for any reason the child does not continue his studies, he will be able at least to read and write fairly well.

From the above programme of studies it might appear that no special attempt is made to emphasize nationalism, but such is not the case. In the second year, during the time allowed for various recreational and intellectual occupations, the teacher must "relate episodes of civil, religious and military valor" explaining the faith necessary for making sacrifices for the country. In the third year the teacher must read or relate stories to the children to develop their historical and national consciousness, drawing most of his material from the lives of Italy's great men, such as Garibaldi, Battisti; and in the fourth and fifth years the teacher must give a series of readings to illustrate the regional contributions to the life of the nation, especially during the period of Italian unification. During the gymnastic period the life of a soldier must be portrayed as an example of strength, discipline and courage. During the geography lessons especial attention must be given to a study of the city, historical places in the region, the physical and political nature of Italy, and of foreign countries with special reference to those to which Italian emigrants have gone.

The study of history begins in the third year with Italian history from 1848 to 1918, the general course being supplemented by the readings of the most significant proclamations, letters and memoirs of national martyrs. In the fourth year

ancient history is prescribed with emphasis on ancient Rome. In the fifth year the pupils study the period of foreign domination with emphasis on the history of the province, the works of Italian artists, events of Italian history during the nineteenth century, the Italian army and navy, and a comparison of national wealth with that of other countries. After the fifth year the pupils must read at least one popular but well known history, study the Italian colonies and foreign countries. Even in religious instruction special attention must be given to Italian saints. In addition to all these, there are the reading lessons which, from the programme, might not seem to be nationalistic but are in reality extremely patriotic.

TEXT-BOOKS AND NATIONAL SYMBOLS

As a further guarantee that the instruction shall be of the kind desired, a decree was issued prohibiting the use of text-books which had not been approved by the State. A Text-book Commission headed by a highly competent scholar, Giuseppe Prezzolini, was appointed to censor all the texts and to frame recommendations. The Commission presented an elaborate report on the whole question of content of courses and recommended among other things systematic instruction in Italian patriotism. It also maintained that all the historical periods of contemporary history should be rewritten on account of the disproportionate emphasis given during the post-War period to Colonial wars, earthquakes, etc., as though they were great national events. It desired further that the rural classes as well as labour, industry, commerce and all the forces of Italy be given the place they legitimately deserve, and that men and events be pictured in just proportions.

In addition to the influence of patriotic material in text-books, Italian school children are surrounded with nationalist symbols. The lictor's rods, emblem of Imperial Rome and Fascism must now be worked into every new educational building. In the class-rooms of both elementary and secondary schools, there must be a crucifix, a picture of the king, and a picture of Mussolini. Many of the class-rooms have the announcement of victory drawn up by General Diaz. The black shirt and the black flag, Fascist uniforms and rituals, the salute, the national cry *eia, eia, a-la-la* are all the creation of a new time and a new spirit. The Fascists desire that every day's work begin with a prayer and a national hymn; that the schools have pictures of the heroes of *risorgimento*

of the Great War, and of the masters of Italian culture; that every school have its flag; and that on the eve of every vacation a patriotic speech be made and that the children respond with the Roman salute. These are all parts of a vigorous effort to build up a Fascist symbolism to typify the new spirit, of the new political entity and furnish an emotional colour for the picture of the new loyalty.

SELECTION OF TEACHERS AND YOUTH ORGANIZATIONS

Despite this patriotic environment and patriotic text-books, the education of the children would not necessarily be nationalistic if the teachers were not nationalistic. The Fascists have realized this and have taken special pains to see that the instructors have the desired political views. A law has been made whereby teachers may be discharged if they have political views contrary to those of the government. In order to be appointed to a teaching position, one must pass competitive examinations, preference being given first to those who were decorated in the War, secondly to those who have passed other competitive examinations, thirdly to those who have published their works, and fourthly to those who have other qualifications. Further no Italian teacher could be accepted if he had not read such books as: *Da Quarto al Vatturmo*, or *La Storia dei Mille* as related for youths by Abba; *Ricordanze* by Settembrini; *Villa Gloria* by Pascarella; *I Matiri di Belfiore* by Luzio, the most patriotic works of Italian historical literature. Further, an attempt is also made to bring the teachers into the National Fascist Association of Primary School Teachers which has a membership at the present time of over 80,000. It aims "first, to encourage the general cultural education of the teachers; and secondly, to expound the new concept of life, of history and of the Nation which Fascism has affirmed to be the keystone of its action and of its future." There are also educational reviews and journals which bring the nationalist ideas of the educational leaders to the rank and file of the teachers. Thus Fascism attempts to control the nationalist sentiments of the teachers.

Further, being firmly convinced that the future of Fascism depends largely upon the education of the youth, the Regime has created different kinds of youth organizations. They include more than a million members, notable among these

being Balilla (8-14), and the Avanguardia (14-18) and on the feminine side the Piccole Italiane and the Giovane Italiane (about 300,000). When the boys enter the militia, they take the following vow: "I swear to obey the orders of the Duce without question, and to serve the cause of the Fascist revolution with all my strength and, if necessary, with my blood." And having sworn this oath, each boy receives a rifle as a symbol of his faith and a means of fulfilling his duty.

The purpose of the youth organizations is "to train boys both physically and morally that they may be worthy of the new order of Italian life", and to bring them under the romantic spell of Fascism. The patriotic organizations for girls provide their members with uniforms,—white

blouses, black skirts, white stockings and black berets. The girls are given physical education; they are taught the elements of Fascism, shown patriotic films and are taken on pilgrimages to War monuments. With the help of these youth organizations, the new system of education, the cult of Mussolini, the use of the Fascist symbolism, the inculcation of the new theory of the State and of economics, the new Regime is trying to raise up a new generation of citizens. No such conscious effort has been made by any modern State, with the exception of Soviet Russia. This educational experiment of the Fascists is, indeed, a most striking example of a systematic and determined attempt to utilize all the known agencies of civic education for the stimulation of State pride and loyalty.

A Contemporary Bengali Novelist

BY

DR. JAYANTA KUMAR DAS GUPTA, M.A., Ph.D. (London)

BENGALI literature was known to the outside world in the 19th century by the works of that master-genius Bankim Chandra Chatterjee. In the present century it holds a unique position among the modern literatures of India, because Rabindranath Tagore writes in the Bengali language his beautiful poems. But besides these two, there are other writers in Bengal who, though not so widely known outside their own province, have a wide reading-public. First among these is Sarat Chandra Chatterjee, a novelist of great abilities. He was born in 1876 in the district of Hooghly and began to write short stories quite early in life. He first came into prominence as a writer of short stories in 1913 when, to use his own words, a short story published by him in a Bengali periodical made him famous in one day. In 1914 came "Bindur Chele" (The Son of Bindu), his first collected volume of stories. Since then he has been writing steadily and not long ago one of his epoch-making novels "Sesh Prasna" (The Last Query) created a tremendous sensation in Bengal. The only work of his which has been translated into English is "Srikanta", Part I, the story of a vagrant life and this, in the

opinion of Western critics, is his best work. But "Srikanta" truly speaking has no plot. It is a string of detached incidents. Another popular novel is "Pallisamaj" (The Village Society) which is a life-like picture of Bengali village life, shows considerable insight of the author into the darker aspects of the Hindu social system. Among his other novels mention may be made of "Charitrahin", "Datta", "Nababidhan", "Denapaona", "Parinita", "Biraj Bou" and "Niskriti".

His novels, which are either pictures of social life or deal with social problems, breathe an air of homeliness and are marked by catholicity of view. But in spite of his progressive ideas, he is rather reluctant to introduce any revolutionary changes into the social system. To him every member of society forms a part of that body and the individual is dependent upon it. Society can sometimes do without a particular individual but that person is weak without the protection of society. Yet, he has all along been a champion of the oppressed and the defenceless. In one of his novels we get a very vivid picture of the way in which the higher castes treat the lower castes especially in the villages. Elsewhere he says:

"Man never can be impure or untouchable. It is his action that can be so." He preaches vigorously against our stagnant social life in "Parinita", against Kulinism in "Bamuner Meye" and against the caste system in "Srikanta". But never for a moment does he uphold anything dogmatic. In "Nababidhan" he makes a compromise between the old and the new, between the anglicised husband and the orthodox Hindu wife. He proceeds with caution and tempers his liberal ideas with a balanced judgment. In "Pallisamaj" Rama and Ramesh love each other. The heroine is a widow and the hero even under more favourable circumstances could not marry her as there are social bars to their union. However much the novelists would have liked to see them happy, he makes them suffer as society would not sanction their marriage. Thus at times he has sacrificed his personal leanings at the altar of social opinion.

His heroines are characters new and fresh in Bengali fiction. They are like the bold and independent women of Meredith and Hardy. They say and do things which Diana in "Diana of the Crossways" might say or do. They remind one of Elfrida Swancourt in Hardy's "A Pair of Blue Eyes" or Eustacia Vye in the same novelist's "The Return of the Native". They might not be flawless or perfect human beings. But they are neither the ladies of chivalry with the halo of romance round them nor are they the ill-conceived women of some contemporary novelists who insult womanhood. Like Turgenev's and Hardy's heroines love is the most outstanding trait in their character and almost all of them hanker to love and to be loved. But love often in Sarat Chandra's novels means prolonged suffering. In "Srikanta" he says, "Great love does not only bring two people together, but it also separates them far from one another." Still his heroines bear suffering and sorrow for the sake of love. Many of his women are drawn from classes which society generally regards as far from respectable, but of true womanliness they have enough. Sarat Chandra stands for a new ideal. He is the high-priest of those writers who believe that the fine and delicate elements of a woman's nature do not undergo much change even if, in the general opinion of society, she is not virtuous. To him the prostitute has a heart, the woman whom Purists would call unfaithful to the marriage-tie is still a woman. She does

not forfeit our respect because her way of life is different. The novelist thinks that we have no right to judge her by our own conventional standards.

He is a strong champion of oppressed womanhood. One of his earliest works is on this subject. He denounces vehemently the tyranny of the husband upon the wife, but he is no advocate of the cause of militant feminism. Against the oppression of the husband who treats his wife as part of his worldly property, he makes his characters revolt and rise in full demand of their rights. But when he finds that the wife does not have much justification in leaving the protection of her husband or when she smarts under some imaginary wrongs, he makes her realise that she is not in the least justified. Thus Achala, who leaves the protection of her husband as the dupe of the man who had at one time wanted to marry her, has to undergo extreme agony of mind before she can expect to find any happiness. She has to make full atonement for the misguided step she had once taken.

An artist of a very high order, he is no realist in the sense that many of his contemporaries are. Crude realism, life in lurid colours find no place in his writings. He is sometimes identified with the neo-realist writers of Bengal. But his own defence is: "No writer ever enters the arena of literature as an advocate of things evil. But he does not regard the inculcation of morality as his duty. Enquiry would perhaps reveal the fact that behind the so-called immoral tendencies of a writer there is merely an attempt to depict man as man and nothing else." It is with such an outlook that he writes his novels and it has never been his aim to write anything that would incite hatred between man and man. Large-hearted sympathy and infinite compassion for those around him are two of the guiding principles of his art as a novelist. He is himself a great admirer of Rabindranath. But no tribute to his genius could be greater than what Tagore once said about him: "He has seen things with a broad outlook and clear eyes. By unfolding the illumined scene of Bengali life, he has opened up a new vista and facilitated the entrance of modern writers there. One day probably they would forget it and refuse to recognise him. But I hope the readers will not forget. If they do so, it would be an act of ingratitude."

THE UNTOUCHABLES OF AMERICA

BY PROF. P. GANESH RAO

WHEN you view the whole panorama of American history, you will be overwhelmingly surprised how against almost insurmountable obstacles the Negro has struggled toward from Slavery to Freedom and now is working on to economic liberty. This naturally constitutes a menace, a national peril! For at his rate, would he not soon be a whiteman's equal? And the spirit of the unwritten law—the nob rule—is so rampant in America, more in the Southern but also in the Northern States, that a Negro 'must know his place' in the organised national polity.

Most of the Indians, together with other incoming foreigners, are taught on their very arrival to look upon the Negro as an uncivilised creature who, by Providential plan, has come to be tutored, trained and civilised by the American. The Negro is also described to be a 'dangerous' person to be associated with; for he is pictured as treacherous and cunning, murderous in his intent, and cruel and unclean in his habits. But the stranger will soon be puzzled by the curious anomaly of how the Negro is the trusted chef, chauffeur, domestic servant, night watchman in rich Stores and Clubs and Banks and is almost indispensable in the responsible though monotonous routine of life. Of how even the children of the wealthiest are under the constant care and attention and moral influence of these dark skinned motherly 'Mummies'.

Once you throw yourself into the strong sub-current of Negro life and study them with a sympathetic attitude, you will soon realise with an overwhelming force the rich colourings, the deep spiritual stirrings and the æsthetic cravings of the community. Within the nation itself, through force of circumstances and sad experiences, through a suppressed life of slavery and segregation, the American Negro has developed an organised cultural life and institutions that any free nation could well be proud of. And the American Negro forms almost a Nation within a Nation.

The Negro race through hundreds of years of close living and intermingling with the Whites, is far removed from the African type of Negro, both in physical and mental make-up. The African type is a rarity to be found

only amongst the few centenarians in the South. The younger generation varies mostly from a dark chocolate brown to a very white shade; there is the 'Creole' in the State of Louisiana, which inherits many of the finer physical characteristics of the French who settled down there long ago and resembles them in many ways, even speaking a peculiar brogue with many French words. There is the 'Mulatto' and the 'High Yellow'—light in complexion with a tinge of yellow, square-faced and powerful-jawed, with a strong affinity to the Irish, who migrated and settled down in many of the Southern States as farmers. You will find a number of Negroes mixed with Germans and Jews and many other nationalities of Eastern Europe. There are certain peculiarities which can be easily traced to the parent stock. There is a beautiful type of brown Negro which is the product of intermingling with the American Red Indians. The Red Indians, the aborigines of the land, war-like and stalwart, would not yield to the White man even after being subdued. They, in their hatred of the white conquerors, kept aloof and mixed rather with the Negroes. While America is often described as the 'Melting Pot', it should not be forgotten that out of this crucible, one of the newest and strangest of the Human Races, the new Negro race which has assimilated the best of all the nations, is emerging. He is a new product, something unique, something inexplicable, with vast possibilities and possessing great potential power. He is physically stalwart and heroic, mentally keen and alert, with a conscious pride, generous and forgiving, save when you wound his vanity.

The Negro population is an immense one nearly 28 millions out of the total of 125 millions, though the Census never puts it at more than 15 to 16 millions. This latter figure has been quoted for the last two decades and yet it is admitted that the negroes double themselves every 20 years, the brown and yellow races in 40 years, and the whites in 80 years. For some mysterious reasons, American negro is kept in a psychological state of 'Inferiority Complex'.

Of this total population, nearly all but a little over a million lived in their native home—the Southern States of Missouri and Mississippi, Arkansas, Carolinas, Virginia, Georgia, Louisiana,

etc. But during and just after the World War, many moved Northwards attracted by high factory wages and got away from the farms and the clutches of the Southern exploiters. The North, with its big industrial centres, offered great scope to these hard working and powerfully built negroes, who did not mind strenuous work as long as they were paid well. Nearly seven millions of them migrated out from the South—the land of darkness, injustice and slavery—to the North which seemed a veritable Heaven!

The American negro has imitated the white man in all his ways. He long ago discarded his strange African language—he adopted the English names of his masters; borrowed the Bible and the Christian religion relinquishing his paganism. He started Negro Religious Orders and Societies such as the Free Mason, Elks, Woodmen, Daughters of Ethiopia, Royal Order of African Princes, etc. His habits and habitats, customs and manners, his ways of thinking are all patterned after those of the Whites. His penchant for sports, for Art, Drama, Music, Dance and Culture in general are all modelled after those of his masters.

History will include the names of many an African flower that blossomed in the American soil. African seeds sown and grafted, nursed and nurtured in the sunshine of American Institutions flowered forth, adding colour, fragrance and charm to that peculiar American civilisation.

Booker T. Washington, born a slave on a Southern cotton plantation, self-educated and self made, trusted and honoured alike by his white-conferees, famous author of 'Up from Slavery', is a shining example of what a Negro can do. His views were moderate, respectful co-operation with the Whites, accepting and utilising all the available facilities.

The philosophy of his life and teachings are best summed up in his famous words 'throw your bucket where you are' meaning, take the fullest advantage of the opportunities right at your door and then work for more. His maxim was economic freedom first and last. The Booker T. Washington University at Tuskegee, Alabama, is a noble monument to his life-work of spreading education—vocational, technical, industrial and in small Trades and Crafts. It is one of the most fully equipped Negro institutions for Arts, Science, Medicine and Engineering.

Few people outside the group of scientists would ever realise who is the man responsible

for so many of the bye-products of peanut. Doctor Carver is credited with discovering the scientific food-value of peanut and also producing over 63 varieties of articles both from the peanut and its shell, practically utilising every part of the fruit.

Drs. DuBois, Abbot and Cook are names with which thousands of people are well acquainted, both in the North and the South. They belong to the moderate school of thought, which has a larger following among the negro intelligentsia and has steady support from the professionals. Springing from humble origins, they have gained enviable positions in their different spheres of life.

Dr. DuBois is a great literary person, who mastered German and French besides possessing a thorough command over English. For his simple poetic style, with a peculiar charm and grace, for threading his thoughts with enchantment and silvery dreaminess, for leading you into the sub-currents of human passions and pathetic emotions, for ploughing into the deep sea of negro life, for sensing the thrill and warmth of a surging flood of colour, there is not a writer, Negro or White, who so faithfully analyses negro life. His 'The Soul of the Black People' and 'Dark Water' are two gems of Negro contribution to American literature.

Dr. Abbot is one of those modern Negroes whose ethics is plain living and high thinking. Coming to Chicago as an unknown youth about two decades ago, he is to-day the most influential character in Negro doings. Though he studied law and was fully qualified for the Bar, he felt the need of the hour and supplied the long-felt want by starting his *Chicago Defender*. In a very short period it rose to be the most powerful weekly with 16 pages of varied matter. It steadily grew in bulk, quality, and circulation till to-day it occupies a foremost place in the American journalistic world.

For its short but able leaderette, its highly valuable articles and suggestions, the artistic taste and orderliness of its 'get-up'—both print and contents—its featured columns of child interest and comic serial with a humane touch; with its sports column, its woman's page, its medical article on Health and Hygiene, it was soon hailed as the world's greatest weekly. Dr. Abbot's rise from an oblivious apprentice earning 20 dollars a month to be a millionaire with a beautiful bungalow on one of Chicago's finest

Boulevards, a fleet of cars from a Rolls Royce to a Ford, is a drama in itself.

What a galaxy of musical stars this negro race has produced. Masters of Rhythm and Melody, with a controlled and cultured voice with rich and clear tonings, giving rainbow shades and colourings to their voice, deep from the soul-music divine!

Who has heard Roland Hayes' the Georgia Tenor and not felt enraptured, thrilled and lost in ecstasy! Colour, creed and race all shrink back to barbaric crudities when you listen to Hayes' gorgeous and soul-touching music. Charles Garner, an Evanston (Ill) youth, who was discovered and encouraged by Mrs. McCormick the elder, is the son of a poor janitor and is now recognised as one of the greatest baritones. Paul Robeson, who immortalised the song 'ole man River' in the famous picture 'the Show Boat', is a familiar name in the music world. Erskine Tate, Cab Calloway, Duke Ellington are some of the famous leaders of their own orchestras, who have thrilled huge audiences by their sweet music. Sammy Williams—the wonder boy of Chicago West Side—gave up his schooling to become the organist at the Million Dollar theatre, the Regal. Clarence Muse, known to theatre-goers as a versatile genius, playing the king and the villain, the man with a dozen faces, unrivalled for his realism in acting, won a profusion of praise from Mary Garden of Royal Opera fame and other Art critics. Sisle and Blake-Myles and Myles, famous producers of Vaudeville shows, toured the Continent with their musical comedy stars and thus immortalised the American Brown Girl. Bert Williams, William Walker, Billy King are the comedians who have left indelible impressions in the theatre world. Josephine Baker, the modern Cinderella of the Footlights, was an orphaned, unknown Chicago chorus girl only a decade ago. By her agile feet and slim body, by her vivacity, charm and grace, her individuality both on the stage and outside, her captivating personality, she has danced her way from poverty and obscurity to fame and fortune, crowned as the greatest Queen of Modern Jazz. An Italian Duke bewitched by her brown beauty has married Miss Baker, who is now the hostess of an aristocratic Night Club in the Gay Land of Paris.

In the realm of American Banking, the Houses of Anthony Overton and Jesse Binga are famous.

Oscar De Priest, a Chicago realtor, amassed enough fortune to devote his energies to politics and became the first coloured member of that august body, the U. S. Congress, in the Hoover administration. Madame Walker and Madame Melone through manufacturing beauty preparations have amassed huge fortunes in the millions. Jack Johnson, the world's greatest pugilist and one time crowned king of the boxers; Harry Wills, the Brown Panther, whom even Jack Dempsey was careful to avoid meeting in the ring; Kid Chocolate and others are familiar names to sporting fans throughout the world.

While the American Negro has bravely faced the situation and fought his way up against all obstacles, nothing dejects him more than the most hideous bar of colour, that separates him from his just share of civic rights. He resents his treatment as an 'untouchable', for often he is even denied admission into theatres, hotels, hospitals, schools, churches, parks and various other public institutions. Due to segregation in trains, trams, bus and station platform, there are separate compartments for the coloured. The spirit of mob rule has asserted itself time and again even in the North and resulted in bloody race riots as in East St. Louis and Chicago. The pages of American history are also darkened with the blood stains of many innocent victims of the Ku Klux Klan. Lynching—a cruel, barbarous and most inhuman sight, a pastime with the 'lily white' American—is more inhuman than the Spanish Inquisition of the Middle Centuries.

Close on the heels of Peace and Armistice in 1918 appeared Marcus Garvey, a West Indian Negro, with a militant programme and the slogan 'Africa for the Africans'—people of African origin wherever they be, and dinned into his people the motto 'This is not the time to reason why, Negroes must do or die'. He organised the universal Negro Improvement Association, whose membership and funds ran into the tens of millions and whose programme was viewed with suspicion by the U. S. Government. The White American now woke up to the great danger of the situation. It also shamed some of the fair minded Americans to see this canker eating into the vitals of the nation and they roused the nation from its lethargy. There are thus to-day inter-racial peace societies preaching tolerance, justice, friendlier co-operation and goodwill to the Negro, and the hope of the future lies in these.

ON GREAT RETORTS

BY PROF. B. TANDON, M.A.

A good repartee is an intellectual luxury. The capacity to give a smart reply is a priceless asset. Armed with this weapon you can measure swords with the greatest debater. It is the terror of the heckler. Like a pistol shot it kills clean and leaves the victim wallowing in the dust. Without it even the best speaker can be snuffed out by an inconvenient question; with it you can score a victory like Caesar and leave the fragrance of your triumph behind. It is a nice definition in which an Irishman describes a retort "as an insult with its dress suit on". In the present age there are few greater exponents than Lloyd George of the "artless art of repartee". He gives his opponent no quarter and descends upon him with the suddenness of a thunderstorm. I have much enjoyed that story in which he made an egregious fool of a heckler who thought no end of himself. Little did he know that he had caught a Tartar. In the course of his election speech L-G was interrupted with the impertinent question: "Well, Mr. Lloyd George, do you remember that your grandfather was a donkey cart driver?" The doughty speaker paused for half a minute and said: "Ladies and gentlemen, you will have to forgive me, the cart has gone out of my memory but I find that the donkey is still living." The audience roared in laughter, and the interrupter lay vanquished. It was the sharp retort more than anything else that carried the day for the Liberal leader. L-G is the man who can never be caught napping. He spares neither sex. An infuriated woman once interrupted his speech with the remark: "Well, Mr. Lloyd George, if I were your wife, I would give you poison." With an inscrutable smile playing upon his lips, Lloyd George said: "Madam, if you were my wife, I would take it." Little wonder that the woman made up her mind never to open her lips in a public meeting. I cannot resist the temptation of quoting another story which shows in a striking manner the incisiveness of his cornscating wit. "We will have Home Rule for Ireland and for England, and for Scotland and for Wales," said Lloyd George addressing some Welsh farmers. "And for Hell," came a voice. "Quite right, I want every one to stand up for his own country." This is Lloyd George all over.

In making a list of the great masters of repartee, you cannot ignore Bernard Shaw. Do

you remember the reply which he gave to a "Boo" that came from a man in the gallery when he appeared on the stage amidst dithyrambic applause at the end of his play? "Boo"—"I agree with you, sir," said Shaw, "but what are we two against so many." No brain other than that of Shaw could have thought out the caustic reply which he sent to the request of an actress to marry her; for, as she wrote, it would be an excellent thing from the eugenic standpoint: "the child shall have my beauty and your brains." Shaw returned: "And supposing, madam, the child has my beauty and your brains." This is a great reply, for as a contemporary English writer has said: "It is the quality of a great reply that it does not so much answer the point as obliterate it."

For a really brilliant passage-at-arms in which wit clashes against wit, one has to go to law courts. There was a stiff-necked judge who made no disguise of his contempt even for eminent lawyers. Once he tried to insult a distinguished counsel by putting his legs cross-wise on the table facing the lawyer who was to begin his arguments. "Which end of your lordship may I address," inquired the lawyer with perfect composure. "Any, you please," returned the judge. "Yes, my lord!" rejoined the counsel, "there is as much law in the one as in the other." A good way to teach a lesson, for in future the judge was most courteous. But it was John Filpot Curran, a distinguished Irish barrister, who was considered the "high priest of repartee". An Irish judge had trained a mastiff dog to sit beside him in the court, and one day while Curran was arguing, the judge turned his eyes from him in scornful indifference and began to fondle the dog. The barrister stopped. "Go on," said the judge without turning his attention from the dog. "I beg your pardon," answered Curran, "I thought your lordships were in consultation." The same judge once said to Curran: "Oh, Sir, if that is law, I may burn my law books." "Oh! no, my Lord, better read them," came the reply.

Indian law courts have also witnessed occasional combats of wit in which lawyers have scored points over supercilious judges or refractory witnesses. The late Sir Rash Behari Ghosh shone in Calcutta High Court with a brightness all his own and eclipsed the men on the bench who sat mute as statues. A pious English judge

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ON GREAT RETORTS

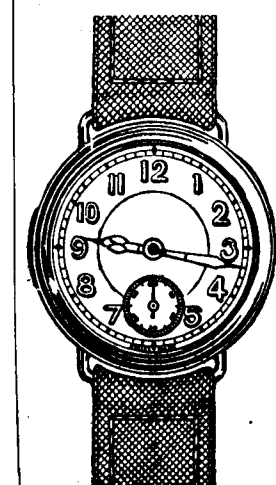
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got into a fighting mood and said to Sir Rash Behari: "Do you know whom you are addressing." "Yes, my Lord, I am addressing a *puny* judge of the High Court." The judge could not muster courage to say another word. On another occasion a new judge provoked the eminent lawyer by saying: "Well, Sir Rash Behari, you cannot teach me law." "No, my Lord, I can't," returned the alert legal luminary with an accent on the last word which kept the judge writhing with the sting. In the Allahabad High Court the late Pandit Motilal Nehru "dwelt as a star apart". Once he was making an assumption in court, when a witness who thought much of himself said: "You are mistaken." And in an angry tone continued: "Sir, do you think I'm a fool." The astute Pundit retorted: "Why, no," and then after a pause added, "but, of course, I may be mistaken."

Parliamentary speakers wield the weapon of retort with a natural ease and grace. The surprise is that even a man like Pandit Madan Mohan Malaviya who is the very personification of charity in word, deed and thought once delivered a blow (I am sure, unconsciously) which caused Mr. Kabiruddin Ahmed, "the irrepressible Puck of the Assembly", to flounder on the floor of the House. As the redoubtable Pundit was speaking in connection with a grant to the Benares Hindu University, Mr. Kabiruddin Ahmed introduced the question of untouchables studying in the university and interjected: "Well, Punditji, how do you mix with the untouchables." "I mix with the untouchables as freely as I mix with my friend Mr. Kabiruddin Ahmed," returned Pundit Madan Mohan Malaviya amidst a roar of laughter. Pitt the younger was a speaker who would not be flurried even with a howl of interjections. He could sack the whole lot with one telling blow. One day in the course of his speech in the House of Commons, he said: "King George (III) has not the brains of an ass." Immediately there was a chorus of protest. "Treason", "Apologise", "Recant" assailed his ears on all sides. Pitt got up again and said: "I retract my statement—King George III has the brains of an ass." What can you do with such a man?

I hope many people have enjoyed the pungent humour of Abraham Lincoln's reply to Lord Lyons who expressed great surprise on seeing the President of the United States polishing his own shoes and remarked with evident self-satisfaction that Englishmen did not black their own boots. "Indeed," said Lincoln, "then whose

boots do they black?" With this I will place the immortal reply of Charles Lamb to his boss in the India Office which, I hope, will be remembered as long as the English language is spoken. Once the head of the office complaining to Lamb of the excessive irregularity in his attendance said: "Really, Mr. Lamb, you come very late." "But sir," stammered Lamb, "how early do I go." An almost identical reply was given by a rather intelligent clerk who was being admonished for coming late and going away early: "Well, Sir, I don't want to be late twice in the day." There is no sting in this, nor in the reply of Lamb, but you can't speak another word. A good retort cannot be answered back. If it is bitter, you must writhe with pain and agony; if it is gentle, you can enjoy it. Can anybody conceive a rejoinder to the reply which Towers gave to the playful remark with which His Royal Highness greeted him in a street in Portsmouth? "Hullo, Towers!" said the Prince, "I hear you are the greatest scoundrel in Portsmouth." Swift as a lightning, Towers returned: "I hope Your Royal Highness has not come here to take away my reputation." His victory was decisive.



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EAST AND WEST

BY MRS. VINODINI DEVI S. GAIKWAR, B.A., LL.B.

IT was during my stay in last March at the American Presbyterian Mission Hospital at Miraj that I came across a valuable little book on the Mayan Civilisation by Messrs. Gann and Thomson which was lent to my husband by Mrs. Dorothy Scudder, the talented wife of my deft-handed and kind surgeon Dr. John Scudder of Ranipettai near Madras.

Kind hearted readers will, I hope, pardon me if I presume and venture to lay a few rough and raw ideas which a casual perusal of the above-mentioned book has suggested to my mind. Some interested and intelligent readers at least will, I have no doubt, come forward to work out these crude ideas to their ultimate and legitimate conclusions.

At the very outset, the first thing that strikes even a superficial reader of the above-referred book is that the

PLACE-NAMES

occurring here and there in it strongly suggest a South Indian origin of those names. The names of towns and cities like Chakanputun or Champotun and Ichpautun leave no doubt of this fact. At least it appears so to my mind. Pattan or pattanum is quite a common word for city in the South Indian or Dravidian languages. South India offers a number of instances of this, like the cities and towns of Shrirangapattanam, Nagapattanam, Masulipattanam, Vimalipattanam, Vishakhapattanam, Kalingapattanam, Bhupalpattanam. Why! Madras itself is Channapattan! This name of Madras bears a striking or, as one might safely hazard, an

UNMISTAKABLE SIMILARITY

to Champotun in Campeche in Central America.

Advocates of Aryan Civilisation might suggest that places like Anahilpattan and Pakpattan occur so far north as Gujarat and the Punjab and that the word pattan finds a regular place in the Sanskrit vocabulary. But I have reason to think that that word has been borrowed into Sanskrit from the Dravidians. In the Aryan languages we always speak of the richest merchant or banker in a city as a Nagar Sheth and not as a Pattan-Chetti as in the Dravidian languages. A Dravidian invariably refers to a city as pattan. For instance a Tamilian would always unfailingly say "Nan nalaikku-p-pattanam

pogiren" when he has to convey 'I am leaving to-morrow for town.' Not so in the Aryan languages. The occurrence of Pakpattan and Anahilpattan in Northern India only indicates the route which the Dravidians might have pursued when coming from the North-West. Not only is it that pattan occurs as a suffix in town-names in Central America but there is also a district by name 'Peten' in Guatemala.

Now as to Guatemala. The suffix mala or mal in this and other place-names such as Chetamal, Cozumal, Izamal, Uxmal is another indication of the connection of the Dravidian with the Mayan Civilisation. This suffix, in my opinion, is the same as the prefix in Malyal, Malbar, Malnad and the same as the suffix in Anaimalai and Nallamalai and possibly also the same as in Poonamale, Trincomale and Trincomale. This prefix or suffix, as is well known in Southern India, means nothing else than a mountain or hill. There is a Mayan city by name Copan. This may possibly be the same as the suffix in Bannikoppa, Hoskoppa, Trimalkoppa and even the same as in Marikuppam. Another Mayan city is Tikal which is famous for wood-carving. Possibly this has something to do with the Dravidian word Tek or Teg which means teak. We have got a village Tegur between Belgaum and Dharwar in the North Karnatak on the Poona-Bangalore road. And, as a matter of fact, there are teak trees in its vicinity. Another Mayan city is Tulum. And the Dravidian dialect of South Canara round about Mangalore is Tuluvu or Tuluvum. And who can say the city of Tulum may not have been founded by some emigrants from the district of Tuluvunad round about Mangalore? The three ruling races the Xius, the Itzas and the Cocomas formed themselves into a league at the Mayan town of Mayapan. This name Mayapan seems to me to have been derived from the Dravidian name Mayapattan by simply slurring over the syllable 'att'. Thus the town of Mayavaram in the Tanjore district seems exactly to be a predecessor of the Mayan town of Mayapan in Yucatan.

Now as to the word Maya. We have the episode of Chandrasenai in our glorious epic Ramayana. We read therein that the mighty warrior Maruti Mukhyaprana or Hanuman Anjaneyalu had been to the nether-world or Patala-Loka in order to destroy the demons.

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EAST AND WEST

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AHI AND MAHI

This may possibly be an allusion to the Mayan civilisation of our antipodes in Central America. The word Ahi can be thus explained when we take into consideration that 'Ah' or 'Ahau' was the term which the Mayans used to denote God, Lord or Ruler. Thus 'Kinich Ahau' means the Sun-God; 'Ah Puch' or 'Hun Ahau' means the Ruler of the Underworld; 'Ah Noh Ich' signifying 'Lord Big Eye' stands for the Morning Star; and 'Ah Kin Mai' means the Chief Priest. Thus it appears that the word Mai, which in my opinion is the same as Maya, must have originally stood for the priest among them, and then it must have come to be applied to the people at large. In Dravidian India we find

MAI AND MAIYAN

used as suffixes in the names of some princes or warriors. Thus Pulumai, if I am not mistaken, was the name and title of an Audhra-Chritya king; similarly Alagamaiyan, if I remember right, is the name and title by which a Vanaraja or Bana king is mentioned in an inscription of Parthivendravarman from Tirumalpuram. The word Ahi, which in India means a serpent, must have in Central America been first applied to serpent-god and then as Ah or Ahau might have come to be applied to all gods or holy beings generally. The prevalence of serpent-worship in Southern India is a matter of general knowledge. Perhaps Mai, the Central American priestly class, must have originally been Magi or magicians. Perhaps Maya or Mai is connected with the Tamil word 'Mayil' which means a peafowl. Well might the name of this bird be used in reference to a class which claimed to control the serpents or cure their bites. Thus coming to serpent-worship we arrive at the

KUKULCAN CULT

of the Mayas. Kukulkan was the feathered serpent-god. He was supposed to be originally a man who attained god-head in that form after surviving upto midday in the well known well at Chichen-Itza where he was thrown to propitiate the rain-god. The second syllable kul in the word Kukulkan seems to me to be the same as or similar to the syllable kul in the Tamil word 'Tirukulkunbram'. The kul in this latter word, according to my information, means a bird which is in consonance with the fact of Kukulkan being feathered. Almost every

visitor to Madras sees without fail the hill-top temple at Tirukulkunbram or Pakshithiratham which is visited daily after midday by two ancient birds.

To turn to some more important evidence about words. 'Metnal' is the Mayan word for hell. The second syllable nal in this seems to be the same as the Dravidian word nad which means land, district or country. 'Pishan' is the word used by the Mayas for the souls of the dead. And who can say that this word Pishan is not the same as or similar to our Indian word Pishacha which means the restless unsatisfied departed soul? The word

XTABAI

among the Mayas meant female enticing beings able to assume human forms. Now, again, who can say this is not a perverted reference by the dreading Dravidian mind to the ideal Aryan wife Sitambai or Sitabbai or Sita, the faithful spouse of the ever-victorious and righteous hero Rama, who brought condign punishment and ruin upon the unrighteous Ravana who may, as is generally supposed, have been a power-proud Dravidian despot? The Mayan city Labantum may probably be 'Ravanapattanam' the 'p' and 'n' being slurred over and the 'r' and 'v' being changed into 'l' and 'b', respectively. Whether 'Seibal' is the same as Suvela of the Ramayana it is for the learned to determine. That the above ideas are not mere figments of imagination may perhaps be positively proved if Dravidian savants collaborate with American researchers in this field in the service of truth. Will the Governments of India, Madras, and Ceylon, and the Andhra, Ceylon, Chidambaram and Madras Universities rise equal to the occasion and do their bit by way of instituting substantial

RESEARCH SCHOLARSHIPS

in this field of knowledge and thus materially help to knit together East and West in the silken band of mutual love and good-will and in this manner pave the way to world solidarity, which in its turn will assure the much-desired world peace and prosperity? In the meanwhile Dravidian scholars will do well to carefully go through The "Popol Vuh" and also through the "Chilam Balam" of Chumayel which gives the history of the Itzas and the Chilam Balaams of Mani and Tizimin which give the account of the Xius, the other royal family of Yucatan,

I might now pass on to some customs and practices of the Mayas that are likely to interest all Indian and Indological readers. The Mayas' arrangement of their fire-places, their sitting on small wooden boards for eating, their washing hands before and after meals, their use of red pepper and salt at meal-times are all similar to the customs in vogue in India. Among the Mayas, the ears of the child were pierced at an early age and small circular jade ornaments were introduced. Is this not very like the

KARNAVEDHA CEREMONY

of the Hindus? Mayan images of gods in stone and pottery breathe a veritable Hindu spirit. Among the Mayas marriage between persons of the same name was forbidden. Is this not almost tantamount to the eschewal of Sagotra or consanguineous marriages among the Hindus? Among the Mayas the young married couple took up residence with the wife's parents, the husband paying for the wife by working for her father for the next five or six years. My information goes that the same custom is followed among some of the agricultural classes in Southern India. But it is said that it is fast falling into desuetude. Among the Mayans persons of rank were often buried in or at the foot of pyramids. Among the Hindus, the Sanyasins and Goswamins are invariably buried and Samadhis or sepulchres are erected over them. Among the Mayans, in some parts, nobles were cremated and temples were built over urns containing their ashes. Cremation is universal among the upper class Hindus and the practice of constructing cenotaphs or temples called Chhatris is prevalent especially in the royal families here. The Mayans had a custom of burying the dead man's dog with him. They believed that the dog guided him on his journey to the next world. One is here naturally reminded of the story in our immortal epic Mahabharata about the great

YUDHISHTHIRA'S DOG

accompanying him on his last journey. A Dravidian origin is perhaps indicated by Draupadi's polyandrous marriage. The institution of Vestal Virgins among the Mayans also presents a similarity to the Tevadiyal or Devadasi custom of South India. Among the Mayans men and women mix very little, and the woman is almost in the position of a servant notwithstanding her superior mentality. In India, too, the mighty dictum of the Manusmriti to the effect that a

woman deserves no freedom (=Na stri svatantryam arhati) is generally held in high regard by the orthodox or so-called Sanatana section of the Hindus. Among the Mayans men used to cut parts of their body and pass straws through them. This custom is exactly similar to the vows to some deities (such as the goddess Mariamma) fulfilled by the South Indian devotee swinging himself from a pole, a hook suspended from it passing through the flesh of his back. I hear this method of self-torture in South India is known as Chidi-mari. Among the Mayans was prevalent a

PRACTICE OF SELF-IMMOLATION

in case of anæmia or enlarged spleen. This reminds us of the Jalasamadhi or self-drowning by (I do not exactly remember whether) a Chalukyan prince or by one of the Rayar or kings of the never-to-be-forgotten Vijayanagara Empire of Hampi on the banks of the river Tungabhadra in Southern India. These and similar customs and practices, therefore, present various and very many interesting and noteworthy grounds of contact between the Mayan and Dravidian Civilisations.

Some of my learned compatriots may, from the very above similarities, come forward to argue that the Dravidians themselves may have been the borrowers in this instance. But, here, with all due deference, I humbly beg to differ from these would-be doughty doubters. And here, Messrs. Gann and Thomson's useful book (thanks to them) serves me to enforce my case though it be a tentative one for the present. On or about the 68th page of that book (I have not got it by me now), it is stated that Chols and Chortis may have been the original Mayas. But perhaps from want of sufficient knowledge of ancient Indian history, these eminent authors have not been able to conjecture who these

CHOLS AND CHORTIS

could have been. I, for myself, however, am, from all the above-given data, almost forced to the conclusion (I hope I am not too hastily jumping up to it) that the Chols referred to above could not have been other than the Chols of the ancient and illustrious historical South Indian dynasty who shared the empire of Southern India with the Cheras and the Pandyas of equal renown. I am not, however, so sure about the Chortis referred to in the same breath with the Chols by the learned authors. My first and best ideas

about these Chortis is that they must have been the Vyshyas or traders who went over to this distant Western land under the banner of the brave and bold Chol warriors or Kshatriyas. So 'Chortis' in my opinion is evidently an out-and-out mispronouncement by the ignorant Westerners for the correct word 'Chettis' which is the appellation by which the adventurous and ubiquitous

SOUTH INDIAN MERCHANT-PRINCES

are known everywhere. My next best idea about the Chortis is that they may possibly be from the Cher dynasty of Kerala or Malabar coast. Or possibly they may be from the Kallar tribe of Southern India whose name is likely to be wrongly Sanskritised as Chor. The name 'Kalchuri' of the Central Indian Kshatriya dynasty is perhaps indicative of this Sanskritisation thus showing that the terms Kallar, Chor and Kalchuri were perhaps interchangeable. If my information is correct, there are even now in Southern India some Rajas and Zamindars who belong to this Kallar caste of Kshatriya extraction. Was Merida in Yucatan founded by the Maravar tribe to which, as I learn, His Highness

SHRI BRIHADAMBADAS

Raja Tondiman Bahadur of Pudukottai has the honour to belong? Was Palenque in Chiapas in Central America founded by some emigrants from the Palni hills? These and others will be the questions which interested Indians may happen to ask themselves if they are so minded. It will be futile and premature for me to try to answer them here. 'Palenque' perhaps means Old Lanka or Milky Lanka. The daughter of Xibalban princess by Hunbunahpu was named 'Xbalenque' which is perhaps equal to

SHIVA-LANKA

if my conjecture is right. The name 'Usamacintla' of a river in Tabasco in Central America sounds very like some Telugu word and may be said to be allied to 'Chintalnar' which is the name of a village in the Telugu tract of the Central Provinces of India. But it will be for time and toil alone to definitely solve these problems.

Messrs. Gann and Thomson appear to postulate that the Mayas must have gone to Central America via Alaska after crossing the Bering Straights from what is now Eastern Siberia in Asiatic Russia. But, in view of the above

discussion, it is up to our Indian researchers to investigate and find out whether the Chols and Chortis took that route or whether they set sail from some port or ports of the Malabar or Choolmandal coast to ultimately conquer or colonise Central America. The latter view cannot be altogether impossible or groundless when we find that there is ample and trustworthy testimony to prove that ancient Indians were consummate mariners and that numbers of those intrepid and spirited heroic hearts of

UNDAUNTED AND INDOMITABLE

ancient India had successfully stemmed the stormy waves of the perilous ocean and had triumphantly conquered or colonised Ceylon, Burma, Indo-China, Java and Sumatra and spread their noble religion and glorious civilisation in those distant lands.*

It is not for me to dabble in or dogmatise over a subject on which I have read (and that too very perfunctorily) only one small book which, I hope and fear, will be the last as it has been the first. Having hastily finished off that interesting book, I thought I owed it to my country to write, according to my light, a few faulty lines on this enthralling theme. I could not but write them. And here they are.

Will it be too much to expect that a number of my learned compatriots will take up the thread and come forth with consistently thought-out theses on this enchanting topic? My mind tells me that their efforts in this direction will be crowned with immense success which would no doubt redound to untold

GLORY AND GREATNESS

of our dearly beloved common motherland India, the brightest jewel in the diadem of our noble Emperor. May she soon take up her appropriate place among the self-respected nations of the world by attaining to her legitimate position as the senior-most partner in the Best and Greatest Empire of the World!

* I have just learnt that 'Xieny Mai' is the name of a town in Siam. It will have to be seen how far the 'Mai' in this name is related to 'Mai', the priest of Mayan America. Opinions and letters of criticism whether adverse or favourable are welcome to me, C/o S. B. Gajkar, Esq., B.A., LL.B., District Officer, P. O. Kolhapur, S.M.C. (India).

Insurance Capital Quo Vadis ?

BY

MR. K. B. MADHAVA, M.A., F.R.A.S., A.I.A. (London)
(Mysore University)

THE Indian insurance year book published by the Government of India is an authoritative document, because it includes a report by the Government Actuary on insurance companies doing business in British India and submitting returns under the provisions of the Indian Life Assurance Companies Act. Such a valuable review is bound to contain a number of interesting topics, but attention is here invited to one matter of the most vital importance in the growth of Indian insurance enterprise, and on which the Government Actuary has expressed himself in the Blue Book just issued unambiguously even if briefly. Owing to pressure on space it was probably not possible for him to illustrate his statement which, without it, is likely to be passed over by interested or exploiting persons as merely a vague generalisation, or an indictment by an unsympathetic bureaucrat.

The text of the observation is that "with the exception of the few oldest companies which have been transacting business for over 30 years, a large number of companies of over 10 years' standing have not yet been able to pay any

dividend to their shareholders. Most of the companies under 20 years' standing are still in a struggling state and it is therefore undesirable for any more life assurance companies to be formed, especially in view of the fact that about 50 companies have been established in the last four years. Most of the recently established companies have been started with a small amount of subscribed capital and some of them have even spent in preliminary and organisation expenses almost the whole of their paid up capital". This can be adequately annotated by statistics. Complete details of 54 companies are available in the statistical appendices given in the Blue Book from which it is found that Rs. 59 lakhs is their aggregate paid up capital, out of which Rs. 32 lakhs (i.e., 54.3 per cent.) has never received any dividend; Rs. 9 lakhs (i.e., 15.4 per cent.) received only occasional dividends; and Rs. 18 lakhs (i.e., 30.3 per cent.) was rewarded continuously during the 10 years 1922-1931. This of course is not the full tale; for it should be told along with the age of each individual company. Accordingly the table below has been prepared to present all this information:

Companies in existence previously for	Continuously		During 1922-1931 dividends were paid occasionally		Never		Total	
	No.	Paid-up capital Rs.	No.	Paid-up capital Rs.	No.	Paid-up capital Rs.	No.	Paid-up capital Rs.
10 years or less	...	—	2	141,324	24	15,35,465	26	16,77,000
11 to 20 years	...	2	3	3,14,200	9	11,99,835	14	18,00,000
21 years and over	...	8	4	4,45,290	2	4,53,112	14	23,88,000
Total	10	17,76,500	10	9,00,814	35	31,88,412	54	58,66,000

The first and the third rows of this table will probably be passed over by critics as exhibiting extreme conditions, with perhaps a word of appreciation on the two young companies which did give occasional dividends, and another word of pity on the two long-standing ones whose capital did not produce any marginal increment at all. The second row representing 14 companies, which have been in existence for fully over one decade and anywhere up to two decades, tells

as much as the tale as should disillusion company promoters. Of the Rs. 18 lakhs of capital raised by them quite nearly two-thirds (Rs. 11,99,835) has yet to receive any dividend. The three companies which paid occasional dividends, each for some one year only, one at 5, another 6, and the third at 6¼ per cent., had in all only Rs. 3,14,200 of paid up capital (forming only 17.5 per cent. of the total of this group) and paid only Rs. 18,598 by way of dividends. The

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PRISON PROBLEMS IN ENGLAND

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other two companies which were more prosperous covered Rs. 2,86,450 (or 15.9 per cent. of the total) and paid dividends which stand to-day at 10 per cent. in one and 6¼ per cent. in the other, and had paid during the entire decennium Rs. 1,65,150 as dividends. Altogether then Rs. 1,83,478 has been earned as dividends, during a period of 10 years, on a capital of Rs. 18 lakhs, by these representative companies, during the second decennium of their growth which moreover coincided with an era (1922-1931) considered relatively prosperous in Indian insurance. In fine, the dividend is at the meagre rate of 1 per cent. per annum, and at this point one may stop leaving both company promoters and company directors—among whom are rapidly gathering both Congress dictators boycotting barristers, and Rajas and Knights, Dewans and Dewan Bahadurs—disillusioned and uncomfortable. Has this money earned its proper waiting charge?

This is not, however, the whole of the alarm raised by the Government Actuary. In the excessive race that is run for the floatation of insurance companies, it is becoming a fashion or rather a necessity to found one as soon as Rs. 25,000 or thereabout is raised by way of share capital. There are indeed 7 companies with less than Rs. 25,000 paid up capital, six of them belonging to the group of companies formed within the last 10 years. Fourteen others have capital between this limit and one lakh

of rupees, while only 6 out of 54 have capital in excess of a lakh. These institutions unchastened by age, handicapped against resources, compelled to incur heavy preliminary and organisation expenses and addicted to extravagant renewal expenditure find themselves under the severest penalties of insurance finance. Nay in an almost Shakespearean gesture they have to tarry because the law has yet another hold on them, for when the time for the statutory valuation arrives, and the inevitable deficit is disclosed, sufficient capital has to be called in, alternatively of course to liquidation. One need not be a prophet but this much history which has an infectious reputation can tell us. The 9 companies between 11 and 20 years of age now already discussed in connection with those that did not pay dividends, have found it necessary to call in Rs. 11,99,835 or nearly 75 per cent. of their subscribed capital. The 24 companies recently started and in the same situation have together raised as subscribed capital Rs. 44,70,045, but have collected now only Rs. 15,35,465, and on this analogy very soon no less than Rs. 18,15,774 will have to follow the same way to the scrap heap. One is never tired of shouting that insurance people serve the cause of industrial regeneration of the company, but one may ask of the deadwood Rs. 31,88,412 appearing in the above table as capital sunk without its marginal earning capacity "Indian Insurance Capital Quo Vadis"?

Prison Problems in England

FROM BORSTAL TO CAMP HILL

BY MR. HORACE WYNDHAM

(Author of "Judicial Dramas", etc.)

FOR many years after the passing of the Reformatory School Act of 1854, a large sized prison at Tothill Fields, Westminster, (almost under the shadow of the Abbey) was maintained for juvenile delinquents convicted in London. It was an imposing fortress-like structure, with massive entrance gates weighing three tons, frowning walls, barred windows, and warders complete, just as at Millbank or Pentonville. The regime, too, was very similar, with oakum-picking, crank-turning, and the treadmill as the approved method of weaning

back to good conduct those who had wilfully elected to walk the broad path instead of the narrow one. Even boys of nine were set to unravel 1 lb. of tarred rope a day.

"It was indeed a melancholy sight, says Henry Mayhew in his *Criminal Prisons of London*, "to look at that century and a half of mere children in their prison clothes. Some were so young that they seemed to need a nurse, rather than a gaoler, to watch over them. . . We know of no sight in London so terribly pathetic—if not tragic—as this same oakum room at the

boys' prison at Westminster. . . . True, the place is called a 'House of Correction'; but, rightly viewed, it is simply a criminal preparatory school, where students are qualified for matriculating at Millbank or Pentonville."

"HABITUAL OFFENDERS" AND "PREVENTIVE DETENTION"

Where the "habitual offender" is concerned, this is a separate problem. With such a man, crime, instead of being an occasional hobby, or the result of unemployment, is a "full-time" job. He has made a "business" of wrong-doing, and it colours his whole outlook. As the ordinary prison regime, with all its elaborate machinery, has had no good result, such social misfits are now subjected to "preventive detention". This lasts, at the discretion of the judge, for a period of not less than five or more than ten years, and follows upon a minimum term of three years' penal servitude. Nobody, however, can be officially labelled an "habitual offender" who has not had at least three convictions since the age of 16, and is proved to be living dishonestly. It is a hard fate. Still, nothing else can be done with such people. They are human wrecks, recidivists by force of habit.

"Preventive detention" is carried out at Camp Hill, adjoining Parkhurst Convict Prison in the Isle of Wight. Although the establishment is to all effect a prison, with bolts and bars and cells and workshops, etc., and is staffed with governors and doctors and chaplains and warders, it is nevertheless conducted on lines very different from those obtaining in penal servitude. All subjected to the regime there live in "association", and, if industrious and well reported on, are eligible for various little privileges, such as permission to buy tobacco and newspapers and extra food out of their small earnings; and also, when the day's work is finished, to play chess, draughts, and dominoes, etc. The ex-cardsharper, however, is not afforded an opportunity of "keeping his hand in".

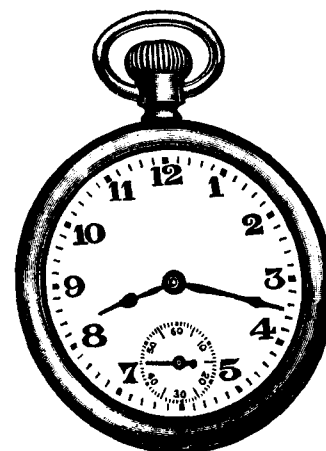
The Camp Hill men (or "P. D's", as they are known) are, on reception, allotted to "stages", in each of which the degree of rigour varies. Those of the inmates who have reached the highest one (which seldom happens until they have completed two years) live in "parole cabins", consisting of a bedroom, furnished with a gas-ring, and scullery attached. Such men

also have garden allotments, the produce of which is purchased from them for prison consumption. The governing idea of this last "stage" is to fit a man to return to liberty by showing him that he can be trusted to work and conduct himself properly without ceaseless and humiliating supervision. There have been failures, naturally; but there have also been outstanding successes.

"Preventive detention", as carried out at Camp Hill, is the nearest approach to an "indeterminate sentence" recognised by the English Law. A suggestion that it should also be made applicable in selected cases without a preliminary period of penal servitude has often been advanced. On the last attempt to secure this, it met with strong opposition from Lord Gladstone, the then Home Secretary. His argument, on the face of it, sound enough, was that the "habitual" would thereby be treated with greater leniency than the first offender.

Borstal for the recruit; Camp Hill for the veteran. Some half-way house appears to be badly wanted. It ought not to be beyond the ability of Whitehall to discover one.

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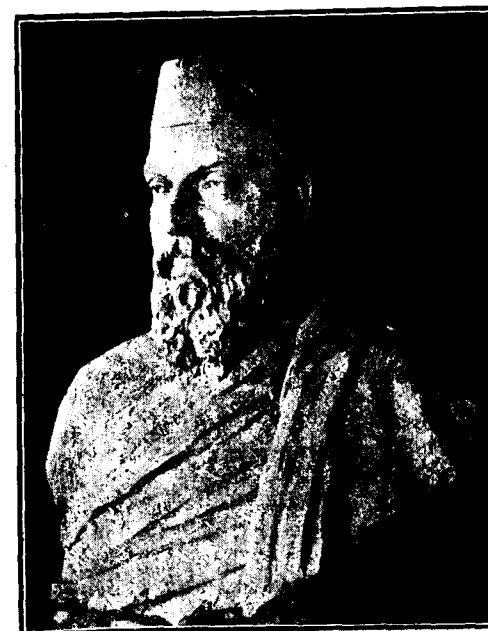
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THE LATE MR. VITHALBHAI PATEL

YET another patriot and a valiant fighter in the cause of the country has passed away in the death of Vithalbhai Javeri Patel, one of the most outstanding personalities in the public



THE LATE MR. VITHALBHAI PATEL

(Photograph of the bust prepared by Mr. V. V. Wagh the well-known sculptor of Bombay.)

life of India. The son of a Patidar of Kaira, Mr. Patel came of humble origin and was brought up in the hardened school of peasant life. The first elected President of the Indian Parliament may, therefore, in a sense be said to have risen practically from log cabin to White House. For Vithalbhai imbibed all the doggedness of character inherent in the stock of west Indian farmers—a characteristic which he retained all through his tempestuous career of public service.

A CHECKERED CAREER

Born at Karamsad, a village between Nadiad and Anand, in 1871, Mr. Patel broke away from the family traditions and abandoned the plough for English education. After completing his school education he set up practice as a lawyer at Godhra. He soon outgrew the cramped atmosphere of the Kaira Courts and migrated to Baroda where, after a severe struggle, he attained considerable success in the profession. As a youth he was known to be fearless and self-willed. The story goes that he captured the

passport of his brother Vallabhai to proceed to England and returned to India a full fledged Bar-at-Law. Doubtless his experiences abroad stimulated his ambition, and his brief success at the bar, coupled with a wide knowledge of the litigant public, stood him in good stead in the long political fight that was ahead of him.

CIVIC INTERESTS

But law and the profession did not monopolise all his attention. Like many other public men who had risen to fame from modest beginnings, Patel gave of his best to local problems and plunged into the civic life of the suburban city of Bandra where he soon won his spurs. In recognition of his services, he was elected President of that Municipality.

Mr. Patel, we are told, found wider scope for his activities when he was elected a member of the old Bombay Legislative Council. He soon made his mark as a legislator. He was responsible for a much needed social legislation, which at once gave him an all-India reputation. He was the progenitor of the still-born Primary Education Act, which was aimed at educating the masses of the country for larger political growth.

But his real and truly effective public life began with the old Imperial Council where his forceful personality could hardly be ignored. Patel soon made himself distinguished for his tactics as "a follower of the Parnellite Irish traditions of creating a deadlock over Government bills with which he and his party were not in sympathy but which they were not able to turn down." In the Imperial Council, Mr. Patel did sterling work which was the beginning of his other great services to the country.

PATEL JOINS CONGRESS

While in Bombay, Patel joined the Congress and soon became one of the leaders of the Congress party in the western presidency. His address as Chairman of the Reception Committee of the special Congress in 1918 that considered the Montagu-Chelmsford Reforms marked him out as the rising force in Congress politics. Mr. Montagu in his DIARY has left a good picture of Mr. Patel at this time balked by officialdom at every turn:

Next came a long interview with Mr. Patel of Willingdon's Legislative Council. I must say he gave the most startling incidents to show the limitations of discussion which had goaded these people into their present extreme case. A resolution in favour of support being given to the Indigenous School of Medicine had not been allowed by the Bombay Government as being contrary to the public interests. On the Finance

Committee, he had moved fifty resolutions for the reduction of expenditure; they were all disallowed by the Finance Member on the ground that they dealt with existing services; it was only the unallotted expenditure that they could discuss. He asked for the minutes, as he was a member of the Finance Committee. He was refused them on the ground that they might get into unauthorised hands. He attempted to move a resolution asking that discussion of the allotted expenditure might be allowed on the Finance Committee; it was disallowed because it was not in the public interest. He brought in a Bill to allow for optional adoption of compulsory education; it was disallowed, and so on.

When Indian leaders were invited to go to London in 1919 to discuss the framing of the Reforms Bill, Vithalbhai went on behalf of the Congress Party. He strongly opposed it, and on his return to India he became an ardent supporter of non-co-operation, though later he joined the late Mr. C. R. Das in advocating the abandonment of the policy of boycotting the legislatures in favour of obstruction from inside.

PRESIDENT, BOMBAY CORPORATION

In fact, with the arrival of the non-co-operation movement, Mr. Patel joined Mahatma Gandhi and was so far advanced in his views as to condemn the Mahatma's own suspension of *Satyagraha* at Bardoli as the Bardoli Retreat. From there on, the rift in the Congress camp became acute and the subsequent arrest and imprisonment of Mahatma Gandhi, instead of bridging in the breach widened it, ultimately resulting in the report of the Civil Disobedience Committee of which V. J. Patel was a member.

The Committee's report, as we know, was responsible for the birth of the Swaraj Party. Then the Swarajists captured the Councils and the Legislative Assembly. Meanwhile, Mr. Patel was the first Swarajist President of the Bombay Corporation, and in 1923 was elected to the Assembly from Bombay City, being chosen Deputy Leader of the Swarajist Party in the Assembly shortly afterwards. During his presidency, the Corporation voted for the presentation of an address to Lord Reading. Mr. Patel refused to present it, and the Corporation promptly passed a vote of censure on him. This led to his resignation, but he contrived to secure re-election as President without admitting that his conduct was wrong.

FIRST ELECTED SPEAKER

But the next outstanding event in his life, as in the constitutional history of the time, was his election to the presidency of the Assembly. In August 1925, Mr. Patel was proposed as President of the Legislative Assembly and was

opposed by Dewan Bahadur T. Rangachariar who was strongly supported by the Government. Mr. Patel, as the nominee of the Swaraj party, was backed up by Pandit Motilal Nehru and others and was elected by a majority of 2 votes.

When elected Speaker of the Assembly, Mr. Patel amusingly enough refused to make his first appearance in the House wearing a wig of foreign yarn and borrowed Mrs. Naidu's black saree which was converted into the presidential gown and wig. Installed in the office, he said:

From this moment I cease to be a party man. I belong to no party. I belong to all parties. . . . Fears have been expressed that I would not meet the Viceroy; that I will do this and do that. Nothing of the kind. If the duties of my office require that I should see the Viceroy ten times a day, I am here ready to see His Excellency as many times.

Mr. Patel's tenure of office as President of the Assembly was at once hectic and eventful. This is not the place to pass a judicial verdict on his conduct in the chair during the many crises that he had to confront, but every one is agreed that in him the House had a speaker who in courage and independence was second to none and that he enhanced the prestige of the Chair and the reputation of the House and set a tradition of which any legislature in the world may be proud.

An imperious man that he was, it was hardly possible that all would be smooth sailing under his regime. The same temper and outlook that made him rebel against Mr. Gandhi, was many a time brought into play in his dealings with the Government. On one occasion he would not brook the excuses of the C-in-C. who, the house considered, had slighted it by absence and administered a stern rebuke to the Military Chief.

This was soon after followed by another incident, which resulted in a public apology from an official who had dared cross V. J. Patel's path and a third one quickly followed, in which "an Anglo-Indian journalist belonging to an Anglo-Indian journal, which was emitting fire because of the snub administered to the C-in-C had to eat the humble pie".

Then followed the historic Swarajist walk-out from the Legislature and the Government's attempt to rush through a depleted Assembly obnoxious measures which had evoked the widest popular resentment and feeling. There again the first Indian President of the Assembly gave out his mind unequivocally.

In November 1926, Patel was returned unopposed and in January 1927, he was re-elected

to the Chair, Sir A. Muddiman paying him a high tribute.

THE BARDOLI STRUGGLE

But he would not be Vithalbhai if he did not give a piece of his mind now and then. Indeed, during the time he was President of the Assembly, Vithalbhai Patel continued to take part in the Congress Sessions and contributed two-third of the salary he drew to the national cause. In June 1928, he wrote a letter supporting the no-tax campaign organizers in Bardoli—a movement led by his brother Mr. Vallabhai Patel and offering to contribute to it Rs. 1,000 a month from his salary. In the course of the letter to Mahatma Gandhi announcing the donation, he said:

My study of the struggle has convinced me that the Bardoli people have a just case for asking for an independent and impartial inquiry. I am also convinced that they have exhausted all other constitutional methods that they have for the redress of their grievances. I have open to them for the redress of their grievances. I have also watched with equal pain and indignation some of the coercive measures that have been adopted by the Government to collect the assessment which is the bone of contention between the Government and the people of that taluka. I believe that the measures adopted have crossed in several instances the bounds of law, order and decency, and the arrogant letter of the Commissioner, N. D., has painfully aggravated the situation.

In these circumstances I feel that I cannot remain silent and inactive. I am sorry that I cannot at the present moment express my deep sympathy with the people of the taluka and my strong disapproval of the coercive measures and of the letter of the Commissioner N. D. more tangibly than by sending the accompanying small contribution of Rs. 1,000 towards the fund which is now being raised on their behalf. I propose to continue to send the same amount from month to month so long as the struggle lasts. I wish to give you this further assurance that at the very first opportunity I shall place myself in communication with those who have called me to the high office which I have the honour to occupy and which I regard as simply a trust on their behalf, and if I find that I can take any other more effective step to help the sufferers of Bardoli, you will not find me lagging behind.

The President, however, maintained cordial relations with the Viceroy and Sir John Simon. He was in the Chair when two bombs were thrown in the Legislative Assembly in April 1929 and later moved a resolution denouncing the outrage.

PUBLIC SAFETY BILL

In the same month he caused a sensation by ruling the discussion of the Public Safety Bill out of order pending the result of the Meerut conspiracy trial.

In giving his ruling, he said that the Government's statement was a challenge to the Chair and undermined its authority. He observed:

It is my duty, as President of this House, to see that it transacts its business with due regard to the forms and procedure, and where no rules or standing orders exist, in accordance with the accepted principles, precedents and conventions that should regulate the free discussion and fair decision of every question before the House. . . . I am therefore satisfied that in any case the Chair has the inherent power to rule out a motion on the ground that it involves an abuse of the forms of procedure of this House, as this motion, I hold, does. I therefore rule it out of order.

PATEL-IRWIN CORRESPONDENCE

The result was the Viceregal statement and the Patel-Irwin correspondence. In his letter to the Viceroy, Mr. Patel wrote:

I need hardly point out that, under the Rules and Standing Orders I am the sole and final authority on all questions relating to order arising in the House, and if my conduct is to be impugned it can only be impugned by a direct appeal to the House when a straight issue would be laid before the House. In no other manner and by no other authority could the ruling of the Chair be subject to any criticism or censure within the Assembly Chamber, of which I am the President. Such, indeed, is the sanctity attached to the ruling of the Chair by the constitution and convention. . . . I still maintain that I was right in the ruling which I gave and that it was the only possible ruling consistent with the fundamental right of free speech and debate of the members of the House and with its functioning as a deliberative Assembly.

. . . . Since you made your speech, I was searching for precedent from the proceedings of the Parliaments of Dominions in support of your action and I am in a position to inform Your Excellency that never before has any representative of the Crown such as you chosen to criticise any ruling of any speaker of any Parliaments of any Dominions in the manner in which you have criticised my ruling.

Equally representative of the sturdy independence of the man was his refusal to resign from the office of the President of the Assembly early in 1930 when the Congress members resigned from the legislatures in obedience to the boycott resolution passed at the Lahore Session of the Congress. The same courage of conviction which led him to brave the hardships of jail life in advancing old age and in failing health was evidenced in his outspoken criticism of the political methods of Mahatma Gandhi, which he himself had followed.

In January 1930, he began a controversy with the Government over the control of visitors to the Assembly—a sequel to the bomb outrage. He declared that the safety measures taken by the authorities were a breach of his privileges.

RESIGNATION AND ARREST

On April 26, he resigned the Speakership, declaring that he must ally himself with his people in their fight for freedom, as he had lost

hope of a satisfactory response to India's demands from the English side. In a manifesto, he pledged his full support to Mr. Gandhi. His first step was to intensify the no-tax campaign in Bardoli. While resigning the office of President of the Legislative Assembly in 1930, Mr. Patel wrote in the course of his letter to the Viceroy:

Strict impartiality and more than that, absolute independence, have guided my conduct throughout. Neither desire for popular applause nor fear of bureaucratic frown have I allowed to influence my conduct at any time. . . .

I gave bureaucracy no quarter and refused to be a part and parcel of the Administration or to be subservient to them on any matter however vital from their point of view and as a result of this, persecution was my lot. I have been shadowed and my movements have been constantly watched. . . .

It was an open secret that the Government of India and their officials had no love for me and tolerated me in the Chair because there was no way by which they could remove me except by a direct vote of censure, but they were never sure of getting a majority in the House to pass such a vote.

The resignation of the speakership and association with Gandhiji was quickly followed by his own arrest and imprisonment. When arrested on August 27, 1930, he said: *I have earned my pension and peerage.*

IN EUROPE FOR HEALTH

In the succeeding January, before he had completed the period of his sentence, he was released from the Coimbatore Jail on account of ill-health. After undergoing treatment in a private hospital in Bombay, Mr. Patel quietly left for Europe towards the end of February 1931. He returned to India in the succeeding December and again took to Congress politics. This promptly led to his re-arrest on January 6, 1932, under the Emergency Power Ordinance. While in custody Mr. Patel's health gave way and, on March 5, Government allowed him to go away to Europe. During that time he visited Ireland and met Mr. de Valera under whose patronage he founded the Indo-Irish Society for the promotion of the cultural relationship of the two countries. He also visited the United States of America and tried to explain to the people there the justice of the cause of the Indian people. Mr. Patel later spent some time in Vienna receiving treatment.

AMERICAN PROPAGANDA

Even in this feeble health, Mr. Patel took upon himself to tour the United States with a view to acquaint that country with the true situation in India. Much propaganda against India and her new born aspirations had preceded, and American ignorance of Indian conditions

was exploited by reactionaries. Mr. Patel, always a believer in propaganda, went on a lecturing tour which was reported to have met with considerable success. But the disease he was suffering from was proving more and more insidious. Mr. Patel was visibly declining. He returned to Europe a couple of months ago and developed the disease which ultimately proved fatal. He proceeded to Switzerland and Vienna for special treatment, where he was later joined by Babu Subhash Chandra Bose who was released from detention, because the Government could no longer hold him in custody without fear of losing his life.

LORD IRWIN'S MESSAGE OF SYMPATHY

It was at this time too that Lord Irwin who had so often crossed swords with Patel, wrote to him a message of sympathy. The letter from Lord Irwin stated:

Dear Mr. Patel,—I had seen some time ago you were ill, and now I have just received a letter from Miss Harrison giving me an account of your health that impels me to send you this line. Much had happened since we had occasion to see a good deal of one another in India, and in public affairs I am afraid we must be very far apart. But this does not prevent my sending you a message of very true sympathy from Lady Irwin and myself in your illness. You have had, I know, a bad time, and I fear you have been suffering much pain. I have often thought of you.

The condition of Mr. V. J. Patel became very serious on October 13. The Viennese specialist, Dr. Schlesinger, who is a friend of Mr. Patel, arrived by air and examined the patient. He found his condition slightly improved but still very grave. Mr. Subhas Chandra Bose, Ex-Mayor of Calcutta, had been in constant attendance on Mr. Patel throughout his last illness, devotedly nursing him with no little danger to his own health.

THE LAST STAGE

In a letter to a friend, dated Vienna, September 6, Mr. Patel wrote *inter alia*:

I am gradually improving but it would take some months before I could say to you I am all right. I am of course sick and tired, but would like to return to India as soon as possible. Although not quite fit, I might return in November.

Alas! it was not to be. Mr. Patel did not recoup. He sank slowly and slowly till he passed away on Sunday the 22nd October, 1933, amidst foreign but friendly surroundings. Mr. Patel was conscious to the last being sustained by oxygen. He conversed with friends Mr. Subhas Bose, Mr. Lotwala and also Bhogilal and Mr. Nathalal

who had arrived from Antwerp. Shortly before his death, Mr. Patel gave the following message:

Give my blessings to all of my countrymen and all of my friends in India and throughout the world. Before I die, I am praying for early attainment of India's freedom.

THE PASSING OF A GREAT PATRIOT

The news of his death was the signal for an outburst of profound sorrow all over the country. Leading municipalities and public bodies, besides meetings at various centres, passed resolutions of sorrow and sympathy with the other illustrious Patel, the brother still in jail. Leaders of all parties, irrespective of political predilections, expressed their profound regret over the passing of Vithalbhai. Interviewed by the *United Press* on Mr. Vithalbhai Patel's demise, Mahatma Gandhi paid the following tribute to his memory:

Mr. Vithalbhai Patel's death has removed one of the most painstaking and ablest of politicians. His self-sacrifice and whole-hearted application to the work he undertook were beyond praise. His capacity for work was amazing. It has been truly said of him that whether as President of the Bombay Corporation or of the Legislative Assembly, he cleared his desk every day and never allowed arrears to grow. His death is a distinct loss to the country at this juncture.

I cannot close this tribute without placing on record my deep appreciation of Mr. Subhas Bose's magnificent and devoted nursing of Mr. Vithalbhai at much risk to his own health.

Pandit Jawaharlal Nehru, General Secretary of the Congress, spoke of Vithalbhai's death as the passing of the old guard and declared: "That of the younger generation will treasure his memory and draw an inspiration from his example." Sir Shanmukham Chetty, President of the Legislative Assembly, bore testimony to the remarkable character of his illustrious predecessor in the chair:

As the first elected President of the Assembly, Mr. Patel conducted its proceedings with remarkable capacity and independence, and the ability with which he occupied the chair filled everyone with admiration. The rulings he gave during the tenure of his office are remarkable for their masterly interpretation of the rules and standing orders. The most remarkable thing about Mr. Patel was his undaunted courage.

Vithalbhai, indeed, lived the whole of his life to the very end in the service of his country. "Patel," said Dr. Urquhart feelingly, "was a patriot whose political fervour of life made him relegate his personal interest and he plunged into the struggle and fought till the last moment of life." According to Mr. Patel's own wish, the embalmed body of the departed patriot was sent from Geneva to India and was received

with due ceremonial on the 9th November at Bombay.

Mrs. Sarojini Naidu, Messrs. B. G. Horniman, K. F. Nariman, Jarnadas Mehta, and Keshevbhai Patel (Mr. Patel's youngest brother) went on board *S. S. Narkunda* to receive the coffin. The Captain of the steamer stood at attention and saluted, while a few relatives and members of the Funeral Committee and volunteers who were allowed on the steamer, paid silent homage, as the coffin touched the ground. The coffin was then removed to the Mole Station Hall where wreaths were placed.

The next day Bombay paid a fitting homage to the memory of her lost leader. More than two lakhs of mourners clad in white garments followed the funeral bier decked with flowers and wreaths of Sjt. Vithalbhai Patel in a mile long procession. The homage paid by the City to Sjt. Vithalbhai Patel was great and tumultuous, standing comparison only with the great funeral of Lokamanya Tilak more than a decade ago.

It was Vithalbhai's dying wish that his remains should be cremated on Chowpathi sands near the place where Lokamanya Tilak's remains had been cremated. But the Bombay Government having declined to grant the requisite permission, those in charge of the funeral arrangements decided to have the cremation in the Sonepur burning ghat. It is regrettable too that the authorities, instead of releasing Mr. Vallabhai Patel to be present at his brother's funeral, should have chosen to make an offer of conditional release to him. It was graceless at such a time to have asked Mr. Vallabhai to agree "not to make any political speech and not to take part in any political activities" during the period for which they proposed to release him, and to surrender himself at an appointed time and place with a view to his re-arrest. Surely, the authorities showed a lamentable lack of imagination in insisting upon such trifling formalities, and so in the absence of the brother, the final rites had to be performed by Dhayabhai (Vallabhai Patel's son). Sandalwood pieces brought by several people were thrown on the pyre, which was lit by Dhayabhai.

Before lighting the pyre, Mrs. Naidu gave an address expressing the hope that the fire for independence, which Sjt. Vithalbhai had lighted in their hearts, would be kept burning for ever. Mr. Jarnadas Mehta, paying his tribute, said that although Sjt. Vithalbhai was born in humble circumstances, he wielded the powers of a king.

Capture the Councils

BY MR. S. SATYAMURTI, B.A., B.L.

POLITICAL life in the country to-day seems to be more or less at a standstill except for communal organisations masquerading as



MR. S. SATYAMURTI

political ones. Even the work in the Legislatures is more or less one-sided, there being no effective Opposition, to which significantly enough Sir Samuel Hoare the other day paid a great tribute. The *Swaraj* fight, if it is to be non-violent, cannot be kept on under conditions of suspended animation. *Swadesi*, removal of untouchability, and khaddar are all right in their place; but they cannot take the place of real, live political work. It is also idle to speak or write of economic or social Utopias unless they are related to every-day political work in the country.

The White Paper, commented on by Sir Samuel Hoare's evidence, is a practical negation of *Swaraj* at the Centre, and a very violent reduction from it, even in the Provinces. The elaborate safeguards, special responsibilities, and other arrangements are calculated to bring into existence a parallel Government by an autocratic Governor-General and autocratic Governors, actively functioning in certain vital departments, but potentially ready and able to function in all departments, in the name of safeguards for special purposes, which are more or less coeval with all departments of Governmental activity.

Taken with the Communal Award, which is a vivisection of the people of India, these reform proposals represent perhaps the last attempt of the foreign bureaucracy to try and govern this

country, as long as possible, with the help of communal diehards. The Communal Award is so obviously unjust that it need not be commented upon in detail. It reduces the Hindu majority to a minority in the Federal Assembly. It gives separate electorates and fixed numbers of seats to the Moslem majorities in Bengal and the Punjab. It treats minorities in respect of the number of seats to be reserved for them in a very partial manner, according as the composition of the minorities is Moslem or non-Moslem. The Poona Pact is no improvement on the Communal Award. On the other hand, its fatal defect is that it impliedly accepts the Communal Award, tries to improve upon it, and on the whole, fails. Mr. Montagu and Lord Chelmsford wrote about 15 years ago: "The British Government is often accused of dividing men in order to govern them; but if it unnecessarily divides them at the very moment when it professes to start them on the road to governing themselves, it will find it difficult to meet the charge of being hypocritical or short-sighted." These words apply word for word to the Communal Award.

Under these circumstances, the question arises, what is to be the programme before the Nation to-day? No programme is of any use, which further divides the Nation. Every programme must be tested by the supreme test of how far it tends to unify the Nation, with a view to maximise the pressure on the Government. It may be readily conceded that mass civil disobedience has for the time failed to achieve its ends. But Freedom's battle, though often lost, is always won. There is no need here to discuss the theoretical right of any nation to achieve its freedom in any manner it considers best. After all, nothing succeeds like success; but nothing fails like failure. It will be therefore idle to go on discussing the virtues of methods, which cannot be practised to-day. It should also, in fairness, be added that if civil disobedience has not succeeded for the present, no other political method has succeeded either. The most moderate of the Liberal politicians have returned from London with disappointment, if not disgust, with the attitude of the British Government towards Indian reforms.

The practical question, then, is how to harness all progressive political and national forces in the country so as to revive political life in the country, and to replace communalism by robust nationalism in all our affairs. The only practical

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solution seems to be to organise the thirty and odd million electors who will most probably be enfranchised under the reform proposals. No political party dare ignore this electorate and hope to carry on any effective, political or economic, programme. Even direct action is impossible without their sanction. That is why it is considered necessary that, from now, all political bodies or individuals who agree should combine and put before the electorates an advanced but practical political and economic programme which will cut athwart the communal divisions in the country and help to repair, to some extent, the mischief of the Communal Award.

A clever question may be asked: If the reforms are so bad, why should the Legislatures be captured? The answer is simple and complete. These legislatures will be there, and will be manned by Indians. If they be manned by reactionaries and communalists, the hands on the clock of Indian progress will be put back by at least a decade or two. If, on the other hand, they are manned by progressive nationalists, some good may be done to the Nation, great harm may be prevented, and communalism gradually buried.

To the question: Will the Councils give us *Swaraj*?—No complete answer can be given, for

the simple reason that no man, who is not arrogant and foolish, can now say how exactly India is going to get *Swaraj*. But one knows from a study of human history, of Indian history, and of British psychology, that India will never get anywhere near *Swaraj*, unless and until at least the bulk of her people, especially the educated and the leaders, are taught or learn to think, speak, and act in terms of the Nation, and not of their own communities or sects. There can be no better or more effective programme for that purpose than a campaign to politically educate the people in their position, in the absolute need for immediate *Swaraj*, and in their capacity to take it, if they but feel strong and united about it. To attempt to ignore the Councils, while paying the taxes levied by them, obeying the laws made by them, is to attempt to play at revolution. The work in the Councils will, of course, depend on circumstances. A policy of Sinn Fein even may have to be adopted. More, from the Councils themselves, the atmosphere may have to be created for direct action, but then by a united nation. It is to be hoped that no shibboleths or personal prejudices will stand in the way of the realisation of this truth by the people of India and by their leaders.

KING NADIR SHAH OF AFGHANISTAN

THE TRAVAIL OF AFGHANISTAN

ONLY last month a writer in the *Indian Review*, Mr. V. B. Metta, wrote in appreciation of King Nadir Shah's services to Afghanistan. Even within the brief period of his reign, wrote Mr. Metta, he "has restored law, order, prosperity and progress to the country", and he concluded in a note of optimism in regard to the future of this kingdom:

King Nadir Shah's great object is to have peace, internal and external. He has secured it internally by good and yet strong government, and externally by concluding friendly or commercial treaties with England, Russia, France, Germany, Italy, and Turkey. Afghanistan ought to have a distinctly bright future under such a ruler as its present king.

But the travail of Afghanistan has not yet ended, and the sinister fate that has always pursued the throne of the Afghan kings has not spared King Nadir Khan. According to an eyewitness:

As the King reached the ground, a band played the National Anthem after which the large gathering which included 500 senior students, broke into cheers and cries of "Long live the King". With his retinue, Nadir Shah approached the students and was graciously inquiring

about their health and studies when a young man named Abdul Khaliq, who was standing in the second row, fired three shots at the King from a range of one yard. His Majesty staggered and then fell back without a word, a bullet near his heart and another in his stomach.

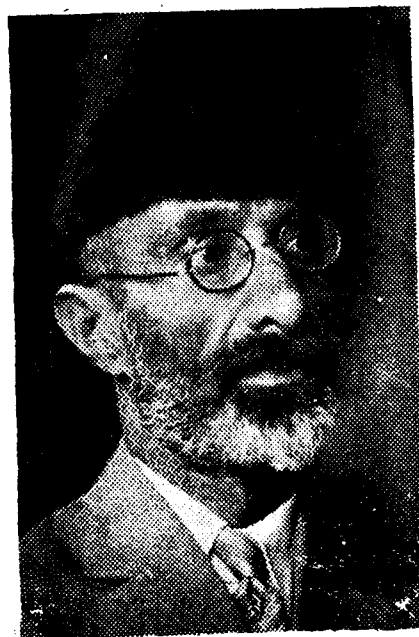
So Nadir Shah's romantic career crowned with a brief and hectic spell on the throne of Afghanistan, ended tragically on the 8th of November.

THE ROMANCE OF NADIR SHAH'S CAREER

Nadir Shah was born at Dehra Dun and descended from the same lineage as the Ex-King Amanullah.

He was the Commander-in-Chief of the Afghan forces in the days of the late Amir Habib-ul-Rahman. After the late Amir's assassination, Afghanistan was threatened with chaos when Nadir Shah saved a crisis by putting on throne Amanullah, the youngest son of the Amir. Further it was said, that to turn the attention of the tribes from internal dissensions to something outside, he initiated the last Afghan War and struck a treaty with the Government of India recognising the Independence of Afghanistan.

Later on, Nadir Shah preferred to stay in France. When Amanullah precipitated a revolt through his Reforms, and Bacha-i-Saqao a bandit, usurped the throne of Kabul, Nadir Shah with his brothers appeared again on the scene. He



KING NADIR SHAH

re-conquered Kabul and killed Bacha-i-Saqao. He was hailed as a Saviour and was declared King, sending Amanullah into an exile. Nadir Shah was unanimously elected King by the National Assembly on October 16, 1929. In a proclamation he pronounced for equal rights for all, Prohibition, an elected Parliament and constitutional Government, the development of trade, agriculture and education and the building of railways and irrigation canals. Ever since his accession to the *gadi*, King Nadir Shah was faced with serious opposition from certain quarters. There were plots and conspiracies. Many of these were frustrated, and conspirators and their supposed associates were blown at the mouth of the cannon. But violence failed to kill out violence. His ruthless rule and his campaign against suspects began to drive discontent underground. Nemesis had already cast its shadow on him, and he fell a victim to the assassin's shot before his work of reconstruction was complete.

But the late King had established (6th July 1933) a Parliament with a Cabinet and as the Afghan Consul in India declared the other day :

The Cabinet and the high officials of the State, who still occupy the same responsible position as they did during the regime of King Nadir Shah, are fully conversant with the intentions and programme of the late King, and therefore I can, without any hesitation, assure all those who are interested in the affairs of my country that there will not be any change in the domestic and foreign policy of Afghanistan.

THE NEW KING

Soon after the tragic occurrence, the Emergency Council, including Members of Parliament, met and declared Prince Zahir, only son of King Nadir Shah, the successor.

The Minister for War, Shah Mahmud, the late King's brother, proposed Prince Zahir as Nadir Shah's successor. This was unanimously accepted, and the martyred King's turban, which he had worn at his Coronation on October 16, 1929, was placed on Prince Zahir's head, and the Minister for War (the eldest member of the Royal Family present) placed the dead King's sword round the Prince's waist.

This step seems to have given general satisfaction, and though one cannot always be sure the situation is supposed to be well in hand. But anything may turn up in the confused conditions of the time. "If the Afghan people wishes me to return with my programme of reforms and progress, I am always ready to serve my country with all my powers," declared Amanullah in a statement to the press.

A Paris message, however, states that Shah Wali Khan, the Afghan Minister who is a brother of Nadir Shah, declared that Amanullah's return was out of the question, because he had alienated the feelings of the entire population by disregard of Afghan customs and traditions. Shah Wali Khan added that Nadir Shah's policy was to restore the country which has been devastated by civil war and misrule, and to cultivate peaceful relations with Afghanistan's neighbours. The present King would continue his father's work. For this task it would appear he is well fitted. Mohammad Zahir Khan is only 19 years. During the reign of ex-King Amanullah when Nadir Shah went to France, he took his son with him and got him educated there. The new King returned to Kabul after finishing his studies on October 13 of 1930 and since then worked in the War Ministry.

It is to be hoped that the new King will have the support of his people and will be free to continue and complete the work of reconstruction unhampered by intrigues which have so often frustrated good work in the past.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

H. M. THE KING'S SPEECH

THERE is welcome indication in H. M. the King's speech in opening the Parliament that Government mean to push on with the Indian reforms. Said His Majesty :

Our Ministers hope that the Committee will find it possible to complete this arduous task in time to enable definite proposals in legislative form to be laid before you during the coming session. I am deeply conscious of the burden of responsibility which lies on all those whose duty it is to guide or take decisions in regard to the form of the future government of my Indian Empire, and I pray that wisdom may inform their judgment.

THE COMMONS' DEBATE

While we should be gratified to find that Government are in earnest in expediting the work, the Commons' debate gives no indication that "wisdom will inform their judgment". We can understand Mr. Churchill's fulminations. But what is one to make of Sir Samuel Hoare's annotation of H. E. Lord Willingdon's reference to India's "ultimate goal as an equal partner in the shaping of the destinies of the British Empire".

The Viceroy's speech did not go beyond what many others previously had said. It did not treat Dominion Status as the next step or even the next but one. Every one in India knew the limits to which the Government were prepared to go.

So "Dominion Status" is not to be "the next step or even the next but one". Is it for this that the R. T. C. has been labouring for so long? Sir Samuel's adroitness might have oiled the troubled waters of Tory discontents, but it has certainly not tended to assuage Indian apprehensions.

Mr. J. N. BASU

The Fifteenth Session of the National Liberal Federation of India meets in Madras in the closing week of this month. The White Paper, of course, will be the prime subject of discussion, and once again Liberals in Conference will urge necessary modifications to make the proposals acceptable. Babu Jatindranath Basu, President of the Indian Association and General Secretary of the National Liberal Federation, has been elected to preside over this important session. Nephew of the famous Bhubendranath Basu who presided over the Madras Congress of 1914, Mr. J. N. Basu has a just reputation for sound political sense and earnestness of purpose. We have no doubt that under his guidance, Liberals will give a correct lead in the matter of the much discussed proposals for Constitutional Reform.

Sir MUHAMMAD HABIBULLAH

We congratulate Travancore on acquiring the services of such a capable and experienced administrator as Sir Muhammad Habibullah as its Dewan in succession to Mr. T. Austin. Sir Muhammad has had a long and distinguished career in British India where, by his tact and sound sense, he rose to the highest office in the gift of the Crown. He successfully occupied the office of the Commissioner of the Madras Corporation, Revenue Member in the Madras Executive Council, and Education Member in the Viceroy's Executive Council. He led the Indian delegation to South Africa and was also leader of the Indian delegation to the League of Nations. He is one of the few public men in the country without the least communal bias, and his remarkable gifts of statesmanship and genius for negotiation are valuable assets in the executive head of a great Indian State rapidly marching towards constitutional freedom.

THE COLONIZATION SCHEME

We have seen that the colonization inquiry has started a veritable apple of discord among our countrymen in South Africa. And now comes the report that the Committee itself is finding it difficult to discover countries which would welcome Indians from South Africa as settlers. A South African Correspondent cables that the task is not proving as easy as it was anticipated. No wonder! For as a writer in the *Cape Times* shrewdly pointed out:

If South Africa for which Indians have worked so hard has no room for them, is it likely that any other country in the world for which they have done nothing will be ready to welcome them and offer them political and economic rights that have been and are being denied them in the country of their adoption and birth?

What then is the alternative but to treat Indians in South Africa as part of the permanent population of the colony with all the rights of Dominion citizenship?

CONGRESS RESIGNATIONS

Within the last few days there have been important resignations from the Congress Committees. Seth Jamanlal has resigned for reasons of health, while Dr. Alam and Mr. Prakasam retire because they are anxious to resume their practice at the bar. The Congress, already depleted of most of its members, can hardly be said to be functioning. The controversy between Mr. G. K. Nariman and Mr. Jannadas Mehta is typical of what is taking place among groups of Congressmen everywhere.

Mr. KELKAR'S CALL TO CONGRESS

In opening the Maharashtra Political Conference the other day in Bombay, Mr. Kelkar was rather satirical and deplored the conspiracy of silence among our public men that has suppressed the political atmosphere and made it unbearable. He referred to the failure of the Poona Conference and the suspension of the mass civil disobedience movement and straightway asked the Congress to give up a specially cultivated but most irrational hatred of the councils. It is time the Congress owned the failure of its programme and boldly chalked out a new one:

"There would be no necessity of starting new political parties," said Mr. Kelkar, "if our friends of the Congress reconsider the situation once more and openly adopt Council entry as an item of their own programme. That would be the easiest way to rally all old Congressmen under the banner of the Congress once more, as of old."

THE MAHARASHTRA CONTROVERSY

Mr. K. F. Nariman has taken Mr. Jamnadas Mehta to task for his open revolt against the Congress. "Congressmen should not permit the only political organisation in the country to be belittled or discredited by anybody" that was his dictum. Does loyalty to the Congress mean that the whole organisation should for all time be bound up with a simple programme, however effete or out of date, regardless of time or circumstance? Mrs. Naidu on the other hand is emphatic in her view:

That every Congressman has a right to have his own opinion, and, if a minority within the Congress wanted a change in the Congress programme, the majority had no business to call them traitors, but allow them to work and convert the majority to their view. That was what was done by Pundit Motilal Nehru and Deshbandhu C. R. Das.

U. P. CHRISTIAN CONFERENCE

Rai Bahadur N. K. Mukerji gave a happy lead to his community in his recent address to the U. P. Christian Conference. After dealing with the disabilities of the community, he concluded by saying: "We need the mind of Christ who came not to be ministered unto but to minister." That is the spirit of the true Christian, and Mr. Mukerji exhorted his community not to stand aloof but to share the rights and obligations of Indian citizenship:

We Indian Christians have been thus far living a life of *purdah* and this is responsible for many of the difficulties with which we are now faced. If we come out in the open prepared to do what others are doing, we shall not only be making a place for our community but shall also be serving the country and the Government.

A GREAT INDIAN SCIENTIST

The centenary of the birth of Dr. Mahendra Lal Sircar was celebrated in Calcutta with befitting enthusiasm, Dr. P. C. Ray presiding. Dr. Sircar's memory is enshrined in the Indian Association for the Cultivation of Science. It is a monument alike of his devoted labours and far-seeing vision. Dr. Sircar was one of those who suffer for their convictions and he did not flinch from any ordeal in the cause of homœopathy. Sixty years back when he founded the Association there were two schools of thought: one favouring a technological college and the other an institute of pure science. It was Dr. Sircar's task to reconcile the so-called conflicting claims between applied science and pure science. Himself a pure scientist, he rightly recognised that

an institute of science would lose half its value if it had no practical bearing, if it could not give a scientific direction to industry and the arts—if, in a word, it could not help the cause of technical education.

Mr. SINHA'S EXHORTATION

Mr. Sachidananda Sinha, Editor of the *Hindusthan Review*, is a veteran publicist whose evidence before the Joint Parliamentary Committee is a masterly exposition of the White Paper reforms. Replying to an address at Bhagalpur, Mr. Sinha pleaded for a change of tactics in our political work. He is somewhat depressed by the conflict of confusing counsels and the multiplicity of party programmes, and he declares:

My firm conviction is that the prospect before our country will continue to be dark and gloomy unless and until all the nationalist parties take stock of the present situation and meet together once again on a common platform to work as one progressive political party. So long as we are kept apart by different party methods, and varying party tickets, so long as we are not able to present a united front, we will not be able to secure political reforms till the Greek Kalends. That is absolutely clear to all who are capable of realizing the true inwardness of the situation.

Mr. VILLIER'S WARNING

Mr. Villier's latest declaration in regard to Indian policy comes as a refreshing breeze from an unexpected quarter. It is quite a pleasant surprise to hear him discourse on the virtue of freedom and his plea for more responsibility at the centre in the forthcoming reforms is a welcome indication of change which must be appreciated. He is quite right in holding that "nothing breeds the sense of responsibility so much as the exercise of responsibility".

THE AFGHAN TRAGEDY

Much sympathy is felt for our neighbours the Afghans in their bereavement over the assassination of King Nadir Shah. The late Amir was remarkable for his energy and statesmanship and it is unfortunate that his country should so soon be deprived of his wise and sagacious leadership. Reports say that this sinister event is not likely to have any serious repercussions and that the son of Nadir Shah, who has been proclaimed the new Amir, is having the allegiance of the army and the nation. We hope that the Government will be strong enough to maintain the authority of the new King in his endeavour to continue the good work that his distinguished predecessor had left unfinished.

H. H. THE MAHARAJAH OF MYSORE

His Highness the Maharajah of Mysore did a very graceful act the other day in laying the foundation-stone of the new Catholic Church named after the Patron Saint Philomena. A devout Hindu, His Highness has always shown deep reverence for other faiths—a reverence which has been amply justified by the attachment and loyalty of people of all denominations in the State. And he declared his conviction unequivocally:

I believe with deep conviction that religion is fundamental to the richest and strongest life of the nation. There are diverse religions in this land of ours, and frequently there exists a most irreligious hostility between them. But we have gradually been coming to understand that the unity is much deeper than the differences, that while in creed and custom we are far enough apart, in worship and in aspiration we are one. This being so, the creed and custom of each religion among us is surely worthy of reverent study by the followers of every other religion.

Mr. CHURCHILL'S EVIDENCE

Mr. Churchill has at last chosen to give evidence before the Joint Committee and his advice is characteristically reactionary. He would not go even the length of the Simon recommendations. He was prepared to support Provincial Autonomy on four conditions which, if admitted, would make the Provinces anything but autonomous. And then the transferred departments will be subjected to the control of an All-India Inspectorate. Queer sort of autonomy for the Provinces! Mr. Churchill, of course, would not dream of responsibility at the Centre, and he expressed "lively satisfaction" at the prospect of any failure of the federation. How helpful the suggestions!

THE TASK OF THE EUROPEANS

Events are moving rapidly, and Europeans who have been accustomed to be indifferent to politics must now wake up to take their proper place in the public life of India. That was the burden of the speech Mr. F. E. James delivered at the European Association, Coonoor. Mr. James is not one of those hot gospellers who are easily frightened by shadows. He has a firm grip of realities and he envisages the future legislatures as instruments of great constructive work in which every group can make helpful contributions. Hitherto Europeans had worked rather in co-operation with the official block and more or less identifying themselves with the Government. Hereafter the bulk of nation-building work will be in the hands of the Indian ministers. Hence his advice to Europeans to work in much closer co-operation with Indian groups:

At present they were concentrating on securing adequate safeguards in the Constitution. That period would soon pass and they would be serving India and their community well if they studied to an increasing extent the economic future of India and explored the identity of interests which existed between both European and Indian industrialists and agriculturists.

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WORLD EVENTS

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

NOVEMBER 11

ONCE more ARMISTICE DAY has come and gone. Fifteen such anniversaries we have had since the Great War ended. It is necessary still to remember that great conflict lest we forget. Numbers of young men and women in all the nations are just reaching their majority who were unborn when the war began; in a few years they will have the franchise, some will be law-makers and administrators in high official positions, others will command great wealth and power, but already some are careless and indifferent about the horrors of war. We must not allow ourselves to become careless about war, and speak glibly about the next war; it is too horrible to contemplate.

We are trying to regulate war by the Disarmament Conference, but every proposal thus far has met with strong opposition. Great Britain's Draft Convention of drastic curtailment of armaments all round is not acceptable to Germany which wants to rearm, and has left the Conference for that purpose. France's suggestion of complete disarmament with only a small standing army left under the direction and use of the League of Nations has much to commend it, but it will not be accepted. And yet all the time war expenditure and armaments are piling up.

Although Germany's withdrawal from the Disarmament Conference is a serious matter, yet the spirit and determination of Mr. Arthur Henderson is surely the right attitude to take; he said: "The struggle must go on," for we must find an agreement which will put a stop to this mad war-lust.

WAR DEBTS

Nothing very definite has come out of the conversations about war debts between the United States and Great Britain; they were held in secret and have now been adjourned; if anything had really transpired the world would have known about it. Secret meetings and no press reports always give rise to numerous rumours. Rumour has circulated the report that Britain has made an offer of 10 per cent. on the total war debts which was promptly refused by the United States who want 75 per cent. payment.

The next British payment is due on December 15th, but the British Government is not prepared to pay the full amount due on the old basis until a final settlement is arrived at. Accordingly,

Britain has made an offer of another token payment of $7\frac{1}{2}$ million dollars, about £1½ millions, which has been accepted by Mr. Roosevelt, though the Congress cannot be consulted until it meets in January next.

UNITED STATES

President Roosevelt is engaged in a great effort to bring about economic recovery in his country, but his attempts are not succeeding as it was hoped they would succeed. The farmers are not satisfied, and are in a striking mood; likewise some of the industries are dissatisfied with their codes. The President is being urged to inflate, but he has withstood that temptation thus far, but the dollar has taken a sudden turn for the worse, and is at its lowest level which would seem to indicate that a policy of inflation has begun. People are already predicting that this winter will be much worse than last year.

The President is moving towards recognising the Soviet Government, and there are prospects of some trade between the two countries. There is also another reason for this rather sudden change of policy and somewhat startling rapprochement with Soviet Russia. Russia is becoming more and more troubled about the penetration of Japan in eastern Asia; likewise the United States is also much concerned about Japan's intentions in eastern Siberia; one wonders therefore if a common enemy is not driving those two countries together in preparation for what may happen in the future. On the other hand common troubles seem to be drawing Germany and Japan together; they are both militaristic countries, they both have or are leaving the League of Nations, neither of them have much faith in the Disarmament Conference, consequently they have much in common and their attitudes towards Russia are similar. Certain it is that we can see a new alignment of forces in Europe and also in Asia.

THINGS JAPANESE

As one writer puts it, Japan is nearing the parting of the ways. Japan has used the opportunity afforded her of the chaotic state of China to further her own interests in acquiring territory in Manchuria and Jehol. Her policy has worked so well in the case of China that it would not be surprising if she tried the same policy with Russia which at present is in no position to make war. Japan has her eyes on the Chinese Eastern Railway, and the Port of Vladivostok with perhaps also some territory to the north in eastern Siberia. If war breaks out

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between Soviet Russia and Japan, and if Japan should be victorious again, the seizing of these objectives is quite within the range of possibility. It is a very tempting prize, and that would bring Japan within close range of United States territory in Alaska. At least one can say that Japan has time in her favour.

An interesting deal is being made between Abyssinia and Japan by which Japan is to be granted a free zone in Ethiopia for the purpose of cotton growing. The area does not exceed 1,000 acres, but it is contemplated that other concessions may be allowed. *Reuter* reports:

Beyond that they have been promised other ground according to their needs which would be conceded to the Japanese for the cultivation of other products. In addition to this, the Abyssinian Government has declared itself disposed to favour, within reasonable limits, the establishment in their territory of Japanese industrial and commercial plants.

If that should take place it may prove a real menace to Indian exports, for more than half of Ethiopia's imports from foreign countries have been coming from India, including an annual import of about 5,000 tons of cotton.

THE GERMAN ELECTIONS

As was expected Herr Hitler, Chancellor of Germany, has had a sweeping victory in the November elections. The issue was a straight vote either for or against the Hitler policy, and voters knew right well that it would not be to their personal interests to vote against Hitler. Consequently Herr Hitler has now an overwhelming mandate from the German people to proceed with his policy. We shall know pretty soon what that policy is.

BRITISH LABOUR PROGRAMME

It was not to be expected that the crushing defeat of Labour at the last British elections would leave them impotent indefinitely. The National Government came in on a wave of emotion and dissatisfaction over Labour's attempts to face the unparalleled economic depression of 1931. The National Government has done well, but the country is beginning to get restive, and some want a change. There will be two strong opposition parties to a continuance of the present regime; they are the strong party members of the Conservative group, and Labour. Mr. Ramsay MacDonald, Mr. Stanley Baldwin and others wish the present National Government to continue, but at the next elections they will have to fight for their life.

Labour has already outlined their policy for a big push for power. The recent Municipal Elections all over England, with the exception

of London, show that public feeling is veering round towards labour interests again; for in the returns the Conservatives lost heavily, while Labour gained throughout the country. Labour is winning also at by-elections for the House of Commons. These are kites which indicate which way the wind is blowing. At the recent Labour Party Conference at Hastings the slogan was adopted "VICTORY AND POWER", and a great forward-looking programme was announced. As *Reuter* says:

Mr. Arthur Henderson is to issue a public appeal for £50,000 to enable the campaign to be carried out on a mass basis and penetrate every corner of the country. The party's National Executive declares that the 51 Parliamentary seats, now held, must be increased to at least 400 and the number of Labour voters at the last election doubled. The trade unions are expected to take a leading part in the campaign, which will involve the distribution of millions of leaflets and the use of loudspeaker vans, touring the remotest parts of the country.

In return the Executive undertook to consider four definite proposals to that end by the Socialist League, namely, the abolition of the House of Lords, the passing of an Emergency Powers Bill enabling the Government to take over the nation's financial machine and enforce the socialisation of industry, revision of the procedure in the House of Commons and the machinery of the Government and an economic plan for financing industry and foreign trade.

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E. May '34.

Trade and Finance

BY "SRIVAS"

THE period under review is important for the announcement of the readiness of the United States of America to receive a token payment from the British Government in respect of the December 15 instalment of War debts, the initiation of Mr. Roosevelt's policy of purchasing gold both at home and abroad at prices to be announced from day to day, and at home for the issue of a new sterling loan, the termination of the Joint Select Committee's examination of the Reserve Bank Bill and the protracted negotiations of the trade delegation of India and Japan.

WAR DEBTS

In the first place, it is a matter for considerable relief that this time the world has been spared the suspense occasioned last year by the protracted negotiations between Mr. Hoover and the British Government regarding the December 15 instalment of War debts. Now that there is a talk of revival all the world over, a similar suspension would have had far more serious effects on world trade and finance than on the previous occasion. It was feared at a stage that we could have no better experience on this occasion. For the negotiations between Sir Frederick Leith Ross and the American administration left no room for hope that a speedy settlement would be arrived at. There was reason to think that the American Administration were not taking the negotiations seriously. And latterly, when the President announced his gold purchase policy, of which more will be said later, it was naturally deduced that the rapid depreciation of the dollar would be an insuperable obstacle in the way of an amicable and final settlement of War debts. It is a matter for great comfort, however, for precisely because a final settlement was rendered impossible by the announcement of the gold purchase policy, the American Administration was disposed to prolong the partial moratorium, which a token payment signifies. Great Britain and America have agreed on a token payment which will, on the one hand, leave the British claims to reduction without prejudice and on the other enable America to consider that Britain is not in default. It was stated in the House of Commons on November 7 by Mr. Neville Chamberlain, Chancellor of the Exchequer, that the British Government offered the United States of America 7½ million dollars as a token payment for the

War debt instalment due on December 15 and that President Roosevelt accepted the offer and did not regard Great Britain as being in default. It is also stipulated that the payment was to be made in the devalued dollar, which is a concession not dissimilar to the acceptance of the last War debt payment in silver valued at 50 cents an ounce, when the market price of silver in the New York was then ruling at about 36 cents an ounce.

MR. ROOSEVELT'S GOLD PURCHASE POLICY

The next important development in the realm of international finance is the clarification and the pursuit of the policy of purchasing gold at home and abroad by President Roosevelt. It will be remembered that President Roosevelt had earlier decided to acquire all newly mined gold in America through the Treasury at prices that would be stipulated from day to day. It was then fondly hoped that the increase in the dollar price of gold would have the effect of bringing about a marked increase in the general level of prices in America. The inevitable disappointment in this regard spurred President Roosevelt to consult his economic advisers about the further steps that he might take in his programme of achieving an increase in prices. It was announced early in November that purchases of gold abroad would be made by the Reconstruction Finance Corporation and that the purchases would be financed by the debentures issued by the Corporation. Though a month has elapsed since this policy was followed, it is certain that America has not been able to carry out purchases of gold on any large scale, the principal reason being that American credits abroad are for only small amounts, that Continental buyers have been bidding pretty high for the gold available in the London market. One effect of this gold purchase policy is the rapid deterioration in the exchange value of the dollar, which has in the last fortnight been attended by a phenomenon which is in direct reversal of the earlier trends of international exchanges. While formerly every drop in the dollar in relation to sterling was accompanied by a weakening of sterling in relation to the *franc* in the last fortnight, we have witnessed sterling gathering strength in relation to both the important currencies. This is accounted for by the fact that, on the one hand, the value of the dollar is being forcibly depressed by deliberate policy of the Administration and, on the other, the *franc* is subject to nervous fears, raised in the popular

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TRADE AND FINANCE

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mind by the repercussions of Mr. Roosevelt's gold purchase policy on the international currencies and also by the repercussions of a grossly unbalanced French budget on the French national currency. Realising that the *franc* would not be able to weather the storm set afoot by Mr. Roosevelt unless the budget is balanced, the Minister of Finance has only recently made a passionate appeal to the Chamber of Deputies to face up to the task of finding sufficient revenue to balance expenditure. It must be remembered that the deficit of 6 milliard *francs*, which is now threatened, need have no direct relation to the stability of the *franc* in the future. But still in matters in which sentiment counts, the French Government have to take account of such sentiment and save the *franc* from the repercussions of a continued disequilibrium in the national budget.

It still remains a question whether the balancing of the French budget would save the world the disruption in the value of the *franc*. It has been freely asserted of late that the real objective of Mr. Roosevelt's gold purchase policy is to make it impossible for France to remain on the gold standard and that, if he were only to persist in his policy sufficiently, no country can possibly remain on the gold standard. It is obvious that, when all the principal nations have abandoned gold, the world would be obliged to take up the task of revaluing the gold and that the World Economic Conference meeting at such a juncture would have a freer hand in the field of monetary policy than its predecessor of 1933 could claim.

THE NEW STERLING LOAN

At home, the principal event as has been referred to already, is the issue of the sterling loan. It is a 3½ per cent. 1954-57 Loan for £10 million issued at a price of 97 per cent. Though there were shrewd anticipations in the Bombay market of the impending issue, it came to India generally as a surprise. For the general impression was that the Secretary of State for India had been provided with funds, which are far more in excess of the budgeted programme. There is no reason to doubt that the new loan was not dictated by the requirements of the Home Treasury. It was, therefore, surmised in certain quarters that the Government were anxious, in the first place, to provide liberal resources for the Home Treasury, in order that the new Reserve Bank, when initiated, might feel that it had a comfortable position in respect of foreign resources.

Another likely explanation is that shortly before the sterling loan was issued, there was a threat of a falling off in India's exports of gold. This apprehension was due to two different reasons. Firstly, that the amount of gold available for export in the country has been nearly depleted. Secondly, that on account of the growing strength of sterling in relation to *franc*, the price of gold was going down and that, combined with the fall in the available supplies, the efflux of gold out of the country must be on a rapidly downward trend. On the strength of this reading of the gold export situation, it was believed that the Secretary of State wanted to provide against the contingency of a low exchange in the coming months and meagre purchases of sterling by issuing a sterling loan in the London market. Whatever the reason might be, we have on this occasion little reason to make a grouse of the action of the Secretary of State. For in May last the 12 million sterling issue had a disastrous effect on the giltedge market in as much as it was so priced that the giltedge market had to suffer a loss to attain parity with the price of the new issue. On this occasion, no such landslide occurred. . . .

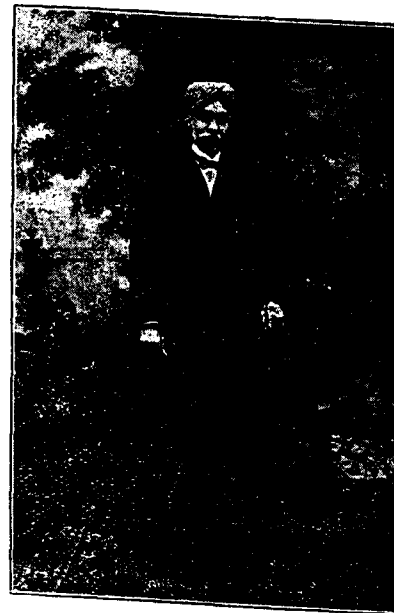
INDO-JAPANESE TRADE TALKS

The Indo-Japanese trade talks and the deliberations of the Joint Select Committee on Reserve Bank Bill are highly unsatisfactory. The former has been dragged on, even after the public was encouraged to believe that the main points of final settlement have been agreed on between the respective governments. The Japanese delegation has shown themselves to be cantankerous and obstreperous in the last stages of the negotiations. And it is yet to be seen whether an agreement between India and Japan in respect of outstanding questions will be possible. In the meantime, the public mind has been sorely agitated over two fresh instances of economic hostility on the part of Japan to India. In the first place, there is the question of the re-export of Indian rice from Japan to India at prices calculated to demoralise the Indian market. It has been announced by the Leader of the Japanese Delegation that as a measure of goodwill, Japan has decided to stop the import of rice to India from Japan. And this should help to assuage the bitterness in this regard. The other instance of economic hostility is the utilisation of the extension of the Indo-Japanese trade convention for the purpose of dumping woollen goods into India.

Diary of the Month

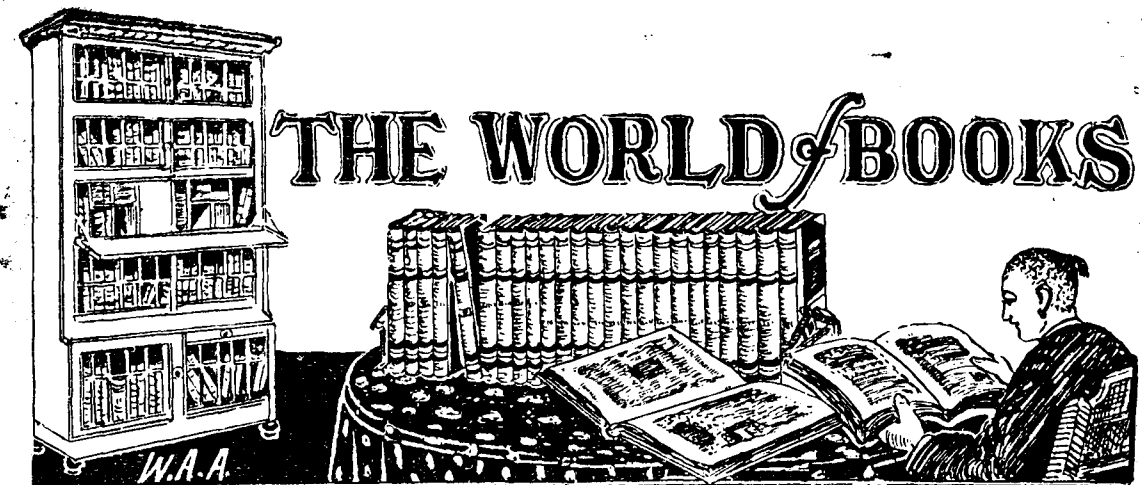
- Oct. 25. Indian women witnesses to the Joint Select Committee criticise the White Paper at a Bombay meeting.
- Oct. 26. H. E. the Governor of Madras opens the Annamalai University Convocation.
- Oct. 27. Sir B. L. Mitter resumes charge of his office as Law member of the Govt. of India.
- Oct. 28. Maharajah of Mysore lays the foundation-stone of a new Catholic Church in Mysore.
- Oct. 29. Madras Governor extends the term of the Legislative Council up to Nov. 6, 1934.
- Oct. 30. Dr. Pattabhi Sitaramayya is sentenced to 6 months' R. I. and a fine of Rs. 500.
- Oct. 31. Mr. C. K. T. Naidu, President of the Transvaal Indian Congress, is dead.
- Nov. 1. Sir Rustom Vakil, Minister for Local Self-Government, Bombay, is dead.
- Nov. 2. The centenary of the birth of Dr. Mahendralal Sircar is celebrated in Calcutta.
- Nov. 3. Agent to the Governor-General issues an ultimatum to the Maharajah of Dewas to return to the State.
- Nov. 4. The C. P. Council's term is extended.
- Nov. 5. Kathiawad States Peoples' Conference meets under the presidentship of Prof. Abhyankar.
- Nov. 6. Mussolini takes over control of the three fighting forces of Italy.
- Nov. 7. Gandhiji commences his Harijan uplift tour in the C. P.
- Nov. 8. Amir Nadir Shah of Afghanistan is assassinated.
- Nov. 9. King Nadir Shah's son Zahir Shah is crowned King of Afghanistan.
- Nov. 10. The mortal remains of Vithalbhair Patel are cremated in Bombay.
- Nov. 11. Sir B. L. Mitter resumes leadership of the Assembly.
- Nov. 12. Hitler scores 40 millions in the General Elections.
- Nov. 13. Mr. Hasham Khan is re-appointed Premier of Afghanistan.

- Nov. 14. Pandit Jawaharlal Nehru condemns Mahasabha's activities at a meeting presided over by Pandit Malaviya.
- Nov. 15. Sir M. Bhownaggee is dead.
- Nov. 16. Discussion on the Four Powers Pact on the Disarmament resumes.
- Nov. 17. The sitting of the Joint Select Committee on the White Paper concludes.



SIR MUHAMMAD HABIBULLAH

- Nov. 18. Sir Muhammad Habibullah is appointed Dewan of Travancore.
- Nov. 19. The German Government confiscates Prof. Einstein's property.
- Nov. 20. The Select Committee Report on the Reserve Bank Bill is published.
- Nov. 21. Their Majesties King and Queen open the Parliament in State; the King delivers his opening address.
- Nov. 22. Assembly approves the Silver Agreement.
- Nov. 23. Major C. K. Nayudu is selected Captain of India in the forthcoming Test Matches.
- Nov. 24. The Disarmament Conference is adjourned to January.
- Nov. 25. Sir Malcolm Hailey returns from England.



INTO THE SUN. By Freida Das. J. M. Dent and Sons, London.

Mrs. Das looks at the changing India of to-day and sees the main driving force in the desire for self-expression free from age-long habit and ancient ideas. The spirit of self-sacrifice inborn in Indian womanhood, liberated from the clutches of self-effacing widowhood and *purdah*, finds expression in national and social service.

Mrs. Das takes us through three generations of a once Orthodox Brahmin family. Ram Mohun lives and dies in his ancestral village, an exemplary Brahmin, the glory of it enhanced by his wife burning herself in the hope of joining her lord. Govind, his son, moves to Barisal with his family. The awakened sense of nationalism, and the modern freedom of thought, penetrate the Brahmin household influencing its members in various degrees. In Ananda Babu, the Tutor, Mrs. Das portrays the ardent nationalist. "He himself was not aware to what great extent his patriotism was not the simple, natural adoration and loyalty to his motherland he deemed it to be, but was rather compounded of seething turmoil and of brilliant frustrated forces within his own being, because these found no immediate outlet or scope in constructive service." This is true of a great number of the youth of to-day. In Krishna, the younger and the cleverer of the two sons of Govind, national consciousness was keenly roused. The affection for his widowed sister Ramadevi made him rebel against ancient ideas and practices that cruelly crushed all joy out of her life. Ramadevi under his influence began to think her brother's thoughts subconsciously, but consciously sided with her mother Sita in upholding the ancient revered beliefs. After the death of her father the implanted seed of interest in things outside grew

until at last Ramadevi slowly but surely broke *purdah* in the name of patriotism. Her mother remonstrated, but Ramadevi's activities passed from those of a Congress volunteer to those of a Harijan worker.

The characters in the story are normal beings with motives influenced by modern thought and Gandhi's teachings. The book shows a remarkable depth of insight into the mental reaction of the youth of to-day and of the conflicting influences which have given birth to a generation widely different from their predecessors.

DIVINE LOVE. By a Heathen Hindu. Published by the Book Company, Limited, Calcutta.

This is a well written book. The publisher as well as the author are to be thanked for their timely publication as the Oxford movement is having its revival. The information gathered from various sources is up-to-date. The subject matter has been dealt with from all points of view in a manner as though the views expressed have emanated from the perplexed Churchman and therefore should prove highly instructive and useful. The low price of the book should attract a much larger number of readers.

This work should be read along with the other works of the author, "The Cross in the Crucible" and "Lure of the Cross" equally sarcastic and ironical.

Mr. Haldar is very familiar with British orthodoxy and with its Rationalist opponents; freely cites their newspapers and magazines; draws ammunition from McCabe, Archer, J. M. Robertson, V. Phelps, Howell Smith, etc.; and, in vigorous satire, throws floodlight on the obsolete Bible creeds.

THE HINDU VIEW OF ART. By Mulk Raj Anand, Ph.D. (Lond.) Published by Messrs. George Allan and Unwin Ltd., London. (Available of G. A. Natesan & Co., Madras. Rs. 6-6.)

In an age of postmortem examinations of past events and pathological discussions of present tendencies, it is refreshing to come across an author who is firmly convinced of India's perennial youth. He finds the secret of that persistent vitality in the religio-philosophical truth which is the basis of all its culture. He visualises a renaissance India built upon a rediscovery and reapplication of its ancient ideals to the modern conditions of life. As all works of men reflect and are the product of their religion and philosophy, so the Hindu view of art is the Hindu view of life, life as interpreted by Hindu religion and Hindu philosophy. The goal of Hindu art is the expressionistic realisation of beauty as but one of the many aspects of the cosmic soul—that is the main thesis of the book.

The book deals succinctly with all these considerations—religious, philosophical, sociological, aesthetic and technical, which would be helpful for the understanding of Hindu art—an art which is more communal than individualistic. The first part of the book deals with the religio-philosophical hypothesis; the second part with the aesthetic hypothesis or *rasa*; and the third part with the principles of artistic practice in relation to architecture, image-making and painting. It is an admirable book written by one who is himself an artisan-philosopher, and provides a corrective to much of the prevalent loose thinking and vulgar misapprehension of Hindu art.

SHAKESPEARE. By John Drinkwater. Duckworth, London. Price 2s.

Mr. Drinkwater has produced within a very short compass an extraordinary book on Shakespeare. It offers a concise account of the life of the dramatist related to his work and to the conditions of the time. The author wields a delightful and incisive style and the manner in which he disposes of untenable views of the dramatist is very gratifying to the reader. He has not discarded offering in this small book a disproof of the theories trying to fix Shakespeare's plays on Bacon or Lord Oxford. 'Great Lives' series must attain a high level of merit if the other books could be written as tersely as this account of Shakespeare which must satisfy both the general and the learned reader.

THE GREAT WALL OF INDIA. By Ian Hay. Hodder and Stoughton Ltd., London.

The author, who confesses that his knowledge of India is mainly derived from close intimacy with the writings of Rudyard Kipling, gives a subjective impression of his visit to Peshawar and the Khyber Pass, and of the various instruments of protection and defence of the frontier that he was privileged to see. His pen-picture of the Kohat Pass and of its Frontier Post is telling in its graphic brevity. That of the Chashmai fort which he calls a *multum in parvo* is an indication of the most efficacious instrument in use for the maintenance of the *Pax Britannica* along this uneasy borderland.

Cecil Rhodes. By J. G. Lockhart. Duckworth, London. Price 2sh.

A man who believed fanatically in the "White Man's Burden", and whose great aim was the federation of South Africa under British rule, is certainly a tempting subject for the biographer. Mr. Lockhart shows in this book that Cecil Rhodes was one of the greatest Englishmen of the 19th century but that his achievements fell short of his high hopes. The failure of some of his plans was partly due to the fact that they were too ambitious and partly because he had to encounter Kreugerism. Cecil Rhodes' character was much more complicated than Lockhart assumes. On one side of him he was a man of indomitable will and fanatical consistency, the kind of realist who builds an Empire, imposes his will upon other people and crucifies himself upon a delusion.

TARAPOREWALLA'S DICTIONARY. Ed. by Ernest Weekley. Taraporewalla Sons & Co., Bombay. (Available of G. A. Natesan & Co. Re. 1-2.)

We welcome this handy illustrated English Dictionary with its clear type and excellent get-up. Over 30,000 words, including many post-war additions to the language that should suffice the needs of the students, and the price (Re. 1-2), must bring it within reach of most of them.

SELECTED POEMS OF EVA GORE-BOOTH. By Esther Roper. With a biographical note and a portrait. Longmans Green & Co.

Miss Eva Gore-Booth is a distinguished name among the school of Irish poets who have added to poetry on new and delicate lines. The present volume presents a collection of beautiful pieces full of moral and spiritual value.

HISTORY OF THE RASHTRAKUTAS. By Pandit B. N. Reu. Published by the Archaeological Department, Jodhpur.

This book attempts to trace the history of the early Rashtrakutas and their well known branch, the Gahadvalas of Kanauj who were so called because of their conquest of Ghadipur (Kanauj). A synopsis of the book was first published by the author in Hindi; and some of the chapters were published in recent numbers of the J. R. A. S. It is held that the Rashtrakutas migrated from the north to the south as early as the sixth century of the Vikrama era. Up to Vikrama Samvat 865, the Rashtrakuta dynasty was considered as quite distinct from the Yadava family; though, in a later grant (of Amoghavarsha) they are mentioned as Yadavas; and a book of V. S. 1653—the *Rashtraudha Vamsha Mahakavya*—it is said that, having been adopted into the dynasty of a Surya Vamshi ruler, the Rashtrors were considered to be Suryavamshis also, while the Gahadvalas are definitely mentioned as of the Solar race, and the main thesis of the author is that the Gahadvalas and the Rashtrakutas are identical.

WINTER QUARTERS. By B. G. Steinhoff, Bangalore. Stockwell Ltd., London.

Mr. Steinhoff has both poetic imagination and poetic language, and in this book of 48 pieces he shows his belief in the intimate relation of poetry to life. His mind, often spontaneous but never profound, records like a Kodak from Nature, and the pictures are interesting not so much for the impulse which inspires and creates as for the mood which sees and tinges and overtinges them.

GUIDO AND THE GIRLS. By Waldo Sabine. Second Edition. Quess Press, Harrogate.

This is a pretty volume of narrative verse in Spenserian stanzas. The verse has a tripping quality, though it may not pretend to higher poetical effects. The story is told in twelve chapters and follows the adventures of a young man wishing to make love to a girl in a convent school.

DUST DEVILS: A Romance of the Great Desert. By Marjorie R. Shand. T. Werner Laurie.

This book is in the current fashion of mixing up fiction with a travel book. African territory and African manners occupy the pages of this book. The story tells of the miseries undergone by a British girl who marries an African Chief.

THE DAUGHTER OF SMYRNA. By Halida Edib Khanum. Translated by Moulvi Md. Yakub Khan, Editor *The Light*, Lahore.

The story of the part played by the sons and daughters of Turkey in the work of rebuilding is the theme of "the Daughter of Smyrna" or "the Firy Shirt" as it is known in original Turkish. The writer of the story was herself one of the active participants in this revivalist movement. She reveals herself in this story through the heroine Aysha. Like Chand Sultana on horseback patrolling the raw parts of Ahmednagar, she ran from one theatre of war to another braving all sorts of danger. The narration is made by a wounded soldier and is full of hair-splitting stunts and thrills. The havoc caused by the late Turko-Greek War, including the aerial bombing of the citizen population, women and children not excepted, is described to the point of painful perfection. The language, even in its translation, is soul-stirring.

A TREATISE ON BIRTH CONTROL. By an eminent Doctor. Published by Mrs. A. Mathews. (Available of G. A. Natesan & Co., Rs. 3-8.)

The author describes the several contraceptives that can be adopted. He refers to the surgical methods of contraception which are not popular, because of the risk and annoyance involved in undergoing an operation. He describes vasectomy, salpingectomy and several surgical modes. Next we are treated to other modes of contraception given under the heading physical and practical methods. They are, to be brief, coitus interruptus, coitus reservatus, physical exercises, and abstinence. The author also narrates the advantages and disadvantages of the several devices in vogue. Of course recourse to certain devices can be only for the rich, because of the cost involved. However there are devices which can suit also poor persons and the middle-class.

BOOKS RECEIVED

AKSARA: A FORGOTTEN CHAPTER IN THE HISTORY OF INDIAN PHILOSOPHY. By P. M. Modi.

A COURSE IN COMMERCE. By D. Macara, B.COM. Part I. W. and R. Chambers, Ltd., London.

THE REALITY OF LIFE. By R. V. Shah, Kalupur, Ahmedabad.

A SOURCE-BOOK OF INDIAN HISTORY. By K. Srinivas Kiri, B.A., L.T. Basel Mission Press, Mangalore.

Hyderabad

CO-OPERATIVE HOUSING IN HYDERABAD

The provision of housing facilities for non-gazetted employees in His Exalted Highness the Nizam's service is receiving the attention of the co-operative department and a scheme on a co-operative credit basis, it is understood, has been drawn up. According to this, each such employee will be entitled to a loan from the co-operative department equivalent to his salary for 20 months. The conditions attached to the loan are that the employees must be residents of Hyderabad city and that 20 per cent. of the borrowed sum should be invested in the shares of the State Co-operative Credit Society. The balance of the sum will then be available for building cottages under the supervision of Government, according to each one's means, on a plot of ground set apart for the purpose near the Nampalli Railway Station. The whole amount of the loan is to be repaid in easy instalments spread over 15 years.

THE NIZAM AND THE AGRICULTURISTS

In his Budget Note for the current *fasli* year, Sir Akbar Hydari said that the welfare of the agricultural community in Hyderabad continued to give anxious concern to His Exalted Highness' Government. Substantial special remissions granted without distinction of districts in 1341 *fasli* approximately amounted to Rs. 32 lakhs.

Sir Akbar further stated that relief in respect of *kist* in the Telangana division was continued in the form of suspension, and this was being remitted fully at a cost of Rs. 16.43 lakhs.

As there appears no signs of recovery from the economic depression in the near future, the Nizam has now ordered a further remission of 12½ per cent. in *kharif* crop *kist*.

THE NIZAM'S GENEROSITY

In these days of severe economic depression, no birthday boon of a ruler could have been more helpful than the remission of *kists*. His Exalted Highness the Nizam of Hyderabad, who celebrated his 47th birthday on the 21st of October, announced the following remissions of *kists*:

In addition to the 25 per cent. remission of *Abi kist* sanctioned last year, H. E. H. the Nizam has ordered the remission of a further 25 per cent. of *Abi kist* and 12½ per cent. of *Khari kist* for the current *fasli*.

THE TUNGABHADRA PROJECT

H. E. H. the Nizam's Government is embarking on another gigantic scheme known as the Tungabhadra Project at a cost of Rs. 9 crores, or nearly double the sum spent on the Nizamsagar Dam, which, when completed, will be among the biggest in the world and second only in India to the Methur Dam. It will irrigate 19 lakhs of acres by means of 215 miles of main branch canals and 3,000 miles of distributory and sub-distributory canals.

Mysore

MYSORE PROVINCIAL CO-OPERATIVE CONFERENCE

The Twentieth Session of the Mysore Provincial Co-operative Conference met in the Rangacharlu Memorial Hall, Mysore, on September 27, under the presidency of Dewan Bahadur M. Ramachandra Rao of Madras. The Conference passed among others the following resolution urging the immediate and total abolition of subsidy:

"That this Conference is emphatically of opinion that, in view of many and ever growing indirect contributions of the Mysore State to the Government of India, the further levy of subsidy is an unjust and crushing burden upon the people of the State whose maximum limit of taxation has been reached and is adversely affecting the nation-building activities and finances of the Government. It therefore respectfully prays that H. E. the Viceroy and His Majesty's Government may be graciously pleased to direct the immediate and total abolition of the subsidy."

This Conference further expresses its deep sense of gratitude to Sir Mirza Ismail for the great services he has rendered to Mysore and the Motherland, and hopes that his untiring and persistent efforts for the abolition of the subsidy will be crowned with complete success."

MYSORE SPINNING AND MANUFACTURING COMPANY

A profit of Rs. 1,05,909 was shown in the annual report of the Mysore Spinning and Manufacturing Company, Limited, which was adopted at the 40th ordinary general meeting of the Company held in Bombay recently. In the absence of Sir Lalubhai Samaldas, the Chairman of the Board of Directors, Mr. Albert Raymond presided. The report was adopted and a dividend of Rs. 2.8 per share on 25,000 shares of Rs. 50 each was sanctioned at the meeting. Mr. W. G. McKee, Mr. Albert Raymond and Mr. H. P. Mody, the retiring directors, were re-elected.

Baroda

BARODA WOMEN'S CONFERENCE

Meeting under the presidency of Lady Krishnamachariar, wife of the Dewan, Baroda women recently expressed their considered views on social reform problems and on the education of women and girls. The question of mass education was particularly stressed, it being resolved that in all towns and villages educated women should make efforts to open classes for educating their illiterate sisters and to explain to them the advantages of taking some kind of physical exercises for the improvement of the extremely poor physique of women in Gujarat and, lastly, to organize hostels for lady students taking higher education. The meeting also suggested that the prevailing Hindu law should be so amended as to remove the legal disabilities under which women were suffering at present. For the purpose of bringing about the general awakening of the rural areas, the meeting urged the necessity of spreading knowledge with the help of the magic lantern, the cinema and the radio. The attention of the State was drawn to the urgent need for having an Act in the State on the lines of the Prevention of Prostitution Act in Bombay. The necessity of extensive birth-control propaganda was also urged in order to promote the welfare of women and children and to remove the appalling poverty of the country.

BARODA SUBJECTS' CONFERENCE

The need for a change in the official outlook in agriculture, and a drastic revision of the traditional methods of assessing land revenue, were stressed by Mr. Abbas Tyabji in the course of his presidential address at the eleventh session of the Baroda State Subjects Conference, held at Amreli in the last week of October.

Greetings were tendered to the Maharajah of Gaekwar on his return to Baroda after eliciting unstinted praise for his address at the Chicago Session of the World's Fellowship of Faiths.

Three conditions were laid down precedent to the acceptance of federation by the Indian States: Guarantees in unequivocal language in the federal constitution for the protection of the elementary rights of the subjects in the Indian States; election of the subjects of the Indian States in the federal legislature on principles governing the return of British Indian subjects; and a definite guarantee to be given by the Indian States accepting the Federal polity of responsible government and acceptance by them of the Supreme Court as the highest court of appeal.

Travancore

GOVT. PRINTING IN TRAVANCORE

With effect from this Malabar year, the Government of Travancore have sanctioned the formation of a Central Printing Office in the State, with a view to effect a consolidation and coherence in Government printing, and effect all possible economies in Government printing and stationery. A special officer appointed for the standardisation of forms last year had recommended the creation of such an office analogous to Government of India Central Printing Office, which will be entirely responsible for the control of all printing and binding works in the various Government offices of the State.

The Government have accepted this suggestion and sanctioned the amalgamation of the branch of the stationery department and the special office for the standardisation of printed forms, the combined office being designated the Central Printing Office.

TEMPLES IN TRAVANCORE

Mr. P. K. Narayana Pillai, a retired judge of the Travancore High Court, has prepared a Bill to be introduced in the Sri Mulam Assembly for the better administration of the Hindu religious endowments in Travancore. The Bill seeks to remove the Devaswams (temples) from the control of the Dewan and to constitute a Devaswam Board with the Devaswam Commissioner as president and 4 or 5 Hindu non-officials as members to look after the administration of Devaswams. It is also proposed to establish temple committees in areas where there are important temples under Government management.

The Bill contains provisions for the opening of schools, libraries, orphanages, poor homes, dispensaries and Devaswam Banks.

THE TRAVANCORE ASSEMBLY

In the Shri Mulam Assembly, which is the Lower House of the reconstituted Travancore Legislature, the President recently announced that questions to be asked by members would hereafter be divided into starred and unstarred questions, of which the former would be answered on the floor of the House, while answers to the latter would be printed in the report of the proceedings. The right of putting supplementary questions would also be extended to all the members instead of being restricted to the member putting the principal question as at present.

Cochin

CHIT FUNDS IN COCHIN

His Highness the Maharajah of Cochin has by a proclamation renewed for a period of one year from August 26 regarding the conduct of Kuris (Chit funds). The order thus renewed is to the effect that by a resolution the subscribers to a Kuri may alter the articles in a Kuri memorandum to prolong its term by collecting the instalments at longer intervals.

A Kuri is a fund subscribed by a number of persons, who pay to its organiser a fixed sum of money by periodical instalments. The amount made up of the instalments on each occasion is paid to one subscriber by the casting of lots or by bidding among subscribers according to the rules of the Kuri. The subscriber who has drawn the money, the "prized" subscriber as he is called, has to furnish security for regular payment of the future instalments, and in the event of default he is required to refund the amount.

The order relating to Kuris was issued last year on account of the economic depression, and as the depression still prevails it has been considered necessary to enforce the provisions for another year.

Kapurthala

NEW SUGAR MILL AT KAPURTHALA

In order to foster industrial development in his State, the Maharajah of Kapurthala has approved of the establishment of a big sugar mill of 300 tons capacity with a capital of Rs. 12 lakhs.

His Highness has granted certain concessions towards the interest of the mill, viz., land for the building, free import of machinery, mill stores, building material, etc., free export of manufactures of the company and exemption from income-tax for the first 5 years after which a flat rate will be fixed.

It has also been stipulated that local labour will be employed and local cane produce will be used by the mill as far as possible.

Chamber of Princes

PRINCES' RIGHT OF SECESSION

That the Indian Princes required collective right of secession from the Federation whenever they wished, announced Sir Manubhai Mehta on behalf of the Chamber of Princes when the Joint Select Committee was recently discussing

the question of separation of Burma, says the *Morning Post*. Such right would be exercised if experience over a period of years necessitated the adoption of such a course.

The paper adds that Sir Akbar Hydari, opposing Sir Manubhai Mehta, declared that Hyderabad did not support such right, but Sir Manubhai maintained that the views of the Chamber of Princes on this question were very definite and the Princes were quite willing to concede Burma the same right if she desired it.

Patiala

PATIALA'S EXHORTATION

On the occasion of his recent visit to Mandi State, H. H. the Maharajah of Patiala availed himself of the opportunity to stress the desirability of unity among the Princes. He remarked:

"I feel that we stand on the threshold of a new Indian India fraught with immense prospects and possibilities. A new vista is gradually opening before us. It is therefore necessary that there should be unity amongst our order at any cost."

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Indians Overseas

THE LATE MR. C. K. T. NAIDU

Mr. C. K. T. Naidu, who died on the 31st of October, was the President of the Transvaal Indian Congress and a close friend of Mr. Gandhi.

Mr. Naidu was born in South Africa and lived all his life in the land of his birth. During the days of the passive resistance movement in South Africa under Mr. Gandhi's leadership, the late Mr. Naidu took a prominent part in defying the law of the country and leading strikes and other forms of protest against the Transvaal Registration Act. He was among the 70,000 Indians, who, with Mr. Gandhi at the head, marched into the Transvaal to violate the law. He also led the Durban strike in 1915.

The late Mr. Naidu was humorously referred to in Transvaal as an "old offender" and an "ardent gaol-bird". In his capacity as Chairman, he worked hard for the Tamil Benefit Society in that country. Later, he became President of the Transvaal Indian Congress and was known to be one of Mr. Gandhi's fast friends.

RIGHTS OF INDIANS BORN IN S. A.

"Indians born in South Africa, and those who have made the country their permanent home, have the indisputable right to remain in this country," runs a manifesto issued by the Colonial-born and Settlers' Indian Association.

The Association, it is said, will strenuously oppose any scheme which has for its object the sending away of Indians from this country.

It will oppose the colonisation scheme and will fight for the deletion of the assisted emigration scheme from the Statute.

The policy of the Association is stated as follows: "The policy of the Association shall be South African, in that it stands for Western standards, subject to the retention by its members of their religions and their languages."

Its objects:

(1) To organise into one brotherhood all who have been born in South Africa and has permanent lawful homes in South Africa. (2) To further educational facilities, especially technical, industrial and agricultural. (3) To work for the modification of the white labour policy that it be not used to displace Indian labour, because it is Indian labour, but that it should merely represent white economic standards, and generally to work for the improvement and recognition of Indian workers. (4) To work for the improvement of Indian farmers, especially peasant farmers. (5) To work for better trading facilities. (6) To safeguard, protect and maintain existing rights and to oppose any encroachment thereon, and to win back rights taken away, especially the franchise. (7) To oppose repatriation, assisted emigration, colonisation, and illicit entry into the country, and

any measure having for its object the reduction of the Indian population. (8) As South African nationals to work to secure full citizenship rights. (9) To work for the removal of the prohibition against Indians joining the Defence Force. (10) And, generally, to do everything to further the interests of South Africa and work for inter-racial co-operation and understanding in South Africa.

The Union Government admit that 80 per cent. of the Indian population of South Africa are born in this country. The Association, whilst safeguarding their existing rights, will work towards Indians attaining full citizenship rights.

RICE TAX IN MALAYA

At the meeting of the Federal Council, held in Kuala Lumpur on October 30 all the unofficial members, except the Malay members, strongly opposed the import tax on rice. The Hon'ble Mr. Egmont Hake said that the tax was financially inconsistent with an unbalanced budget. He also pointed out that it would be necessary for the Council to override its Finance Committee, whose approval for this expenditure would in due course have to be sought. He suggested that forcing an expenditure of such magnitude through the Committee, in spite of unofficials' considered views and during the crisis of an unbalanced budget, was a serious consideration. The Hon. Mr. S. Veerasamy agreed with Mr. Hake.

The Hon. Mr. W. A. Stanton agreed with all that had been said and thought that the time was inopportune in view of the fact that the Controller of Labour had gone to India for the purpose of negotiating with the Government of India for the return of emigration to this country, the result of which must be based on the cost of living. He said:

If Government insists upon the retention of this tax, I consider that it should give this Council, the public and the Government of India its unqualified assurance that the manner of collecting the duty will not seriously add further to the cost of the staple food of these people.

EMIGRATION TO MALAYA

A message printed in the *Straits Times* says that a mission of great importance to the Malayan rubber industry is being undertaken by the Controller of Labour, the Hon. Mr. C. D. Ahearne.

Mr. Ahearne is coming to India to discuss with the authorities in this country the question of the re-opening of non-recruited immigration, which has been the subject of negotiation for some time past, and much will depend upon the success of his representations.

INDIANS IN BRITISH GUIANA

A Correspondent writes in the *Bombay Chronicle* that Indians in British Guiana are quite willing to come to India and visit their surviving relatives if Government would only reduce the high cost of passages.

When immigration started to British Guiana, every passenger was given free right of return passage after the expiration of 10 years. If no passage was given, then they were entitled to 5 roods by 50 roods of land to cultivate and settle in. The offer is now dead. How can a land settlement scheme work without capital?

The passage back to India which cost British Guiana Indians 53 dollars in 1911 rose to 78 in 1921 when, as is alleged, the Indian emigrants were informed prior to their departure to the Colony that they would be required to pay only Rs. 30 towards their return passage. During the past 10 years freights have increased enormously, which only means greater hardship for the prospective repatriate to foot the bill. As regards clothing for the voyage, the British Guiana Government in 1921 charged 400 per cent. on the pre-war rate. The Government of India interfered in the matter as a sequel to the visit of Mr. Kunwar (now Sir) Maharaj Singh to British Guiana in 1925, by issuing a notification accepted by the Colonial Government, providing that no more than 25 per cent. excess was permissible in the cost of the return passage and clothing of an East Indian, who entered British Guiana before 1926, over and above the cost of such passage and clothing at the time of his first arrival in the colony.

INDIANS IN SIN-KIANG

In his speech to the two Houses of the Indian Legislature during its autumn session, the Viceroy assured the Indian public that the presence of His Majesty's representative at Kashgar had considerably minimised the danger to British Indian subjects, and he was making every endeavour to bring about the arrest and imprisonment of the perpetrators of these crimes. The reference was to the murder of a number of Indians, attended with loss of property in Sin-kiang, the westernmost province of China.

The fate of the Indians in Sin-kiang, says the *Indian Finance*, is in sorry contrast to the removal by air to India of refugees from Kabul, when Bacha-I-Saquo took possession of it, and the air-bombing of Kothai through the overpowering sense of responsibility for maintaining friendly relations with our neighbours.

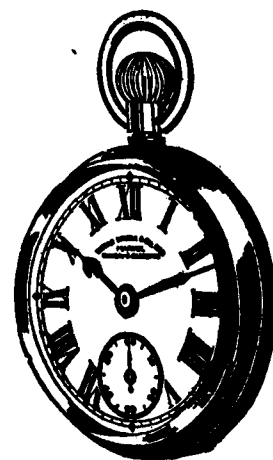
TRADE LICENSES IN KENYA

The Federation of the Indian Chambers of Commerce and Industry of East Africa has protested against the proposed increase in Trade License fees. The increase for the wholesale trader's license, not including importation and exportation, from s. 200 to s. 300 and that in the retail trader's license from s. 300 to s. 450, and the taking away of other concessions materially affect the Indian commercial community and are, in the opinion of the Federation, against the whole basis and spirit of the unanimous recommendations of the Alternative Revenue Proposals Sub-Committee. Further, these changes have been made without giving an opportunity to the commercial community to make representations. It is proposed therefore to approach the Government of Kenya and the Secretary of State for the Colonies with a view to having the amended clauses altered so as to restore the original proposals in the Draft Bill.

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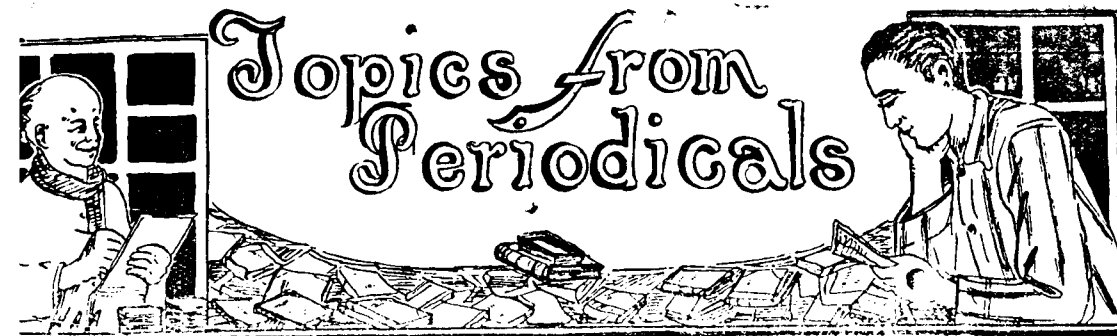


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DEMOCRACY AND DICTATORSHIP

Sir Stafford Cripps, K.C., M.P., contributes an article to the latest number of the *Political Quarterly* under the above title. He says that socialism is deprecated because the socialists will establish a dictatorship as in Russia or Germany. On the other hand, the capitalists will realise the fact that so long as the present democratic institutions remain unchanged, socialism cannot have a good hold in the country. And they hold the threat to the Labour party:

If you say that you are going to alter our Parliamentary system, we shall tell the electors that you are aiming at Dictatorship; this will frighten them and you will lose their votes; if on the other hand you agree to withdraw any suggestions for adapting Parliament to your needs and do not ask any mandate from the electors for a change, we do not mind since we know that in that event you will be powerless to overcome our economic power.

If the Party really intends to embark upon a programme of socialisation on its attaining office, it must unequivocally declare the intentions to the voters.

The writer next draws a clear line between capitalist democracy and socialist democracy. The former exists to-day while it is the better that we crave for. The Realm to-day is composed of three estates: the House of Commons, the House of Lords, and the Crown. Of these three, the latter two are wholly opposed to recognized canons of democracy. The procedure of both of them are regulated by conventions designed to safeguard private property.

The writer remarks that the fear that people may vote for the Socialists at the next elections

has impelled the Capitalists to associate socialism and dictatorship in the minds of the people. And it is desirable to avoid dictatorship.

No man however wise, however intelligent and indeed however honest, is fit to be entrusted with uncontrolled power. History is overflowing with examples of the tyranny that follows in the wake of absolute power uncurbed by the popular will. The wisdom of the mass mind, though perhaps less articulate and more difficult of ascertainment, is certainly greater and more in consonance with the general desires of the people than the wisdom of any individual. Reforms, plans or systems imposed from above by force can never in the long run earn the general acceptance that is essential to a successful and happy development of the life of the community.

And as a permanent method of Government dictatorships are bound to fail.

Sir Stafford next forebodes what may happen to the country if social democracy is long delayed and discusses the essentials of such a democracy. According to him it should provide a ready means for translating into action the expressed desires of the people and it should give to the electors through their representatives an effective control over ministerial act. To ensure this the House of Lords must be abolished and then only a social democratic party can introduce socialism. Secondly, the House of Commons must become an efficient machine for socialist democracy. A defeat on vital issues alone should be considered fatal and the Government should resign. The validity of the Emergency Powers Act should be tested by the Parliament itself and not by the Court as it is now.

The economic case for socialism is largely based upon the inability of capitalism to bring about any equitable or even practical distribution of commodities in an age of mechanisation and mass production.

THE FUTURE OF THE LABOUR PARTY

Writing in the last number of the *Fortnightly Review*, Mr. Horsfall Carter observes that the Labour Party was faced with a rather unique situation towards the end of 1931. The leaders Ramsay MacDonald, J. H. Thomas and Snowden had deserted the Party to form a National Coalition. The question was whether the Party should remain true to its ideals or should join the Coalition group. It preferred the former course. In the elections of November 1931, under the influence of financial panic and industrial debacle, terrified John Bull enthroned the National Coalition with a thumping majority. The Labour Party was reduced to ineffectiveness.

Now there is an effort on the part of the present leaders of the Labour Party to reformulate their ideals, draft a clear programme and make an appeal to the country, so that they may obtain a majority at the next elections. In this connection one may note the formation of the Socialist League. The League has issued a number of pamphlets defining its purpose. Sir Stafford Cripps has discussed the theme whether socialism could come by constitutional methods in the recent issue of the *Political Quarterly* under the caption "Democracy and Dictatorship", a summary of which is given in the previous page. The attempt of the leaders is to achieve a victory at the polls and then to capture the Government and bring into force their proposals. There is nothing in this which smacks of revolution or unconstitutional action. The whole thing is thoroughly constitutional.

As it might well be put, the duly elected Socialist Party would, in case of unconstitutional opposition, be justified in giving the first blow. This view is not confined to the practical leaders alone. An academician, like Mr. Laski, thinking of the subject postulates a similar possibility.

Mr. Horsfall Carter has made an exhaustive analysis of the theme and concludes that the Labour Party has no chance of a majority at the polls and hence no future in politics. However, there is considerable truth in his contention that the conflict between the Trade Unionists and the genuine Socialists might weaken the Party. Trade Unionism is of course a characteristic feature of capitalist economy and the early alliance of Socialism and Trade Unionism was, in fact, only a union for tactical advantage in political campaigns. Between genuine socialism and the trade union philosophy there can be no compromise. The time has come for the issue to be settled. The true Labourite, standing for genuine socialism, must make a final effort to see that his ideals are put through.

Mr. Carter says that unless the Labour Party sets out as crusaders for a co-operative commonwealth, the Conservative or some other new Party will introduce socialism from above. One can only say that no such prospect is in immediate sight. Further we are told that the job of accomplishing a social revolution by peaceful means will be done by a National Government of Socialist and not Capitalist purpose. And we conclude that only a Socialist Party will endeavour for the creation of a Government of that type and not Conservative groups national in name. The Labour Party stands for an ideal, which has not yet become out of place in the contemporary world, and it would be a tragedy indeed if the Labour Party should have no future as Mr. Carter would have us believe.

As a Party, Socialism can have a future if it will dispense with class-dogmas which, to-day, have no meaning and take its leaders from the professional and technical, i.e., university-trained classes. But it must be pre-eminently a national party; and as such, capable of attracting into its ranks that powerful intermediate body of voters, without whose backing the socialist ideal can never hope to obtain a majority.

REVIVAL OF HEDONISM

Under the above caption, Mr. Joad, the well known writer, contributes an article to the November issue of the *Aryan Path*. The symposium is divided into four parts: the Gospel of 'The Good Time', the Philosophy of Hedonism, the Plan in Hedonism and the Remedy. A good time means jazz, cocktails, sporadic love-making, over-eating, under-sleeping, making a noise and being cheerful. The modern girl with her coquettishness, inclinations and habits which a few decades ago would have damned her, is cited as a disciple of this religion of Hedonism. Marcel Prust and James Joyce, the most advanced and typical writers of our times, accept all that is involved in this doctrine.

Indeed, it is a curious paradox that men of flawless character like Jeremy Bentham are among those who maintain the doctrine of Hedonism in its extreme aspects. And Mr. Joad explains this by remarking: "Everybody is fundamentally selfish; even the apparently unselfish man is only one who gets more pleasure from denying himself pleasure for the sake of others than from directly indulging himself." We are further told that the martyr who stakes his life for his opinions, really prefers the enjoyment obtained in having his own way to any other mode of self-gratification. And every action of individuals, however noble and great it may be, can be shown to owe its origin to the individual's craving for his own pleasure. And to quote Brandes from Ibsen's play: To obey one's senses is to have character. He who allows himself to be guided by his passions has individuality.

Subjecting the doctrine of Hedonism to logical analysis may lead to its relegation to the category of "definitely exploded theories". "The tendency to regard our own existence and as a

consequence the universe in which we exist as a means to our own pleasure, cannot but have the effect of robbing both the one and the other of colour and interest." A life devoted entirely to self-gratification becomes boring even to an ardent enthusiast of Hedonism.

And Mr. Joad, in suggesting a remedy, says that "happiness may not be sought directly, a fact which all seekers of pleasure persistently ignore". Happiness is an ephemeral vision and it takes one by surprise. And none has succeeded in giving the world a recipe for pleasure.

Set out to seek happiness and it will elude you; surrender all your energies to a task, throw yourself body and soul into your work, devote yourself to some cause, lift yourself up out of the selfish pit of vanity and desire, which is the self, by giving yourself to something which is greater than the self, and on looking back you will find that you have been happy.

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INDIA AND ITALY

Mr. P. N. Roy, writing in the *Modern Review* for November, observes that of all the countries that are making the new civilization, Italy is the one that can teach a great deal. Not that India has nothing to learn from other countries. There are qualities among the Anglo-Saxons and the Teutons and the Slavs that are really worthy of being imitated by India. But, says the writer, there is a great deal of similarity between the historical evolution, the political destiny of India and Italy; the two countries might be said to be friends in misfortunes—the misfortune of foreign subjugation that is now over in Italy but that still continues in India, the misfortune of subjugation to priestly craft, the misfortune of parochialism and the petty provincial jealousies and rivalries which it produces and many other small or big misfortunes which it is useless to reiterate, and Italy might teach India how to get rid of these misfortunes. In this sense Italy is the only country, the study of whose history and political institutions might be of real service to India.

Mr. Roy goes on to add that our condition now is like that of the Italians during the centuries that followed the Renaissance.

Makers of a civilization in the East like the Italians in the West, we are now not sufficiently capable of any new effort and efficiency, and while Italy has emerged bright and strong out of obscurity and gloom, we are still fumbling in the dark to find a window or a door to emerge out of the suffocating atmosphere of political inferiority into the free sphere of autonomy.

There is a difference between the Italian fight for independence and our fight for freedom.

Along with the political fight for independence, Italy developed through her poets, philosophers and men of thought the idea of Italianity—the idea that the Italian national mind had a distinct mould and that this mould must be preserved at all costs by cultivating the traditions of the country and by developing in the nation the historical consciousness. So the Italian fight was not merely a fight for political freedom but was also a question of rebuilding a civilization. It was not merely a question of physical emancipation but also a question of re-finding of the real self of the nation and its spiritual reassertion. This idea of Italianity was emphasized by Vico, Cuoco, Gioberti and Spaventa and in our day it has been developed by Croce and Gentile, Mussolini, Malaparte and other Fascist writers.

But the spirit of the Italian movement was not understood by the pioneers of our political

movement in India. They only saw the fight of the overthrow of foreign rule by Italy and they were stupefied at the achievement, but they did not know from where Italy derived the herculean strength of performing this feat—they did not know where existed her “moral centre of action”.

Had they done so, they would have at once made an effort to make a profound study of Indian history to discover our spiritual physiognomy and to find the moral centre of motion for the nation. But our leaders, instead of going to gather the roots of Indian history, went to pluck the flowers of English politics and to adorn themselves with those flowers. Hence it is that our fight for freedom is not really a fight, but a political game. It is not the case of a nation setting out to re-find its lost self, but of political parties trying to snatch power from the Government. In this game the real awakening point of the nation has only been slightly touched.

This defect of our national movement, says the writer, ought to be remedied. Mazzini and his *Young Italy* files are not out of date for India. But there are other things as well which India can learn from Italy: and the writer pleads for a new orientation of our political methods and programmes. He warns us of the decline of Parliamentarism and the Party Government and says that we must get rid of the discarded notions of the older democratic ideals. Fascist Italy is held up to us as the ideal to which India should aspire and on which she should base her programme of future work.

The dire necessity for India is the growth of a party that would be nation-wide, that would be the nation itself, that would gradually transform itself into or become identified with a state that would be the symbol of the nation, the expression of the hopes and aspirations of the nation, the means of realizing the inner self of the nation. India requires discipline, unity, authority, strength. All these she can learn from Fascist Italy. From Fascist Italy she can learn how to fight the virus of communism, communalism, provincialism, how to remedy the injustices of capitalism and harmonize the interests of different classes of society, how to make a tradition a living force, how to promote the reform of the state on corporative basis so that justice might be done to all, how to awaken in the country a spirit of collaboration and discipline, of zeal and patriotic realism, essential basis of the economy of the country, and how to improve the physique of the race, how to induce the people to go back to the land and to protect the village from decadence.

BIRTH-CONTROL

The *London Forum*, with which the *Occult Review* is incorporated, publishes in its October number an article on “The fall of man—as an anthropologist sees it” by Mr. Edward Lawrence. The writer discusses among other things the subject of birth-control. He says that the practice of abortion, now such a fashionable feature in Western Society, should be judged as it influences the physical and moral life of man, and not by any special necessity.

Among certain backward races such acts receive the strongest of condemnations; civilization hails them as a remedy for social ills. A prominent medicine man of the Cherokee Indians of North America, a high-school graduate, said that he had never heard of such practices. He was horrified at the idea so much so that his inquirer remarks that he fears the red-man's esteem for the white people, and the ways of some of them was not improved when he finally grasped the idea. One exponent of the birth-control movement in this country assures us that in 3 months she had no less than 20,000 requests for criminal abortions which shows, as a medical journal observes, that in ignorant minds contraception is not clearly distinguished from abortion, and for this association some of the more advanced workers in the birth-control movement, but not the recipient of the requests herself, must bear the responsibility. It has been declared by a leading surgeon in the United States that if the testimony of sufferers is to be accepted, there must be more abortionists in the medical profession there than out of it.

THE NEW FORCES IN INDIA

Dr. A. J. Appaswami contributes to the November issue of the *National Christian Council Review* an interesting and informing article on the “New spiritual and social forces in India”. In it he traces the movement to early Christian Missionaries who were the pioneers in elevating the depressed classes from their mental and moral lethargy. He also writes appreciatively of the various other movements like the Brahmo Samaj, Arya Samaj, Ramakrishna Mission, the Hindu Mission and the recently started Servants of the Untouchables' Society under the lead of Mahatma Gandhi. Dr. Appaswami continues:

All these manifestations of an eager and active desire to improve the position of the depressed classes rejoice one's heart. Christian missions are no longer the only body at work in this important field. The organisations I have mentioned, with their branches spread all over the country, are taking more and more interest and

paying more and more attention to this matter. Does this mean that as this work is being done so vigorously, so widely, and so efficiently by many Hindu organisations, one of the prime reasons for the existence of Christian missions has gone? We should however remember that the work of improving the position of the depressed classes cannot be completed easily. The abuses of centuries cannot be rectified in a day. The problem of educating and improving the status of the depressed classes will occupy the forefront of all important social programmes in India for some generations to come. We need a great deal of money and a great deal of energy to cope with this problem. I believe that the inspiration of the ideal and spirit of our Lord Jesus Christ, which brought pioneer missionaries to labour in this land and to deal with this problem, will be necessary for many years to come.

PROTECTION OF ANIMALS

Under this caption, Sir Robert Gower, M.P., Chairman of the Council of the Royal Society for the Prevention of Cruelty to Animals, writes an article in the October number of the *Empire Review*. Sir Robert writes with personal knowledge and says that though the average Britisher is by nature a great lover of animals, the cruelty rate is appallingly high in England and Wales. Taking last year as a typical one, he writes:

The number of offenders cautioned by the inspectors or by letters from the headquarters of the Society was 20,618, and 2,312 persons were convicted of cruelty to animals. I suggest that those figures show that the Society is living up to its name; its one object is to prevent cruelty—not to get people punished for being cruel. Prosecutions are undertaken only in serious cases, but since the reports of those cases appear in the papers, and details of other cases—dealt with by warning and advice—are not published, the general public is apt to form a wrong idea of the methods of the Society in carrying out its work. I find that many people still think that the Society exists chiefly in order to secure the punishment of people found guilty of cruelty to animals and, as I have said, that is not the case.

Sir Robert says that the Society in England is always to the fore in any movement for the benefit of animals and the public also co-operate with him.

In India, the land of the birth of three great religions: Hinduism, Buddhism and Jainism, all of which preach about kindness to animals, we find quite an anomalous state of things. Here also in all the principal cities there is the Society for the Prevention of Cruelty to Animals which, through its inspectors, is doing laudable work in this direction.

ISLAM AND BHAKTI

The arrival of Islam in India coincided with a powerful development of deistic sects, which completely changed the religious outlook of the Hindus by introducing a personal and definite conception of God, says Mr. Yusuf Husain writing in the pages of *Islamic Culture* of Hyderabad. The writer has appropriately called his article as "The influence of Islam on the cult of *Bhakti* in medieval India". Kabir, a Moslem by birth, spread his cult of *Bhakti* towards Rama whom he did not believe to be distinct from Allah of Mussulmans.

The system of Kabir is an attempt at a fusion of Islamic mysticism, bearing as its object an intense devotion to a single God, and Hindu traditions. The comprehensive breadth of his culture and his opinions appear, as we shall see later, not only in his teaching but also in the fact that, though initiated into the sect of Ramavats, he remained in spiritual communication with a Muslim Sufi, Sheikh Taqi of Jhusi, who had settled in the neighbourhood of Allahabad. Taqi was the son of Shaban-ul-Millat, and belonged to the Subrawardiya order of Sufis. It was he, they say, who gave Kabir the spiritual power to efface the religious divergence between the Hindus and the Mussulmans and to weld them into one.

From Kabir sprang a galaxy of reformers who preached an ardent faith in a personal God like that of the Mussulmans. That which characterises them all is their anti-intellectualism as well as their critical attitude towards Orthodoxy. They all preached against the rigidity of the caste system and proclaimed the equality of all men in the eyes of God. True *Bhakti*, irrespective of caste, promised salvation. The writer concludes:

It was the spirit of Islam, so to speak, that blew the ardent breath of life into ideas till then reserved for a privileged elite. It is not a mere chance that most of these reformers of Medieval India were of lowly origin. If there is in the doctrine of Islam a principle to which it has remained invariably faithful until our days, it is indeed the principle of the equality of men whatever be their social conditions: of this, Muslim prayer gives a touching proof. It is a matter worthy of note that Islam has succeeded to a high degree in upholding this principle even in India—a country of castes and of a rigid social hierarchy—and at the same time in stimulating and producing a great transformation in the manner of men's thoughts and feelings.

CHURCH RE-UNION IN NORTH INDIA

The encouraging developments in South India towards Christian Church Union has furnished a Lahore Anglican Missionary with the text for a liberal and broad survey into the possibility of the movement in North India. The writer of the article in the *Church Overseas* for October has in view his own province in the first instance. But his conclusions will be shared more or less by other Christian workers in other parts of North India where the conditions are similar. The writer's standpoint is clearly indicated in the following extract:

The Anglicans represent only a small fraction numerically of the Christians; the Americans occupy a large part of the field; on the whole the contact between English Angloanism and Americans is not sufficiently frequent to draw them into bonds of real friendship; there is a gulf fixed between the Roman and non-Roman Churches; and all are brothers and sisters of their counterpart in Western lands.

And again:

Local Christians find mixing easier; the Western-made divisions seem to them to have a territorial and financial flavour rather than to spring from an historical background.

This is the situation that Church Re-Union wishes to end. The indigenous Christians are thus described:

The local Christians hold conferences and discuss matters pertaining to the whole community, and the lines of cleavage are not on a denominational basis. Gradually they are thinking as Christians first and their denominational position as a bad second. What they would like, and are striving for, is a union between Catholic and Protestant.

The writer does not go far enough, and note that the indigenous Christians are rapidly coming to regard themselves as Indians first and Christians afterwards. The final form of the Church in India, according to the writer, will be the result of these two tendencies. He appeals to his white brethren to remove the props who are foreign Missionaries, money and control. The denominations of the West have already served their purpose and are now only obstacles in the way of Christian Union.

AN INDIAN ACADEMY

The need for an Indian academy is laid stress in an article on this subject in the latest number of *Triveni* by Dr. P. Guha-Thakurta. The writer says that India, without an academy for cultural advance, cannot create or even find avenues of cultural communication and intercourse with the civilised nations of the world. He quotes Prof. Edward Thompson, who said that writers in some of the world's less-spoken tongues in their own beautiful way should be brought to light through the medium of such cultural bodies. An Indian academy alone can properly liquidate all such drawbacks by becoming the centre of all hopes and ambitions of young writers writing in the less-spoken tongues and being at the same time the final arbiter of literary taste.

The real purpose of having an academy at all is to have a competent body, which is fitted to lay down the law of literary taste and which will be universally respected. We have to drag out what men of letters there are in India out of their seclusion into the light, in the hope of kindling a fire which will some day become a steady flame. To achieve this we need no backing of influential promoters and arm-chair dilettante. And we want no mud in this pure fountain. In any case, let not more than one-third of the members of the Academy be non *belles-lettres* men.

HINDUISM AND ISLAM

"Where Hinduism and Islam meet" is the subject of a very interesting and informing article in the *Prabuddha Bharata* for November by Dr. Md. Shahidullah. The writer eloquently appeals to the Hindus and Muslims in the name of God to forget the minor differences of their religions, to feel that after all they are the spiritual children of the Lord of the universe, and to love and respect each other and to live in peace. He discusses the points of similarity between these two great religions:

It is the will of God that the two great communities, Hindu and Mussulman, will live in India. It is necessary, therefore, to have good understanding between them, so that united like brothers they may fulfil their heavenly appointed mission on earth.

Both the religions teach that God is the only object of worship. The Upanishads teach: "One should worship the Soul always. The wise should not worship anything else."

The Gita says:

Be thy mind fixed on Me, be thou devoted to Me, be thou sacrificing to Me, bow down to Me. Thou wilt find Me truly, I promise thee; thou art My beloved (chapter 18, verse 65).

The Quoran says:

"Your God is one God; there is no god but He, the God of mercy, the Merciful" (chapter 2, verse 163).

Again, "Oh men, serve your God who created you and those before you . . . therefore, do not set up rivals to God, when you know" (chapter 2, verses 21, 22).

The Unity of Godhead is equally preached by Hinduism and Islam. Some of the passages in the Hindu and Muslim scriptures are strikingly similar.

"Eye cannot go there (In God) neither word nor mind" (*Kena Upanishad*, 1, 3).

"Vision comprehends Him not, but He comprehends vision and He is the subtle, the aware" (Quoran, 6, 104).

The writer quotes a number of other similarities between these two religions which look apparently poles asunder. But if one views with such insight as the writer's, much of the present-day communal strife will disappear.

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JAPAN'S FOREIGN POLICY

"The intended withdrawal of Japan from the League of Nations in 1935 does not render her foreign policy less interesting or less important to the rest of the world," says Lt.-Col. H. St. Clair Smallwood writing in the October number of the *Asiatic Review*. He says that the more one studies the foreign policy of Japan, the more reasons there are for believing that her future policy must be a peaceful one. He says:

The only way she (Japan) can keep her teeming industrial millions employed is by devoting her attention to her growing markets. A warlike policy cannot help her in this direction, and her present undoubtedly increasing success in the world's markets is likely to convince her of the extreme importance to the economic life of her country of peace and industry. In order to keep the peace of the world, a sympathetic understanding of Japanese difficulties in England is most desirable. Japan's statement of her own case is not always well put. The Japanese are a proud and reticent people; facile speech and easy propaganda are not their strong points. Commercial competition does not oil the wheels of understanding, and the present loss of British markets to the Japanese is bound to make for hard feeling.

In 1935, the reversion of naval pacts will come up for consideration when Japan will voice her dissatisfaction with the ratio of 5 : 5 : 3.

How America will view the naval parity proposals that Japan is likely to make it is difficult to say, but it is reasonable to suppose that naval parity is likely to meet with less opposition in England than in America. America may look forward with uneasiness to the time when she abandons the Philippine Islands to Philippine self-government, but it appears clear that Japan will be content with nothing less than parity.

Japan's policy with relation to the mandated islands is quite firm in that she contends the mandates were given to her by the Treaty of Versailles and were only confirmed by the League of Nations. It is by no means certain that the League contemplates a change or removal of mandate, but it is certain that any such demarche on the part of the League will be strenuously resisted by Japan, who will contend that her mandate can only be terminated by a revision of the Treaty of Versailles.

It is not easy to foretell what the attitude of the League will be to a mandatory country which ceases to be a member, as will be the case with Japan in 1935.

SAINT THAYUMANAVAR

Thayumanavar lived in the early half of the 18th century. The exact date of birth is not available. Born of respectable parents at Vedaraniam, he was schooled under proper direction and he became proficient in Tamil and Sanskrit literature and in the study of the 14 Siddhanta Sastras, the canonical books of Tamil Saivism. Writing of his saintliness in the current number of the *Madras Christian College Magazine*, Mr. S. S. William says:

The great realities of religion called for his zealous pursuit of them. He began to ask seriously: What is real knowledge? What is the cause of ignorance? What is sin? What is the way to freedom? How am I to get knowledge which will free me from fear both in this life and the next? When I think of birth and death my heart is terrified. Both my eyes become sleepless. My body melts day and night like gold in fire. What is the cause of all these? If thou dost not grant me the blessed stage of *Nishta*, because of my soul's thirst, I will be destroyed. If I die before realising, this, what shall I do, O God? He gives expression to his restless mind thus:

When I, the way of love not knowing,
Was moved and stirred to love by Thee,
My spirit with love-languor fainted.

Thy doing all, for whom love-longing,
I pine, and pining gain no rest.

Thou comest not, I cry for comfort;
Unpitted and alone I live.

He realised this through the blessings of a Mauna Guru, concludes the writer, and began to pour out hymns after hymns in Tamil bearing on Advaita philosophy otherwise known in the South as the Saiva Siddhanta.

INDIA IN PERIODICALS

INDIA—1933. By Sir Malcolm Hailey. [The Asiatic Review, October 1933.]

SOME LETTERS ABOUT THE FIRST AFGHAN WAR. By Mr. D. B. Diskalkar, M.A. [Journal of Indian History, August 1933.]

ART MOVEMENTS IN INDIA. By Mr. J. Vijaya-Tunga. [Empire Review, October 1933.]

HINDUISM IN CEYLON. By Swami Jagadishwarananda. [Prabuddha Bharata, November 1933.]

CHRIST IN INDIA. By K. E. Job, M.A. [The Catholic World, October 1933.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

THE LIBERALS' APPEAL

The following appeal has been issued by the Reception Committee of the Fifteenth National Liberal Federation of India:

The object of the National Liberal Federation of India is the attainment by constitutional means of *Swaraj* (Responsible Self-Government and Dominion Status) for India at the earliest possible date.

The I. N. L. F. has, during the 15 years of its existence, tried to offer constructive criticism of the proposals of the Government; has not hesitated to condemn the autocratic excesses of the authorities and their arbitrary use of power; has endeavoured to preach to the people the great need of orderly progress and of the wise and constant use of the widening opportunities for the betterment and service of the country. In its attempts for the attainment of the ideal that Indians should be masters in their own home and for the ensuring of the self-respect and well-being of our countrymen abroad, and in its labours to bring about a spirit of understanding sympathy between the rulers and the ruled during an eventful period, the Indian National Liberal Federation has a record of unwearied and consistent advocacy. Its attitude towards the Simon Commission and the proposals embodied in the White Paper are well known.

Indian Liberalism, while it fully sympathises, as it ought to, with the special difficulties and particular aspirations of minority communities and the depressed classes, cannot countenance the insidious but sure and fatal poison of communalism. In fact, liberalism and communalism are diametrically opposing forces.

Having laboured during a period of unexampled stress and strife, it feels that the present time, though full of bitter disappointment, dejection and distress, is opportune for the courageous, sincere and steady application of Liberal principles.

The I. N. L. F. is an organisation wherein Indian and Briton, Hindu and Moslem, the high caste and the Harijan could act together in harmony and in a spirit of mutual trust and accommodation, and dedicate their energies to the service of the Motherland.

MADRAS SWARAJYA PARTY

The following are the terms of the manifesto issued by the Madras Swarajya Party:

CONGRESS CREED

The party will consist of Congressmen who adopt the Congress creed of complete national independence or *Jurna Swaraj* and who support the Karachi Congress resolution on fundamental rights.

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When the Congress is enabled to meet, the party will strive to get the Congress to adopt the party's programme. The party will immediately carry on mass activity by the vigorous pursuit of the constructive programme of the Congress in the country. With a view to strengthening the fight for *Swaraj*, the party will contest elections to all local bodies and legislatures at the next general election. The party will not accept the White Paper or any reforms that may be introduced which fall short of the national demand.

THE PROGRAMME

The party's programme in the legislatures and local bodies will *inter alia* be the following:

1. Carrying on the constructive programme of the Congress.
2. Concentrating on the work of Harijan uplift, khadder, *swaraj*, and prohibition of alcoholic drink.
3. Carrying out the Karachi Congress resolution on fundamental rights.
4. Securing reparations for those who suffered in the civil disobedience movement on the findings of an impartial judicial tribunal.
5. Relief of unemployment.
6. Reduction of land revenue.
7. Securing the just rights of labour, industrial and agricultural.
8. Rural reconstruction.
9. Drastic retrenchment in administration.

FIRST INDIAN ARTILLERY

The formation of the first Field Brigade of Indian Artillery, foreshadowed by Mr. G. R. F. Tottenham, Army Secretary, in the Legislative Assembly on a resolution moved by Mr. B. V. Jadhav, was announced on the 15th of November in a Press *Communique* by the Army Department, which says:

The Secretary of State has approved the formation of an Indian Regiment of Artillery. The first Indian Field Brigade of the Indian Regiment of Artillery will, therefore, be formed at Bangalore about January 1935, in replacement of the 14th Field Brigade, Royal Artillery, which will proceed to the United Kingdom without relief during the trooping season of 1934-35. . . .

The nucleus of the battery of Madras, raised from volunteers from the late corps of Madras Pioneers, is at present under training by the 14th Field Brigade Royal Artillery at Bangalore.

RT. HON. SASTRI ON COUNCIL ENTRY

In a recent speech at Madras, the Rt. Hon. Srinivasa Sastri said that the only chance of our



THE RT. HON. SASTRI

getting out of the situation created by the White Paper lay in our capturing the future Councils.

They must bring into those Councils wise, courageous and patriotic men, and they should not withdraw from them out of deference to the disproved theory of non-co-operation. They should never, at any time, take their hands away from public affairs. None could do well in administration, in finance, in legislation, in shaping the people and in building up the nation who was content every now and then to go into a condition of coma and come back to life again after losing hold of affairs. If their future interests were to be served, they must capture the Councils even though they found the Councils unpromising.

MR. JAMES ON THE NEW PARTIES

Speaking at a meeting of the European Association at Coonoor, Mr. F. E. James said that it was difficult at present to see what would emerge in the way of parties and groups from the chaos in political life. But certain tendencies were becoming evident and if these were developed, many of the political divisions would disappear and new parties would form on the basis of economic divisions. Concluding, Mr. James said :

The coming political battles in India would be fought between the conservatism of those who have, and the radicalism of those who have not; and the issue of that battle would largely be determined by the adaptability, the organisation and the unity of the propertied classes, whether in the industrial or agricultural spheres. They could ensure either an India advancing steadily economically through a consistent improvement in the standard of life of the masses, or an India torn by conflict in which one class would win at the expense of another and the body politic would be irretrievably weakened.

PROF. EINSTEIN ON LIBERTY

Prof. Einstein said at the Royal Albert Hall, London, recently :

Without freedom there would have been no Shakespeare, no Goethe, no Newton, no Faraday, no Pasteur, and no Lister. There would be no comfortable houses for the mass of the people, no railways, no wireless, no protection against epidemics, no cheap books, no culture, and no enjoyment of art for all. Only men who are free can create the inventions and intellectual works which, to us moderns, make life worth while.

MR. HENDERSON ON DISARMAMENT

"The struggle for disarmament must continue," declared Mr. Arthur Henderson replying to the



MR. ARTHUR HENDERSON

Disarmament Deputation which waited on him on 15th October.

We are faced with a situation which compels us to re-examine the fundamentals. So long as each nation remains judge of its own rights and is free to arm, war is inevitable. However good its intentions, no Government can be trusted to remain loyal to the cause of peace if it flouts collective peace, a system to which the world is pledged.

THE HINDU MAHASABHA

Pandit Jawaharlal Nehru, addressing a crowded meeting of the Hindu University students at Benares, on November 12, condemned strongly the



PANDIT JAWAHARLAL NEHRU

recent activities of the Hindu Mahasabha. He said that he had long been of the opinion

"that the Mahasabha was a small reactionary group, professing to speak on behalf of the Hindus of India, whom it was very far from representing. None the less, misapprehensions were created by its high sounding title and resounding phrases and it was time that these misapprehensions were removed utterly.

Nothing during recent months had pained him so much, proceeded the speaker, as the activities of the Mahasabha group, culminating in the resolutions passed at Ajmer, going a few steps further than the Arya Kumar Sabha, which presumably an offshoot of the Hindu Mahasabha, which had proclaimed its policy to be one of elimination of Moslems and Christians from India and the establishment of a Hindu Raj. This statement made it clear what the pretensions of the Mahasabha about Indian nationalism amounted to under cover of seeming nationalism.

The Mahasabha not only hid the rankest and narrowest communalism, but also desired to preserve the vested interests of a group of big Hindu landlords and Princes. The policy of the Mahasabha, as declared by its responsible leaders, was a denial of every vestige of nationalism and a suppression of every manly instinct in Hindus.

The Mahasabha showed its attachment to the vested interests by openly condemning every form of socialism and social change. Anything more degrading, reactionary, anti-national, anti-progressive and harmful than the present policy of the Hindu Mahasabha it was difficult to imagine. The leaders of the Mahasabha must realize that the inevitable consequences of this policy was for the rest of India, Hindu or non-Hindu, to face them squarely and oppose them."

Pandit Madan Mohan Malaviya who presided, said that Pandit Jawaharlal's condemnation of the Mahasabha was rather too strong.

THE LABOUR PARTY

During the last year there has been a decrease of 60,000 in the membership of the British Labour Party according to the report of the National Executive Council of the Labour Party.

The total affiliated membership of the Party is given as 2,000,180. Trade union membership has fallen from 2,024,216 to 1,960,269. Only 1,960,269 of the 3,368,000 trade unionists affiliated to the Trade Union Congress, therefore, pay the political levy.

The total income of the Party from all sources is given as £45,688. Of this sum £32,671 is subscribed by the trade unions. Expenditure for the year is £45,417. The Report says :

The Labour Party, in planning for the people's freedom, realises that it must be a democratic freedom. The Party stands now as ever for a free press, the right of free assembly, the right of free speech, the holding of free elections. The Party stands for these democratic conditions because they are intrinsically good; they are the treasures won by hard effort and much sacrifice by long-dead leaders of revolt.

DOMINION STATUS vs. INDEPENDENCE

"I am convinced that Dominion Status is higher than independence itself," said Dewan Bahadur Ramaswami Mudaliar speaking at the Rotary Club recently.

Speaking of the Toronto Conference to which the speaker was a delegate, he said it was an unofficial conference whereat the delegates worked free of any mandates from the governments they represented. What sort of policy should be adopted by Great Britain in relation to foreign affairs was an important question the Conference had to face. The speaker went on to show how Britain's Foreign Policy was being influenced by the Dominions latterly and concluded by saying that the unity of the British Empire was never more forcefully demonstrated than at Toronto.

H. E. NAWAB OF CHHATARI'S ADVICE

H. E. the Nawab of Chhatari, presiding over the Sixth Convocation of the Agra University, gave excellent advice to the new graduates. Addressing the degree-holders, His Excellency exhorted them to devote themselves to the work for the Motherland. He confessed that the older generation has failed to destroy the communal poison, and he went on to ask the young men before him :

Will you do it? Will you destroy it? If there are hearts that are willing to say 'yes' in reply to this question of mine, I tell them one thing more. You can destroy the communal poison only by action and not by preaching. (*Hear, hear.*) When you enter into the world treat every Indian as brother Indian irrespective of his creed or religion. Select your friends on their intrinsic, on their personal merits and not because a person happens to belong to one religion or other. (*Hear, hear.*) Do this continually and persistently and I am sure that one day you will be able to create a united Indian nation. (*Loud and prolonged cheers.*)

SIR DESIKACHARI'S ADDRESS

"You are going out of this University at a time when a Constitution is being shaped which will make a new era in India. Here is a rare opportunity opening out before you to utilise your knowledge and culture in the genuine endeavour to lead your brethren to the proper exercise of power placed in their hands by extended franchise to right appreciation of their privilege and intelligent discharge of their duties," said Sir Desikachari delivering the convocation address of the Annamalai University on October 26.

PUNJAB UNIVERSITY JUBILEE

On the occasion of the Jubilee celebration of the Punjab University, the Syndicate decided to hold an exhibition of old manuscripts and historical documents. States, institutions and persons possessing valuable collections are requested to lend them to the University which guarantees them safe return. Manuscripts should be sent to, and correspondence connected therewith be addressed to, Lala Labbhu Ram, Librarian.

BOMBAY'S MASS EDUCATION PLAN

The Indian Academy which has been started by Prof. G. M. Jadhav with the object of educating the masses, has now a project for starting 8 museums in the city and is trying to secure the co-operation of museums in other countries. The Academy's attempt to enlist support overseas is bearing fruit, and many institutions have agreed to give Bombay the benefit of their experience. Hygiene, technology and engineering, sociology and economics, agriculture, science, evolution, trade and commerce, and geography and history are the departments which, it is hoped, to form into separate museums on a site between Church Gate and the sea on the reclaimed land.



SIR M. O. FORSTER, F.R.S.

Sir M. O. Forster, Kt., F.R.S., late Director of the Indian Institute of Science, who has retired in Mysore State, has been nominated a member of the Council of Mysore University by H. H. The Maharajah, Chancellor of the University.

A SUPREME COURT FOR INDIA

Modifications of the White Paper proposals so as to eliminate the need of a separate Supreme Court were proposed by Sir Samuel Hoare, Secretary of State for India, in his evidence before the Joint Select Committee on Indian Reforms on 19th October on sections 151 to 167. He presented a memorandum pointing out the grave difficulties apprehended from the proposal to empower the Indian Legislature to establish a Supreme Court. Sir Samuel Hoare therefore suggested in substitution for it a provision so as to enable the Legislature to extend the jurisdiction of the Federal Court, which would then be organised into two divisions, one the Federal Court proper and the other the Supreme Court of Civil Appeal. The memorandum added that a modification on these lines would result in such increase of work as to preclude the Federal Court dealing criminal appeals from British Indian High Courts, and suggested that the Indian Legislature should therefore also be empowered to establish a Court of Criminal Appeal. The memorandum also pointed out that the present proposals did not provide a uniformity of interpretation of laws applying to the whole Federation and suggested that the appellate jurisdiction of the Federal Court should be extended to the whole of India.

THE SATYAGRAHA ASHRAM

In a letter to Sjt. Ghanshyamdas Birla, President, Servants of Untouchables' Society, Mahatma Gandhi has offered to hand over the Satyagraha Ashram in Sabarmati to the Society to be dedicated once for all for the service of Harijans. A Committee with Sjt. G. D. Birla and the Secretary of the Servants of Untouchables' Society as *ex-officio* members and three Ahmedabad citizens, with power to add to their number, will be formed to take over the trust and to give effect to its objects.

WHO IS A GREAT LAWYER?

H. E. the Governor of Bombay opened the Law College at Kolhapur, on November 2. He said in the course of his speech :

"Great lawyers are not those who are versed merely in the details of the law and are successful in tripping up an opponent on a technicality, but those who master the great principles of justice and equity that form the basis of all law. The object of a lawyer should always be to simplify and not to obscure, and one of the greatest and most important of their functions should be to help parties to settle minor disputes out of court. Many hard things are spoken of lawyers in general, but justice is the great asset of society and the law is a noble profession."



SIR SHADI LAL

who is to retire shortly from the Lahore Bench.

HINDUSTHAN CO-OPERATIVE INSURANCE

The results of the Valuation of the Hindusthan Co-operative Insurance Society, Ltd., for the quinquennial period ending on 30th April 1932, that are just published, disclose excellent progress. The Society's total business in force on 30th April (the date of closing of its financial year) has advanced from Rs. 2,79,00,000 on that date in 1927, to Rs. 5,63 lakhs in 1932. In other words, there has been a net increase in business of over 100 per cent. during the quinquennium. In the matter of writing new business year by year, the Society has made a steady progress during the last decade. The volume of such business during the last financial year was over Rs. 2 crores.

LIFE ASSURANCE IN ITALY

When the Istituto Nazionale of Rome celebrated its twentieth anniversary recently, the Duce, Benito Mussolini, made an address. The Istituto is a government life insurance company which competes with private companies. It has over 1,000,000 policies in force, with insurance of 11,500,000,000 *lire* and premium income of 519,000,000 *lire*. About 20 per cent. is obligatory reinsurance from other companies, by which the Istituto is supposed to act as a balance wheel for Italian life assurance.

THE LATE MR. F. M. GARNETT

We are sorry to learn that Mr. F. M. Garnett, Manager of the Royal Insurance Company, Calcutta, died on November 15. He was formerly the Manager of the Bombay Branch of the firm. He succeeded Sir Darcy Lindsay when the latter retired from the Managership of the Calcutta Branch. He was a well known cricketer in India.

INSURANCE OF TALKIE STARS

A few years ago Pearl White considered her fascinating dimple so important to her screen personality that she insured for £13,000 against its going the way of most people's dimples. Lillian Gish is another to have taken out a queer insurance. She insured her eyelids. Some time ago, Charlie Chaplin insured his famous ill-fitting clothes and little walking-stick, and this insurance is said to be still in force. And since the talkies, Anne Fennington has taken out an insurance against the disfigurement of her attractive knees. Screen animals, of course, have always been heavily insured. A large policy was taken out against any serious injury to Rin-Tin-Tin, but the highest dog insurance of all is that taken out for Pete, the comedy dog, which is insured for £50,000. The insurance agents of these days, however, are more wary than they were against granting insurance to the stars. Some of the male stars especially run such grave risks. A little while ago Bill Boyd rescued two men from a burning yacht off the Catalina shore. One of the men he rescued turned out to be a man who had recently refused to sell his rescuer a big insurance policy.

KIDNAPPING ASSURANCE

An increasing number of film stars are now insuring themselves against kidnapping. Absolute secrecy is one of the conditions in which these policies are issued. Some of the policies contain a clause that if the holder mentions the insurance, it immediately becomes null and void. The applicant for a kidnapping policy is asked to sign a statement that there is no reason to believe that he or she is about to be kidnapped. The maximum amount obtainable is £10,000 and the rate of that amount is £100 a year.

INDIAN COASTAL TRADE

That the Scindia Steam Navigation Company offered a heavy loss during the last twelve months was reported by Mr. Walchand Hirachand, Chairman of the Company, at the shareholders' annual meeting held on October 14. He said that the loss was mainly due to competition from Japanese shipping companies in the coastal trade. Japanese invasion of coastal waters was a potential menace to national shipping industry. Proceeding, he remarked that Sir Alan Anderson's claim at the Joint Select Committee was a negation of the policy of fiscal autonomy.

BOMBAY-LANCASHIRE AGREEMENT

Following the Conference between representatives of the Indian and British Cotton Textile Industries which opened in Bombay on 19th September 1933, an understanding has been reached to which the respective parties are the Millowners' Association, Bombay, and the British Textile Mission to India.

1. It was agreed that the Indian Cotton Textile Industry is entitled, for its progressive development, to a reasonable measure of protection against the imports of United Kingdom yarns and piece-goods. It was also agreed that under present conditions, owing to lower costs and other factors operating in foreign countries, the industry required a higher level of protection against them than against the United Kingdom.

2. As regards cotton piece-goods, it was agreed that if and when the revenue position of the country made it possible for the Government of India to remove the general surcharge on all imports imposed in October 1931, the Indian side would not make fresh proposals with regard to the duties applicable to the United Kingdom imports.

3. In the matter of cotton yarns, the Indian side has agreed that so far as imports from the United Kingdom are concerned, the duty may be 5 per cent. *ad valorem* with a minimum specific duty of $1\frac{1}{4}$ annas per pound.

4. So far as artificial silk piece-goods are concerned, the Indian side agreed that in the case of the United Kingdom, the duties may be as follows:

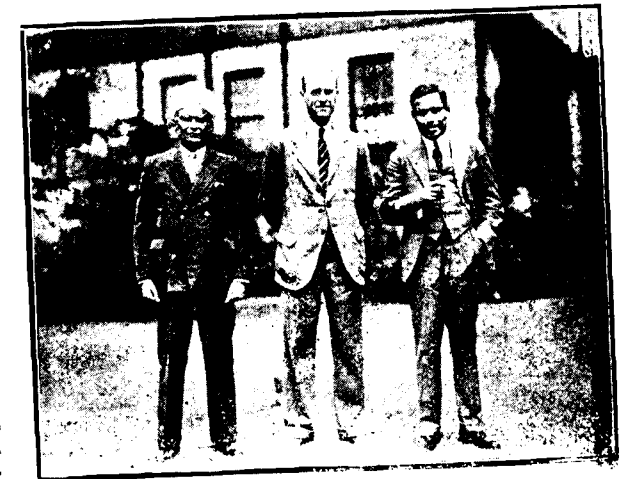
30 per cent. *ad valorem* or $2\frac{1}{2}$ annas per square yard for 100 per cent. artificial silk fabrics, and

30 per cent. or 2 annas per square yard for mixture fabrics of cotton and artificial silk.

5. In so far as the Empire and other overseas markets for piece-goods and yarns are concerned, it is agreed that any advantages which might be arranged for British goods should be extended to Indian goods, and that India, in markets in which she has no independent quota, should participate in any quota which might be allocated to the United Kingdom. In respect of overseas markets in which Indian mills lack established connections, it is agreed that the Manchester Chamber of Commerce should use its good offices to bring about contacts between Indian manufacturers and British houses which are already established in those markets.

6. In regard to raw cotton, the Indian side strongly emphasized the urgent necessity of further efforts being made in the United Kingdom to popularise and promote the use of the Indian raw material. They welcomed the undertaking that the British Textile Mission would be prepared to recommend effective action being taken and keep the Indian side regularly in touch with developments. It was further agreed that other avenues of co-operation in this field should be explored in the interests of the Indian cotton grower.

This understanding is limited in its duration to the period ending on 31st December 1933. The statement is signed by Mr. H. P. Mody, Chairman, Millowners' Association, Bombay, and Sir William Clare-Lees, Chairman, British Textile Mission.



Members of the Tariff Board appointed for enquiry into the Steel Industry. Left to right: Mr. G. A. Natesan, Mr. G. Wiles, L.C.S. and Dr. John Matthai, Chairman.

ARYAN WOMEN'S CONFERENCE

"No nation can progress without the help of women, who make and unmake nations. Man is a product of society and society is the product of man, and woman has made both. The condition of women is an index to the condition of society." These observations were made by Shanno Devi, Principal of the Kanya Mahavidyalaya, Jullunder, who presided at the All-India Aryan Women's Conference on October 20.

The Conference passed 14 resolutions. One of those condemned child marriages, *purdah*, untouchability, caste restrictions, and idol worship; and another protested against the introduction of divorce among Hindus.

PUNJAB WOMEN'S CONFERENCE

A resolution urging that all married men and women should be instructed in methods of birth control in recognised clinics, and calling upon municipalities and local bodies to open such clinics, was rejected by the Punjab Constituent Conference of the All-India Women's Conference, which met at Lahore on November 11 under the presidency of Rajkumari Amrit Kaur.

The Conference passed a resolution that an adequate number of women should be enfranchised under the new Constitution and that this number should in no case be less than 6,500,000 as recommended by the Lothian Committee.

MR. MACKENZIE ON THE INDIAN SAREE

"Western education is a curse if it makes Indian girls mere copies. Indian woman in her *sari* is the perfection of gentleness. Let us see that Western dress does not drive out the Indian costume. In a word, be true to your *sari*." This was the advice tendered by Mr. A. H. Mackenzie, Director of Public Instruction, presiding over the College Day celebrations of the Isabella Thoburn College.

MARWARI WOMEN'S CONFERENCE

The Marwari women met in Conference at Calcutta last November under the presidency of Srimati Jankidevi Bajaj. She voiced forth the feelings of modern Indian women in rather an emphatic way. Among other things she said:

Many social evils are prevalent in our community which are sapping our vitals. The underlying cause of all these is, firstly, the absence of sound and suitable education; and, secondly, the ingrained idea in the minds of our men and women that women are inferior to men and should always be treated as such. We always treat them as pariahs. Our greatest enemy is *purdah*. From whatever point we may view it—social, educational or economic—its pernicious effect will be found to be blocking our progress and development. It has therefore to be discarded wherever it hampers healthy social progress.

We have to-day no voice in the shaping of our future destiny. We are tied in nuptial knot to people whom we scarcely know, and with whom perhaps we have nothing in common. Necessarily there is no love and affection between husband and wife, which is the blessing of a happy union. Our life in most cases is therefore a slow process of waste.

WOMEN AND THE WHITE PAPER

The communal award has been condemned by every group of politicians, but the worst of the White Paper is the proposal in regard to representation of women on a communal basis. This was the burden of the evidence which Indian ladies gave before the Joint Parliamentary Committee in London. Hindu and Muslim women alike are one in their detestation of this absolutely uncalled for differentiation. And the women representatives, who returned the other day from England after tendering their evidence before the Select Committee, spoke their mind unreservedly on their arrival in Bombay.

MRS. LEKHAWATI JAIN

Shrimati Lekhawati Jain has been elected a member of the Punjab Legislative Council from the Ambala Non-Muslim Urban Constituency. Shrimati Lekhawati is the first lady to be elected as a member of the Punjab Legislative Council.

INDIAN LIBRARY ASSOCIATION

At the sitting of the All-India Library Conference on September 13, a resolution was passed supporting the formation of an Indian Library Association with headquarters at the Imperial Library, Calcutta, for the present.

Several other resolutions for the better working of libraries in India were also adopted.

At the end of the session it was proposed to constitute an All-India Library movement for the promotion of training libraries and the improvement of the status of librarians.

The Conference also appointed provincial councils to enrol members and to take steps to constitute the first statutory council by postal ballot as soon as 30 individual members were enrolled. A number of members from the mofussil took an active part in the proceedings.

NAPOLEON'S LIBRARY

The personal library of Napoleon Bonaparte is now on exhibition at the Chateau de la Malmaison, where the great conqueror himself placed the books many years ago. However, this library consisting of historical, biographical, and military publications, books on religion and on the customs of foreign people, and 23 cases of maps—but no novels—has not always remained in this palace. After Napoleon was sent to the island of Elba, his wife, Empress Marie Louise, had the entire library boxed up and sent to Vienna, where she held it in trust for Napoleon's son. But at the time of the dispersion of the property of the Hapsburgs, the library fell into the hands of a Berlin dealer, who still owns it and has put it on exhibition in its original setting in the hope that he may find a purchaser for it in France.

EARL WINTERTON ON THE POPULAR PRESS

Earl Winterton, Conservative M. P. for the Horsham Division, strongly criticised the popular Press in an address to Worthing Rotarians.

"The popular Press is showing a degree of irresponsibility in dealing with international affairs, which is a disgrace to our nation and is infinitely mischievous on the Continent. My own view is that if certain sections of the popular Press continue with their present attitude, wireless will have to be brought in to counteract them. I can only think that most of the articles on foreign politics in the popular Press to-day are written by the office boys of Fleet Street."

THE LATE MR. AUGUSTINE BIRRELL

Mr. Augustine Birrell, the famous litterateur and statesman, died on November 20. He was formerly a Liberal member of Parliament and held office in the administrations before the War. He was the Chief Secretary for Ireland when the Rebellion took place in 1916.

TURKEY AND THE VEDAS

We learn that the Turkish Government has appointed four European scholars to translate the four Vedas and other Sanskrit philosophical books into the Turkish language.

NOBEL PRIZE WINNERS

The 1933 Nobel prize for literature has been awarded to M. Ivan Bunin, a Russian Emigre writer, whose book "Well of Days" was recently published in England.

MR. MONTAGU AND MRS. BESANT

No one could ask for tributes greater than those paid by the press in India to Mrs. Besant following her death. Several of the newspapers have freely quoted from the reference to her contained in Mr. Montagu's diary of his



A BUST OF DR. BESANT

A life-size bust executed by the well-known Bombay artist, Mr. V. V. Wagh.

Indian tour. Here is a fair sample of what Mr. Montagu put on record at Madras about the Grand Old Dame: "She wrote to me in the evening and told me that she did not come to the garden-party because she had not been invited; that she called at Government House when she was released from internment in order to let bygones be bygones, but that the officials were petty. If I had been Pentland, I think I should have asked her to the garden-party and sat her at tea between the Viceroy and myself: it would have been a pretty revenge."

SIR M. BHOWNAGREE

We are sorry to learn that Sir Mancherjee Bhownagree of Bombay, who had been in failing health for some months past, died in London at his home on Cromwell Road on the 14th November.

He was a member of the House of Commons in which he represented Bethnal Green, North-East, from 1895 to 1906. He took great interest in the Imperial Institute, and he built the Bhownagree Corridor connecting the Institute with the Indian Museum in memory of his sister.

A detailed account of his life is given in "Famous Parsis" published by G. A. Natesan & Co., Madras. Rs. 3.

THE FUTURE OF THE INDIAN MEDICAL SERVICE

Three retired Officers of the Indian Medical Service, Col. R. F. Baird and Lt.-Cols. C. I. Dunn and H. H. Broome were the last witnesses who gave evidence before the Joint Select Committee on the 15th November. The medical needs of India were discussed in their memoranda.

Col. Baird expressed the opinion that medical relief was undergoing a decided deterioration which was ascribed to four factors, namely:

The tendency of the Minister to interfere in the details of medical administration, the loss of British personnel, the incompetence and mismanagement of local authorities and the waste of public money in fostering Ayurvedic and Unani Systems which was like asking an army commander to raise and equip a corps with archers when machine-guns were urgently wanted.

Lt.-Col. C. I. Dunn advocated considerable modification of the complete Provincial autonomy in the domain of public health. He urged that the Government of India should retain its power to legislate and pass for All-India a Public Health Act.

Lt.-Col. H. H. Broome, dealing with medical education, expressed the opinion that the Indianisation of medical colleges was too rapid and urged that as long as Western medicine was taught in India, the majority of professorial appointments should be filled by Europeans.

SOUND KILLS GERMS

Intense sound kills bacteria in milk, water, fruit-juices, and other liquids in a fraction of a second.

For example, with sound action it has been possible to obtain glucose (grape sugar) in small degree from starch and in larger quantities from ordinary cane-sugar.

From a water solution of ordinary table salt, the dissolved oxygen yields free chlorine gas in solution, hypochlorites and chlorites used in fireworks. At the same time the solution becomes somewhat alkaline.

A NEW METHOD OF REJUVENATION

Dr. Masao Ito, Director of the Yojin Sanatorium at Tokyo, claims that he has perfected a new method of rejuvenation.

He injects into the patients hormones obtained from healthy youths for 49 consecutive days.

Tests made with men over 60 are reported to show that they have been made to feel much younger both physically and mentally and have gained weight.

MAJOR-GENERAL GOIL

The appointment of Col. Goll, I.M.S., Inspector-General of civil hospitals, Punjab, as Surgeon-General with the Government of Bengal in succession to Major-General Coppinger, I.M.S., is significant in that he is the first Indian to be appointed as Surgeon-General and to be thereby created a Major-General.

DR. VORONOFF ABANDONS REJUVENATION

Dr. Voronoff, the scientist world famous for his rejuvenating method of transferring monkey glands to human beings, has given up rejuvenation and is concentrating entirely on cancer research.

INDIAN MEDICAL COUNCIL

Rao Bahadur Dr. A. Lakshmanasami Mudaliar has been elected by the Senate of the Madras University as a member of the Indian Medical Council.

TWO VIEWS ON BIRTH CONTROL

Protesting against the observations of Dr. J. H. Hutton, the Census Commissioner, who favours the introduction of birth control clinics in the province of Madras, the Archbishop of Madras said at a meeting held at the Victoria Public Hall on the 4th November:

"India will never become a strong nation if birth control clinics are introduced in Government hospitals and medical colleges, because birth control is a mortal sin and God cannot bless a nation which wilfully transgresses His laws. We hope and pray that the Government of Madras will not allow the spread of this disgraceful movement in the Presidency."

While Lord Horder, an eminent physician, in the course of an address at the Hampstead General Hospital only a few weeks ago, advocated sterilization and birth-control owing to the large percentage of mental defectives in Britain. According to his calculations one person in every 120 persons was feeble-minded, one in 200 insane, and one in 10 too dull or sickly to be capable of being absorbed into industry. "The nation's future stock was continually being recruited," he said, "from these inefficient, since restriction of families occurred much more in superior than in inferior types." He pointed out that the aim of eugenics was to introduce control over the reproduction of the unfit types and encourage fertility among types having qualities above the average.

JEALOUSY A DISEASE

Jealousy has long been regarded by medical scientists as an irremediable defect of character. However, psychologists have reached the conclusion that jealousy is a real disease with the same general characteristics as many other maladies to which the human race falls victim.

Jealous persons are now given hormones and are otherwise treated in the same manner as a dipsomaniac.

A psychological analysis of jealousy shows that it is a mixture of envy, fear, suspicion, lack of confidence and weakness. Psychologists have found that jealousy is as incapable of being controlled as love, for it comes and goes without any conscious effort of the will.

Love and jealousy differ, it is explained, only in that the former is incurable and the latter can now be treated by means of psychotherapy.

MATERNAL MORTALITY IN INDIA

The memorandum of the British Medical Association to the Joint Select Committee, which is published in the *British Medical Journal*, urges that in the interests of the women of India, the Government of India should continue the subsidy to the Countess of Dufferin's Fund to finance the All-India Women's Medical Service or itself carry on such a service. The service should consist of selected women, British and Indian, and they should be employed more than at present for administrative, organising and teaching work in the provinces as well as for research work dealing with the causes of maternal and infantile mortality.

LABOUR'S BANKING POLICY

In a report recently published, the Labour Party have outlined their programme for banking reform as follows:

1. The amalgamation of the "Big Five" banks into a single banking corporation under public ownership and control, with compensation to the present shareholders.

9. The organisation of a new intermediate credit institution to assume responsibility for the "frozen credits" received from the joint stock banks.

3. The nationalisation of the Bank of England.

4. The formation of a National Investment Board.

The two important items in this programme are the 3rd and 4th. It is only a question of time when the Bank of England must have more public control, because of its national importance. It has played its part well and has earned the respect of the world—"as safe as the Bank of England", but with changing conditions and international responsibilities growing, the time has come when such an institution should have public control. A National Investment Board will also be a good thing, for investment should be controlled from the standpoint of the State and not from the standpoint of the greatest gain to private individuals. Control is greatly needed in the investment market.

THE CURRENCY CONTROVERSY

Prof. Benoy Kumar Sarkar of the Calcutta University has published a timely pamphlet entitled "Indian Currency and Reserve Bank Problems" (N. M. Ray Choudhury & Co., Calcutta) embodying his interpretations and observations on currency problems in their latest phase, i.e., since the publication of the Hilton Young Currency Commission Report in 1926 up to the present time when the Reserve Bank Bill is before the Legislature. Prof. Sarkar gives a clear and precise statement of the basic theoretical and practical considerations involved. We commend this little book to the public. "The Reserve Bank and Its Functions" is the subject of yet another topical publication (published by Book Company, Calcutta) by Messrs. Sheekissen Bhatner and L. Nemeyl. This book is the outcome of the various drafts of memorandum prepared for presentation to the Joint Select Committee which finished its labours last month.

MR. SARKAR ON INDIA'S CURRENCY

"India has been endowed with a system of currency and exchange which baffles description," said Mr. N. R. Sarkar, President of the Federation of Indian Chambers of Commerce, presiding at the inaugural meeting of the Currency League in Calcutta on October 31.

He added that after the rupee was cut away from gold and tied to sterling, they did not know exactly the nature of the currency or how its external parity was being maintained. Since the linking of the rupee to sterling, India's trade balance had shrunk from Rs. 80 crores to Rs. 3½ crores within a period of 4 years. Mr. Sarkar concluded that the linking of the rupee to sterling had brought none of the advantages that had been promised.

AUTOMOBILE vs. RAILWAYS

Up till now the automobile has never had a chance to show what it could really do. As far as speed is concerned, it has been seriously handicapped by the fact that it has to run on roads built for horse-drawn vehicles and pedestrians over a 100 years ago. While the racing autocar has been going from one triumph to another on specially-made roads, the ordinary car has to run on tracks that twist and turn for no logical reason. Moreover the roads are far too narrow for the amount of traffic that passes over them.

Once Europe is covered with a network of specially prepared motor roads, travel will not only be so much faster, it will be ever so much more comfortable, much safer, much more convenient, much cheaper, says a writer from Berlin. The popularity of the railways is bound to diminish. That this is no fantastic dream is proved by the fact that a group of the greatest traffic experts in Europe has drawn up a scheme for providing the Continent with 14,000 kilometers of motor-roads, the main features of which were discussed lately at the International Automobile Congress at Milan.

This plan, due to the Italian Senator Purelli and known by his name, is still the basis of all serious discussion. Senator Purelli visited Berlin last May by invitation, to discuss his plan with the German Reichs-Chancellor. As conceived by Purelli, this new network of roads should link up all the capitals and important cities of Europe. The plan has the approval of Mussolini.

INDIAN RAILWAYS

In the course of their report on the working of Indian Railways for 1932-33, Mr. M. W. Brayshaw, Chief Commissioner, and Mr. P. R. Rau, Financial Commissioner, give some interesting figures. The number of passengers was the lowest since 1922 while goods traffic, though 5 per cent. less than in the last year, was 20 per cent. more than in 1929-30. There were 6,78,000 employees in service during the year compared to 6,99,000 in the previous year and 7,85,000 in 1929-30. There was a fall of nearly Rs. 2 crores in the cost while the total earnings were 84½ crores, 2 crores less than in the previous year. The Railways, however, have made up by savings in working expenses about 45 per cent. of the loss in gross receipts as compared with 1929-30.

GERMAN RAILWAYS

Herr Kleinmann, Vice-President of the German State Railways, has announced a speeding-up programme which will put the German system in the van of Continental rail progress. Recently passenger trains were speeded up and the "Flying Hamburger", one of the fastest trains in the world, was introduced on the Berlin-Hamburg route. A similar service is to begin on the Berlin-Cologne line, and at the same time freight traffic is to be expedited by faster trains. How progressive the railways have become, may be judged from the fact that fast freight traffic which in 1924 took 36 hours between Berlin and Cologne, now covers the journey in less than half that time, the running time being only 14 hours.

ARTS AND CRAFTS OF POLAND

The relation of folk art and modern design was illustrated by an exhibition of Polish art held at the Brooklyn Museum of America. Both old and modern specimens were displayed including weaving, woodcarving and other handicrafts.

Along with examples of traditionally designed peasant handicraft was shown a group of rich fabrics woven by the Modern Society of Young Polish Artists known as the Ead. A collection of modern woodcuts was similarly contrasted with a display of rare old Polish woodcuts which were discovered in Poland a few years ago, from which a limited number of prints have been taken. Other forms of native art expression which have been handed down through many generations were also featured in the display, including a collection of peasant toys, embroideries, ceramics, carved utensils and other objects of home decoration. The exhibition was arranged by the International School of Art.

AN ART ACADEMY IN CALCUTTA

An important step towards the advancement of Western and Eastern arts in India was taken recently when an Indian Academy of Fine Arts was founded at a conference held for the purpose at the Indian Museum, Calcutta. Sir Rajendranath Mookerjee presided. The Academy will encourage painting, sculpture, architecture, engraving, chasing, seal-cutting, medal-designing and other kindred branches, and will be open to any nationality of British subjects. It will also hold an annual art exhibition in Calcutta. Maharaja Tagore was elected President of the Academy. A strong Working Committee was formed with Mr. A. F. M. Abdul Ali as chairman, and Mr. Van Manen and Mr. Atul Bose as joint honorary secretaries.

A COSTLY IVORY THRONE

Mr. R. S. Hukkerikar, a prominent Congressman of Karnatak, paid a visit recently to a village near Shimoga in Mysore province, where he came across a unique piece of art in the shape of an ivory throne.

He told a Press representative that the ivory throne in question took the artist about 18 years for completion. Its cost is estimated at one lakh of rupees. The artist is an old Havik Brahmin named Hiriyanna of Sorab. Thousands of people have been visiting the place to see the throne.

Mr. Hukkerikar further said that the ivory throne is 3½ feet high. Its front side contains carvings and designs of important incidents from the Mahabharata and Ramayana. The pictures are exquisitely worked out.

A RARE WOODEN WORK

When His Excellency the Viceroy and Lady Willingdon will alight at Chelakudi, Cochin State, to receive a casket from the directors of the Anamalais Timber Trust, Ltd, during their tour this month, Her Excellency will be presented with a rosewood dining table made out of a single plank of about 8 feet wide and 31 feet long for use in the Viceregal Lodge. This is claimed to be the largest single plank rosewood in the world.

CRICKET CLUB OF INDIA

Mr. A. S. de Mello, Secretary to the All-India Cricket Control Board, referring to the newly-formed Cricket Club of India says:

"The Cricket Club of India will not interfere in any way with the present functions or the authority of the Control Board, which will remain the final authority and parent body in all matters connected with Indian cricket. But it is our hope that it should one day fill the place in Indian cricket which is at present occupied by the M. C. C. in England.

We have received assurances of support from all quarters and a most encouraging message from H. E. the Viceroy, who assured us of his enthusiastic support."

The Viceroy is Patron-in-Chief of the Club, Mr. Grant Govan is president, and Mr. A. S. de Mello, honorary general secretary, while the Committee include Sir Chunilal Mehta, Mr. A. L. Halse, Mr. C. B. Rubie, Kumar Shri Ghanshyam Singhji of Limbdi and the Maharaj Kumar of Vizianagram.

INDIAN CRICKET TEAM'S TOUR

Details are now available of the proposed tour to England of a Rajputana Cricket XI in the Spring of 1934. It is understood that 5 or 6 cricketers will be selected from amongst those resident in Rajputana while the rest will be chosen from amongst players living in other parts of India, provided they agree to the terms of the tour laid down in the Rules issued by the promoters. The team will not consist of more than 16 playing members.

It is proposed to ask the members of the selected team to assemble at Ajmer at least a month before they leave for England. This period will be utilized to form combinations and to practice together.

The duration of the tour will not be more than 3 months and it is understood that the Maharaja of Dungarpur, one of the generous patrons of cricket in Rajputana, will be invited to captain the touring side. If it is difficult for His Highness to undertake the task, the Yuvraj Sahib of Patiala will be the next choice.

INDIAN POLO TEAM

The Maharaja of Jaipur and his Polo team returned to India after a successful tour in England.

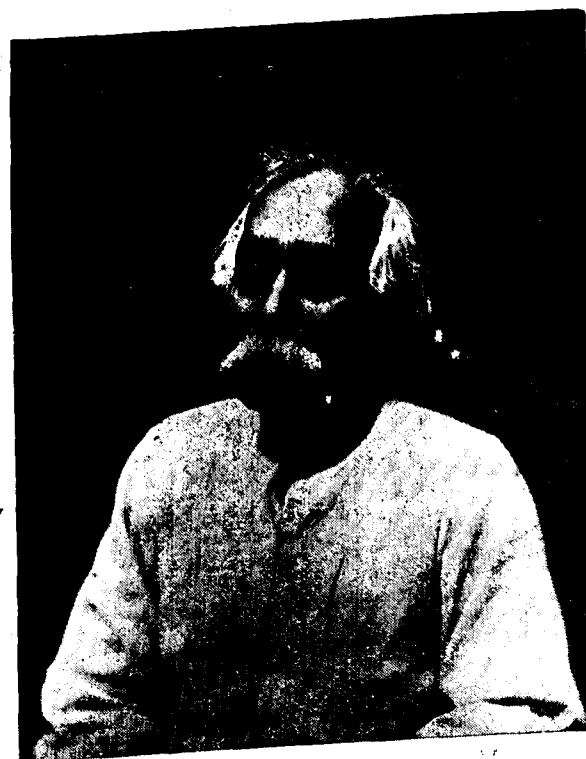
The Maharaja, interviewed by the Associated Press, regretted that due to want of sufficient resources he was not able to undertake the projected American tour but hoped before long to undertake another tour. The excellent game they played in England led the critics to predict that if they had undertaken the American tour, they would have been quite as successful as they had been in England.

TENNIS IN MADRAS

E. V. Bobb, the All-India Tennis Champion, established an unbeaten record in Madras in the M. U. C. exhibition matches. He played 3 matches on 31st October in the presence of the greatest assembly of fans ever recorded and won all of them with ease. He vanquished Balagopal, South India's great favourite in two sets, the second being a love-set.

DR. MAHENDRALAL SIRCAR

Glowing tributes were paid on November 2, at Calcutta, by a distinguished company of scientists and public men to Mahendralal Sircar, founder of the Indian Association



DR. MAHENDRALAL SIRCAR

for the Cultivation of Science. Sir P. C. Ray who presided, said in the course of his speech that he was one of the few links between the old and the new regimes and that he was one of the pupils of the great scientist. The year of birth of Sircar coincided with the death of another great Bengalee, namely, Raja Ram Mohun Roy. Sircar had realised the importance of science at a time when India was comparatively in the darkness as far as modern science was concerned. The Association was founded in 1876.

DR. K. S. KRISHNAN'S ENDOWMENT

It is understood that the Dacca University has accepted the endowment for Rs. 3,000 offered by Dr. K. S. Krishnan, Reader in Physics, at present Secretary of the Indian Association for the Cultivation of Science. The endowment will take the shape of 3 prizes annually in such form as the University thinks fit to be given to University students for the best research work during the year in the field of mathematics, physics and chemistry. With a view to commemorating their respective services, the prizes will be named after Prof. S. Ramanujam (deceased), Sir C. V. Raman, and Sir Prafulla Chandra Ray.

FILM STARS AND GRAMOPHONES

The gramophone plays a big part in the lives of film stars. Players not only get enormous royalties from making records, but they are real gramophone fans as well. Nine stars out of 10 possess gramophones, and most of them have libraries of records calculated to make ordinary enthusiasts green with envy. Joe E. Brown is Hollywood's champion gramophone enthusiast. He possesses a dozen of the machines for which he has as much affection as other men have for dogs. He has pet names for them all, ranging from such absurdities as "Oodles" to "Claptrap". Dorothy Mackaill runs him fairly close. She is a real gramophone fan and has a large collection of records, among them those 37 different records of "Aloha", that tuneful Hawaiian melody which is plugged in every talkie introducing South Sea scenes. Dolores del Rio has been interested in the gramophone for probably longer than any other star. She was one of the first players to make a record. This was "Ramona", and its sale was phenomenal. So one needs't wonder at the enthusiasm for the gramophone of this lovely Mexican star.

CINEMA INDUSTRY IN INDIA

Declaring open, on October 14, the Regal Cinema, Bombay's newest venture in this line, His Excellency the Governor observed that the cinema played such an important part in modern life in all countries of the world that he esteemed it a matter of particular importance that Bombay should be thoroughly up-to-date in that direction. He added: "We hear much to-day of the necessity for industrial development of all kinds in India, and I look to the Cinema industry as one that should play a large part in assisting to promote this development."

His Excellency observed that though India made a late start in the adoption of this industry, he was sure that it would make rapid strides in the future.

FAIRY STORIES ON THE SCREEN

Mr. Charles Hanmer, the former Barnsley miner, who produced "Black Diamonds", the film of the mining industry, told the Barnsley correspondent of the *Manchester Guardian* that he proposes to launch a scheme for the discovery of film talent amongst children.

"It is not my object," he said, "simply to discover Jackie Coogans to pass on to big film corporations, but to have children's plays produced by children themselves. We shall concentrate on pantomime and fairy stories and other films likely to appeal to children."

The first of a number of studios which Mr. Hanmer hopes to build all over the country, will be opened at Barnsley soon.

20,000 TALKIE HOUSES IN U. S. A.

One out of 10 people of the entire population of the U. S. A. could be seated simultaneously in the nation's movie theatres. There are exactly 21,284 movie houses in the country, 20,000 of them wired for sound. More than 250,000 people are employed in all branches of the industry and the total investment is more than 2,000,000,000 dollars.

NEW MOTORING DEVICE

Quite a lot of experimental work is being attempted in connection with wheels independently sprung, asserts Barre Lyndon in the *October Windsor Magazine*.

"If one wheel of a car runs over a bump, that end of the machine tilts; with independent springing, only the one wheel rises, and this is one virtue of such springing . . . Machines are getting fast—really fast. There is hardly a car on the market that will not do an honest 60 m.p.h.; also, over a period of years, the number of motorists has been steadily growing with the result that more and more drivers are becoming comparative experts and can make use of a car's speed.

Independent springing makes for safe speed; if a wheel hits a bump when the throttle pedal is down on the floor-boards, the car won't shudder like some stricken thing and try to run amok, nor will the front wheels wobble disconcertingly at inconvenient moments. It may be interesting to see how long it is before the new system becomes general; it gives low-priced speed and definite safety, and the Autumn Show may reveal two or three cars with independently sprung wheels. Certainly the year after will see machines with this innovation in production form."

MOTOR CARS OF THE WORLD

The *New York Times* says that on the 1st January, 1933, 33,568,295 motor cars were registered in the whole world and out of this 24,317,020 cars were registered in U. S. A. Thus for every 5 persons of the population U. S. A. has a motor car. Compared to the figure on 1st January, 1932, U. S. A. suffered a decline of 1,629,333, cars on 1st January, 1933. The following is the table culled out by "Sarada" in *Indian Finance*:

U. S. A.	...	24,317,020
France	...	1,845,400
Great Britain	...	1,385,472
Canada	...	1,106,408
Germany	...	616,200
Australia	...	533,833
Italy	...	323,336
Argentina	...	307,947
New Zealand	...	190,547
Belgium	...	182,689
Spain	...	159,200

OLYMPIA MOTOR SHOW

Preparations for the Olympia Motor Show are rapidly nearing completion, says a *Reuter's* message, and leasing manufacturers have their new sale programme of production well in hand. Dr. Burgin, Parliamentary Secretary to the Board of Trade, speaking at the display in the factory, said that since 1923 when the motor car industry began its post-War development, production of British vehicles had risen from 71,000 cars and 23,000 goods vehicles to 171,000 cars and 61,000 goods vehicles. Between 1925 and 1932 imports of motor vehicles had fallen from 41,000 cars to 2,762 and from 6,000 commercial vehicles to 310. Exports have shown encouraging progress rising from 15,000 vehicles in 1925 to 40,000 last year and 33,000 in first 8 months of the current year. Britain was now exporting 15.6 per cent. of her production against 3.6 per cent. by producers of United States.

AVIATION

MADRAS TO DELHI BY AIR

Mr. S. T. Binstead who flew from Madras to Delhi on the 16th of last month in a Fox-Moth machine belonging to the Madras Air Taxi Service, writes from Lahore giving some interesting particulars of his journey of which the following is the time table:

Left Madras at 6-30 a.m.
Landed at Hyderabad 10-45 a.m.
Left Hyderabad 11-45 a.m.
Came down at Nagpur 3 p.m.
Left Nagpur 4-15 p.m.
Arrived at Jubbulpur 6-10 p.m.

The night was spent at Jubbulpur. A fresh start was made at 8-30 a.m. and after a halt of one hour at Jhansi, the aeroplane reached Delhi at 1-50 p.m.

Probably this is the longest commercial flight undertaken from Madras.



Mr. R. N. CHAWLA

who started on a flight round the world from Jhalrapatam on October 24.

GROWING AIR MAIL TRAFFIC

The Postmaster-General of Bombay announces that during the quarter ended September 30, 55,100lb. of letter air mails were carried from England as compared with 39,846lb. during the corresponding quarter of 1932. The carryings to India alone were 14,052lb. as compared with 9,768lb.

Details of the traffic are:

	September Quarter, 1932	September Quarter, 1933
India Air Service (including Egypt, Iraq, etc.)	Lb. 14,052	Lb. 19,446
African Air Service	4,046	6,085
Other Extra European Services	6,410	7,619
Continental Services	15,338	21,950
	<u>39,846</u>	<u>55,100</u>

There was also an increase of about 16 per cent. in the weight of parcels sent by air mail, the figures being 40,300lb. in the September quarter, 1933, as compared with 34,760lb. in the corresponding quarter of 1932.

AGRICULTURAL

IMPORT OF JAPAN'S RICE

The Burma Indian Chamber of Commerce sent a telegram to the Government of India, as early as October 4, regarding the sale of rice by Japan to India, and declaring that the Burma rice market has fallen to a level unprecedented during the last 30 years.

Any further depreciation, it says, will be calamitous both to agriculturists and traders, and will be bound to depress the prices of the 1934 crops. The Chamber, therefore, has requested the Government to come to the rescue of the Burma rice market by taking suitable steps.

The Southern India Chamber of Commerce also at a meeting, held on November 14, discussed the situation created by the recent imports of large quantities of non-Indian rice by Japanese vessels.

The Chamber, it is understood, received a report that a large quantity of rice was being imported into India from Japan and that this rice was similar to that exported from Burma to Japan about 2 years ago.

The Chamber state that agriculturists of Madras Presidency are suffering considerable hardships on account of the uneconomic level of the price of paddy, and any large imports of non-Indian rice is bound to cause further nervousness in the market and widespread distress among agriculturists.

In the interest of Indian cultivators, some urgent action by the Government of India is necessary.

THE METTUR RESERVOIR

One of the greatest feats of engineering is the reservoir at Mettur on the Cauvery River, the volume of which involves no less than 1,852,000 cubic yards.

There are 3 plants representing some of the largest crushers ever made in England, each capable of crushing 200 tons hourly, and of breaking down a 2¼ ton mass of solid granite into small boulders with greater ease than is generally required to break a walnut in a pair of crackers. This feat requires only 55 seconds—a rate of 60 such blocks crushed per hour.

Not only has this machinery proved its economy of design and strength of construction, says the *Empire Production and Export*, but it has now been in operation for nearly 3 years, and not the smallest hitch of any kind has occurred in the services it renders.

This outstanding achievement of Messrs. Hadfield worthily extends the prestige of Britain and British engineering abroad and has merited description in the monthly Bulletin of Information issued by the Department of Overseas Trade.

THE WHEAT AGREEMENT

Of more than passing interest is the wheat agreement which has recently been effected. It is important because it is a world agreement arrived at by the principal wheat producing countries of the world and also it shows a tendency of our times which needs to be recognised and developed. That tendency is towards world economic planning. The old days of *laissez-faire*, hit or miss, and haphazard production have passed; we need to-day intelligent control and direction of our economic life, and we all must be willing to co-operate in demand and supply for the good of all.

That is what has been effected in the recent world wheat agreement. The Conference sought to adjust the supply of wheat to the world demand and to eliminate the huge excesses which have depressed the world price.

LABOUR

INTERNATIONAL LABOUR CONFERENCE

The Eighteenth Session of the International Labour Conference will be held at Geneva during June 1934, when the following subjects will be on the agenda:

1. Partial revision of the 1925 Convention concerning workmen's compensation for occupational diseases with a view to inclusion in this Convention of a further list of diseases including silicosis for which compensation is payable.

2. Employment of women for underground work in mines of all kinds.

3. Reduction of hours of work.

4. Unemployment insurance and various forms of relief for the unemployed.

5. Methods of providing rest and alternation of shifts in automatic sheet-glass works.

The first two subjects come up for first discussion; the others were discussed at the Seventeenth Session held in June 1933 and will be for final consideration.

Delegates representing each member State at the Conference include two Government delegates and one employers' delegate. Advisers can be appointed for each group according to necessity and circumstances. The duty of nominating the personnel of the entire delegation rests with the Government of India who, under the terms of the Treaty of Versailles, have undertaken to nominate non-Government delegates and advisers chosen in agreement with industrial organisations if such organisations exist, which are most representative of employers or work people as the case may be.

An Association will be regarded as representative of employers only if it includes among its functions that of dealing with the interests of employers as such, e.g., regulating the conditions of employments. The mere fact that membership of an organisation maintained for other purposes, e.g., protection and regulation of commercial interests of its members, includes a number of industrial employers is not in itself sufficient to give that organisation claim to consideration in the present connection.

All suggestions relating to nomination of non-Government delegates and their advisers must reach the Secretary, Department of Industries and Labour, Government of India, as early as possible and in any case not later than December 31, 1933. Allowances, on a scale which can be ascertained by application to the Department of Industries and Labour, will be granted by the Government to defray the expenses of the delegates and any advisers finally nominated.

THE NEW FACTORIES BILL

Only next in importance to the Reserve Bank Bill but a measure more directly affecting the lives of tens of thousands of people in the country, is the New Factories Bill. Based on the recommendations of the Labour Commission, the Bill has for its object the prevention of sweated labour in the major industries of the country. It seeks to lay down that no factory employee shall be called upon to work for more than 54 hours per week even with the bait of overtime. Exceptions are provided in the case of seasonal factories like those engaged in cotton-ginning, which will be allowed to observe a sixty-hour week.

NOVEL SPINNING WHEEL

One of the most striking articles in the Swadeshi Exhibition at Ahmedabad organised by the Gujarat Branch of the All-India Women's Conference is a spinning wheel newly invented by Mr. Rajagopal of Bangalore. This spinning wheel can spin about 1,000 yards of yarn in an hour and it has been proved by experiments in several villages that even persons uninitiated in the art can at least spin 700 to 800 yards per hour.

Mr. Rajagopal, the inventor, is explaining to the visitors the construction of the wheel and he himself is spinning there in the presence of the visitors.

USES OF USED MATCHES

A resident of Surrey Hills, near Sydney, New South Wales, has solved the problem of what to do with used matches.

He has already built a miniature house, garage, motor-car, fences, and swing out of 67,677 dead matches and has made a bridge table with 27,425 more.

As an odd 2,637 remained over, he built two ash trays and a flower-stand to match the table and lighten the dull effect.

Most of the matches came from the bar of a local hotel, where they were gathered after hours.

Now that the two masterpieces have been completed, he is planning another house 9ft. by 6ft for which he has already secured 30,000 matches, and only needs another 120,000.

It still remains for somebody to invent a really useful mode of disposal for used razor-blades however.

FAMOUS MEN OF HISTORY

The President of the Rollins College, Florida, in America has demanded a stone of the cottage where Mahatma Gandhi used to live in his Ashram to be placed in the walk of the famous men of history where stones from different countries of the world are collected. In the course of a letter, the President of the Rollins College writes that the walk of famous men is intended to bring about proper appreciation on the part of students concerning great men and women of the world, past and present. Mahatma Gandhi legitimately belongs to this galaxy of the great of the world and this walk would be incomplete without a stone from the Ashram bearing Mahatma Gandhi's name.

£5 RADIO SET

A wireless set capable of receiving all European stations and costing only just over £5, was one of the interesting exhibits in the Tenth Berlin Radio Show which was held last month.

The set was built to plans submitted by the Ministry of Public Information, and its low selling price will put wireless within the reach of every one.

WIT AND HUMOUR

A householder phoned a bird-shop and said: "Send me 10,000 cockroaches at once."

"What in heaven's name do you want so many?" asked the shop assistant.

"I am moving to-day," replied the householder, "and my lease agreement says I must leave the premises in exactly the same condition as I found them."

I was in the courts the other day when a fellow was being tried for theft. "You plead not guilty to the charge of having stolen this pound of snuff," said the judge. "Have you anything to say for yourself?"

"Yes, my lord," said the prisoner, "I thought snuff was made to be pinched."

PANHANDLER: "Say, buddy, could you spare a buck for coffee?"

GENT: "A dollar for coffee? Preposterous!"

PANHANDLER: "Just tell me yes or no—but don't try to tell me how to run my business!"

"Can you tell me why it is much easier for a burglar to break into an old man's house than a young man's house?"

"Why?"

"An old man's gait is unsteady, and his locks are few."

"Hullo! What are you doing, hanging about the office you were fired from last week? Want to be taken back again?"

"Not likely! I just wanted to see if they were still in business."

WORRIED MAMMA: "I don't know where our boy got all his faults from. I am sure he doesn't get them from me."

PAPA: "No, you're right there; you haven't lost any of yours."

DOCTOR: "You must take some exercise and get a little more excitement into your life. By the way, what is your profession?"

PATIENT: "Drummer in a jazz band."

LAWYER: "You say, the lady was expensively garbed. How do you know she was expensively garbed?"

WITNESS: "Well, I guess I know expensive garbage when I see it."

The flying instructor, having delivered a lecture on parachute work, concluded:

"And if it doesn't open—well, gentlemen, that's what is known as 'jumping to a conclusion'."

DOCTOR: "You need a change. Why not leave your troubles behind and go on one of these ocean cruises?"

PATIENT: "That's no good. She can swim."

DENTIST: "Which tooth do you want extracted?"

PULLMAN PORTER: "Lower seven."

The Man who Fumbles for Words



HE is not a happy man when he tries to talk. There is a look of real distress and embarrassment in his eyes.

The right words always elude him. His mind scrambles wildly after them, while he hesitates, stammers and gains time by using "er, er"—"I mean to say" or "You know what I mean." Other people misjudge him—think he lacks ideas, education, or ability.

On the other hand, the man who can talk and write fluently and correctly knows his own language-power for what it really is—a new force, a new ability, a new self-confidence.

8. Dec. '33.

Such a man becomes, in a large measure, a new person. His hesitancy vanishes. He gains assurance. Everyone who meets him feels that he is a man of ideas because he expresses his thoughts so pointedly and clearly. He never gropes for words, never stumbles over their correctness, never fails to make his words vivid and persuasive. He is sure of HIMSELF and thus wins the confidence of OTHERS!

For many years Sherwin Cody, one of our greatest authorities on English, studied the problem of increasing the vocabulary and creating instinctive habits of using good English. After countless experiments he finally invented and patented a method by which you can acquire a better command of the English language in only 15 minutes a day. Over 70,000 men and women in all parts of the world have adopted his method.

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—*Indian Medical Gazette*, Sept, 1929, pp. 481-487.

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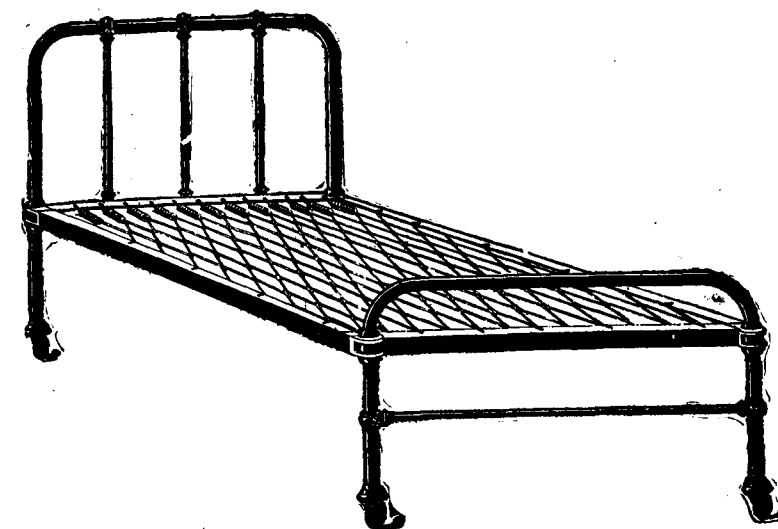
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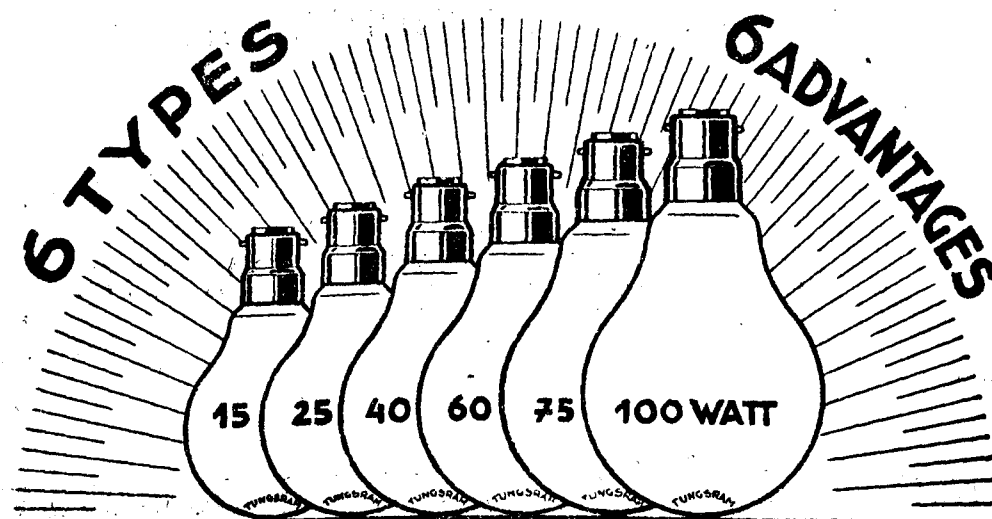
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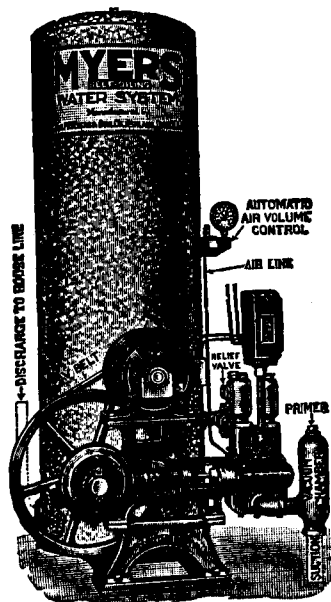
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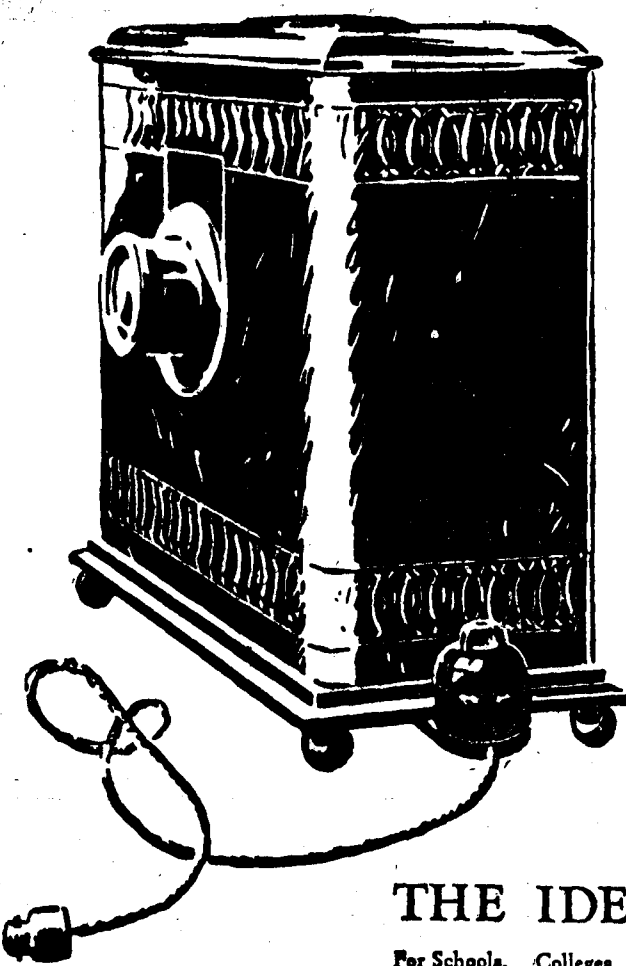
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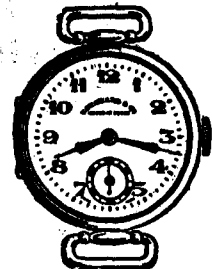
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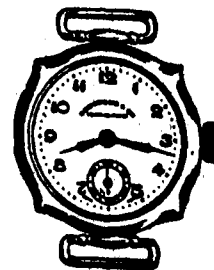
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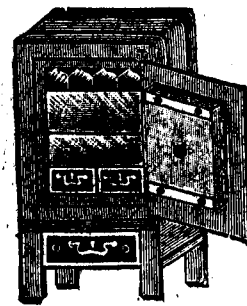
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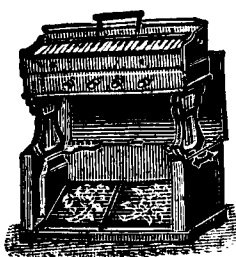
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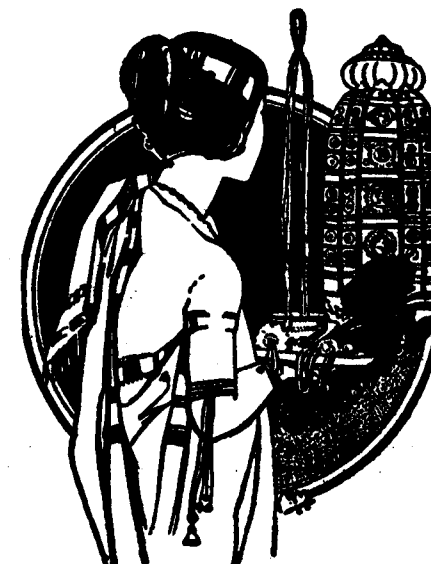
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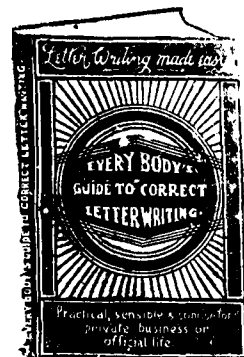
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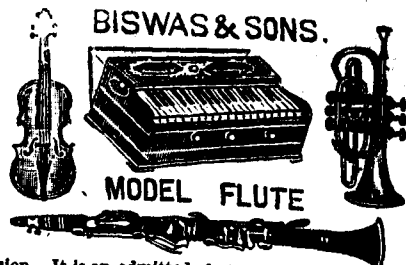
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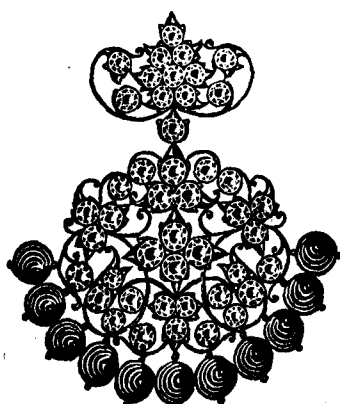
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