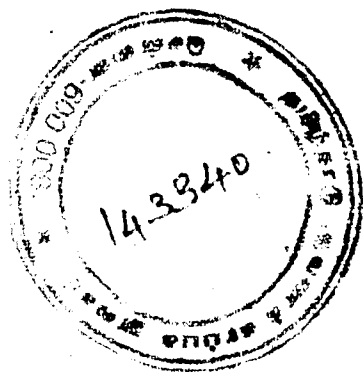


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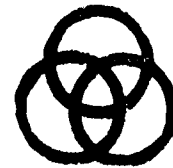
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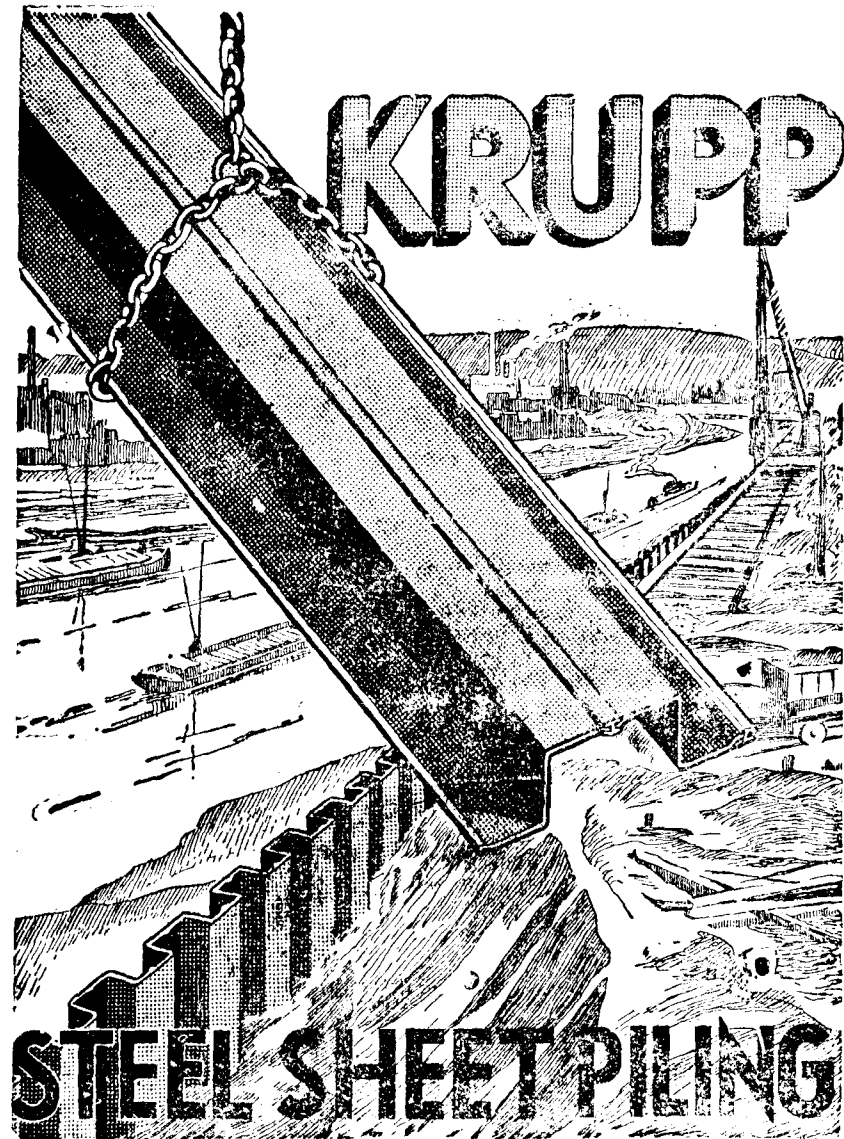
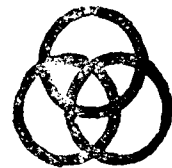
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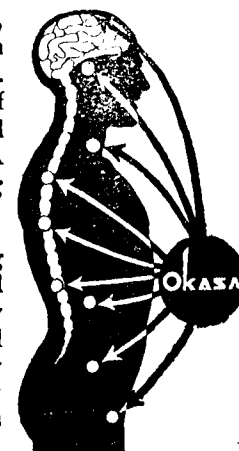


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SOME ASPECTS OF INDIAN UNIVERSITIES

BY PRINCIPAL K. ZACHARIAH, M.A.

NOT many years ago, there were only a few large universities in India which were all of the same type. Each had jurisdiction over an extensive area comprising one or more provinces and each was of the affiliating type with numerous attached colleges. The university confined itself to the functions of laying down general rules, prescribing courses of studies and lists of books and conducting examinations, while the work of teaching was performed almost entirely by the colleges. The Report of the Calcutta University Commission was followed, largely as a result of its recommendations, by a striking growth in university activities, which has assumed two forms in particular. On the one hand, a considerable number of new universities have arisen, many of which are of the unitary type, in which there are no affiliated or constituent colleges and all the aspects of academic administration and instruction are under the immediate control of the university itself. On the other hand, the affiliating universities themselves, both old and new, have undertaken a large part of the teaching work, especially of post-graduate teaching. The Indian university system in 1934 is, in many respects, very different to the system as it was twenty years ago. It would, therefore, not be amiss to attempt to assess the results and tendencies of these recent developments.

1. The creation of new universities has, to a certain extent, diminished the burden on the older universities which was becoming almost intolerable. The University of Calcutta

has been relieved by the separation of the areas now under the Universities of Patna, Rangoon, and Dacca. The United Provinces have five universities in place of one. The Andhra and Annamalai Universities have lightened the load of Madras. But, since the new universities are for the most part unitary institutions and, consequently, incapable of absorbing any large number of students, the amount of relief has not been proportionate. The Calcutta University has still to deal with an unwieldy number of students.

2. The new universities meet administrative, linguistic or communal demands. The two great states of Hyderabad and Mysore has now each its own university. So have the administrative units of Bihar, Burma, Delhi, and the Central Provinces. Benares is a Hindu, and Aligarh a Moslem university. The Andhra University extends over the Telugu-speaking areas. It is not unlikely that the process will be carried much further. The existing province of Assam and the proposed province of Orissa each asks for a university. Plans have been suggested for a university for Travancore or at least for Kerala. Even private munificence may be devoted to the creation of a new, rather than to the enrichment of an existing university—such, for instance, is Annamalai.

Thoughtful minds may well question whether this multiplication of universities is or will be an unmixed good. Against the common argument of the need of a university for the development of a distinctive provincial or linguistic culture, there are at least two considerations that might

make a wise man pause. In the first place, a university is an expensive luxury and it is doubtful whether comparatively poor provinces like Assam or Orissa will be able to maintain efficient or complete universities including professional colleges of university standard. In the second place, the essence of a university is that it should be a *universitas* rather than merely a *unitas*, that it should comprehend and synthesize a variety of cultures and points of view rather than be parochial and narrowly exclusive. Already in India, provincial jealousies are being added to communal and a multitude of universities will tend to strengthen the fissiparous and divisive tendencies in our national life. The meeting and mingling of students and teachers from different parts of the country in our universities have hitherto been one of their most attractive features—but this will probably be effaced with the rise of strictly provincial universities.

3. The concentration of higher teaching in the universities of the affiliating type has perhaps been most complete in Calcutta, where the post-graduate teaching is entirely under the control of the university and almost entirely imparted by special university teachers, but the tendency is growing stronger everywhere. There are obvious advantages in this development, as duplication and over-lapping are avoided. But, on the other hand, the standard of college teaching and the status of the college teacher tend to be lowered and an unhealthy antagonism may arise between colleges and the university.

4. Each university aims, at present, at offering as comprehensive a course of studies and subjects as possible and occasionally this ambition is carried to ridiculous limits. In one university, scholarships were offered to attract pupils to the study of Vernaculars which were not spoken within a thousand miles of it. There is no need for the provision in each university of expensive courses in the more recondite and less popular scientific, technical

or professional subjects. It would be far more economical and satisfactory to give scholarships tenable in other universities to students of such subjects than to maintain staffs of teachers in them. Each university might, to the general advantage, specialise in one or more of these subjects.

5. Specialisation and co-operation of this kind is, perhaps, even more necessary for colleges than for universities. At present, all colleges teach more or less the same subjects and there is a great deal of unnecessary duplication and competition. In Bengal, there are, to take one instance at random, about twenty colleges affiliated to the B. A. Honours standard in Sanskrit and there are not twenty candidates offering the subject each year; two of these colleges are within a hundred yards of each other and six are within a radius of a mile. A college has to maintain a self-complete staff, library and laboratory and the inevitable result is that staff, library and laboratory are all wholly inadequate. And every year, the position is made worse rather than better by the steady increase in the number of colleges, for the existence of some of which there is no justification except local pride or communal interests.

6. In another respect also the last twenty years have witnessed a steady deterioration. Except in a few areas, no successful attempt has been made to raise the standard of admission to the university so as to limit the higher ranges of studies to those capable of profiting by them. On the contrary, it is generally admitted that the Matriculation or Entrance examinations of the present day do not provide as wide and useful a general training or as thorough a preparation for university studies as the examinations of a generation ago. The lowering of Matriculation standards has cumbered the colleges and universities with numbers of students who should never be there, rendered largely futile the attempt to improve higher

teaching and intensified the problem of 'educated unemployment'.

Perhaps the two most fundamental and important recommendations of the Calcutta University Commission were, first, that students should be allowed to enter the university only after the intermediate stage, and, secondly, that there should be close co-operation in teaching between neighbouring colleges and between the colleges and the university. Little effort has been made to translate either of these suggestions into practice.

Recently, with special reference to the Delhi University, the Government of India have put forward almost the same proposals, which have attracted considerable attention. At present, in most universities, the ordinary course of study extends over four years, bisected by the Intermediate Examination. The Government of India suggest that the normal school course should be followed by a special three years' course for those intending to enter the university and that the university course itself should extend over three years uninterrupted by any examination except the final test. I have no space here to discuss all the implications of this scheme, but it has manifest advantages. It would relieve the colleges and universities of the distraction of dealing with immature students such as now through the Intermediate Classes. And in three

unbroken years the work of the existing four could be easily done. It is, I believe, the opinion of those who have had opportunities of comparing that the Honours graduate of, say, Madras, who has had three years after the Intermediate is in no way inferior to the M. A. of, say, Calcutta, who has had to spend four years. At present, the examination is always imminent and the cloud of its threat is never lifted from the minds of students.

The Government of India also suggest that where colleges are close to each other, there should be the closest co-operation between them and the university. At Oxford, for instance, the college teachers are responsible for almost all the university teaching, and lectures in any college are open to all students. In the larger cities in India, and especially in Calcutta, something of the same kind would probably not be impracticable and it would at once raise the level of college teaching and perhaps reduce the financial burdens of the university.

It has been possible in this short survey to sketch only some of the problems of university education in the country and that only in outline. But perhaps enough has been said to show that there is need for a fresh examination of the objects and methods of university organisation and of the tendencies of recent university developments.

The Buddha and the Christ

BY DR. KENNETH J. SAUNDERS, M.A.

THIS is a difficult book* to review. While, as we should expect, it has some admirable chapters upon questions raised by the grand figures of the founders, its attempts to portray them are weak and uncritical. In other words what we have a right to ask of a book with this title and from the pen of the Professor of Exegesis at Oxford, we do not get. This is

* BOMPTON LECTURES. By Canon B. H. Streeter. Macmillan. 7s. 6d. net.

disappointing. For, Dr. Streeter is well qualified to give it to us. Most books on Buddhism lack the critical work of Exegesis so essential to success.

Lecturing to the assembled University from a famous pulpit, Canon Streeter gave it much food for thought, especially in his frank statement that "the history of Christian theology is in the main the history of an *unsuccessful* attempt to express in terms of an intellectual philosophy the belief: "He that hath seen me hath seen the Father."

To many of us it is apparent that the attempt made in the prologue and summaries of the fourth gospel are less unsuccessful than those of the Church councils. Bishops are not all apostles! But in a suggestive foot-note our author hints that what St. John did for the intellectual world such myths as that of the Virgin-birth did for the popular imagination. Bishops have to keep both in mind.

If he had followed up this line of thought, and traced the two main lines of Buddhology, the book would have been of great value. He gives us some hints on this, but we are baffled by his uncritical acceptance of the Buddha-legend, by finding a document like "The Awakening of Faith" (which belongs to a very late stage some thousand years after Buddha) used to provide the Indian background of his person, and contrasted with "Genesis" and "Psalms"—as the Jewish background of Jesus. Do not "Amos" and the later Isaiah provide a truer setting? And for true understanding of the Buddha, it is to Upanishads and Rig Veda that we must look. In the same rather careless vein comes the naive statement that "No systematic attempt has been made to think out the theology of the person of Amida."

All Buddhist scriptures are an attempt—also unsuccessful—to work out an intellectual explanation of Sakyamuni. Amida, a mythical figure, did not call for explanation. But Gautama, like Jesus, does: and it is precisely in the recovery of these historic founders—the two Himalayan peaks of History—that scholarship has its most fruitful and most exacting task.

There is something pathetic in the picture of Oxford—fifty years after, Max Muller gave it so noble a start in this field—listening to this naive and rather unsound exposition of *Hormons* in Asia: *Hormon* is throughout strangely used for *Hoben*, i.e., Upayapaedagogic accommodation of truth. Yet Oxford did get illumination on science and religion, magic and mysticism, pain and evil,

life and immortality from these lecture-sermons, and something also upon the Buddhist and Christian views on such great questions.

But till we know what Buddhism and Christianity have developed from, we are in the dark as to the real questions here raised! "What is the unseen power behind the Universe? How do the two great Sons of Time reveal the nature of the Eternal?"

The following is a typical and illuminating passage:

"In the Public Gallery at Brussels is a large picture, painted by Rubens in 1633 for a Franciscan church at Ghent, which gives vivid representation to the doctrines that 'Christ is the King of Justice, Mary is the Queen of Mercy.' Our Lord, his right hand armed with pronged and three-forked lightnings, is sweeping down to judge the world—depicted as a globe crowded with flaming cities and wailing men and women. Over the world bends St. Francis, clasping it in protecting arms, whilst Mary with an appealing gesture clutches at the arm of the Christ to stay his fury."

Such a picture sets the student of religion thinking. Looking at it, he has travelled a long way from the New Testament. Equally, if he stands before the altar of Amida, he has travelled a long way from primitive Buddhism. But there is this point of contact. In both cases he sees the religious instinct of a community asserting somehow and somewhere, on the one hand against the intellectualism of the schools, and on the other against the pictures of Hell, the reality of the Divine Compassion.

Here the two great religions meet: yet as Dr. Streeter shows: "It has not been without practical consequences, that the Buddhist bows before a figure that sits rapt in eternal meditation, the Christian before one that hangs bleeding from a cross." If we turn back from the two worshippers to the two Founders, we see in fact that the one is in the succession of the great Indian Rishis—the other in that of the great Hebrew Prophets. That is the starting point for a sound Christology and a sound Buddhology.

Early Hindu Colonisation in Borneo

BY

DR. RAMESH CHANDRA MAJUMDAR

[This is the first of a series of five articles on "Greater India" by Dr. Ramesh Chandra Majumdar, a distinguished scholar and author, Professor of the Dacca University and Provost of the Jagannath Hall. The writer who has already made a name for himself as the author of several well known books, "Corporate Life in Ancient India", "Outline of Ancient Indian History and Civilisation", "Ancient Indian Colonies in the Far East", represented the Dacca University at the Oriental Conference held in Oxford in 1928. He has made an extensive tour, not only in Europe but also in Sumatra, Java, Bali, Annam, Cambodia, Siam and Malay Peninsula. We have no doubt that his articles on (1) Borneo, (2) Sumatra, (3) Java, (4) Bali, and (5) Malay Peninsula, which will appear in successive issues of the *Indian Review*, will be read with deep interest by all those who love to learn something of the efforts made by our forefathers to spread our culture and civilisation among the people of the Far East and the amount of success they achieved in that direction. Although nothing remains of the political domination which they had exercised in these far off regions until the 16th century A.D., wonderful vestiges of their architecture and sculpture still remain, and they excite the wonder of the whole world.—Ed. I.R.]

BORNEO is the largest island in the Malay Archipelago, but it is little known and thinly populated. Its area is seven or eight

Kinabalu, is about 13,698 ft. The rivers are large and navigable but often impeded by mud banks. The principal rivers are the Brunei, the Rejang, and the Kapuas on the west coast, and the Sampit, the Katingan, the Barito and the Mahakam or the Kutei.

The forests yield excellent timber and trees producing gums and resins. The famous Sago-palm is the characteristic tree of the island. The soil is very fertile and all kinds of crops can be grown easily. The sub-soil is rich in mineral resources, such as diamond, gold, silver, lead, copper, antimony, zinc, bismuth, platinum, mercury, arsenic, coal, and petroleum. But neither agriculture nor industry flourishes among the Dyaks, a semi-savage tribe, who form the chief element of the native population. The river-side Dyaks are hospitable, intelligent, and energetic, but those in the interior are almost savages.

Borneo is now divided between the British and the Dutch. All the north and a portion



DR. R. C. MAJUMDAR

times that of Java, but its population is not more than about three millions. The island is covered with dense forests and crossed by a series of mountain groups from the north-east to south-west. The highest peak,

of the western part of the island, comprising about a third of the total area, is under the British suzerainty. It includes the territories of the British North Borneo Company, the Sultanate of Brunei, a protectorate, and the principality of Sarawak, founded in 1841 by James Brooke and still ruled by his family. It is a British Protectorate, though the ruler is independent in matters of internal administration.

The Dutch territories are divided into two Residencies: the western Borneo with its capital Pontianak at the mouth of the Kapuas, and the Residency of the south and east, with its capital at Bandjermassin at the mouth of the Barito river.

The earliest evidence of the Hindu colonisation in Borneo is furnished by four inscriptions. These were discovered in 1879 in the district of Koti (Kutei) at Muara Kaman on the Mahakam river, three days journey above Pelarang. The remains of a Chinese junk, found in the locality, mark it to be an important sea-port in old days and that perhaps explains the early Hindu settlements there. Three golden objects, including a Visnu image, were also found at Muara Kaman. The inscriptions are engraved on stone pillars of about a man's height. As the top of the pillars were rounded, they were originally mistaken for 'Linga', but the inscriptions clearly show that they were sacrificial pillars (Yupa). The following is a summary of these inscriptions:—

1. King Mulavarman has done many virtuous acts, to wit: gifts of life, land, Kalpa-tree and other things. Hence the Brahmanas have set up this pillar.

2. King Kundangga had a famous son Asvavarman who, like the Sun (Amsuman), was the originator of a family. Of the three sons of Asvavarman, the eldest was King Sri-Mulavarman, noted for his asceticism, who performed a sacrifice called Babu-Suvarnakam (much-gold). This pillar (Yupa) of that sacrifice has been set up by the Brahmanas.

3. The chief of kings, Mulavarman, made a gift of 20,000 cows to the Brahmanas in the holy field of Vaprakesvara; for that pious act, this pillar (Yupa) has been set up by the Brahmanas who came here.

4. As from King Sagara is born Bhagiratha (the rest is illegible).

These inscriptions have been referred on paleographic grounds to about 400 A.D. Thus there is no doubt that by the fourth century A.D., the Hindus had established kingdoms in the eastern part of Borneo. The inscriptions leave no doubt about the thorough-going nature of the Brahmanical religion in that locality. The Brahmanas evidently formed an important element of the population, and the Brahmanical rites and ceremonies were in great favour at the court.

Mulavarman was undoubtedly a historical personage, but the same cannot be asserted with certainty of his two predecessors, Kundangga and Asvavarman. Krom thinks that as these were not illustrious Sanskrit names of the usual type, they may be regarded as historical personages. But the two names have undoubtedly a striking resemblance with Kaundinya and Asvathama, names associated with the foundation of Kamboja (Cambodia).

An inscription in Champa dated 657 A.D. thus speaks of the origin of the Hindu kingdom of Kamboja:

It was there that Kaundinya, the foremost among Brahmanas, planted the spear which he had obtained from Drona's son Asvathama, the best of Brahmanas.

But in spite of the resemblance in the names, it should be remembered that the inscription being a contemporary record of Mulavarman, its writers are not likely to have given two mythical names as those of his father and grandfather, and as such we can accept them as historical personages.

The second king has a perfectly Sanskrit name, whereas the name of the first may be either of Indian or native origin. The second king is also referred to as the founder of the family. On these grounds, Krom concludes that Kundangga was a native chief, whose son adopted Hindu religion and culture and thus became the founder of a Hinduised royal family. This, however, cannot be readily accepted, as *Vamsakartta* does not necessarily mean the first king of a long line, but may refer to the most illustrious member of it. This is proved by such terms as Raghuvamsa and Sagara-vamsa frequently used in Indian literature, although neither Raghu nor Sagara were the first members of the royal family to which they belonged.

In addition to the antiquities at Muara Kaman described above, remains of ancient Hindu culture have also been found in other localities in east Borneo. The most notable among these is the cave of Kombeng, which has yielded a large number of interesting articles. Kombeng is situated considerably to the north of

Muara Kaman and to the east of the upper course of the Telen river.

The cave consists of two chambers. In the back chamber were found twelve sandstone images, pieces of carved stone and a few half decayed iron-wood beams. All these may be taken as the remains of a temple which were hurriedly secreted in the dark chamber of a cave, apparently for safety. That the images were brought from elsewhere is clearly indicated by the fact that most of them have a pin under the pedestal, evidently for fixing them in a niche. The images included those of Ganesa, Nandi, Visnu, Brahma, Skanda and a Mahakala. Three Siva images were formerly removed from this place to the Batavia Museum. The preponderance of the images of Siva and Sivaite gods—there being two images of Ganesa—seems to indicate that the prevailing religion in that quarter was Saiva.

One of the most interesting facts about these images is, that they are not the products of Indo-Javanese art which was predominant in Borneo in the later periods, and as such we have to postulate a direct stream of Hindu influence from India to Borneo. The images of Kombeng cave are thereby invested with a great importance, being the earliest specimens of Hindu art in the eastern colonies. As already remarked above, they evidently belonged to a temple of which the ruins are preserved in the cave. That temple was one of the earliest specimens of Hindu architecture, though unfortunately nothing now remains of it *in situ*. The wooden beam, however, proves that the main structure was built of wood. We may well believe that this was the case

with most, if not all, of the early Hindu temples in the colonies, and this explains the almost total absence of early specimens of Hindu temples in that region. It is tempting to connect the Kombeng ruins with those of Muara Kaman, and attribute all of them to one stream of Hindu colonisation in the fourth century A.D. If it were so, we may presume that the transition from wood to stone architecture took place somewhat later than that period, at least in some regions of the eastern colonies.

The antiquities secreted in the Kombeng cave must have been brought there for safety from plains or lower regions more exposed to a hostile attack. The Mahakam valley may therefore be regarded as the original site of the temple. This river undoubtedly played the chief part in the colonisation of east Borneo by the Hindus. A great river is a necessity in the early stages of colonisation by foreigners. In the first place, its junction with the sea offers the site of a good sea-port and a trading centre, which receives goods from without and distributes them in the interior and by a reverse process collects articles from inland and ships them to foreign lands. Secondly, the foreign colonists, having secured a firm footing in the port, find in the rivers an excellent, and in many cases the only safe, means of communication with the interior, as a preliminary stage to the spread of its power and influence along the course of that river.

But the Mahakam river was not the only one in Borneo to play such an important role in the early colonisation of the country by the Hindus. Another river, the Kapuas, offered the same facilities for colonisation

of western Borneo. At various places on or near the bank of this river, we come across archaeological remains of the Hindu period which, taken together, imply a flourishing period of Hindu colonisation of fairly long duration.

Among these archaeological remains we may specially note the following:—

- (1) A stone in the river-bed near Sanggau containing two lines of writing in cursive script, which have not yet been deciphered.
- (2) An inscription in Batu-Pahat, near the course of the Terek river, on a sculpture depicting a staff with a succession of umbrellas at the top, possibly a miniature representation of a *stupa*. The inscription of which only a paper squeeze, filled with ink, is available, seems to be written in early character and contains most probably a Buddhist formula in Sanskrit.

- (3) Mention may also be made of a large number of golden plates, inscribed in old character, in a pot found at the mouth of the Sungei Sampit.

Here, again, the Hindu civilisation is to be traced direct from India and not through Java. The same conclusion follows from a study of some archaeological remains notably in the south and east, other than those on the river Mahakam and Kapuas. Thus we have to conclude that Hindu colonists, direct from India, settled in different parts of Borneo during the early centuries of the Christian era. The general belief that Borneo was colonised by Indo-Javanese emigrants, cannot be accepted, at least for the early period.

The next article in this series will be on "Sumatra".

Our Educated Unemployed

By MR. G. S. RAGHAVAN

IT is a truism that public grievances do not become articulate until they become acute. In disregard of this fact certain astounding answers were recently given in the Madras Council to important questions relating to unemployment among educated classes. It was curtly stated that Government had done nothing to ascertain the extent of unemployment and that in the present state of their finances little purpose would be served by undertaking such research. And when a timorous member pointed out that the prevailing unemployment was a menace to society, he was "choked off" with the bright reply: "Thanks for the information." Nothing, however, would seem more obvious than that this sort of thoughtless indifference is bound soon enough to be succeeded by efforts—may be, under compulsion on the part of Government to cope with a trouble that is attaining serious proportions.

For, what is the position? To my mind, at any rate, the two most disconcerting facts revealed in the latest census report are, that the rate of the growth of population has been phenomenal and the considerable numbers of educated monotonously manufactured every year could not have been absorbed in the various occupations. Even more than 10 years ago, educated youths had already become a problem. But the sponsors of Culture did not then consider it worth while to worry themselves about what may be called the bread-and-butter aspect of education. Indeed, until last year it still continued to be the fashion with them to insist that universities should not be debased into employment bureaux and that Knowledge should be pursued for its own sake. In 1933, however, enlightenment came in a flood. It was significant that a new awakening was confessed to in one Convocation address after another and none laid greater emphasis on the urgency of getting to grips with

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the unemployment problem than Sir Tej Bahadur Sapru at Allahabad. He courageously went a step further than men like Sir M. Visveswarayya and Mr. N. S. Subba Rao of Mysore had previously done, and pleaded that it was necessary to think somewhat more radically than that (in the words of Mr. Bancroft):

The purpose of a university career is twofold: to give a student the inner resources with which to appreciate and enjoy life and the practical abilities with which to provide for its economic continuance and development.

He expressed himself most strongly that it was insufficient to invest students with abilities of any kind unless and until organised efforts were made to enable them to turn such abilities to advantage. This lead to thought was valuable because, as admitted in the Hutton Report, the total number of educated, from Matriculates onward, turned out in 1930 was over 50,000, about 10,000 being graduates; the total number of graduates alone turned out between 1921 and 1930 was over 55,000; and this colossal output could not have been accommodated in the various walks of life. This year matters threaten to become worse, for it is said that over 35,000 candidates are appearing at different examinations of the Calcutta University alone. Small wonder, then, that the subject is exciting keen attention, even though no well-considered attempt (in spite of the once-talked of Petavel scheme in Bengal) has yet been made to achieve a remedy or even a palliative. In these circumstances, it is a great pity that the Hutton Report, studded with facts and figures of undoubted interest to anthropologists and antiquarians, has failed in the endeavour to prepare a census of educated unemployed, and Government themselves appear nonchalant save when they wearily affirm that the *bhadralog* go to swell the ranks of the terrorists.

How is the situation to be met? Uneasy minds suggest that the educated middle classes do

not appreciate the dignity of labour and the inconsequential advice is tendered that no honest vocation should be deemed humiliating. Thus the fiction is sedulously kept alive that waiting jobs are being kicked aside by snobs who prefer starvation to profitable, if rough, work. In his note submitted to the Calcutta University Commission in 1917, Mr. Cunningham, many years Director of Public Instruction in Assam, perpetrated the following atrocity:—

There is a constant conflict in educational policy between the Government and people—the one desiring to improve the standard of education, the other crying on behalf of the hungry who are not fed, for the relaxation of standards and the wide spread of education, good or bad. . . . The privileged classes do not take to commerce or industry, the unprivileged follow the lead of the privileged. It has been said that in these parts the social order is a despotism of caste tempered by Matriculation. It is only by matriculating and taking the part in the after-life which has been reserved for those who have matriculated that the lower classes can raise themselves to consideration. It is only so that they can raise a representation strong enough to fight for their social and political interests; and it is only by education that the privileged classes can qualify themselves to oppose effectively the conservation of Government. On both hands this literary education is what every man desires. And if new ways are opened which lead to profit, the best amongst the lower classes will still press forward, undiverted, to the university, unless the new employment is socially esteemed and certificated by the fact that the *bhadralog* compete for it.

Now, without going into the series of erroneous assumptions and declarations in this extract, we need only concern ourselves with the implication in the last sentence, designed presumably to excuse Government's remissness. The suggestion in it is hardly tenable; for, social predilections, such as they once were, if there were such, have almost completely crumbled under the pressure of economic necessity. It is easily demonstrable that men of every class have shown themselves ready to accept any honourable job that they can get. The trouble arises, then, from a group of factors which have little to do with the unwillingness of the members of any community to depart from tradition. Where the educational system is at fault, the avenues of employment are strictly limited, and no effort is made by the State to direct or otherwise assist the vast numbers that pass out of school and

college into the wilderness; it is futile to foist the blame for the deplorable situation on a helpless society, alleging it to enforce all kinds of incredible interdicts. What is happening is that, while those whose business it is to grapple with the problem are content to shift their responsibility, individuals grope their way in the dark and without guidance into various pursuits, a great deal of misery and waste occurring in the process. In order to avoid this waste and misery it is, as a writer in the *Landholders' Journal* has pertinently remarked, necessary that what the struggle for existence is slowly bringing about should be "consciously planned". Unless some effort is made in this direction, cheap jibes at the "white collar unemployed" and citations of irrelevant examples from America can carry us nowhere. In the United Provinces, Mr. J. P. Srivastava, Minister for Education, has for about a year now been giving his thought to this question, but though it has resulted in nothing tangible, he has at least expressed his anxious interest in it and agreed to the setting up of a committee to advise him. It was, I believe, his intention once to help unemployed settle on land, but the scheme is beset with obvious drawbacks. Mother Earth is, no doubt, occasionally bountiful, but, apart from the present distress caused by agricultural prices, the census report is a great warning that the draft on her kindness is becoming heavy enough without the need for any special effort. Before, however, we proceed to make a present of a plough each to our educated youths, it may be advantageous to obtain a tolerably correct estimate of their numbers and examine the possible channels into which the young men may be diverted. This means co-operative action between Government (who may incidentally have to consider schemes of unemployment insurance), the legislature, universities and public men as well as captains of industry. It, however, seems that such action will only succeed and not precede effective agitation. So let us hope that associations formed to help educated unemployed will initiate a campaign which shakes Government out of their lethargy.

Dr. Masaryk, President of the Czechoslovak Republic

ON the 24th of May there took place in the capital of the young Republic of Czechoslovakia—in one of the historic halls of Prague Castle—a ceremony for which no analogy is to be found in the history of Europe or indeed of that



DR. T. G. MASARYK,
President of the Republic.

of the whole world. Dr. T. G. Masaryk, who is in his 85th year and has been Head of the State ever since the establishment of the Czechoslovak Republic, was elected President for a third successive term of office. Under the terms of the Constitution, he is the only President who can be elected for a third successive term, the Constitution expressly providing that no other but he may be elected more than twice in succession, so that Masaryk may retain his post as long as he lives.

In this exceptional provision, the Czechoslovak nation documents its profound gratitude to the man who, from the moment of his coming to Prague to fill a post at the Czech University then just opened in 1822 down to the outbreak of the War in 1914, was the teacher, the guide and counsellor of his nation, but at the same time, whenever he deemed it necessary, a stern critic and judge of its morals. He desired to see his nation physically and mentally sound; he wished to have it morally strong, cultivated, and at the same time industrious and thrifty, so

that it should be capable of taking its government into its own hands, and that throughout all classes—the intellectual classes, the farmers, the traders, the working-classes—it should be ripe for liberty and independence; for Masaryk, who rose from poor and humble parents and worked his way up by his own powers and exertions to become a University professor, a member of Parliament and the intellectual leader of the nation, was always a sincere democrat whose favourite motto was in the words of Lincoln: "Government by the people, for the people, through the people." At the same time he was convinced that a nation which had given the world men like John Huss, Chelcicky, George of Podebrady, and Comenius, would sooner or later shake off the yoke of alien dominion and take the control of its own affairs into its own hands, once it succeeded in bringing its powers of mind, its education, culture and moral values up to the level of its numerical strength.

The Czechs grasped this teaching of Masaryk's, and during the last few decades prior to the outbreak of the Great War made tremendous



DR. EDUARD BENES,
Minister of Foreign Affairs.

progress in all departments and surpassed the obsolete aristocratic Habsburg Monarchy politically, culturally and economically, gained

a higher mental and moral level than it, and waited only for the opportunity of settling final accounts with its dynasty. The nation's opposition to Austria-Hungary was one of principle and irreconcilable; all the more so when the Habsburgs concluded a close alliance with the Hohenzollerns and thus helped to further the imperialistic and militaristic Pan-German programme of "Berlin to Bagdad". At the same time the influence of Berlin was left even in the internal affairs of Austria-Hungary, strengthening, as it did, the tendencies in Austria towards centralization and dominance of the German element in the Hungarian half of the Empire it found expression in a violent system of Magyarisation, and restricting and oppressing the Slav nations in respect of their national, cultural and economic development.

It was no wonder, then, that when Austria-Hungary started the conflagration of the World War by attacking little Serbia, the Czech nation and its Slovak branch, perishing as they were beneath the brutal Magyar regime, determined upon a struggle for independence. Again it was Masaryk who came on the scene. In December 1914, he left Prague for abroad in order that in the Allied countries and America he might organize and conduct a revolutionary struggle against the Habsburgs, be it ultimately by force of arms, by the forming of the Czechoslovak legions which earned so much fame by their valour and self-sacrifice.

In December 1918, Masaryk returned to his liberated country, now the Czechoslovak State, where he was greeted with unprecedented joy and enthusiasm. The grateful nation elected him as its first President, and bestowed on him the honourable title of Liberator. The masses of the people express their affection for him by calling him "Taticek Masaryk" or "Dear Father Masaryk".

The personality of Masaryk, uniting in itself the man of learning, the philosopher, the

democratic politician, the humanistic statesman, has an importance far beyond the frontiers of Czechoslovakia, being known, esteemed and admired not only throughout Europe but also all the world over. This was particularly manifest on the occasion of his 80th birthday in 1930 when the Press in every country throughout the world published enthusiastic articles upon this statesman of such rare intellectual and moral qualities, this builder of the new Europe whose ideas will one day become the property of all civilized mankind, and will be also actually carried out in the interests of peace, of cultural and moral progress, and of peaceful collaboration among the nations.

Now this Grand Old Man of Europe is entering for the third time upon the difficult and responsible office of the President of a Central European Republic which—in the very midst of a flood of Fascism, Hitlerism, the cult of State and the cult of race, of every possible dictatorial regime, of unbridled political and economic nationalism, imperialism and newly rising militarism—forms an island of democracy and parliamentarism, and endeavours to unite respect for the individual and his inalienable human and civic rights with justice to the racial minorities within its borders, with social progress, and with efforts at cordial relations and peaceful collaboration with all other countries.

Masaryk at 85, still physically and mentally alert, honoured and loved by the whole population of the Republic irrespective of racial or political differences, will throughout his further period of office be a worthy representative and exponent of all those ideals which have won for him throughout the world the title of apostle of peace, democracy and humanity. Never did Europe and the whole world more need to be reminded again and again with emphasis of these exalted ideas. May the beautiful words with which President Masaryk concludes his volume of reminiscences of the War again go forth into

the world proclaiming that *Christ, not Caesar, is the sense of history and of democracy*, that love and not national, class or race hatred, that peace and agreement based on reason and not the mailed fist or violence, that mutual respect and peaceful co-operation among States and nations, are the sole secure basis on which the much-tried world can safely rest, build, and attain a happier future.

By an interesting coincidence, just four days after the re-election of the President, the Czechoslovak Minister of Foreign Affairs, Dr. Eduard Benes, celebrated his 50th birthday. A devoted pupil of Masaryk's and during the

War his most indefatigable co-worker in the nation's cause, Dr. Benes has for 16 years conducted the foreign policy of the young State entirely in the spirit and according to the programme of the President. The two men are a guarantee that both in Central Europe and in international affairs generally Czechoslovakia will continue to be an element of peace and of positive effort towards peaceful collaboration, understanding and rapprochement among the nations of Europe that are concerned for democracy, and for a better New Europe in which there shall be no place for either national or social oppression.

The Rocks to Clear

By MR. N. S. VARADACHARI, M.A., B.L.

OURS is the only country where people have to be educated to love their land or practise *swadeshi*. In other lands preference to their own institutions or manufactures works as an instinct among the people. An Englishman or Britisher who does not subscribe to the slogan 'Buy British' or "Be British" would be an outcast in his country. Since self-preservation is an elementary law of life, it is the prime national interest which supplies the urge to the campaign for 'Be American or Be British'. It ought to be so even in India, but unfortunately it is not so.

Our sins are many in this respect and all of them mostly go to the account of the educated classes. It is sheer luck that the vast masses who are in blissful ignorance and poverty cannot become foreign in habit or buy any foreign goods. Even if they do, it is understandable for their poverty inclines them to cheapness and their illiteracy makes them blind to all choice. It is the educated who are the largest purchasers of foreign goods. The allurements to them is from the wrong type of life they have chosen, a curious hybrid of the Western civilisation which lacks both grace and comfort. They work as if blindfolded

by some overpowering force, which they cannot cast aside however much they desire to do so. Absolutely indifferent to the needs of the suffering and the destitute, and thoughtlessly modelling their lives on what they call the English standard, they show supreme unconcern in the shaping of their own ideals. The educated customer lacks sympathy. He is not wilfully unsympathetic but his heart is dry and does not partake of that tender quality which leaves some room for the thoughts of those around him. The ideals of his life are poor. The primary one is to become rich. He feels happy only when the petty vanities of Western civilisation are secured to him. In the younger years he must pick up a smattering of English, in later years lead a parasitical life either as a lawyer or a Government servant with a fat job, and finally end with a craze and hankering for titles. Imitation of the Britisher even in the ordering of home life, however much the wife may resent it, is his endeavour. His life has no substance but becomes a mere shadow. Hence his indifference to *swadeshi* and *swaraj*.

Manibardhan, the well-known classical dancer of Bengal, has made a thorough study of the treatises, "Natyasastra", "Natyaveda-Vivriti", "Nartaka-Nirnaya", etc., and personally visited Cochin, Ajanta, Ellora, Bagh and Elephanta to have a first-hand knowledge in Hindu dance, and he has achieved a wonderful success in that art. He has composed fine dancing pieces, viz., Ajanta Dance, Somadeva, Rudra, Rupkumar, and Sira Dance. Every piece has a beautiful and artistic theme behind it. The dancer of Ajanta is the personification of the Buddhist culture, who dances in the temple of Eternity and annihilates himself at the feet of his high ideal of "Nirvana" and Beauty.

Somadeva-dance is a mythological piece. If we can think of the moon-god, who is dancing in all his glory, we can then fully realise the charming and at the same time masculine beauty of the Somadeva-dance.

Rudra-dance.—Rudradeva, as conceived by the Hindus, is the presiding deity of clouds and hurricane, who dances his ruthless dance over mountains and oceans. Mr. Bardhan's life-like representation of this dance can command real appreciation from competent critics.

Rupkumar-dance.—Rupkumar is the dancer of the world of our sweetest imagination, under whose feet grow the beauties of the universe. There falls a gloom all over the universe as he departs in a melancholy mood.

Siva-dance.—Siva is the embodiment of the power that creates, preserves, destroys, blesses and retires in a cyclic order. The great Siva dances the cosmic dance unconcerned, the rhythm of which sets the universe in motion.

Mr. Bardhan is perhaps at his best in the conception and execution of the Siva-dance.

Now, Mr. Bardhan's wide study and knowledge of Natyasastra and Buddhist sculptures has helped him to interpret these fine different dance-pieces. His Mudras, Karanas, and

Rechakas, like Sama-Bhanga, Dvi-Bhanga, Tri-Bhanga, and Ali-Bhanga, Bhrijaanga-Trasita, Chakra-mandal, are quite in keeping with the themes of the dance-pieces. He is a master-artist in that respect.

But, what is more glorious for Mr. Bardhan, he has taken the lead of popularising this art amongst the people. With a view to achieve his mission, Mr. Bardhan has formed a troupe which contains eight young musicians, all of whom are amateur artistes and friends of Mr. Bardhan.

Mr. Bardhan and his party-men are sacrificing a great deal for the achievement of their ideal. They are making extensive tours in East Bengal and Assam, to let the public know what Oriental dance means and what it drives at. There is no business policy behind it. As ardent students of art, all the members of the troupe have undertaken to work for a noble cause, and their efforts will be deemed to be highly paid if their mission is appreciated by those for whom it is meant.

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The Later History of Rama

BY DR. S. K. DE, M.A., B.L., D.LITT. (LOND.)

[Bhavabhuti, the author of this play, stands next only to Kalidasa among Sanskrit poets. In the Later History of Rama, better known as Uttararamacharita which is universally regarded as his masterpiece, his literary characteristics may be studied to the best advantage. He derives his main theme from the *Ramayana*, but to suit his dramatic purpose he does not hesitate to depart in many points from his authoritative epic original. The conception, for instance, of the picture-gallery scene, derived probably from a hint supplied by Kalidasa, and of the invisible presence of Sita in a spirit-form during Rama's visit to Panchavati, Rama's meeting with Vasanti and confession, the fight between Lava and Chandraketu, the visit of Vasishtha and others to Valmiki's hermitage, are skilful details which are invented for the proper development of his dramatic theme. Bhavabhuti's principal problem here is not the creation but the adequate motivation of an already accepted plot. While not monotonously adhering to his original, he accepts for his particular dramatic purpose the epic outlines of a half-mythical and half-human legend of bygone days, which had already taken its hold on the popular imagination by its pathos and poetry, but he re-shapes it freely with appropriate romantic and poetical situations which bring out all the ideal as well as dramatic implications of a well-known story. It was not Bhavabhuti's purpose to draw the figures on his canvas on the generous heroic scale of the epic, but he wanted to add to the ancient tale of conjugal love and fidelity an intensity of human feeling which would transform the old-world legend into a theme of every-day experience, the story of high and heroic ideals into one of vivid and poignant reality.—ED. I. R.]

THERE has not been, for a long time, a day of such rejoicing in the capital city of Ayodhya. After years of exile and suffering, ending with his glorious victory at Lanka, Rama has returned with his bride, and has been newly crowned king. The coronation is just over with its days of festivity, and the guests, including the newly acquired friends of Lanka, have now all departed, leaving Rama and Sita alone in their palace. The Queen-mothers, the family-preceptor Vasishtha, and other elderly persons have also left Ayodhya, somewhat reluctantly, to attend a twelve-year sacrifice at the hermitage of Rishyasringa, the husband of Rama's sister Santa; but they have sent a message exhorting Rama to be good to Sita in her loneliness and attend carefully to his new responsibilities as king of Ayodhya. The delicate Sita, now far gone with child, is weary and disconsolate at this separation from friends and relatives. In order to comfort her, Rama's faithful brother Lakshmana proposes, as a diversion,

to show her the new paintings on the walls of the corridor, depicting Rama's early history. The pictures of these familiar scenes, recall to Rama's mind the memory of his past life with the dear and dutiful wife who had been at home and in the forest, in girlhood and then again in young womanhood, his constant and loving companion; and in the pictured chamber, surrounded by all desirable objects of enjoyment, the sorrows which they once suffered in exile become blissful in remembrance. With deep and tender attachment, Rama assures his beloved that such separation as once they had to suffer would never happen again, and they linger lovingly over the pictures, recalling each scene with vivid pleasure. While explaining the paintings, Lakshmana makes an inadvertent allusion to the unhappy incident of Sita's fire-ordeal, but Rama instantly declares, with pain in his heart, his firm disbelief in the base rumours which had been circulated to sully the fair name of Sita,

He is keenly alive to the duty which he owes as a king to his subjects, but his deep faith in Sita will never suffer any abatement. The pictures of the places near the banks of the Ganges arouse in Sita a longing to visit them again, and Rama, ever anxious to minister unto her slightest desire, commands Lakshmana to bring an easy chariot for her excursion.

But in their deep love for each other and in their passionate clinging to the memories of past joy and sorrow, they are yet unaware of the still more cruel fate on the verge of which they were standing. Evil-minded men are ever malicious about the purity of women; and, scoffingly sceptical about the fire-ordeal which occurred at a distant place, they were not without their wicked talk about Sita's abduction by Ravana. The vile calumny which had been circulating quietly from mouth to mouth had not yet reached the royal lovers to mar their newly found happiness. But the blow comes with tragic irony at the moment when all the happiness they could desire is placed within their reach. The timid, helpless and confiding Sita, feeling fatigued after looking over the pictures but deeply contented in her heart, falls asleep on the arms of her solicitous husband; and Rama, gazing on her face lovely in its tiredness, exclaims:

She is Fortune herself in my home; she is a pencil of ambrosia for my eyes; her touch here on my body is as sweet and fragrant as the abundant juice of the sandal; this her arm round my neck is cool and soft as a necklace of pearls. What of her is not dear, save only the misery of separation from her?

The very thought of living apart from each other has now become unbearable, but the cruel separation which they dread so much comes swiftly and stealthily and overwhelms them with its unexpected force. While Sita is blissfully asleep and Rama is lost in his own thoughts of love, Durmukha, an old and trusted spy, enters and whispers in his ears, with grief, the terrible slander which had been circulating about the Queen. When the cup of happiness, full to its brim, has just been raised to his lips, it is cruelly dashed off his hand; and in the conflict which follows between his heart's desire and his stern sense of kingly duty, his suffering knows no bounds. Nevertheless, if the man in him suffers, the king in him demands that royal affairs should be above all reproach, and that the duty he owes to his subjects makes it imperative that he should sacrifice for their sake even the dearest object of his life. He believes in the innocence of his wife, but he is as helpless as herself. In order to please his people he resolves to abandon her. In his forlornness and self-pity, he cries out:

From childhood on, with kind care, have I ministered to her wants, she, my dearest, who in her great love has nothing but me on whom she can rest,—her I am treacherously handing over to death, as does a butcher his pet house-bird.

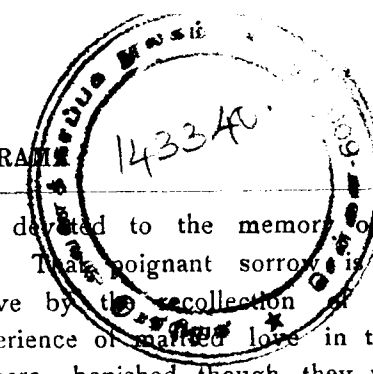
With the responsibilities of State newly laid on his shoulders, and with the exhortation of Vasishta still ringing in his ears, the newly crowned king, inheriting an unsullied name from a long line of illustrious ancestors, is perhaps more self-exacting than is right or just to himself and to those who confide in him; but both his royal

and personal pride is deeply wounded by the thought that such an unthinkable stain should attach to the purity of his great love and to the purity of the royal name he bears. He who at one time, for the sake of plighted troth, could forsake a kingdom and accept with a smile the hardships of a long exile, now resolves, for the sake of a kingdom and like the great king that he is, to forsake for ever his own personal happiness. He tears himself away from his sleeping wife, who is still unconscious of her fate, and leaves Durmukha to carry out his apparently heartless command. Sita wakes up in the meantime after a bad dream in which she cries out to her lord for succour, and is distressed to find that she had been left alone and sleeping. Durmukha enters and tells her that Lakshmana is waiting with the chariot to take her, as she innocently supposes, to the banks of the Ganges. She goes, little knowing at that time that she is banished for ever from her home and her husband.

Twelve years have now elapsed after the great event of Sita's exile. In search of a Sudra ascetic, Sambuka, whose forbidden austerities have brought sin upon the kingdom and caused the premature death of a Brahman's son, Rama happens to revisit the old familiar scenes of Dandaka and Panchavati, where in their days of wandering as exiles, he lived yet happily with his wife in a humble cottage on the banks of the Godavari. His sorrow has mellowed down with time, but it has become more deep-seated and intense, and he is still

loyal and devoted to the memory of his lost wife. That poignant sorrow is now made alive by the recollection of their early experience of married love in these forests where, banished though they were from home, they had been happy. Rama is under the apprehension that his wife is no longer living; but in the meantime things have happened, of which he has no knowledge. Abandoned in the forest near the banks of the Ganges, Sita had given birth to twin sons, whom her mother, the Earth, and the holy Ganges have placed in charge of the sage Valmiki at his hermitage. Valmiki, who had been recently composing an inspired epic on Rama, became teacher and foster-father to the twins, Kusa and Lava, who are now grown up boys of twelve but whose birth and lineage are still undisclosed. The divine Ganges, one of the presiding deities of the royal family of Ayodhya and ever wakeful to its welfare, anticipating Rama's present visit to Panchavati, has contrived to bring Sita herself there, rendering her invisible to mortal eyes by her divine power, in order that the sorrowing heart of Rama may be soothed and revived by Sita's beloved touch in case it is stung to the quick by the sight of Panchavati.

The pale, sad and resigned Sita, the very image of Pathos, appears in the forest, unseen by mortals and herself unaware of the presence of Rama in that place. All of a sudden there occurs a fight in which a young elephant, once the pet of Sita, is set upon by another elephant. In great excitement and thorough sheer force of



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previous habit, Sita, oblivious for the moment of her present condition, calls upon her lord to protect her pet; but immediately perceiving her mistake she falls into a fit of fruitless weeping and fainting. Tamasa, a river-deity, who had been sent by the river-goddess Godavari to wait upon Sita, comforts her in her distress. Rama, in the meantime, greatly overcome with grief by the recollection of his early life in Panchavati, comes on the scene, calls out Sita's name and faints away. This affects Sita deeply, but her unseen magic touch soon revives him. She gazes with tearful eyes upon Rama's emaciated limbs, which had once been lovely like the fresh blue lotus, but which is now overspread with paleness and parched up by long and remorseless grief. On reviving, Rama meets Vasanti, a sylvan deity, who was formerly a companion of Sita in her forest-life. Vasanti, having heard of Sita's banishment, cannot yet take kindly to Rama, reproves him bitterly for his heartless act:

'Thou art my life, thou art my second heart, thou the moonlight of my eyes, thou the ambrosia to my body'—with these and a hundred other words of endearment thou hast beguiled her simple and loving soul; and her now—but alas, what is the use of uttering the rest?

and denounces him in her righteous wrath:

O thou hard-hearted one, is it honour that thou dost profess to hold dear? What dishonour, I ask, is more dreadful than this?

Her pitiless words aggravate Rama's misery; but the unseen Sita, with characteristic want of logic but with the true instinct of a loving heart, forgets her own suffering, defends her husband to herself and refuses to listen to any disparagement of him.

She has no quarrel with Rama's higher motive but she resents being treated so heartlessly. Unconscious of Sita's presence but directly within her hearing, Rama opens his whole heart to Vasanti and gives vent to his pent-up sorrow. Thus made an unwilling but happy listener to the confessions her husband makes unknowingly of his great love and suffering, Sita gazes upon his pale face with affectionate concern, forgets her resentment and softens towards him. With alternate impulses of joy and sorrow, she surrenders herself gradually to the conviction that though harsh he deeply loves her still, and that having abandoned her he has suffered no less than she has. She had never ceased to be the true woman and loving wife, and never wanted to sit in judgment upon her husband's conduct; but in a situation which precludes all possibility of Rama's being insincere, she overhears all that she wants to hear and is fully satisfied that her husband is still constant and devoted to her memory. Unknown to each other, the reconciliation of hearts is complete through the baptism of sorrow, but as yet there could be no actual reunion.

In the meantime Rama has arranged to celebrate the horse-sacrifice worthy of the paramount over-lord, but in the absence of his wife, whose presence is essential in the ceremony, he has decided to perform it in company with a golden image of Sita. The twelve-year sacrifice of Rishyasringa has now come to an end, but the Queen-mothers of Rama, with Vasishtha and his wife Arundhati, are unwilling to return to Ayodhya where Sita is not. They have

gone to Valmiki's hermitage where they meet Sita's father Janaka, who has also come on a friendly visit to the sage and who is now as grief-stricken as the poor old mother of Rama. Among the frolicksome boys of the hermitage-school, who were making merry over the holiday brought to them by the visit of the distinguished guests, they perceive a young lad of unknown parentage, evidently a Kshatriya youth by his deportment, who bears a striking resemblance in his looks not only to Rama but also to Sita. At their request he comes forward and announces himself as Lava and naively informs them that he belongs to Valmiki. He knows by heart Valmiki's new epic, the *Ramayana*, ending with the theme of the banishment of Sita, but he does not know much about Rama's later history which, though already composed, has been sent in charge of Lava's brother Kusa to the divine sage Bharata, the mythical author of Sanskrit dramaturgy, for the purpose of its dramatic representation proposed for the entertainment of the honoured guests. The statement of the boy arouses a melancholy interest, and Lava is now deeply impressed to learn who these venerable guests are. Some of the noisy boys break in upon them and drag Lava away, telling him of the wonderful sight of a horse which they, reared up in the secluded hermitage, had never seen before. Prince Chandraketu, Lakshmana's son, had just arrived near the hermitage with an army of soldiers guarding the sacred sacrificial horse let loose by Rama. Lava, wiser than the rest of the boys, at once recognises it as such; but on being informed

with some amount of hauteur that it belongs to Rama, "the foremost hero of the seven worlds", the spirited boy takes this insolent boast as a challenge to his young heroism and makes bold to capture the consecrated horse of the great king.

A fight naturally ensues, but Lava, single-handed, routs the whole army. Even in his youth Lava has not only acquired mastery over various branches of knowledge but has also become wonderfully proficient in the use of arms, as befitted a Kshatriya. Over and above this, he was born to the knowledge of the use of the magic missiles, *Jimbhaka* (literally 'stupefying'), as the result of a boon which Rama on a previous occasion granted to Sita's future progeny. With these divine weapons he renders the whole army powerless by throwing them into a death-like stupor. Abashed at this and finding the injustice of an unequal fight in which one is attacked by many, Chandraketu himself hastens to the scene and invites Lava to a personal combat.

Returning from Dandaka in his aerial chariot, Rama is arrested by the fight and descends to stop it. Chandraketu introduces Lava and praises his skill and valour. The father and the son, unknown to each other, feel an unaccountable attraction. Rama is impressed by the heroic appearance and conduct of the fearless boy and his remarkable resemblance to Sita, and Lava by the sight of the great man of whom he has learnt so much from Valmiki's wonderful poem. Chandraketu speaks of Lava's employment of the sacred missiles *Jimbhaka*, which Lava now explains as having come of their own

accord to him and his brother since their birth. At this moment Lava's elder brother Kusa returns from his errand to Bharata and is introduced to Rama. Lava is now pardoned for his great daring by the king, who affectionately embraces the two lovely boys. Although Rama could learn nothing definite about their parentage, he falls to melancholy wondering at their appearance and age, their unmistakable resemblance to Sita, their presence near the place where Sita was abandoned, and their inborn power over the divine weapons which he now remembers to have transferred in anticipation to Sita's heroic offspring. The boys recite some verses from the *Ramayana* which touch the hidden chord of Rama's emotion, but when the great king, the hero of the *Ramayana*, breaks down and weeps, they express concern; but, knowing as they do the story of Rama's suffering, they are not surprised and do not betray any trace of personal affection. Having now heard that Vasishta and his wife, Valmiki, Rama's mothers and Janaka are in the hermitage, Rama hastens, along with the boys, to meet them.

Anticipating all this by his divine knowledge, Valmiki has already arranged to have the later history of Rama enacted before his guests by the celestial nymphs trained by Bharata. An extensive open-air stage has been erected near the hermitage on the banks of the Ganges. The play consists of a prologue and one scene which narrate all the events which have occurred, unknown to the audience, from the time of Sita's exile. It was represented how Sita had given birth to

twin sons, Kusa and Lava, how they were taken care of by her mother, the Earth, and the holy Ganges, who proposed to place them for training under Valmiki, how at their birth the Jrimbhaka missiles appeared to wait upon them in accordance with Rama's boon, and how the disconsolate Sita wanted her mother Earth to take her back into her womb but was advised to remember her duty to her sons. While Rama, watching the play and gradually overwhelmed by great emotion, falls into a swoon, the drama is transformed into reality. From the heaving waters of the Ganges arise the forms of the divine river-goddess, the mother Earth, and Sita with her two sons on her lap. Rama revives at the touch of his recovered Queen, whom he now meets and accepts with great joy. The assembled people, deeply impressed and severely admonished by Vasishta's pious wife Arundhati for their ignoble conduct, pay their homage and obeisance to Sita as their Queen.

Such is the happy close of the pathetic story of Rama and Sita as told by the great dramatist Bhavabhuti. It is the story of a great love which, adapted to every circumstance, is the same in happiness and in sorrow; which, ever bringing solace to the heart, is unspoiled by age and abides as a perfect and ripened emotion; which mellows and becomes more desirable as in course of time the veil of reserve drops and brings to the lovers a deeper appreciation of each other; which is a supreme blessing attained after sore trial only by those who are fortunate in this world.

Can Silver Come Back ?

BY MR. V. G. RAMAKRISHNAN, M.A.

(Dept. of Economics, Annamalai University)

THE silver question is back with us again. "You shall not crucify mankind upon a cross of gold", so cried William Jennings Bryan to the U.S.A. Democratic Convention of 1896 and thereby won the Presidential nomination. In the Presidential contest of 1896, the silver vote carried no less than 24 States. But the East, the banker and the monied classes were against it. Silver was therefore buried in the vault created by the Monometallic Gold Standard Act of 1900.

But now after about 30 years the door of the vault has begun to creak. England was the first country to abandon silver. The U. S. A. clung to it to the last. The British Empire is immensely interested in silver and it produces 20 per cent. of the world's output. Canada ranks third among the silver countries of the world, its production of 23 million ounces being exceeded only by the 61 million of the U.S.A. and the 108 million of Mexico. Australia produces 10 million ounces and South Africa a million ounces as a by-product of its production of gold. The foreign trade of India is intimately connected with silver, as also payments of all kinds—salaries, pensions, interest on debt, etc., as between India and England. The Eastern trade of the Empire brings it into connection with China where silver is the sole money. For India and China the fluctuations in the value of silver in terms of gold prevent all stable trade relations and make difficult all payment for goods purchased from gold-using countries.

In the present monetary situation, the question naturally arises—Can silver help! Would the re-opening of the mints to the free coinage of silver relieve the situation? Free coinage, say at 16 : 1, would send a flood of silver to the mints that would end all question of gold coins and gold payments and drive prices up. In the whole of the world

prices were at their highest in June 1920—a level 3 times as high as at the end of last century. Silver could lift them higher than that. The golden calf would be outclassed by the silver bull.

The British mints on a yearly average issue about 3 million pounds of silver. The world production of silver amounts to 250,000,000 ounces a year. Of this an average of 87,000,000 million ounces per annum find its way to India and China; about 65,000,000 ounces are used in manufacture and arts; about 100,000,000 represents net coinage and the U.S.A. is an important factor in the situation.

During the last few years owing to the appreciation of gold and depreciation of silver, the question has been raised whether silver deserves any longer to be called a precious metal. But many considerations have to be weighed before we assume that silver is no longer likely to play more than a subordinate part in the future monetary system.

The stability of silver in terms of gold during the greater part of the 19th century was due partly to coincidences of gold and silver production, partly to a more or less parallel increase in the consumption of the 2 metals and partly to the bimetallic ratio maintained by France and the Latin Union which broke down after 1873.

From that time onwards until 1914, the gold price of silver all over the world fluctuated downwards on account of the demonetisation of silver by many countries. Returning for a moment to silver production, Mexico is the largest silver producing country. In 1930, for example, when world's silver output amounted to 247,000,000 ounces, Mexico contributed 105,000,000; U.S.A. 50,000,000; Canada 26,000,000; South America 24,000,000; Asia 14,000,000; Europe a little under 11,000,000 ounces.

At present about one-fourth of the world's silver production comes from so-called 'straight' silver ores. More than half comes from ores which derive less than 40 per cent. of their recoverable value from silver, i.e., from mines in which silver is only a by-product. Straight silver ores are mined chiefly in Mexico, Bolivia, and Peru. Silver as a by-product is extracted from gold, lead, copper and zinc and nickel ores. Therefore the output of silver is dependent not only on the question whether the price of silver is high enough to be profitable but also on the question whether the various base metal mines and gold mines can be worked at a profit.

As an importer and consumer of silver, India stands on a level with China. In the last 4 years, each country has taken on an average 100,000,000 ounces out of a total world production of about 250,000,000 ounces. While China imports silver to settle her trade balance, the Indian demand is to satisfy the savings of the people.

Messrs. Pixley and Abell, the London Bullion brokers, have shown the monthly variations in London in the price of bar silver per ounce from January 1833 to 1929. Disregarding the monthly fluctuations and taking the yearly average, it appears that between 1833 and 1873 the price only varied from 59 to 61 pence per ounce. By 1884 it had fallen to 50 pence and by 1894 to 28 pence. From that time to 1913, it fluctuated between 23 and 30 pence. At the beginning of the War, the demand for gold lowered the price of silver to an average of less than 24 pence in 1915 but then it rose until 1920 when in February 11 of that year, it beat all modern record when the cash price was fixed in the London bullion market at 89 pence half penny per ounce. From that time it declined steadily.

In the 40 years preceding the Great War, the depreciation of silver in terms of gold was mainly,

if not wholly, due to action of Governments in reducing by demonetisation the consumption of silver by the mints. Since the War, silver-using China has suffered less from currency troubles than the majority of countries. If experience is any test by which we may judge the merits of a currency, the silver standard is infinitely preferable to any of the inconvertible paper standards of which nations have had a long trial.

The recent silver agreement is the sole concrete achievement of the World Economic Conference. It provided in brief that the Indian Government was to limit its sales of silver during the next 4 years to 35 million ounces a year while the Governments of the silver producing countries undertook to purchase an equivalent amount. In this way it was hoped that India would be able to dispose of part of its surplus stock without depressing the price or adding to the disposable supply in the world market. The U.S.A. as one of the producing countries has satisfied the agreement. But two conditions are imposed by the U.S.A. President :

(i) American Government's purchases are not to be made at the world market price (which is about 43 cents an ounce) but at the wholly artificial price of 64½ cents an ounce. Such a drastic increase is certain to stimulate an increase of American production which can hardly be to the taste of those who are interested in the price of silver throughout the world.

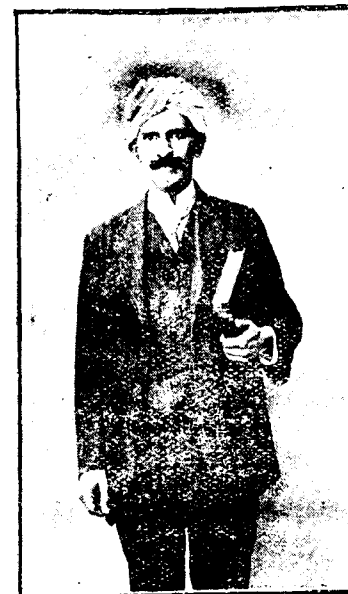
(ii) American purchases of silver are to be confined to silver mined in the U.S.A. It follows that the world price will not be affected. American production will be taken off the market but Indian sales of up to 35 million ounces a year will take their place. Though the London agreement anticipated purchases by the U.S.A. and other silver producing countries of Indian silver, the President's action means that this silver must find other markets.

The effect of American ratification of the International silver agreement on Indian trade generally will be negligible. The Agreement will neutralise the effect of Indian official sales, but in relation to the price of silver this is a factor of relatively small importance, compared with the the falling off of India's normal consumption of silver. Taking the 5 years 1925-1930 and allowing for Government sales, India absorbed on balance an average of 92 million ounces annually from world supplies. In 1932-33 on the same basis, India not only did not absorb any silver but actually returned 18 million ounces to the world markets representing a change-over of 110 million ounces per annum in India's silver transactions,

MAURYAN POLITY

BY DR. D. R. BHANDARKAR, M.A., Ph.D.

THE author of the book * under review is not an altogether new figure in the field of Indology. We have read with interest his



DR. D. R. BHANDARKAR

previous works, viz., "Hindu Administrative Institutions" and "Studies in Tamil Literature and History". In the present work, he has tried to give us a clear idea about the Mauryan Polity, and it is to his credit that the author has consulted almost everything that has been so far known on the subject, including quite recent works in German and French.

The book is divided into seven chapters. The first chapter deals with the "Sources of Information", which have been classified into (i) evidence of the Puranas, (ii) contemporary literature, (iii) evidence of the classical writers, and (iv) the inscriptions of Asoka. The second chapter discusses the "extent and character of the Empire" of the Mauryas. In Chapters

*The Mauryan Polity. By V. R. Ramchandra Dikshitar, M.A. Madras University Historical Series, No. VIII. Published by the University of Madras. Price Rs. 6.

III, IV and V, the author has discussed in detail the "Central Administration" of the Mauryan State. Chapter VI deals with the "Provincial and Local Governments". The seventh and last Chapter describes the "Mauryan State in relation to Dharma". There are also two learned appendices, one on the "Authenticity of the Kautiliya", the other on "Megasthenes and Kautiliya".

A marked feature of the present work is the chronology of Ancient India accepted by its author. Following Dr. Pradhan, he believes that "the Mahabharata proper can be assigned to the 10th century B.C." (p. 13), and following the late Mahamahopadhyaya Ganapati Sastri and also apparently Haraprasad Sastri, he is inclined to assign Bhasa to 5th or 6th century B.C. (p. 19.) He further holds that "Yajñavalkya, the author of the Smṛiti, who studied his Yajurveda under Vaisampayana, was a contemporary of Suta of Puranic celebrity referred to in the Arthashastra" (pp. 20-1.) This attribution of the author of the Yajñavalkya-Smṛiti to about the 10th century B.C., which is, according to Mr. Dikshitar, the date of the Mahabharata, and which is necessarily, therefore, the date of Vaisampayana, reminds us of the famous remark of the late Sir Ramkrishna Bhandarkar. "The Indians' tendency may be towards rejecting foreign influences on the development of his country's civilisation and to claim high antiquity for some of the occurrences in its history," (Proc. & Trans. of the First Or. Conference, Poona, 1919, Pt. I, p. 16.)

Some other views expressed by the author may also be mentioned here. One such is the view that Kalinga was part of the Maurya empire even in the time of Chandragupta and Bindusara and that Asoka's Kalinga War was only to suppress a rebellion (p. 57). This, however, goes against the verdict of Rock Edict XIII,

which clearly refers to the conquest of Kalinga as the conquest of an *avijita*, i.e., 'un-conquered', and not as of a 'rebellious' country. The passage, *tata pachha adhuna ladhesu Kalimesu*, etc., also clearly shows that the country of Kalinga was considered to be a newly acquired possession.

The author is again of opinion that Asoka was not a law-maker (p. 92) and that the Mauryan kings were not despots (p. 100), but constitutional monarchs. As regards the first point, Kautilya (Bk. III. 1), who calls the king a *dharmapratyapaka* and includes *rajasasana* among the sources of law, and, Pillar Edict IV, in which Asoka gives *atapatiya* to his *Rajjukas* in matters of *abhihara* and *danda* and grants a respite (*yote*) of three days to persons condemned to death (*pata-vardhanam*) and so forth run counter to the above supposition. As regards the second point, what he says about the effective check on the Mauryan monarchy is not supported by what he says about the *Mantriparishad* of the Kautilya on pp. 95-6. Mr. Dikshitar clearly implies thus that the Mauryan king need not always abide by the decision of his counsellors and the ministers.

The author holds, apparently with Father Heras, that, "Asoka's personal faith was Brahmanical Hinduism to the very end of his days" (p. 288). How are we then to explain the fact that Asoka's visits were directed only to the famous Buddhist holy sites, such as the place of the Sambodhi, i.e., the Bodhi-tree, and the birth-places of Buddha and Konagamana, and that the Bhabru Edict begins with his adoration to the Samgha and speaks of the king's respect (*galave*) and delight (*pasada*) for the Buddhist Trinity: Buddha, Dharma and Samgha? We fully agree with the author when he says that "His was universal toleration regardless of sects and creeds"; but Asoka's deep reverence for the teachings of Buddha (Cf. *Kemohi bhamte bhagava'a Budhena bhasite*

save se subhasite.—Bhabru) and his desire to make the Sadharma (i.e., Buddhism) last for ever (*hevam sadhamme chilathi like hosatiti*) prove beyond doubt that Asoka was by faith a Buddhist at any rate when that edict was promulgated.

There are also some misprints and inaccuracies in the references though very few. A French book has been referred to as *Les Theories Diplomatiques in Ancien Indien* and thus the name has become semi German (p. 381). The name, of course, is *Les Theories Diplomatiques dans l'Inde Ancienne et l'Arthasastra*. Another author has been mentioned as H. C. Raychaudri and his book as "Political History of India" (p. 382); but, as we know, this author writes his name as H. C. Raychaudhuri, and the name of his book is "Political History of Ancient India". We hope Mr. Dikshitar will be more careful even about such inaccuracies.

In spite of these minor inaccuracies and our differences of opinion, we cannot help saying that the book is a meritorious production. The author has spared no pains in making it an exhaustive treatment of the Mauryan period. We have no doubt the book will be widely read and with unabated interest.

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Agricultural Debts and Depression

BY

PROF. V. L. D'SOUZA, B.A., B.Com. (LOND.)

(Professor of Economics, Mysore University)

ALL countries are experiencing an agricultural crisis; a period of depression becoming serious by the mere fact of its prolongation. It is the lowness of prices that constitutes the crisis: prices which are not sufficient to cover the costs of production. In spite of the technical progress the operating costs of farming are higher than the selling prices of farm products and the returns are not sufficient to cover the necessary outlay for the purchase of raw materials, for the payment of wages, taxes and so forth. The decisive element is the disparity between the prices and costs of agricultural undertakings and the disequilibrium between the prices of agricultural products and those of manufactured goods. Agricultural questions lie at the very root of the economic depression as the agricultural classes are unable to sell their products at remunerative prices and thus restrict their purchases of industrial products. Hardly any country in the world, hardly any branch of agricultural activity has escaped the general distress though the drop in agricultural prices has not been equally steep for all commodities and in all countries. The Japanese peasant, the Indian producer of jute and oil-seeds, the Brazilian coffee-planter, the Malayan rubber-producer, the Cuban sugar-grower, the New Zealand dairy-farmer, the cotton-grower of U. S. A., the wheat-producer of the Danubian countries are all wrestling with the problem of record low prices and fixed debt charges. What makes their situation particularly grave is that the crisis is expected to be of long duration and the remedy in great part will come through a painful adjustment to the depressed conditions which are getting permanently established.

There seems to be substantial agreement on the general cause of the agricultural crisis, viz., the

disturbance of the balance between production and consumption. Production is in excess, due to the technical progress of agriculture and the application of the results of biological and chemical science to agricultural production, while consumption is short principally because of the prevailing unemployment and a change over a great part of the world, the character of demand from cereals and grain to dairy products, fruits, and vegetables.

The situation in India is not so distressful as in those countries which produce almost entirely for export, and where farming is carried on purely as a business with large capital outlay and overhead charges. With us crops are still largely grown for home consumption or local sale and except in the case of some special commodities (tea, cotton, linseed, jute), the export market is unimportant. The peasant who lives upon his holding and produces, livestock and dairy products, grains and vegetables for a near-by market, cannot be reduced to the same distress as the agriculturist who has mechanised and commercialised the farming enterprise and who is solely dependent on a foreign market. We have no dangerous accumulation of unsaleable stocks and our export products, such as they are, have throughout the crisis found a market in the outside world.

Though India has weathered the storm better than the agricultural countries overseas, her rural system is extremely primitive, inefficient, wasteful and overlaid with a mass of irrecoverable debt. Judged by whatever standard, the size of the holdings, the nature of implements in use, rotation of crops, quality of the seed, animal husbandry, marketing organisation, irrigation facilities and subsidiary occupations, the agriculture is in a backward and stagnant

condition, the result being an excessively low output per acre, amounting to a third and fourth of what is obtained in foreign countries. These returns in terms of value almost dwindle to nothing in time of drought and famine.

Under these circumstances, the problem of rural debt assumes the greatest importance. With a catastrophic fall in the prices of commodities, the burden of indebtedness estimated at 900 crores of rupees has within the space of two or three years increased to more than 500 per cent. The seriousness of the debt lies not merely in the volume which is alarming but also in the character of the debt, the greater part of which is unproductive. While productive debt by fertilising the soil creates its own means of payment, unproductive debt is apt to be repaid with difficulty. The history of rural economy shows that the agriculturists must and will borrow for the simple reason that his capital, which is locked up in his land and stock, must be temporarily mobilised. Hence credit is not necessarily objectionable and borrowing need not lead to indebtedness and impoverishment. Credit is dangerous and borrowing is an evil in proportion to the use made of the loans. The money-lender is practically the only source of credit in the country and his operations are open to serious objections, the chief of which being dearness of credit and practice of fraud on the ignorant and improvident agriculturist.

Analysis of the problem of rural debt is easy enough, but it is difficult to suggest measures to relieve indebtedness. There are factors of the agricultural crisis which are international in character and no State however skilful and energetic can single-handed and unaided solve the problem. Since it is so largely a question of the balance between production and consumption, the position of foreign markets assumes the greatest importance. The world must move towards international controls and arrangements must be made between groups of nations for

reciprocal purchases and sales. Inter-regional agreements for trading with one another and for the satisfaction of their complementary needs offer a fair field. Thus, under the Ottawa agreements the Indian exports of linseed, tea and rice to the United Kingdom have increased and the Indo-Japanese Trade Agreement has secured a market for a large part of the exportable surplus of our raw cotton.

There are also purely national aspects of the agricultural question. Remedies in each country ought to conform to local peculiarities. For India, the question of the relief of rural indebtedness in particular and the agricultural problem in general may be attacked from three sides, viz., measures to raise the prices of commodities, measures to scale down debt burdens, and measures to develop industry which will draw off the surplus population from the land. Land mortgage banks and co-operative credit societies can be of very little use at the present juncture. Land mortgage banks can be utilised only by those who can produce adequate security based on land and who have adequate amount of surplus income for the annual payments. Under existing conditions, a large number of agriculturists cannot have recourse to these banks. The co-operative credit societies again are not in a position to combat rural indebtedness. Their primary function is to supply credit for the current needs of agriculture. But the unprecedented fall in the prices of agricultural produce has put the co-operative movement to a strain unparalleled in character and intensity. The inability of the agriculturist to meet his obligations causes difficulties to the primary society, to the central agency, and to the Provincial Bank. The figures for overdue loans are mounting up; e.g., in the Bombay Presidency the repayments in 1933 were only 40 per cent. of the average of previous years and the total outstandings exceeded Rs. 3½ crores. The agricultural situation calls for more drastic action.

than stimulation of the activity of mortgage institutions and co-operative societies.

In the first place, we consider measures tending to raise prices. The immediate problem is to increase the income of the agriculturist and that can come only through an improvement in the prices of produce. In the Western countries vast experiments are tried to force a revival of prices through re-establishing a balance between production and consumption of agricultural commodities. The object really is to maintain the price level of a given commodity of which there is over-production by means of restrictions on production and export. Thus stabilisation or valorisation schemes, i.e., schemes for the control of production and sale have been put into operation in the U. S. A. for cotton and wheat, in Brazil for coffee, in the West Indies for sugar, and in the Malaya for rubber. In India, a restriction scheme has been applied to jute and tea. But there does not seem to be much room for valorisation in India as the successful working of all such measures depends upon the extent to which the Government can control the whole production of the commodity and upon the extent to which foreign producers are willing to co-operate. International rationing of areas and of export quotas may be difficult, because of the unpredictable factors such as flood and drought, insect pests and plant diseases, tariffs dislocations and revolutions.

A far more effective method of raising prices is the devaluation of the currency. England and U. S. A. went off the gold standard and a host of countries followed their example. Once the currency has been cut off from its moorings, once it has ceased to be convertible into gold, there is no theoretical limit to its depreciation and in fact the world has witnessed an ugly race of competitive depreciation of monetary systems with a view to encourage exports and shut off imports. India possessed some advantage when the rupee was

linked to the depreciated sterling, but the advantage was quickly neutralised when her principal customers went off the gold standard and lowered the external value of their currency below that of the sterling. It is generally agreed that a devaluation of the rupee from 1/6 to 1/4 would bring immediate and substantial relief to the agriculturist in so far as he is an exporter. Sir Basil Blackett has spoken for the Indian producer who, he says, should get a large return in terms of his own currency and his debts should be reduced to somewhere nearer the level at which they stood when most of them were incurred during the boom which ended in 1929. The agriculturist has fixed liabilities like land revenue and interest charges. The value of his produce has fallen by nearly 2/3 without any corresponding reduction in his liabilities. But in a devaluation of the rupee there are other factors to be taken into consideration, namely, the sterling obligations of the Government of India, the Indian Budget which depends to a great extent on the import duties, the industrialists who import machinery for textiles and sugar mills from abroad. What the agriculturists may gain by the difference between a 1/6 rupee and 1/4 rupee the country may lose in the shape of additional tax burdens or enhanced machinery costs.

The second group of measures is concerned with the conversion of rural debt and the reduction of interest charges. In India, the Provincial Governments have from time to time passed various enactments like Land Alienation Act, Redemption of Mortgages Act, Money Lenders' Act, Usurious Loans Act, Agriculturists' Relief Act, the principal purpose of which is to protect the agriculturist from the extortion and oppression of the money-lender. There is a common apprehension that enactments of this character lead to a restriction of credit. The real fact is that the co-operative movement is making provisions for the supply of credit and the money-lender where there is no credit society must find a use.

for his capital and he will always find a wide field for honest business in the rural tracts. The Royal Commission on Agriculture reviewed the various legislative measures and adjudged most of them comparative failures. At the same time it urged that the potential import of the acts is so great that adequate steps should be taken to ensure their application in future. The agrarian legislation should be rounded off by a measure which is particularly apt as the present time, *viz.*, a Rural Insolvency Act for every province, a measure strongly supported by the Civil Justice Committee, the Royal Commission on Agriculture and the Central Banking Enquiry Committee. The most serious obstacle to the clearance of indebtedness is the existence of a large volume of inherited ancestral debt. In India, the rule that where no assets pass debts do not pass is not observed and the heir as a matter of pious obligation inherits and acknowledges responsibility for the father's debt. The main object of the Rural Insolvency Act will be to relieve the agriculturist of what he cannot pay. When a man's debts are such that the yield of his land for about 15 years is insufficient to meet them, he is a fit subject for insolvency.

Conversion of agricultural debts is a popular measure. In Germany, a bank—a savings bank or a co-operative bank—chosen by the debtor can enforce arbitrary conversion of short-term into long-term debt at interest rates reduced by law to $4\frac{1}{2}$ per cent. and with the approval of the local courts reduce all debt claims by as much as 50 per cent. Financial assistance is provided by the Reich. In U.S.A., the Agricultural Adjustment Act empowers the Government to issue $4\frac{1}{2}$ per cent. Federal Land Bonds to the amount of \$2,000 millions and with the proceeds thereof to grant loans to farmers at 5 per cent. in order to enable them to repay existing mortgages carrying higher rates of interest. Such measures are not feasible in India both on account of the vast sums involved and the hopeless improvid-

ence of the ryot. But debt conciliation as distinguished from debt-conversion is a method peculiarly suited to our conditions. Some experience has already been gained in this direction in provinces like the Punjab, Bihar and Orissa, and the Central Province. Under the debt conciliation scheme special officers are appointed to persuade the lender and borrower to agree to a redemption of the standing debt, and if need be to a writing off of a good deal of the irrecoverable debt. The basis of the settlement is a cash payment or equated payments spread over a series of years and fixed on the scale of rent paid by the tenant or revenue by the landowner. The success of this scheme will largely depend upon an agency like the co-operative society which would make cash advances to the debtors to enable them to pay off at least a part of the compounded debt. Losses incurred by the society through the non-payment of the annual instalments will be made good by the Government in so far as loss is not due to the negligence of the society.

Suspension and remission of the land revenue popularised by Madras can relieve the agricultural situation to a certain extent. Writers like R. C. Dutt have pointed out the inelasticity of land revenue and the rigidity of collection as one of the causes of rural indebtedness. Whatever truth there is in the contention, there is no doubt the agriculturist is at the present time hard put to it to pay the same amount in land revenue and water charges and interest rates as before while he receives less than half the amount for his produce. The Madras Government last year remitted and this year has suspended a portion of the land revenue and a portion of the charges for the use of water ranging from one anna in the rupee to two annas in the rupee. Relief through remission or reduction of land revenue depends on the exigencies and peculiar conditions of each province. Such relief brings its own troubles. The ryot no doubt will experience some

relief by being excused the payment of a part of the kist but he will immediately perceive the consequences in the shape of reduced expenditure on village amenities, such as wells and tanks, schools and roads, medical assistance and veterinary relief.

In the third place and by no means the least important of the suggestions to better the lot of the agriculturists and to rescue them from chronic indebtedness is the creation of employment through a rapid development of industry. The problem of rural debt is but a part of the wider problem of agricultural crisis and is conditioned by the pressure of population on the land and the lack of new avenues of employment. Agriculturist population has been steadily on the increase without a corresponding expansion of acreage under cultivation. The average extent of land that the Indian agriculturist cultivates is a little over one acre and the average size of tenant holding is as low as 2.5 acres. As the Royal Commission on Agriculture has put it: "The Indian cultivator labours not for profit, not for net returns but for bare subsistence." The crowding of the people on land and the lack of alternative means of securing a living combine to force the cultivator to grow food wherever he can and on whatever terms he can. India's steps are already set towards industrialisation and in recent years a great fillip has been given to the growth of factories. As is pointed out by Sir George Schuster in his budget speech, a period of world depression has in India been a period of industrial expansion. Since 1928, the textile products have shown a rise of 40 per cent., steel production 75 per cent., cement of 100 per cent. One new industry has been created, *viz.*, the making of sugar. By 1935, it is predicted that India will produce the whole of the white sugar now imported from Java. A host of minor industries have sprung up, such as cooking stoves, asbestos products, paints and enamels, lamp ware and bridge work. Modern

mass production methods are such that most of the large scale industries, given raw material and labour power, can be worked successfully in any country. Mysore is the best witness to it. There is a diversified industrial development ranging all the way from the production of hydro-electric power and of pig iron to the conversion of sugar-cane into white sugar, raw silk into silk-goods, sandal wood into oil, and oil into soaps. India must make up its mind to convert her raw material into finished products, and taking advantage of her vast natural resources and a large internal market, cultivate a policy of national self-sufficiency. Agriculture and industry will then supplement each other, and India will work towards the ideal fixed for a country which has the least demand for foreign products, while the foreign countries have the most demand for her own products.

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KEMAL AND LENIN

By PROF. V. THYAGARAJAN, M.A.

KEMAL Pasha, Lenin, Mussolini, and Gandhi—are they rebels or redeemers? This is what Mr. Bhargava and his associates attempt to evaluate in a series of four books published by the Upper India Publishing House Ltd., Lucknow. Kemal and Lenin are the first two tracts* of the series from the pen of Mr. Bhargava, whose facility of expression and mastery of details are well known to the reading public.

Kemal, the Maker of modern Turkey; Lenin, the founder of Soviet Russia; Mussolini, the dictator and redeemer of Italy; and Gandhi, the saintly leader of India, discredited and denounced as rebels against lawfully constituted authority, are no doubt rebels in the sense of subverting the existing order, but they are also the Redeemers of their Motherland.

Kemal stands as unique in history, who is law unto himself, the great general, the saviour of his country, the statesman, the law-giver, the founder of the new dispensation, the man who has raised Turkey from the depths and enabled her to speak as equal to equals in the counsels of Europe. Though resembling the other dictators of the modern world, Mussolini, Sun Yat Sen, Lenin, Richelieu, Bismarck and Napoleon, Kemal is yet very different from them." He possesses the energy and impatience for reform of Mussolini, but unlike him he avoids devious policies and goes to his business straight. He hates limelight as much as Mussolini loves it. Kemal has the courage of a Sun Yat Sen, the determination of a Lenin, the foresight and acumen of a Bismarck. He is a diplomat of the highest type, but his diplomacy is not the covert policy of a Richelieu or a Mussolini. Like Gandhi, Kemal is an inveterate foe of things evil, but unlike him he is never original in his remedies.

* KEMAL PASHA AND LENIN. By M. B. L. Bhargava. Redeemer Series. Upper India Publishing House, Ltd., Lucknow.

The lover of Lina, Lenin, the greatest rebel the world has ever known, against capitalism and the most sincere friend of the working man, is a hero of a different type. The son of a Russian official, whose loyalty to the Czar was dictated by a fear of losing his means of livelihood, the brother of Alexander Ulyanov who was, for his opposition to the Czarian vagaries, sent to the scaffold; Vladimir Ulyanov, or Lenin had from his early boyhood cultivated an antipathy to the Russian system of government whose destruction became the whole passion of his later life. No nation-builder had probably to pass through such harassments at the hands of the Great Ones as Lenin had to suffer. Deportations and imprisonments only hardened the conviction of the hero that Russian autocracy must go. And a life-work of strenuous activity and dynamic energy was ultimately crowned with success. The U. S. S. R. is Lenin's handiwork.

Is this Lenin, a rebel or a redeemer? Yes, most emphatically a rebel, an arch-enemy of oppression, of everything as it existed in the Russia of his day, the greed of the capitalist and the exploitation of the imperialist. Lenin was a rebel in the same sense as Gandhi is in India. Both were moved by the indescribable suffering of the dumb masses of humanity but there their likeness ends. Gandhi lives for non-violence; Lenin had no scruples in his war with capitalism. In the methods pursued to gain the end, Lenin is closer to Kemal; only, Lenin aimed at a world revolution and Kemal's ambition was confined to the rejuvenation of his own country. The achievements of both Lenin and Kemal are a Russia and Turkey much more limited in extent yet more progressive than before.

As one closes Mr. Bhargava's book, one feels that he has almost become a convert to Leninism.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The Attack on Gandhiji

IT is with feelings of profound relief and thankfulness that the country has heard the news of Gandhiji's providential escape from the bomb outrage in Poona. That so universally loved and respected a leader as Mahatmaji, the prophet of *Ahimsa*, should have been the object of this nefarious outrage shows the extent to which fanaticism, political or religious, will lead some people in their malevolence. That Gandhiji himself has escaped—as in most such cases Providence seems to interfere and thwart the designs of the evil-doers—does not minimise the gravity of the incident. The lesson of this outrage can hardly be ignored.

We have in these columns repeatedly denounced the action of the terrorists in Bengal. Gandhiji himself recalls how in 1915 he warned that "if the bomb found a habitation in this land, no matter what the cause was, it would not be restricted to that cause alone". That warning has more than once proved true.

From the circumstances attending this outrage it is inferred that the culprit was a Sanatanist partisan. So far nothing is known of the offender, but the action of such misguided men during Gandhiji's recent tours in Bihar and Bengal gives credence to this belief. If that is so, they can hardly be more mistaken: for, by such acts Santana Dharma and the Sanatanists stand self-condemned. Nor is the Mahatma the sort of person to quail before such threats. For he truly said: "I am not aching for martyrdom but I shall have well earned it."

There is one passage in Gandhiji's fine statement which the Sanatanists will do well to bear in mind—a passage which is equally apposite to others also besides the Sanatanists who indulge in violent language. Gandhiji in his

statement rightly points out the real source of these outrages. "I would like Sanatanist friends," he observes, "to control the language that is being used by speakers and writers claiming to speak on their behalf." That is true as well of the political firebrand as of the religious fanatic. Gandhiji's advice to the reformer is equally characteristic. "Let the reformers," he says, "not be incensed against the bomb thrower or those who may be behind him. What I should like them to do is to redouble their efforts to rid the country of the deadly evil of untouchability."

Yes; even before one gets rid of this age-long malady of untouchability, shall we not shake off this noxious growth of violence in the country?

Lifting the Ban

While we welcome the lifting of the ban on Congress organisations, we cannot congratulate the Government on their response to the Congress gesture. It is yet too halting and cautious to be adequate. Judging by the *communiqué* we must say it lacks grace. One would have expected that the return of the Congress to the ways of constitutional work after years of wandering in the wilderness would be hailed with more than placid satisfaction, especially at a time when we are on the eve of the new elections. But Government seem unaffected by the great change, and their approval of the Congress decision seems marked by characteristic bureaucratic reserve. The dual policy is still there. The ban on Congress organisation is lifted, but Congressmen are not to be allowed to forget that they have been badly defeated. We wish Government had been more chivalrous in their handling of the situation. For according to their present decision three

such leading men of the Congress as Khan Abdul Gaffar Khan, Sirdar Vallabhai Patel and Pandit Jawaharlal Nehru will continue in prison. This is a strange process of pacification! It shows that Government have not yet shed their distrust and suspicion of Congressmen. A little imagination should have taught them that this is not just the way to seek for co-operation. But it is never too late to mend. A noble gesture of statesmanship at such a time would retrieve the situation and lay the foundations of co-operation broad and deep.

The Frontier Gandhi

The victimisation of the so-called 'Red Shirts' seems ungracious in the light of the pronounced views of their leader Khan Abdul Gaffar Khan. Evidently this discrimination against the Pathan volunteers arises out of mere misunderstanding. For the name is a misnomer. It has nothing to do with the red shirts of Europe. Indeed, Khan Gaffar Khan is as little of a communist as Gandhiji himself. What can be more thorough or outspoken than this declaration of his faith and creed as enunciated by the Frontier Gandhi himself in the columns of *Young India* now over three years ago. We have no reason to think that he has outgrown this faith: Says Khan Gaffar Khan in *Young India* of June 11, 1931:

My non-violence has almost become a matter of faith with me. I believed in Gandhiji's Ahimsa before. But the unparalleled success of the experiment in my province has made me a confirmed champion of non-violence. God willing, I hope never to see my province take to violence. We know only too well the bitter results of violence from the blood-feuds which spoil our fair name. We have an abundance of violence in our nature. It is good in our own interests to take a training in non-violence. Moreover, is not the Pathan amenable only to love and reason? He will go with you to Hell if you can win his heart, but you cannot force him even to go to Heaven. Such is the power of love over the Pathan. I want the Pathan to learn to do unto others as he would like to be done by. It may be I may fall and a wave of violence may sweep over my province. I will then be content to take the verdict of fate against me. But it will not shake my ultimate faith in non-violence which my people need more than anybody else.

Congress and the Award

Once again Mahatma Gandhi has proved himself the deciding factor in Congress circles. For in the recent pourparleys among Congressmen in Bombay, Gandhiji seems to have held the key to the situation. The resignations of two such prominent men of the Congress as Pandit Malaviya and Mr. Aney might have spelt, if not disaster, at any rate considerable embarrassment, and consequent weakness in Congress ranks. Gandhiji again came to the rescue and like the magician, as described by Mrs. Sarojini, persuaded them to withdraw their resignations. It is not that they have changed their view of the vexed communal award, but they have accepted, in a spirit of give and take, Gandhiji's advice not to pursue the path of controversy. For the moment the ticklish question of the award is to be in abeyance and they are all to concentrate on the one vital problem of the Elections. And so the Government's lifting of the ban on Congress organisations has set them astir and a healthy public spirit is abroad which bodes well for the future.

Congress and the Socialists

There is no doubt the loose talk of the Socialists is hampering the unity of the Congress and many staid elements, who are otherwise Congress-minded, are scared away by their reckless extravagance. The Working Committee did well therefore in clearing the ground by the unambiguous declaration that confiscation and class war are contrary to the Congress creed of non-violence. The following is the resolution passed at the recent sitting in Bombay:

Whilst the Working Committee welcomes the formation of groups representing different schools of thought, it is necessary, in view of the loose talk about the confiscation of private property and necessity of class war, to remind Congressmen that the Karachi Resolution, as finally settled by the A. I. C. C. at Bombay in August 1931, which lays down certain principles, neither contemplates confiscation of private property without just cause or compensation nor advocacy of class war.

Sir Samuel Hoare Vindicated

So the Committee of Privileges have pronounced their judgment, and Sir Samuel Hoare and Lord Derby have come out unscathed. That was indeed what was expected, but Mr. Winston Churchill was once again in search of a mare's nest, and the Committee in vindicating the Secretary of State's action have but confirmed public opinion in India that Mr. Churchill in his antagonism to this country would stop short at nothing. His attempt at mud slinging has hurt none but himself. The Committee is unanimous that the Manchester Chamber was guided mainly by the recommendations of its own deputation. Indeed, it would be pitiful if a body like the Chamber should allow itself to be influenced by any outsider against its own better judgment. Surely, the Chamber is more conscientious in that it had the courage to be guided by wiser counsel, and though no Indian can see anything in the White Paper to be enthusiastic over, we cannot refrain from admiring the courage and wisdom with which Sir Samuel Hoare took up the challenge and vindicated himself against the absurd accusations of his political opponents. Will Mr. Churchill forget the lesson of this straight challenge?

Emigration to Malaya

So far as they go, the conditions laid down for the emigration of unskilled labour from Madras to Malaya are not unsatisfactory. A quota of 20,000 for the first year with provision for repatriation on reasonable grounds within two years—this is not a bad arrangement judging from the standard of present day conditions. But the objection to emigration itself remains unmitigated. For what is the policy underlying the emigration of unskilled labour abroad? The unfortunate labourer is tempted by promise of work and wages, but these are made dependent on the state of an industry in an alien land. He is recruited when there is need and dispensed

with when there is none. When his work is over, he is repatriated and dumped upon the mother-country which, by the time he is sent away, becomes a strange land to him. He comes back no richer than when he left the mother country. What is the use of sending him back without sustenance to the land he quitted years ago in hope of better prospects? The injustice of this policy alike to the labourer and to this country is apparent. Thousands of labourers have come back from Malaya since 1930, as they had no facilities for staying there beyond the period of their employment. So the greatest need is to provide them with facilities for colonization in the land of domicile. Will anything be done in that line instead of the temporary makeshift that is the bane of such emigration?

Indians in South Africa

Mr. Hofmeyer's statement in the Union House of Assembly that educationally Indians are part of the permanent population of South Africa comes as a refreshing reminder of the fact that the Union Government have not forgotten their responsibility to their Indian population. It is gratifying to find that Government are taking steps to provide greater educational facilities for Indians. Natal contemplates a provision of between £5,000 to £10,000 in its estimates for Indian education. And yet 14,000 children of school-going age are unable to receive any education for want of facilities. It is some comfort also to learn that in Transvaal Secondary education of Indians is to be improved. Mr. Hofmeyer has stated that the Union Government will increase their grant to the Indian Education Committee. Provincial Governments could well take a leaf from this gesture of the Union. Apart from this, it may be recalled that the Union Government solemnly declared that they

firmly believe and adhere to the principle that it is the duty of every civilised Government to devise ways and means and to take all possible steps for the uplifting of every section of their permanent population to the full extent of their capacity and opportunities.

WORLD EVENTS

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

ADVANCE IN CHINA

THE custom of inviting experts from other countries to study a local situation and to give advice concerning the ways and means of advance is to be commended heartily. South American States have done it with monetary experts from the United States; India and Australia have invited economic and financial experts from Britain, and some months ago the Chinese Government invited the Council of the League of Nations to send an expert to China to study and report as to the best means of reconstruction in China. The League sent its Technical Agent, Dr. Rajchmann, a member of the League's staff and of Polish origin, who as Director of Health had done some good service, and who had already had some official connection and experience with China. His report has recently been published in Geneva, and it is a valuable document suggesting lines of advance to promote the awakening and progress of an old and slow-moving Eastern civilisation.

The main proposals suggested are along the lines of improvement in communications, water conservancy schemes, and development and improvement of rural China. The yield from the land is low; the practice of the rotation of crops is needed, and modern methods in agriculture and the greater use of improved farming machinery are urgently required; there is need also of reforming the tenancy system.

WAR DEBTS

Two great international problems are calling for solution this year: one is the stabilisation of monetary values to some standard to be yet set up; the other question is a settlement of the War debt issue. Many have believed that since the Hoover moratorium, the repayment of the War debts has been a dead question. The United States have never accepted that position; Great Britain also has said that she intends to honour

her obligations, but the long period of depression has changed the situation considerably. Then Britain and several other debtors tended token payments which were accepted by the American Government pending a reconsideration of the whole debt question. The British Government on more than one occasion has asked the United States for a conference on the matter of the War debts, but American opinion has always held that the last word has been spoken, and there is now nothing to do but to pay up on the scale decided upon in the years of prosperity, before there was any thought of a serious and prolonged economic depression.

Two factors have precipitated the issue: they are the passing of the Johnson Act which states that token payments will not relieve the debtor countries from being regarded as defaulters, and the closing of the doors of the American money market to all such defaulters. The second factor is that in view of the action recently taken by the Johnson Act, Great Britain has declined to make any further payments on debts account until a conference is called to consider the whole matter. This action will now force the issue; a conference must be called, and a reconsideration of the whole vexed problem undertaken.

The decision of Great Britain to suspend any further payments to the United States until a conference is called, has met with general approval by the European Press. The *London Times* is favourable and says that the Government will have the whole country behind it in demanding a reconsideration of the whole issue. The *Paris Midi* says: "The War debts are dead, and Britain's refusal to pay the June 15th instalment makes it doubly certain that France will not pay." "Surprise mingled with relief" is how the Italians are inclined to receive the news; it is generally believed that Italy will not pay.

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Everything now depends upon the conference which must be called to reconsider the whole question of War debt payments.

DISARMAMENT DEADLOCK

The deadlock at the Disarmament Conference continues. The President, Mr. Arthur Henderson, is fighting hard to prevent a complete breakdown. France refuses to disarm unless she is assured of security, while Germany demands the right to rearm if the other nations, especially France, retain their arms. That is the issue; Mr. Henderson has threatened to resign if some progress cannot be made. The situation is critical, because if some limitation is not agreed to, everyone knows that a race in armaments equipment will certainly result in war.

THE SAAR PROBLEM

Trouble is brewing over the Saar Settlement. The Versailles Treaty stipulated that after 15 years a vote should be taken as to the future of the Saar country. The plebiscite is due to be taken in 1935; both France and Germany are anxious to get the territory. German Nazis are active to get not only German-speaking people but others as well to vote for German interests. France sees in this movement possible influences against her interests. An agreement has been arrived at between the two countries stating that the plebiscite may be taken on January 13, 1935, and that the safety and liberty of all the Saar people, whether voters or not, shall be fully guaranteed. It is a very troublesome affair, and we shall hear more about it yet.

GERMAN AFFAIRS

German finances are again in a bad way. Her exports have fallen off considerably during the last six months. The Reichsbank gold cover for currency and credit has fallen as low as 3/4 of the currency in circulation which shows an alarming financial situation. A Debts Conference has been held attended by representatives of the British, French, Dutch, Swiss,

Swedish and American creditors. It is pretty evident that Germany cannot meet her interest charges on the Dawes and Young loan accounts; she has accordingly asked for a moratorium which has been granted by most of the creditors. The Creditor Nations have given Germany an option as between cash in six months' time on a basis of 40 per cent., or issuing Government guarantee bonds for ten years at 3 per cent. interest. This will relieve German finances for the time being, but it does not solve her monetary and debt problems.

Germany needs foreign markets, and for that purpose she is again demanding the return of her colonies.

GERMAN MORATORIUM

On June 14th *Reuter* reported that the Reichsbank has declared a full moratorium for six months from July 1st on all debts including the Dawes and Young loans cash transfers. This is an unusual procedure for the debtor to declare a moratorium; it at least shows the grave financial situation in Germany. Naturally the creditor nations, which loaned credit to Germany for the purpose of recovery, are up-in-arms about this decision; some of them like Britain threaten to take action for the recovery of the amounts due. It is creating a very bad impression against Germany, and as a result German bonds have fallen in value. These are not War debts, but are debts incurred for the purpose of recovery, and if these are not paid, Germany will suffer greatly in the opinion of all her creditor nations.

FREE STATE SENATE

Mr. De Valera has had his way about the abolition of the Irish Senate, for in the vote taken in May, it was decided by 54 votes to 38 to abolish the Senate. The Senate itself undoubtedly will reverse that vote, but after one year the Dail's vote can become operative over the opposition, and the Senate will have to go.

Trade and Finance

By "SRIVAS"

THE NEW LOAN

THE curtain has dropped on the new loan. It was heralded from far ahead by lengthy preparation and almost a flourish of trumpets. It opened in somewhat less propitious circumstances. But the first day's results exceeded the most sanguine expectations the Finance Member could possibly have entertained. Then came a slow down, followed in the second week by a breakdown and the finale was a collapse. In the background of the stage was a lot of feverish and heroic attempt to save the loan from a wreck. The giltedge market was being played ducks and drakes with by a number of operators, so fervently bearish in their outlook as not to be swayed by the frowns or favours of the authorities or their quasi-official lieutenants. Finally, the results disclose that Rs. 25.12 crores have been roped in, by no means an inconsiderable amount, but not big enough to constitute an imposing success. Such was the new loan operation of 1934, the announcement of which came too late towards the end of last month to be covered in these columns.

* * * *

The new loan was a further issue of the 3½ per cent. 1947-50 loan. The issue price was Rs. 98/8 as compared with Rs. 96 which was the issue price last year and Rs. 98.6 which was the market quotation at the time of the announcement. The loan was for a total amount of Rs. 32 crores. Applications were received in the form of cash or Treasury Bills or 4 per cent. 1934-37 loan or 4½ per cent. 1934 loan. In the case of Treasury Bills, those maturing upto June 30 were accepted at a face value and those maturing after June 30 at face value less discount at the rate of 1 per cent. per annum on the unexpired portion of the currency of the Bills. The bonus for conversion was the interest up to the end of July, 1934. The cash value of this bonus was approximately 10½ annas.

It must be said, that the terms of the loan were carefully conceived and the conditions, in which they were announced, were highly propitious to its ultimate success. Compared to this, the ultimate result must be pronounced to be highly disappointing. It would be useful first to sketch the progress of the loan before attempting to account for the reasons of the failure. As hinted already, the response on June 5, the opening day of the new loan, far exceeded the most sanguine expectations of the Finance Member. Applications on that day amounted to as much as Rs. 16 crores. At the end of the first week, that is, up to the end of Saturday, June 9, the total subscription amounted to Rs. 22.19 crores composed of Rs. 12.81 crores in 4 per cent. 1934-37, 4.10 crores in 4 per cent. 1934 bonds and 5.28 crores in cash, which is also inclusive of treasury bills. It will be seen that against Rs. 16 crores on the first day, the four days following it yielded only about Rs. 6 crores. The regress was markedly accelerated in the following days. It is significant that little or no applications were made in the last three days, so that it may be said that applications to the loan literally fizzled out to nothing towards the end.

The explanation for this debacle is to be sought in the developments in the giltedge market. In this connection it should be noted that even in the weeks prior to the issue of the new loan, was a widespread disbelief in the genuineness of the rise in prices that had taken place. Slowly, but surely, the feeling was gaining ground that Government evinced an interest in the giltedge market only at the time of the new loan and that, as soon as the loan was over, the Government would leave the market to its fate not scrupling even to enhance its misfortunes. This has acted as a break at every point in the rise of prices, so that every event like the expansion

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of currency or a fall in the discount rate was immediately followed by an actual recession in prices. By the middle of the second week in which the list remained open, the bears had overwhelmed the market and the new loan was actually sold in the market at Rs. 0.4-0 discount. In conditions like these, it is hardly to be expected that people would make further applications for the new loan. Three and half per cent. Paper which had risen as high as Rs. 89-10 fell back to below Rs. 88 and there it has remained till the close of the period under review. At the moment, there is no sign of recovery in giltedge prices.

It is necessary to note here that Government did not refrain from any action calculated to impart strength to the giltedge market or to improve the success of the loan. Official canvassing for the loan was, perhaps, not altogether absent; but the real effort lay in the resort to open market purchases, which were carried out not only by the Controller of Currency but also by the Imperial Bank of India; but these were hardly sufficient to stem the bear raid. In fact, the experiences of this period are apparently not calculated to sustain faith in the efficacy of open market operations; but it must be said that such operations as were carried out were of the crudest kind without tactics or co-ordination between the agencies at work. Though the results are not commensurate with the high expectation entertained at the time of the announcement of the loan, the monies actually got are sufficient for the purposes of the Government, as the amount of Rs. 32 crores asked for was really well in excess of the Government's needs.

CROP-PLANNING

The principal events of the period under review in the world of Indian economy are the meeting of the Wheat Conference at Simla followed by the Crop-Planning Conference with an obviously

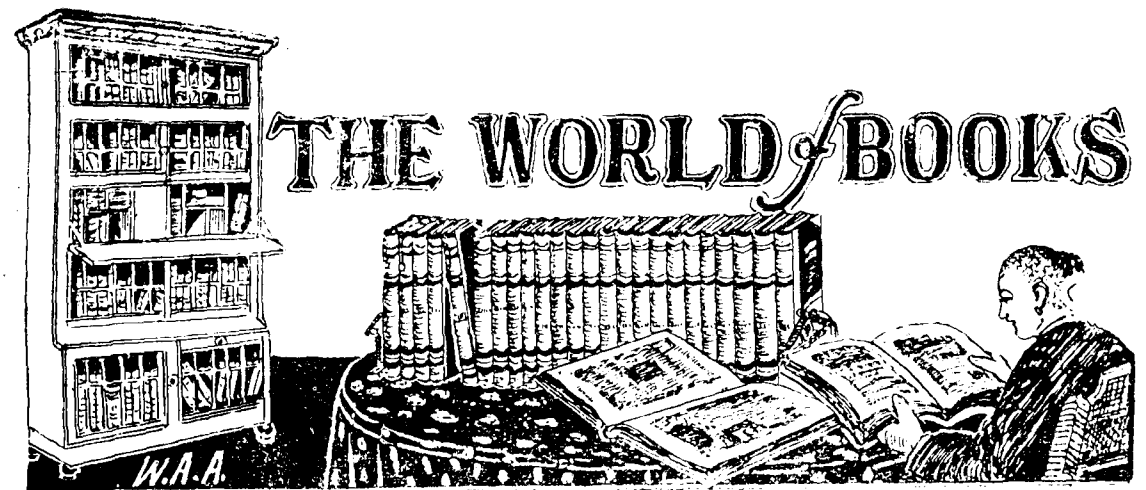
wider scope. The Wheat Conference was bound to end in a failure as its problems were intrinsically difficult. The only suggestion that held the field was that other Provinces should restrict their wheat acreage in the interest of the Punjab and this was naturally resented. The Crop Planning Conference started with more elaborate preparation on the part of the Imperial Council of Agricultural Research. Though the spade work done by the Imperial Council certainly does credit to its personnel, it cannot by itself bring about any tangible good. At the end of it all, it is difficult to resist the conclusion that the Crop-Planning Conference is only one more of the costly futilities which we have had in this country thanks to the Government's readiness to flirt with the revolutionary idea of a planned economy. The ultimate results are of little permanent interest, but in a review like this, it is probably necessary to point that the Conference came to the conclusion that in regard to the rice, no Provincial Government should offer encouragement to the extension of the area or an increase of production. In regard to wheat they emphasised the wisdom that the import duty on wheat cannot be depended on and that schemes of increased wheat acreage can be approved, only if the cultivators under the scheme could do without this adventitious aid. In the case of cotton, they have recommended that steps should be taken to produce in Sind the long staple cotton which is now imported from abroad and an expansion of the area under Cambodia. This is about the only definite decision which holds promise of tangible good. But the Crop-planning Conference did not consider the demand side of the crops except to say that there is no real overproduction in rice. One would have thought that they would consider the best means of bringing about an expansion of consumptive demand. It looks as though the world planning was used more in deference to a vogue than to a readiness to grapple with the real problems of modern economy.

Diary of the Month

- May 25. The Czechoslovakian republic re-elects Prof. Mesaryk as President for the fourth time.
- May 26. The Irish Dail passes the motion for abolishing the Senate.
- May 27. H. M. the King receives Sir George Schuster.
- May 28. Lord Lidlithgow submits his draft report for consideration by the members of the Select Committee on Reforms.
- May 29. The General Commission of the Disarmament Conference meets at Geneva, Mr. Arthur Henderson presiding.
- May 30. The British Navy recognises the Pope's Sovereignty.
- May 31. Sir Samuel Hoare condemns Mr. Winston Churchill's and Lord Lloyd's reactionary policy towards India.
- June 1. The Irish Senate rejects the Bill for its abolition by 33 votes to 15.
- June 2. Muzzafarpur (Bihar) experiences a severe earthquake shock again.
- June 3. Sir Frank Noyce becomes a K. C. S. I.
- June 4. The Bombay Strike Committee rejects the co-operation of Messrs. Joshi and Bakhale.
- June 5. Britain hands over her Note on War debts to America.
- (June 6. The Government of India issues a *communique* lifting the ban on Congress organisations throughout India.)
- June 7. The Crop-Planning Conference meets at Simla under the chairmanship of Sir Fazl-i-Hussain.
- June 8. The Committee of Privileges vindicates both Sir Samuel Hoare and Lord Derby against the charges of Mr. Churchill.
- June 9. France, Britain and America agree to invite Germany back to the Disarmament Conference.
- June 10. The 'Little Entente' recognises Soviet Russia.
- June 11. The General Commission on Disarmament adjourns after electing the Security Committee.
- June 12. Prince Duleepsinghji leaves Jamnagar for England by the outward air mail.
- June 13. The Indian National Congress publishes its Election Manifesto.
- June 14. The House of Commons approves the report of the Committee of Privileges.
- June 15. Sgr. Mussolini and Herr Hitler enter into an important diplomatic agreement.
- June 16. The Cochin Harbour Conference adjourns *sine die* without coming to an agreement.
- June 17. The Polish Minister of the Interior is shot dead at Warsaw.
- June 18. Lord and Lady Willingdon arrive in London.
- June 19. Dr. G. S. Arundale is elected President of the Theosophical Society.
- June 20. The Imam of Yemen signs the treaty with King Ibn Saud.
- June 21. Miss Slade leaves for England by *S. S. Conte Rosso* on a political mission.
- June 22. Mr. Ramsay MacDonald goes on leave, and Mr. Baldwin acts for him.
- June 23. The Vatican Government bans the works of famous Italian philosophers, Croce and Gentile.
- June 24. Germany agrees to the British offer to negotiate the debts question.



MISS SLADE



CHARLES LAMB. By Edmund Blunden.
Hogarth Press, London.

No lover of literature can have too much of Elia. And Lamb's writings are so inextricably woven with his pathetic life that it is hardly possible to appreciate the one without a perfect understanding of the other. Lamb, "the gentle and the frolic" has been the theme of innumerable biographies and the latest by E. V. Lucas has been acclaimed as perhaps the best from every point of view. Lucas has had the advantage of all that has been written of Lamb by previous writers and he has wisely woven into the text many a striking bit of appreciation by Lamb's contemporaries. Mr. Edmund Blunden has gone a step further and without intruding himself into the narrative has chosen to give in chronological order a series of interesting titbits from contemporary records. The result is a most attractive book which lovers of Lamb will treasure. For, we have Lamb as he appeared to his friends and contemporaries, and most of them who have made their mark in literature are no less remarkable than Lamb himself. For what could be more moving than the first-hand impressions of men like Hazlitt and Coleridge and Leigh Hunt and De Quincey and Carlyle and a host of others? There are passages in the book which will explain many a subtle, elusive sentence in Elia's essays, and one never knows what odd corners are illuminated by the copious records of contemporary writers collected together in these pages by the loving care and assiduity of the Editor.

THE LAST ENCHANTMENT. By G. K. Chettur.
The B. M. Bookshop, Mangalore.

The ineffable charm of Oxford has been the theme of countless writers. As a student of Oxford, Mr. Chettur is full of its enchantment and his recollections are as varied as they are fascinating. Mr. Chettur has made a name for himself as a writer and poet with a fine facility for vivid expression, and in the chapters culled from various periodicals in which they had originally appeared, he relates his experiences in beautiful prose. He tells us also of the many poets and writers it was his good fortune to meet there. His intimate revelations of the Oxford poets, of Yeats and Symonds and Masfield, of Tagore and Mrs. Naidu and that wholly delicious chapter on Dr. Spooner are delightful reading. On all these, Mr. Chettur writes with facile eloquence and poetic fervour. The remembrance of Oxford "with its dreaming spires", the "rose-red city half as old as time" inspires him to the splendid dithyramb that lingers in our memory as we skip through the pages.

Then, the bells of Oxford were silent too, with a heavy silence; then, Great Tom stood lonely and desolate and dumb as though a great sorrow had rendered it speechless; the pleasant chimes of New College were not heard; and the slender grace of Magdalen Tower was lifted to the skies like an ardent but voiceless prayer.

A passage like this has the cadence of a song. The full-page photographs and the admirable get-up of the book add to its attractiveness,

TUNGKHUNGIA BURANJI, OR A HISTORY OF ASSAM, 1681-1826 A.D. Compiled, edited and translated by Professor S. K. Bhuyan. Oxford University Press.

The author has given in this book (1) an account of the years preliminary to the establishment of Tungkhungia rule and of the first four kings of the line, which is based on the substance of the numerous contemporary *buranjis* and is couched in the language and manner of old chronicles; (2) the Assamese chronicle of Srinath Duara Barbarua who gave a synopsis of the rulers down to 1806 A.D. and whose account is marked with all the impress that pertained to his high rank and office; and (3) the account of the history of the two decades from 1806 down to the English annexation of Assam, compiled by the author himself in a style conforming to that of the old chronicles.

Thus Mr. Bhuyan has given in this book a history of Assam of the Tungkhungia period, 'as told by its own historians' and he claims that the unsophisticated manner of the chronicles here published in translation has its own special value. He has given in the Introduction a brief survey of the earlier phases of Ahom history, of the Ahom-Mughal conflicts of the 17th century, and of the pivotal landmarks of the Tungkhungia epoch as well as of the Ahom system of administration and the different Ahom capitals and a sketch of the chronicler, Srinath Duara Barbarua. The chronicle gives to the critical student a full picture of Assam in the days of its prosperity and peace and also of its struggles with the Burmese in the reigns of Chandrakanta Singha and Purandar Singha. The book brings down the narrative to the treaty of Yandaboo, which marked the termination of Ahom rule in Assam and of the imperiousness and majesty of the Tungkhungias. Professor Bhuyan has given four genealogical tables of the dynasty and of its chief branches, a full bibliography, a glossary of the vernacular

terms and an index. He has also reproduced in the frontispiece the pictures of King Siva Singha (1714-44) and of his consort from the original illustrations in the contemporary *Hasti-Vidyarnarua* (treatise on elephants) compiled in 1731 A.D. We welcome this addition to the available historical literature in English about Assam, and hope that more *buranjis* and *puthis* will be rendered available to the student through the activity of scholars like Professor Bhuyan.

THE A. B. C. OF CIVICS. By Professor Beni Prasad, M.A., Ph.D., D.Sc. The Indian Press, Allahabad.

This small book is intended to serve as an introduction to the study of civics based on an objective and concrete plan. It is designed to take the student-reader through an understanding of the scope of civics, its common ground with politics and the value of welfare work as a practical device for training in civic duties, etc. It stresses on the right understanding of the true interests of country and people, of the correlation of rights and duties and of political obligations. Then it deals with aspects and values of social life and associations and describes the main features of state organisation and functions. It inculcates the lesson of loyalty to neighbourhood, that should be at the bottom of all social sympathy and activity, and it finally puts forward a vigorous plea for the re-building of village life and local institutions, giving at the same time a warning against undue parochialism. The value and the right service of the press are also noticed. On the whole, the book serves as an admirable summary account of the various civic duties and rights that a student has necessarily to grasp before proceeding to the more advanced study of the sciences of politics and economics.

MIRA BAI. By Anath Nath Basu. George Allen and Unwin Ltd., London. Price 2s. 6d.

The book is an attempt to present to the Western reader some gems of mediæval Indian religious poetry, and, even at that, a very small part of it. According to Mr. Basu, this branch of Indian literature has not yet attracted the attention it deserves and in it are preserved some of the finest expressions of the human soul. The present volume contains a brief sketch of Mira Bai's life and philosophy and a very readable translation in English of Mira Bai's poems. At the end of the volume have been given the pronunciation of Indian names and words, glossary and notes, bibliography and index of first words. Mira's songs are still cherished in India, and the present publication will still preserve the cherished memory of that poetess, princess, and saint of mediæval India.

WAR OF THE HUMANO AND THE MOSQUITOES. By Lt.-Col. G. Jolly. Messrs. Macmillan & Co. Ltd., London. Price 6d.

This is the latest addition to the works on Hygiene and Physiology suitable for use in schools which Messrs. Macmillan & Co. have been issuing from time to time. The book is intended for children, and the sufferings from mosquitoes are related in a very interesting story of Doctor Health and Princess Happiness. The story is in the simplest language, the book is well printed in bold type, and there are several excellent illustrations.

SERVICE AND SMILES. By Evelyn Whitell. L. N. Fowler & Co., London.

Service and Smiles, the practical success of applied psychology, is an interesting book which will help any reader to get on successfully and cheerfully in his walk of life. The book puts in a nutshell the necessity of doing the work allotted to one cheerfully with a smile.

THACKER'S INDIAN DIRECTORY, 1934. Published by Thacker's Press and Directories Ltd., Calcutta.

Thacker's Indian Directory has held its own as the premier book of reference on all matters concerning the whole of the Indian Empire. Year by year it has grown in size as in usefulness and the 73rd Edition, which is on our table, gives as usual copious and complete information in regard to the principal cities in India, besides a comprehensive directory of the chief industries of India and Burma. Merchants and businessmen in particular will find the book of invaluable interest as we have a classified list of merchants and traders in the country, together with an up-to-date list of agents and representatives of British and Foreign merchants. There are 6 town maps and a special railway map of India, while every effort is made to facilitate easy reference in a book of this ponderous size.

BOOKS RECEIVED

THE MESSAGE OF KRISHNA. By A. S. Wadia, M.A. J. M. Dent & Sons, Ltd., London and Toronto.

THE MEDIUM OF POETRY. By James Sutherland. Hogarth Press, London.

OH, CRUEL GIRL! By the Rival. Published by Prof. Shaval, Mohindra College, Patiala.

PELMANISM AND HEALTH CULTURE. T. Werner Laurie Ltd., Water Lane, London, E.C. 4.

THE WORLD'S CHILDREN. By Marie Bayne. W. & R. Chambers Ltd., London.

WHAT THEOSOPHISTS BELIEVE. By C. Jinarajadasa. Theosophical Publishing House, Adyar, Madras.

THE COUNTRYMAN'S JEWEL. Edited by Marcus Woodward. Chapman and Hall, London, W.C.

MAH-JONG MADE EASY. By Esmond Talbot. P. S. King & Son, Ltd., London.

SLAVERY IN BRITISH INDIA. By D. R. Banaji, M.A., LL.B. D. B. Taraporewala Sons & Co., Hornby Road, Bombay.

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Hyderabad

EXPLOSIVE LICENCES IN HYDERABAD

Better control over the use of explosives is ensured by the new Bill that has just received the assent of His Exalted Highness. This Bill has been based upon the recommendations of a Committee appointed by His Exalted Highness, who felt great concern about the loss of life and property caused by fireworks accidents. The Committee consisted of the Legal Adviser, the Home Secretary, the City Police Commissioner and the Director-General of the District Police. The Bill makes it compulsory that

vendors of explosive substances, whether retail or wholesale, should obtain a licence from the proper authority and that no retail vendor should stock quantity worth more than Rs. 200 and no wholesale dealer worth more than Rs. 2,000. Licence is made compulsory even if fireworks are used on marriages and other festive occasions.

LAND ALIENATION ACT

The increasing indebtedness of the agriculturists of Hyderabad and with it the corresponding alienation of agricultural lands, which was revealed by the recent economic enquiry in certain districts of the Hyderabad Dominions, has received the careful attention of the State Government, as a result of which a Bill entitled the Land Alienation Act was passed by the Hyderabad Council recently. The measure has also received the assent of H. E. H. the Nizam. The following provisions are embodied in the Act:

1. No lands can be permanently alienated as hitherto, unless with the previous sanction of the District Collector, who alone is competent to dispose of all matters relating to the transfer of agricultural lands.
2. Civil courts will be incompetent to try suits relating thereto, nor can they pass or execute any decree for the possession of attachment or sale of any agricultural lands or produce thereof.
3. That for the purpose of the Act, the agricultural population will be divided into 'protected' communities or classes, notified from time to time, and will apply to such classes, communities and areas as will be notified by the Government.

Mysore

THE MYSORE BUDGET

The Budget of the Mysore Government for 1934-35 shows a surplus of Rs. 1,30,000. While the figures under the several heads of expenditure are almost the same as in previous years excepting for a slight reduction under Public Works, the receipts show an increase, the chief contributory causes being increased revenue under Royalty and Gold Mining, imposition of an excise duty on matches, dividend of the Mysore Sugar Factory, and a slight increase under income-tax.

The revised estimates for the year 1933-34 will result in a deficit of Rs. 21.50 lakhs, though, according to the Budget estimates for the year, a deficit of only Rs. 18.17 lakhs was expected.

COFFEE ESTATES IN MYSORE

During 1933, considerable damage was caused in Mysore Coffee estates by a disease called 'Die Back'. In some cases destruction amounted to two-thirds of the cultivated area. The Mycologist to the Mysore Department of Agriculture consequently paid a series of visits to certain estates to study the situation. He has now published his conclusions in the form of a note. The extensive use of spraying methods, as suggested by him, may control the 'Die Back' disease as it has already proved efficacious in controlling black rot of coffee.

WOMEN IN MYSORE LEGISLATURE

The Mysore Representative Assembly has been re-constituted by the addition of 13 new members to the already existing 250. A noteworthy feature of it is the addition of 3 more lady members, thus making in all, 5. Mysore is more advanced in many respects than British India. In some respects, it goes even ahead of Travancore where women have equality of rights.

Baroda

KIST REMISSIONS IN BARODA

The Baroda Government had already made remissions in places where crops had been affected by frost. Now the same concession has been extended to holders of Inam lands also on condition that it is passed on to the tenants. Remissions have also been recently announced for parts of the Amreli Prant, because of the damage caused by insects and by excessive rain in addition to damage at places by frost. At places in the Prant where the damage has not been quite so severe, concession has been given as regards the instalment of arrears to be levied this year. It has also been ordered that in levying the second instalment coercive measures should not be used.

RURAL RECONSTRUCTION IN BARODA

The rural reconstruction scheme in Baroda is very comprehensive and quite a sound one. It pertinently takes into account the urgent necessity of finding subsidiary occupations for the rural population. For, one of the main evils that requires to be remedied at present is the enforced idleness of the population during a long period of the year. Stress is also laid on the necessity of spreading education among the rural people and the need of propaganda for it. Agricultural improvement, promotion of village *panchayats* to look after village sanitation, development of co-operative societies are other measures to promote rural welfare included in the scheme.

THE GAEKWAR ON SOCIAL LEGISLATION

The Gaekwar of Baroda has disallowed the amendments proposed by the State Legal Adviser imposing certain restrictions to the recent legislation preventing disproportionate marriages, with the following comment:

We should not overdo social legislation. Society should be strong enough to purge itself of such abuses without depending on Government to pass laws.

Travancore

MADAME MORIN ON TRAVANCORE

Madame Morin, who is a disciple of Prof. Sylvan Levi, the eminent Orientalist, came to India in November last to study Indian problems and has been touring different parts of the country since then. Last month she visited Travancore "the land of charity". Giving her impressions of Travancore, M. Morin says:

The Royal family of Travancore has won my best affections. I think of Her Highness the Junior Maharani as a remarkable type of womanhood in India. I can never forget her personal charm and her versatility of genius.

Travancore is well known in France and on the continent for her promotion of Sanskrit learning and culture. The work of the department for the publication of Oriental manuscripts is giving the State wide publicity.

I was gratified to learn that the Royal Family of Travancore have been for ages past great patrons of art and feel sanguine that His Highness the Maharajah will continue the noble traditions of his illustrious predecessors for the encouragement of art and literature.

EDUCATION IN TRAVANCORE

The Government review of the Administration of the Travancore Education Department for the Travancore year 1108 has just been published. The Report says that the number of students attending colleges affiliated to the Madras University has fallen from 2,935 at the end of 1107 to 2,195 at the end of 1108. The question of introducing the geography course in the College of Science, Trivandrum, has been deferred for consideration in the light of the proposals of the Education Reforms Committee. On the staff of the College two Indian ladies were appointed during the year.

There was no change in the number of departmental English schools or of pupils receiving instruction in them. The number of private schools rose from 262 in 1107 to 267 in 1108, while the number of their pupils fell from 53,397 to 51,151. The vernacular schools totalled 3,476, which was 43 more than the number at the end of 1107, with 5,68,704 pupils against 5,43,329 pupils in 1107.

Bhavnagar**MEDICAL RELIEF IN BHAVNAGAR**

Mr. Latimer, A. G. G., laid the foundation-stone at Bhavnagar of the hospital, for which Rs. 9,000,000 has been sanctioned. The chief medical officer gave an outline of the history of the medical department, which dated as far back as 1870, when only a dozen beds were provided to administer medical relief. The number of patients considerably increased since, and Bhaosingji, the father of the present Maharaja, gave a great impetus to medical relief by building a dispensary and converting the hospital during the War into a war hospital for the treatment of wounded soldiers for four years. The A. G. G. eulogised the work done by the past and present rulers of the State for medical relief and added that the new hospital would prove a boon to suffering humanity.

BHAVNAGAR MUNICIPALITY

The annual report of Bhavnagar Municipality for 1933 shows the income of Rs. 1,31,936, against Rs. 1,28,955 in the previous year, inclusive of the grant of Rs. 95,000 from the State. The expenditure was Rs. 1,25,746 against Rs. 1,16,162 in the previous year. Besides Bhavnagar Municipality, there are nine municipalities in the Mahals which are maintained as Durbari institutions at State cost.

Indore**INDUSTRIES IN INDORE**

In accordance with its policy of affording encouragement to industrial enterprises, the Holkar State has offered some valuable concessions to Mr. K. D. Puranik for starting an open-pan sugar factory. All building materials required for the factory, stores, chemicals and machinery will be exempt from duty. Further, for a period of 15 years, Mr. Puranik and his successors will have the first choice of refusal in regard to similar concerns.

Cochin**EDUCATION IN COCHIN**

The Committee appointed by the Government of Cochin to study the educational system in Cochin and to submit proposals for its improvement have submitted their report. The report says that elementary education should be given free throughout the State. More attention should be paid to vocational education, and free pre-vocational schools should be started in suitable centres.

The Committee also recommended the starting of village libraries in each Panchayat and say that, to spread education among the backward communities, more encouragement through grants should be given to Namboodiris, Moslems and Harijan students.

Gwalior**REMISSIONS IN GWALIOR**

The Regency Council has granted remissions of land revenue varying from 11 pies to 3 annas and 7 pies in the rupee according to the condition of crops in different districts of the State.

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Indians Overseas

South Africa**EDUCATION OF INDIANS IN S. AFRICA**

An important statement on the question of educational facilities for Indian children under the terms of the Cape Town Agreement of 1927 was made by Mr. J. H. Hofmeyr, Minister of the Interior, in the Cape Town Assembly on May 26th. Mr. Hofmeyr announced that, as a result of improved times, an advance in the facilities for Indian education had again become possible. The Agent to the Government of India had taken great interest in the matter and was keeping in touch with the provincial administrations chiefly concerned.

In the Transvaal, improvements were being effected especially in regard to secondary education and the training of teachers. In Natal, an increase of some £5,000 to £10,000 was contemplated in provincial estimates for Indian education, as a result of which it would be possible to improve the existing facilities in various ways at both aided and Government schools.

The Union Department of Education, he added, had increased the grant to the committee administering Indian technical classes at Durban, and hoped to make a further increase this year. Arrangements had been also made for the establishment of part-time classes for Indians in connexion with the Witwatersrand Technical Institute.

THE NATAL ORDINANCE BILL

In a written statement prepared for submission to the Natal Provincial Council's select committee on the Private Townships and Town Planning Ordinance, the Joint Secretaries of the Natal Indian Congress set forth the objections of the Congress to the principle of race segregation embodied in Clause 13 of the draft ordinance. Among other things, the statement says:

We have consistently and categorically objected on principle to any measure, whether Union or Provincial, which aims at the segregation of Indians. We feel that segregation in any shape or form is not

only bound to reduce our moral and material progress, but casts upon our community the stigma of rank inferiority.

It is within the knowledge of your Committee that the Union Government, as a result of the settlement arrived at with the Government of India at a Round Table Conference held at Cape Town in 1927, decided not to proceed further with the Areas Reservation Bill, which contemplated the segregation of Indians in all the provinces of the Union. Any attempt, therefore, to introduce legislation in any province having for its object the segregation of Indians, will in our opinion be a direct violation of the Cape Town Agreement above referred to.

The Indian community, the signatories conclude, has committed itself to a policy of Westernisation, towards which it is fast changing, and any measure which would retard its progress will not only prove detrimental but disastrous to the whole of the Union.

Fiji**INDIANS IN FIJI**

A motion for the establishment of a common roll in Fiji was brought forward recently at the Fiji Legislative Council by Mr. K. B. Singh, Indian Member. An argument advanced by Mr. Singh was that, in spite of their numerical majority, Indians are allowed only 3 seats on the Legislative Council which is not consistent with the principle of equality. He also mentioned British Guiana and Mauritius where, he said, the common roll system had been in operation for years and no section of the community had suffered through it. The motion was, however, strongly opposed by Sir Maynard Hedstrom and when taken to a division was lost by 22 votes to 2.

A NEW MEDICAL BILL IN FIJI

A bill for the registration of medical practitioners in Fiji is on the anvil now. It is considered that the conditions governing medical registration in Fiji are not in accordance with those adopted in other parts of the British Empire.

In order to remedy the position, Clause 3 of the Bill has been drafted to provide that the following among other classes of persons shall be entitled to registration: The holder of any British or British Indian or British Colonial degree or diploma entitles him to registration in the United Kingdom,

Malaya

INDIANS' RIGHTS IN MALAYA

The decision of the Government of India to re-open assisted emigration for unskilled work to Malaya has been done to ensure political equality for emigrants. Indians in Malaya, says a *communiqué*, have exactly the same political rights as other British subjects. The Federal and four State Councils in the Federated States of Malaya and the Straits Settlements Legislative Council consist only of nominated members, official and non-official, and there is no franchise. Indian members sit on all these except on one of the State Councils.

Several Indians are nominated members of Municipal Council and Sanitary Boards. An Indian has been made an honorary Justice of the Peace. There is also no bar to Indians acquiring immovable or any other form of property and settling down in Malaya.

For the benefit of those Indian estate labourers who may wish to make Malaya their permanent home, facilities for land settlement were made available experimentally some time ago and these are said to be proving successful.

INDIAN LABOUR IN MALAYA

The recent conference for the restriction of world's Rubber output came up for the following remarks of Rao Sahib K. A. Mukundan, the Agent of the Government of India in Malaya. For it is surmised in certain quarters that the introduction of rubber regulation scheme in Malaya, as per International Agreement, might result in troubles to the Indian labourer. Interviewed by the correspondent of the *Hindu*, Mr. Mukundan said:

Restriction is not going to affect much the labour position in this country. It may affect tappers but as more money becomes available, estates will be able to undertake those other jobs of work which have been left over owing to slump conditions.

It is quite likely that all estates will be able to retain their existing labour force and that they may also require a few more coolies. There will be a shortage of labour if estates return to maintenance work.

Kenya

INDIANS IN KENYA COUNCIL

Last month we published the names of the five Indians who were elected to the Kenya Legislative Council. Hitherto, the Indian community had kept itself aloof from Legislative and Municipal bodies as a protest against the establishment of separate electorates. Though the community still maintains its demand that these special electorates should be abolished, experience has brought the conviction that it was unwise to refrain from the elections under the existing arrangement and thus to allow the Indian case go by default. Referring to the election of the European Members of the Kenya Council, the *Times of India* Correspondent writes:

It was, perhaps, a pity that Lord Francis Scott did not call together those candidates who were prepared to follow him to decide on a definite programme. In a country where the number of sitting members is very few, and nothing in the way of an Opposition, as in England, can possibly exist, it is most important that all those who represent the non-official population should be able to count on the undivided support of their comrades and should be at one as to how they are going to bring the full force of their influence to bear on the official majority.

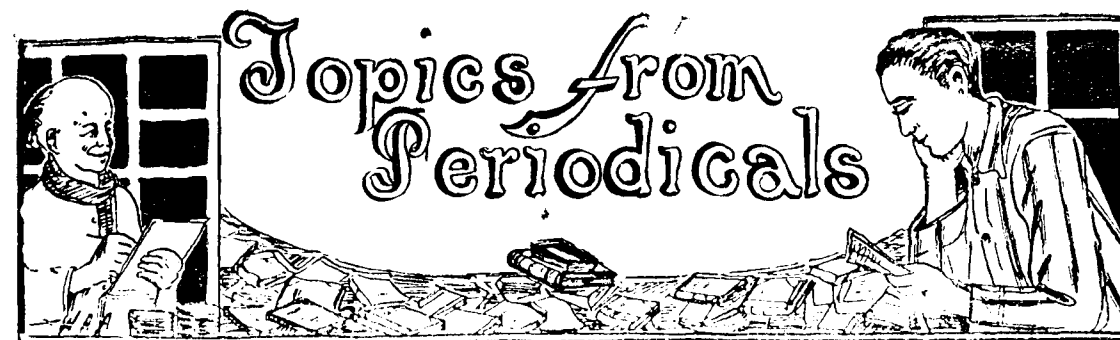
British Guiana

INDIANS IN BRITISH GUIANA

There has been some speculation recently in British Guiana as to whether any repatriation of Indians from that colony is likely to take place this year. Says the *Statesman*:

Repatriation figures in recent years show a decline and circumstances seem to indicate that for want of a sufficient number of applications to return to India, repatriation is unlikely. There is, however, time yet. Meanwhile, the question is being asked whether something cannot be done by the people of British Guiana to pay the cost of return passages to the Colony of a number of Indians who availed themselves of their repatriation rights, but who on returning to India were faced with economic and social difficulties and are now reported to be living in conditions of distress.

'Guiana for the Guianese' is the slogan that has been raised by those opposed to the idea, and while apparently willing to include in that category Indians born in the colony, we learn with regret that they would definitely exclude colonial-born Indians who had chosen to leave British Guiana.



THE INDIAN PROBLEM

Writing under the heading "Wasted Opportunities in India", Mr. H. S. L. Polak describes in the May number of the *Contemporary Review* some of his experiences of the bureaucratic system of Government in this country. During his last visit to India, he observed certain disquieting features in the country, the chief of which being "the grave spiritual estrangement between Government and people, between Great Britain and India". The disease, in his opinion,

can only be cured by an early grant, in a generous spirit of good-will, of a large measure of self-government with automatic provision for the attainment of complete and genuine dominion status, with the scope and meaning of the Statute of Westminster and in a calculable and not distant period of time.

The disease is bound to grow if no such steps are taken. Mr. Polak further points out how the present regime is dominated by the Police Raj. There is no good saying that the bureaucracy is in efficient hands, the services being well organised. Yes, it is true to a certain extent, but this machine

has been irresponsible, secure, privileged, resentful of and largely unresponsive to criticism and jealous of challenge to its authority as an Imperial instrument.

Mr. Polak adds:

It has not realized that an alien Government can never respond to the needs of the people as naturally and as spontaneously as a government native to the soil. Its conscientious and hard-working officers, absorbed in the details of administration, have forgotten that the true problems of government are not mechanical or material, but human and of the spirit.

Of course the fault is with the system and not with individuals, and until that system is

radically altered, we can't hope for much progress. Does the White Paper envisage any such change? Decidedly not, says Mr. Polak; for the White Paper proposals rather tend to aggravate the evil, of which Indian nationalist opinion is never tired of complaining.

How many opportunities of justifying British control of Indian affairs have been lost by lack of imagination, hypocrisy, false prestige, patronage, religiosity, or pride of race, degenerating into suspicion of the Indian people and contempt of their cultures! Instead of consciously seeking to win their affection and to help to draw Asia and Europe into permanent bonds of brotherhood, we have gone far to set up once again the old antagonisms between the two continents. Is it yet possible to find new occasions of inter-racial understanding and mutual good-will? If so (and I believe it to be the case), an entirely different attitude is called for on the part of the British in India, encouraged, it may be hoped, by the British at home.

ARE THERE INFERIOR RACES?

"I do not believe for a moment that there are any inferior races," writes Principal A. G. Fraser in the *International Review of Missions*. The Romans were certain our forefathers were thus inferior; the Greeks believed it of the barbarians generally.

History is not, it seems to me, on the side of those who believe in their essential superiority. Yet it is a widespread belief, and when we are in contact with many who hold it as an assured fact it is easy to be affected by it. We all know how on English boats, for instance, Africans are set at tables by themselves. Recently a friend of mine was on board a boat returning to England. There was a dance, and an African gentleman danced with an English lady. Some of the passengers on board told her she had 'disgraced the ship', and warned him not to dance with an English lady again. My friend made a point of getting to know the African and apologised for his fellow-countrymen, and they became friends. But he had no chance thereafter of friendship with his own countrymen on board.

JAPAN AND SOVIET RUSSIA

The March number of *Contemporary Japan*, a quarterly review of Japanese affairs, contains an article on "Japan and Soviet Russia" by Mr. Kasuji Fuse. The writer says that as a result of the steady progress of construction covered by the Second Five-Year Plan, Russia's national strength is vastly expanded and her military establishments are fully equipped. Naturally Russia may go in for aggressive nationalism against the capitalistic nations. If the Soviet leaders decide to make war on a capitalistic nation like Japan, then

neither a non-aggression pact nor a treaty of demilitarization of the Manchoukuo-Siberian borders would prevent a Soviet-Japanese friction. For the Far East would most probably be the first place towards which an aggressive Russia would run. The day when the Five-Year Plan will be completed may not come very soon, but at the same time it cannot be considered by any means as being very far distant.

Writing about Stalin and his principles, Mr. Fuse says that Stalinism attaches primary importance to internal economic construction of the Union. But it also implies that the Union can win the Communism *versus* Capitalism battle by proving the superiority of its economic system. He continues :

We recognize that principle and have nothing to say against it. But what concerns us is the historical fact that a nation which has expanded its national strength rapidly and replenished its military equipment efficiently tends to be aggressive in its foreign policy and to court the danger of war. The Soviet Union, with the progress of the Five-Year Plan, is rapidly expanding its national strength and increasing its armaments, and thus there arises doubt if its leaders do not suddenly discard their policy of peace and take arms against our corner of the capitalistic world. The pessimistic view of the future of Soviet-Japanese relations, after all, comes essentially from apprehension on this point. It is impossible to make forecasts here, but one can at least say that, if the Bolsheviks have confidence in their ability to build up a socialist economic state and pursue their way of construction as hitherto, there is absolutely no need for them to take up arms against the outside world.

ORIENTALISM IN THE WEST

Mr. Arthur Christy, writing in the *Aryan Path* for May, investigates the extent of Oriental especially Hindu, influence on American men of letters. Illustrating his point, he cites the example of Whittier :

Consider Whittier's poem "Disarmament" which commences with Christ's command "Put up the sword" and concludes with echoes of a Buddhist birth story and the moral injunctions of the *Dhammapada*. After discussion of the futility and ghastliness of war, Whittier writes of the story told in Eastern tents among Mongol shepherds as they sat around their fires, a story of how

Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look
Whose awful voice the hills and forests shook.
"O son of peace!" the giant cried: "Thy fate
Is sealed at last, and love shall yield to hate."

Now here was assuredly a new note in the conservative religious poetry of America. Buddha, the founder of a heathen religion, was labelled 'holy' and 'benevolent' and addressed as a 'son of peace'. Furthermore, Whittier goes on to inform the reader that

The unarmed Buddha, looking with no trace
Of fear or anger in the monster's face,
In pity said: "Poor fiend, even thee I love."

Some of Whittier's poems contain references to the Gita, practically paraphrasing unique passages.

Whittier did write poems of the Hunt and Browning type, as witness "The Khan's Devil", "Rabbi Ishmael", "The Two Rabbits", and "Requital". But we may with justice say that these were written in a well-established conventional form that was not of any particular significance.

Not so, however, such a passage as that which appears in "The Preacher", a long poem written in celebration of George Whitefield, the celebrated religious reformer.

In exposition of the Vedantic doctrine of identity, Whittier writes :

In the Indian fable Arjoon hears
The scorn of a god rebuke his fears :
"Spare thy pity," Krishna saith;
"Not in thy sword is the power of death !
All is illusion, — loss but seems ;
Pleasure and pain are only dreams ;
Who deems he slayeth doth not kill ;
Who counts as slain is living still.
Strike, nor fear thy blow is crime ;
Nothing dies but the cheats of time ;
Slain or slayer, small the odds
To each, immortal as Indra's gods."

No reader acquainted with the *Bhagavad-Gita* will fail to recognise, concludes the writer, in these lines an excellent paraphrase of a passage in the second chapter of the Gita,

ROOFS AS CENTRES OF RECREATION

Dr. J. M. Kumarappa, in the course of an interesting article on "New York Roofs as centres of Recreation", points out in the *Field* how the practical minded Americans are putting even the roofs of the lofty buildings to good use.

On Washington Street one finds a roof that is devoted solely to the needs of little children. It tops the building of the Bowling Green Neighbourhood Association and is equipped with beds, swings, a giant slide, jungle-gym, see-saws, even a sand box. This roof-top playground is open all the year round. Returning to Broadway, one comes to the American Telephone and Telegraph Building, housing between 5,000 and 6,000 employees. The roof of this huge building is not wasted on ventilators and vacant spaces. It is a skyland gymnasium, bustling with physical activities at all times of the day. There are two golf driving nets on this sports roof, a court for squash tennis, three hand ball courts, two well-screened courts for either basketball or paddle tennis and a large area for those who wish to sun themselves in deck chairs. North of this roof, on the old Astor Building at Broadway and Vesey Street, is another golf course. The asphalt 'green' does not offer practice in long drives, but for the shorter distances there are water hazards, sand holes and bunkers. There are other golf courses on office buildings and apartment houses scattered well over the city.

In the crowded areas of hotels and theatres centering around the Times Square, roofs blossom in all their glory and variety.

There is a sports roof on the Gulbert Building on West Thirty-ninth Street. There are even two pent-house apartments quite close to the Square on the roof of the Berkeley Building on West Forty-fourth Street. These have extensive 'grounds', handsomely landscaped. But, of course, the glory of the Times Square roofs is the amusement roof, the roof garden. Ever since the first roof garden amused New Yorkers when it appeared on the roof of the old Casino Theatre at Broadway and Thirty-seventh Street, several others have come into increasing favour. In the height of the summer season, roofs, where people dine, are brilliant indeed, some open to the stars, some with awnings or glass protection against bad weather. The brightness of the Great White Way is, of course, due to yet another use of roofs, roofs as supports for gigantic electrical advertising displays. The pedestrian on Broadway is blinded and dazzled by legends and slogans in the sky, advertising in all the colours of the rainbow everything from tooth paste to motor cars.

In concluding, the writer points out that even the hospitals have made good use of their roofs.

In the new Medical Centre, the enormous main hospital has two recreational roofs of 1,800 square feet each overlooking the Hudson. There are also two loggias or solariums of 900 square feet, and smaller ones at the ends of the wings on each floor. There is an even larger single roof atop the Private Patients' Pavilion.

The Nurses' Building has provisions for sleeping in the open. In fact, the Medical Centre is an example of the full use of every available inch of open roof space.

Thus roofs are no more mere shelters from inclement weather or places for pipes and ventilators, but real sky playgrounds, amusement gardens, and great open spaces for the enjoyment of fresh air and sunlight.

JOURNALISM AS A PROFESSION

Careers, a monthly of Lahore, opens with an article on the above subject and discusses how one can be a well qualified journalist.

His work anyway will be at first of an elementary character. He may have to take a hand in proof reading or be responsible for entering up the office diary of engagements, from which each reporter receives his daily assignments. These engagements may mean attendance at a political or municipal meeting, a social gathering or a *premiere* at a local cinema. He will also learn something of the work of the printing room, of type-setting, of the different kinds of type and their uses in the display and presentation of news, of the arrangement and make-up of the newspaper before it goes to the press. His literary work will in its initial stages mainly consist of paragraphs of local news items and he will have a daily round of calls to collect these. At times his work will seem humdrum and even devoid of purpose, but now and then, if he has the makings of a journalist within him, he will pick up in the course of his daily routine an interesting item of news capable of development. In due time he will be called up to join the senior reporting staff. In a well regulated daily he will have a distinct sphere assigned to him.

The writer then quotes Charles A. Dana the well known editor of the *New York Sun* as having said :

A journalist must be an all-round man. He must know whether the physiology of the doctor is genuine, whether the law of the lawyer is good law or not. His education, accordingly, should be exceedingly extensive. If possible he should be sent to college. He must learn everything the college has to teach, but what is more important, he should be sent to the school of practical life and of active and actual business. He must know a great many things and the better he knows them, the better he will be in his profession. There is no chance for an Ignoramus.

The writer fears that University education in India does not afford complete training for journalism. All that one could do is to acquire a competent knowledge of shorthand and use of a typewriter efficiently. The rest must be learnt, as Dana says, in the school of practical life.

A GREAT DICTATOR

A writer in the *Modern Student* for June gives an interesting pen picture of Benito Mussolini, the great Dictator of Italy. To those who have heard Mussolini as an orator, particularly in the open air, his speaking voice would be a great surprise.

It is low in tone, beautifully modulated and filled with the music of his native land. He speaks slowly until he becomes really interested in his subject. Then he grows all fire and animation, and his words pour forth in a seemingly unceasing torrent.

While naturally he speaks for the most part in Italian he speaks to foreigners in German, French or English all of which he speaks fluently. He is never at a loss for facts and rarely does he need to make reference to book or document in order to substantiate statements or figures. Indeed more often than not, he will quote chapter and verse as he goes along. His memory is encyclopædic, while his range of subjects is extraordinarily wide.

It is said by those in daily contact with him that he never leaves his work for the day in arrears no matter how advanced the hour.

Then follows a pen picture of the Dictator—"the man of action, swift, resolute and often ruthless" in decision:

As Mussolini sits at his table quietly in repose, his eyes are those of a dreamer, the idealist, but when his interest is aroused and his enthusiasm stimulated, he reveals the man of action below the surface—swift, resolute, often of ruthless decision, the man Europe and the world in general knows best. In his conversations he never uses superlatives, and this is certainly correct. There is an air of sincerity in all his words that carries conviction even with those who differ completely from him. His views, one feels, may be utterly wrong, but one has to confess that they are sincerely held and are the result of long and anxious consideration. Undoubtedly his actions have been impulsive upon some famous occasions, but the thoughts that lead up to those actions have been well analysed and digested.

Even in his private life, we find a certain amount of isolation. Personal friends who can claim any measure of real intimacy with him are almost non-existent. Acquaintances he has many, but real friends he is said to lack entirely. His life is his work and work is his life. Italy absorbs the whole of his time and his energies. Every topic of his conversation veers presently towards Italy and her destiny.

Mussolini's recreations, we are told, are practically none. He hardly knows of leisure.

Occasionally he will push off paper and pen aside in a sudden burst of impatience and dash off at headlong speed on the motor-cycle that he always keeps close at hand.

On these occasions his usual destination is to where some work of reconstruction or regeneration is in progress. He superintends every branch of work and appears among his workmen at intervals.

It is, indeed, true to say that he finds his recreation only in the exercise of power. Power is the veritable breath of his nostrils. He regards himself as one ordained by God, to make Italy great, rich, and prosperous.

JAPAN AND CHINA

Writing in the May number of *Advance India*, Mr. T. S. Ramanujam says that Japan is bent upon consolidating her position in China as quickly as possible. Her success in this sphere reminds one of the pre-War spirit of territorial acquisition through military tactics. Can the United States of America and the members of the League of Nations pool together all available resources and safeguard the interests of humanity against such a catastrophe? Mr. Ramanujam replies as follows:

The answer to this question is by no means clear. The method of 'non-recognition' has proved to be an insufficient check upon Japanese ambitions. In the beginning of the Sino-Japanese conflict, the European States and America laid claims to considerable vested interests in Manchuria and sought to protect them against Japanese as well as Chinese escapades. To-day they are prepared to put up with the new regime in Manchuria, which is now generally looked upon as a remote and unimportant corner of Chinese territory, provided the disruption of China is not pushed further still by Japan. Herein lies, so we are told by learned writers and skillful governments, the excellence of international relations as contrasted with national relations.

The Nine Power Treaty adequately safeguards the legitimate interests of Japan in China by giving her the right to call the attention of the other signatories of the Treaty to any action inimical to her security. The writer concludes:

If territorial aggrandisement is not the stimulating motive of Japan's manœuvres in China, it is difficult to the Japanese statesmen and administrators whose irresponsible and ill-timed declarations of the 'Hands Off China' policy have considerably hampered the restoration of world order and progress.

EUGENIC BABIES

We have already referred in the Medical Section of the June issue of the *Indian Review* to the successful experiments in regard to the Test Tube Babies. Further details are now available from an interesting article in the *Scientific American* by Dr. J. H. Caldwell, who is held as an undoubted authority and who has devoted considerable time and thought to this experiment. Dr. Caldwell characterises autogenesis as one of the most significant eugenic development in the history of man.

The term 'Autogenesis' refers to the extra-marital production of babies by artificial impregnation with the sperm obtained from a healthy man of good eugenic stock. The method lends itself useful only in those cases where the wives are fertile and free from organic complaints, and sterility in their unions is entirely due to their husbands; it is not applicable to those wives who are sterile.

The latest cable news reveals the success of surgery's new practical technique, how a child-hungry Long Island couple, Mr. and Mrs. Salvatore Lauricella became so rapturous over their pair of laboratory twins that they let the world in on the secret. Mrs. Lauricella was the subject of Drs. Frances Seymour and Alfred Koerner, obstetricians, who have developed the science of providing children to women, who by necessity or choice are unmated.

The twins were born to Mrs. Lauricella after Dr. Seymour had inseminated her artificially.

Although she was at first reluctant to discuss the matter, Dr. Seymour finally consented to explain the experiments in order to avoid public misunderstanding. She revealed that during the past 2 years she had her associate, Dr. Koerner, and given 13 test-tube babies to women who otherwise would have been childless.

Eleven of these children were actually offsprings of the husband and wife concerned, and their conception differed from that of other children, only in that it had been effected by scientific impregnation.

Two other laboratory babies were given to unwed and unklissed mothers with the help of anonymous fathers.

These latter two mothers, Dr. Seymour said, were prominent business women who did not want to marry but felt they had a right to children. The problem of Bernard Shaw's "Candida" has thus been solved.

"Our method consists of a glass tube and the force of gravity," Dr. Seymour said. "No contact between the father and the mother is necessary."

In the cases of married couples, the laboratory baby is truly their own flesh and blood. In the cases of unmarried women, an anonymous male, whom the mother never sees, is selected from a hospital list of donors for blood transfusion and, after contributing his semen, becomes the father of a eugenic baby whom he will never see by a woman he has never known.

Dr. Seymour said that the practice of aiding women to have eugenic babies by fathers, with whom they had not had physical contact, was a new thing but growing constantly.

On ethical grounds much can be said, both for and against the adoption of this practice. But Dr. Caldwell observes that just as every innovation either in dress, habits or social customs has had to fight its way through opposition, it is hoped or not hoped—it is left to the reader's individual tastes—that this socio-scientific development will become increasingly popular.

In the meantime, many in the world, and particularly in India, are bound to ask: Whither is Science drifting?

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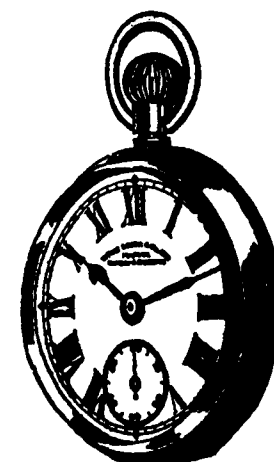
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CEYLON'S RAW MATERIAL RESOURCES

Like India, Ceylon is rich in minerals and raw materials suitable for the manufacture of several useful articles, such as paper, sugar, pencil, starch, soap, etc. Mr. D. Sundaravolu Pillai, writing on this subject in the *Ceylon Review*, gives a catalogue of raw materials available in the Island.

The Island is famous for coconut and palmyrah. Out of coconut oil, it is possible to manufacture a substitute for ghee by means of hydrogenation and by biochemical methods, the oil by itself forms the chief ingredient for the manufacture of scented hair oils, etc. The coconut shell, which is available in large quantities submitted to destructive distillation, gives a variety of useful by-products, namely, gas for lighting, tar, ascertic acid, acetone and a number of valuable chemicals, and the coconut shell charcoal could be used as a gas absorbent in masks. The coir, if properly retted, will yield very fine material for the manufacture of ropes, matting and other useful articles. The palmyrah tree also yields very valuable products such as jaggery and *pani pannatha* (the first juice solidified). The leaves and the tree provide the building material and the primitive roofing. The above-mentioned products, namely, the palmyrah jaggery and *pani pannatha*, if properly prepared and wrapped up in attractive wrappers and enclosed in suitable boxes, should sell as a substitute for toffee and chocolates in Europe.

Ceylon imports about one and half million rupees worth of soap. The raw materials for this are available in the Island. The writer goes on to enumerate as follows:

The art of preparing clay articles and hardening them by heat is pre-historic and known to exist in this country several centuries before the Christian era. There is evidence to shew that the ancient kings of Lanka had seats made out of clay. At the present moment, Ceylon imports large quantities of roofing and flooring tiles from India. Over half a million rupees worth of clay wares consisting of bricks, tiles, earthenware, stoneware, etc., are being imported into Ceylon every year. Raw materials suitable for the manufacture of Mangalore and Calicut pattern roofing and flooring tiles are found plentifully in many localities, viz., Anuradhapura, Chilaw, Kelaniya and in other districts. The clay, water, and firewood are the chief raw materials required for the manufacture of these tiles.

For the manufacture of high class pottery such as stoneware, earthenware, porcelain, china, glazed wall tiles, drainage pipes, etc., the raw materials, namely, china clay, plastic clay, folspay, stones rich in folspay, sand, etc., are available in the Island.

India imports yearly 15 to 18 lakhs of rupees worth of China clay for sizing cotton goods. The China clay finds a very wide use in the manufacture of paper, cotton goods, colours, pigments, pencils, school chalk, soaps and soap powders, buttons, etc.

INDIA'S INTERNATIONAL STATUS

India has gained experience in imperial and international affairs and herself became better known to the outside world by her active participation during and after the War in European politics, says Mr. V. S. Krishnaswami writing in the May number of *Advance India*, a new Madras monthly. The writer is of opinion that this experience is of great advantage to India, as she is to become a self-governing dominion in the near future. Of the real advantages of her present international status, Mr. Krishnaswami says:

The importance of India's international status has not been a mere figment of the imagination. It is a reality in so many aspects. She has acquired the right of making treaties with the other dominions and to appoint her own agents and trade commissioners accredited to foreign countries. She has been given the right to correspond directly with the other Dominions, for example, Africa, although this right is limited and exercised subject to the control of the Secretary of State. Thus it can be said that India has entered into the chrysalis stage of her international evolution. Obviously India has gained an enhanced status by her association with the League, which gives her a quasi-independence in external affairs.

INDIA AND THE WHITE PAPER

Prof. Jiteschandra Guha, writing in the latest number of the *Landholders' Journal*, says that:

Unless there is a large party in India which is prepared to support the reforms in the White Paper, it is useless for England to go forward. Reforms cannot be forced down the unwilling throat of India. It will be dangerous for England to cry halt to India, thinking that as there are conflicting currents of thoughts, feelings, passions, and prejudices in every department of life in India, she can be held back for any length of time. Such an attitude on the part of England may be likened to that of King Canute attempting to stem the tide and bid the waves depart from his august presence.

THE IMPACT OF TWO CULTURES

The latest number of the *Annamalai University Journal* contains an article on "Tamil classics and the impact of two cultures" by Mr. S. S. Bharati, M.A., B.L. The two cultures are the Aryan and the ancient Tamil ones. The ancient Aryan organised his community into a close knit, well established caste system.

It was more than a federalised organism equipped and well calculated to consolidate its position against all attacks of hostile elements, especially in those early epochs. Its organisation was such as would ensure against all disintegrating forces both from within and without. It was particularly suited to conserve the racial purity against onslaughts of uncivilised warring tribes and also to preserve and promote its own wealth, resources, and fighting strength.

The Tamil community on the contrary was only a federation, says the writer, of different tribes and clans as well as crafts and landed or trading classes with perfect social equality and without rigid social barriers and bars between them by virtue of mere birth.

The Tamilian communal clans and classes closely approximated to the trade-guilds and the individualistic society in medieval Europe, and was at the antipodes of the well organised caste-bound racial community of the Aryans in Upper India.

Whereas the early Aryan had incessantly to fight for the extinction of races hostile to his culture, the pre-Sangam Tamilian never cultivated the need for aggressive warfare. The Aryans actually took pleasure in fighting, while the Tamilian of the ancient days fought only when there was necessity, that is for honour and self-defence. In lore also the Tamilian was far advanced than the Aryan new-comer. The writer concludes:

These differences in the ideals both in love and war of these two cultured stocks of ancient India led naturally to their characteristic different outlooks on life, and to differing schemes and systems of their several social institutions, political organisations and moral maxims. The Tamilian was a born optimist, full of humour and buoyancy, joyously clinging to the rosy side of life, prone to be happy in family life and inclined always to revel in righteous yet merry life on earth. The Aryan grew to be a sullen cynic, sour to pleasures of every kind, hating all existence as a misery to be avoided, preaching asceticism therefore as the only panacea for all ills of life and vehemently given to other-worldism.

PRE-ARYAN ELEMENTS IN INDIA

Mr. Atul K. Sur, writing in the latest number of the *Indian Historical Quarterly*, tries to show in his article on "Pre-Aryan Elements in Indian Culture" that the prevailing notion that the Hindu culture is composed entirely of Aryan elements is wrong. He says that it is now practically a *fait accompli* that the pre-Aryan peoples of the Indus Valley were superior to the Aryans in material culture. Mr. Sur continues:

Indeed, they (pre-Aryans) were in enjoyment of many of the amenities of modern life. But intellectually the pre-Aryans were much inferior to the Aryans. The Aryan language was more excellent than anything which the pre-Aryans could boast of. And it was of this language that they made a lasting gift to the children of the soil. The refined character of their language and its delicate structure was susceptible to abstract thinking. It implied a mental outlook that tended to intellectual progress. The subtle spiritual conceptions inherent in such a mental outlook found its reflection in the religion of the Rig-Veda. It was this mental outlook, too, which left its indelible mark on the culture that evolved out of the absorption and assimilation of Aryan and pre-Aryan elements in the midland regions of India. Elsewhere where the Aryans went, they have often been described as demolishers of original civilization. But in justice to the Aryans it must be said that their Indian brethren were not mere destroyers of civilization. They had creative genius too. Their creation was in the direction of cultural synthesis. From the Vedic times onward we have in literature a lasting testimony to this synthetic process. The result of this synthesis was a new culture—Hinduism. The incorporation of pre-Aryan religious elements in Hinduism is merely a part of that process.

INDIA IN PERIODICALS

THE PERSIAN AND GREEK COINS AND THEIR IMITATIONS IN ANCIENT INDIA. By Dr. Surendra Kisor Chakraborty, M.A., Ph.D. [The Indian Historical Quarterly, March 1934.]

THE RESERVE BANK OF INDIA. By Principal Sohrab R. Davar. [The Ganga, May 1934.]

THE PRINCIPAL FORMS OF INDIAN CULTURE. By Anilbaran Roy. [The Kalyana-Kalpataaru, May 1934.]

THE NEED FOR RE-ORIENTATION OF INDIAN PHILOSOPHY. By P. T. Raju, M.A. [The Aryan Path, June 1934.]

WOMEN'S POSITION IN THE WORLD AND INDIAN WOMEN. By Mrs. Kiron Bose. [The Modern Review, June 1934.]

INDOLOGICAL STUDIES IN FRANCE. By Prof. Sylvain Levi. [India and the World, June 1934.]

THE INDIAN NATIONAL CONGRESS: A RETROSPECT. By U. C. Gopalan. [The Advance India, May 1934.]

NEED FOR TECHNICAL EDUCATION IN INDIA. By Dr. R. C. Malhotra. [Careers, June 1934.]

CO-OPERATION

Dr. Rabindranath Tagore, writing on "Russia" in the current number of the *Modern Review*, offers some very fruitful observations on the advantages of co-operative methods for the advancement of our rural population. According to the Poet, the adoption of methods of co-operation in production and consumption alone can be the best means of rural re-construction in this country.

"I want our villages to enjoy full human dignity and wealth instead of being content with the leavings and surplus of the towns. It is my firm belief that by co-operative methods alone, the village will find it possible to salvage its sinking strength. The regrettable thing is that until now co-operation in Bengal has lost itself solely in money-lending—a slight improvement on money-lending rusticity; it has been of no service to the task of production and consumption.

The main reason is that co-operation has come to our country official-ridden under the patronage of an administrative system, which is blind, deaf, and indifferent. At the same time we must perhaps shamefully admit that the qualities which make co-operation easy are lacking in our character. Mutual trust is feeble in those who are themselves weak. Indeed, absence of self-esteem is the basis of disrespect for others. Loss of self-respect from long servitude has culminated in this degradation. They will accept with bowed head the rule of their masters, but cannot tolerate the guidance of their own class; it is easy for them to cheat their own people and to treat them cruelly.

One learns from Russian story-books that the condition of the long-suffering Russian peasantry is similar. However difficult the solution, there is no other way; nature must be corrected by creating opportunities for combining the forces of mind and body. It is not by granting co-operative credit but by combined effort, thereby making the villagers co-operation-minded that we shall save the villages."

MODERN INDIA

"India in Ferment" is the subject of an interesting article in the April number of *India and the World* by Mr. Albert E. Kane of New York. Despite communal differences and religious difficulties, there is a distinct sentiment of solidarity. India with all her millions and surface variations is one country and entitled to a separate existence as such. The writer continues:

There seems to be a deeply rooted Indian culture common to all, although many of its earlier manifestations have already disappeared. Just because they are so obvious, the similarities of the different communities are frequently overlooked or minimized while the differences are emphasized. To the outsider, the every-day manner of life—its simplicity—its respect for the family unit—its general appearance and ordinary customs—seems nearly uniform everywhere. After all, such simple things as the way of doing business, habits of cleanliness, manner of dressing, drinking, eating and sleeping, marriage and funeral ceremonies are all indicative of a unity of some kind. The spirituality of all the people, though expressed differently, is apparent. No less important are the actual lives of self-sacrifice of those yet a minority of the population; but in all parts of India, whose names are far too numerous to mention but who have devoted themselves to education, journalism and social work of all sorts merely for the sake of India. Such educational and social experiments as those at Shantiniketan, Sriniketan, Poona, and elsewhere, particularly those uplifting the condition of Indian womanhood are bound to have happy results and are a hint of a brighter day to come. Already have I seen Christian and Hindu married and living happily, Muslim and Hindu dining and fraternizing together, although unfortunately in the upper classes only.

The writer concludes that the growing number of intercaste marriages, the greater understanding of Indian youth, and the more liberal spirit abroad give mute testimony to the fact that the day of the communal riot is passing and that a united India will soon face the world.

POLITICAL ORGANISATIONS

Writing in a recent number of *Labour*, Miss Margaret Bondfield says:

"A political organisation does not want its members trained to obey the word of command; they should be trained to think, and the whole influence of a political organisation should be in the direction of developing self-discipline in the individual, coupled with the power to co-operate, to criticise constructively, and to take such initiative as would be useful for the common good."

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

LIFTING THE BAN ON THE CONGRESS

The Government of India have, in consultation with Local Governments, lifted the ban on Congress organisations throughout the country, although they have decided that the special laws passed by the Central and Local Legislatures should continue to be in force. Local Governments will not, however, withdraw the notifications against revolutionary organisations or any other organisation which, in their opinion, are a danger to the peace of the country. The red shirt organisation of the Frontier Province will accordingly continue to be unlawful.

THE CONGRESS PROGRAMME

The Working Committee of the Congress, which met at Wardha on June 13, passed the following Resolutions:—

In view of the removal of the ban on Congress organisations, the Working Committee advises responsible Congress workers to expedite the reorganisation of Congress Committees within their respective jurisdictions and engage Congressmen in the various constructive activities, particularly:

- (a) Production of Khaddar through self-spinning and the spread thereof within the area of production and such further assistance to the All-India Spinners' Association as is within their power.
- (b) Removal of untouchability.
- (c) Promotion of inter-communal unity.
- (d) Promotion of total abstinence from intoxicating drinks and drugs and advocacy of prohibition.
- (e) Promotion of education on national lines.
- (f) Promotion and development of useful small industries.
- (g) Organisation and re-construction of village life in its economic, educational, social and hygienic aspects.
- (h) Spread of useful knowledge among the adult population in villages.
- (i) Organisation of industrial labour; and
- (j) Such other activities as may commend themselves to Congress workers and organisations which are not inconsistent with the Congress objective and which will not involve any form of civil resistance.

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MISS SLADE'S MISSION

Miss Slade, the Mahatma's disciple, has sailed for England on a political mission. Interviewed by the Associated Press, she said:

I am going to England to work quietly and persistently for the truer understanding between India and England. Being by birth the daughter of an English Admiral and by choice also the daughter of Mahatmaj, I feel an irresistible call at this juncture to go there and seek, with all the strength of power which is in me, for both countries for living in harmony between them.

Asked how she proposed to do this, she replied:

By reaching the heart of the English people through truth. And in this respect, most especially by showing them what Mahatma Gandhi really is and what he stands for.

Asked as to whose idea it was that she should go, she said:

It was entirely my own. It came to me in a flash and I first mentioned it to Miss Harrison and then to another English friend before I mentioned it to Gandhiji.

"Does Gandhiji approve," was the last question. "He has given me his blessing," she replied.

CONGRESS AND COMMUNAL AWARD

"The Congress claims to represent equally all the communities composing the Indian nation and, therefore, in view of this division of opinion can neither accept nor reject the Communal Award as long as this division of opinion lasts." This is the statement of policy made by the Congress Working Committee in response to a request by the Parliamentary Board.

Continuing, the Working Committee says: "Judged by the national standard, the Communal Award is wholly unsatisfactory, besides being open to serious objections on other grounds," and the Committee is of opinion that ways and means of arriving at an agreed solution should be explored.

MR. VILLIERS' WARNING

"If the White Paper is turned down, India will be plunged back again into a turbid sea and chaos, wherefrom it is doubtful whether she will ever emerge," declared Mr. Edward Villiers in a speech at Loughton in Mr. Churchill's constituency. Mr. Villiers said:

That the blind antagonism of the White Paper critics would only achieve chaos in India and facilitate the return of the Socialist Government in England. Mr. Churchill was playing the game of the Socialist Party to such purpose that Mr. Maxton and Sir Stafford Cripps were already counting the spoils. People who talked about the White Paper policy being that of the Socialist Government were either knaves or fools. White Paper critics of whom the Duchess of Atholl was one of the most assiduous, had rummaged in India's garbage heap and triumphantly flaunted in the face of the perplexed electorate the dirt which one would naturally expect to find in the garbage heaps of any country, including England. They had dug down into Blue Books and White Books to find cases of corruption and nepotism, but it was neither fair nor reasonable to deal with the grave problem in a spirit of a petty school-worm seeking to lay blame rather than bestow praise. He had heard Lord Lloyd with a catch in his voice, speak of the betrayal of India's dumb millions, but how else than by giving these dumb millions the vote could they make them less dumb?

MR. C. R. ON SWARAJ

"It is our earnest hope," said Mr. Rajagopalachari in the course of his speech at Bulandshahr, "that we should attain *swaraj* when Mahatmaji is alive, so that he may lead us under *swaraj*. I am one of those who believe that our difficulties under *swaraj* will be greater than the difficulties we face in our struggle for *swaraj*. If Mahatmaji is necessary for us to guide us in our struggle for *swaraj*, a man like him is even more necessary to guide us after we get *swaraj*."

MR. BALDWIN ON DEMOCRACY

"Democracy is the most difficult form of government," said Mr. Baldwin recently, "because it requires the co-operation of all the people in the country. . . . The wheels may now be creaking, but are you sure that the wheels of State are not creaking also in Moscow, Berlin or Vienna?"

SIR JAMES CRERAR ON INDIA

Sir James Crerar, who was Home Member to the Government of India from 1927 to 1932, supported the White Paper proposals in an address to the East India Association at Caxton Hall, Westminster. He said:

I would submit for consideration which point to a decision three propositions: Firstly, the existing system of government both in what it has done and what it has not done, has exhausted or completed its potentialities. We have reached the limits of the period of transition for which it was intended to provide.

Secondly, a further period of transition has now to be contemplated and provided for, because we have not yet in view conditions which admit even of that very relative degree of finality which is all that is attainable in politics. The proposals of His Majesty's Government are based on an inquiry more prolonged, more minute and more comprehensive than any on record.

They represent an effort commensurate with the magnitude and intricacy of the problem to offer a constructive solution for difficulties that are generally admitted, a reasonable satisfaction to Indian ambitions and the scope for natural and organic development, which may obviate any drastic readjustments in too near a future. It is possible that this might be done by other means, but none has hitherto been put forward.

Thirdly, it is better to proceed upon a maturely considered plan than to postpone action until a time when we should be obliged to improvise dangerously under the compulsion of events what should have been opportunely done with deliberation and goodwill.

MR. WALTER ELLIOT ON DICTATORSHIP

Mr. Walter Elliott, Minister of Agriculture, British Cabinet, speaking at a Thornbury National Unionist demonstration on June 11, said:

We do not want dictators in this country. We have won our liberties through many centuries of hard work and hard fighting and we don't intend to give any of them up to anyone, whatever colour his shirt, or even if he takes it off and runs about naked.

SIR AUSTEN ON THE LEAGUE

Speaking at a Conference of the League of Nations Union in London, Sir Austen Chamberlain said:

I hold that our safety is not isolation, but in the recognition that the aggressor is the common enemy of mankind, and in the establishment of a system which makes it certain that against the aggressor there will be mobilised a force which is irresistible, and which must deny to the aggressor the benefit which he hoped to derive from his aggression.

CONGRESS PARLIAMENTARY BOARD

The Congress Parliamentary Board, after meeting for full two days in Bombay last month, have arrived at definite conclusions over the questions of manifesto and communal award. They have also drafted the constitution and rules governing that body and have submitted all these conclusions to the Working Committee, which has issued a statement approving of those recommendations.

The Working Committee, in approving of those recommendations, reiterates its belief in the goal of *Purna Swaraj* for India, and declares its determination to achieve it by all peaceful means. It rejects the White Paper, as all political parties have generally done, and observes that the Communal Award, which is a part of the White Paper, must likewise lapse. As regards the Congress attitude towards it, it says that it falls far short of national interests and considers the present moment as good for neither acceptance nor rejection of the same.

POLITICS AND JUDICIAL APPOINTMENTS

Commenting on the reported appointment of Mr. M. A. Haveliwala, Bar-at-Law, Bombay, as additional Judicial Commissioner of Sind in place of Mr. A. H. S. Aston, Bar-at-Law, who is proceeding to England preparatory to retirement, the *Daily Gazette* says:

We are forced to the conclusion most reluctantly that the Secretary of State must have had some finger in this pie and that the appointment of Mr. Haveliwala is the outcome not of the merits of the case but of some unholy political consideration, such as that which in effect announced the separation and independence of Sind before the general demand for and the financial feasibility of such separation had been investigated. . . .

If the British Government does not hesitate sometimes to swallow its own high principles and place communal considerations above the assurance of independence, integrity, competence and impartiality in its high judicial appointments, what can we expect of any subsequent Government who may be in charge of this province? The principle at stake is of sufficient importance to justify a question in Parliament.

SIR SAMUEL HOARE AND LORD DERBY

No breach of privilege was committed by Sir Samuel Hoare and Lord Derby as members of the Joint Committee on Indian Constitutional Reform.

This is the unanimous decision of the Parliamentary Committee of Privileges which investigated Mr. Churchill's complaint that Sir Samuel Hoare and Lord Derby had influenced the Manchester Chamber of Commerce to withdraw the evidence submitted to the Joint Committee and to substitute other evidence.

The Committee find that the Chamber amended their evidence, because of cables from the Lancashire Mission in India insisting that a strong and cordial supplementary memorandum must be submitted on behalf of Lancashire.

The Chamber sought the advice of Sir Samuel Hoare and Lord Derby, and the Committee are unanimous that that advice took the form of intimidation or interference with the freedom of the Chamber.

What had been called 'pressure', say the Committee, was no more than advice and persuasion.

GOVERNOR-GENERALSHIP IN IRELAND

"We would abolish the office of the Governor-General to-morrow, but for certain obligations of the Free State Treaty and constitution," declared Mr. de Valera on June 20 in the Dail, when Mr. Cosgrave moved for reconsideration of the annual estimate for salary and expenses of the Governor-General.

Mr. de Valera added that he hoped ultimately to abolish the office and declared that the functions of the Governor-General were ridiculous and the very title was obnoxious to the whole of the Irish people.

Mr. Cosgrave's motion was defeated by 41 votes to 29 and the estimate was agreed to without division.

SIR CHIMANLAL ON WHITE PAPER

A warning to the British Government that if the White Paper proposals were not substantially improved, Britain would lose both her trade in India and the goodwill of the people, and an appeal to all the communities of the country to unite and solve the communal question were uttered by Sir Chimanlal Setalvad in the course of a speech at the Annual General Meeting of the Western India National Liberal Association recently.

OXFORD UNIVERSITY'S HON. DEGREES

We understand that the *Oxford University Gazette* will explain in future the reason for the conferment of honorary degrees on various persons.

During the academic year several honorary degrees are conferred on persons of indubitable eminence of whom the average graduate has never heard. The recipient of these academic honours are usually experts in some abstruse subject, whose works are invariably unknown to the bulk of the members of the University.

This explanatory information should provoke more interest than has been the case hitherto in those upon whom the University is bestowing her favours.



SIR ROSS MASUD

who has resigned the Vice-Chancellorship of the Muslim University, Aligarh, on account of differences with the Court of the University.

HINDI AS MEDIUM OF INSTRUCTION

The Benares Hindu University has decided to make Hindi the vehicle of instruction in Sanskrit, History, Economics, Civics and Logic for the Intermediate Class from the next academic year. We are informed that Seth G. Das Birla has donated a lakh of rupees for this purpose.

EDUCATION IN INDIA

The tenth quinquennial review of the progress of Education in India in 1927-32 by Sir George Anderson, Educational Commissioner with the Government of India, which is 270 pages of closely typed material and contains several striking diagrams, is based on the work of officers in the various provinces. Sir George prefaces the volume with an allusion to the main features and statistics for the quinquennium and says:

The high promise which was held out 5 years ago had been far from fulfilment and much that is recorded in this review will appear disappointing. Economic distress, far exceeding in magnitude and intensity even that experienced in the post-War years, has intervened; expenditure has been cut down in all directions; the pace of expansion has been retarded; political life has been disturbed; communal bitterness has been accentuated.

The financial shortage had reacted adversely on educational progress. Whereas educational expenditure of all kinds was increased approximately by Rs. 7 crores in the quinquennium of 1917-22 and by Rs. 6 crores in the quinquennium of 1922-27, the increase during the quinquennium under review dropped to Rs. 260 lakhs.

The Report shows that 9.5 per cent. of the male population and 3.1 per cent. of the female population were at school in Madras during the quinquennium. The respective percentages in the cases of the other provinces were: Bombay 9.08 and 2.83, Bengal 8.53 and 2.32, United Provinces 5.30 and 0.72, the Punjab 8.82 and 1.85, Burma 6.81 and 3.01, Bihar and Orissa 5.15 and 0.67, Central Provinces 5.07 and 0.85, Assam 6.88 and 1.5, and North-West Frontier Province 5.7 and 1.2.

CORRUPTION IN THE PUNJAB JUDICIARY

Replying to an address presented by the Judicial Branch of the Punjab Civil Service Association, Chief Justice Young, of the Lahore High Court, said:

I am satisfied that a small number of judicial officers and a large proportion of ministerial staff of Courts of this province are corrupt.

They must do all they can to remove any just cause of complaint, which the public might have and endeavour to create absolute confidence.

Mr. Young appealed to the members and the public for support, and added:

These things are always difficult to prove, but I will use all means available when I am satisfied that a reasonable suspicion exists to stamp out these practices.

The Chief Justice further said that he would pay more attention to the record of judicial officers for honest administration of justice and for control over the Ministerial staff than to ability in writing judgments, and concluded:

It is of the essence that justice should be administered speedily and impartially. Forget you are Mahomedans, Hindus, Sikhs or Christians, Zemindars or Mahajans. Remember you are judges, which is much more important.

WHY JURIES HESITATE

Addressing a jury at the City of London Coroner's Court, Mr. F. Danford Thomas said:

I am making these observations as I happen to hold the position of the premier coronership in England. I feel that someone must speak to justify and explain the verdicts which coroners' juries are bound to give in traffic cases.

There are practically only two alternative verdicts for juries: If there is what is known as gross and criminal negligence, they find a verdict of manslaughter. On the other hand, any negligence short of that comes under the heading of misadventure.

Where juries find that death is due to misadventure, a custom has grown for counsel to inquire further whether they exonerate the driver from all blame. Juries are entitled to express that opinion if they wish. Sometimes juries have gone further and have attached blame to parties other than the driver.

There is room for some alteration in the law by which a coroner's jury may be able to find a verdict of 'Death by negligent driving'. So often juries do not like the word 'manslaughter', it sounds terrible. If juries could return the verdict suggested, they would often have convictions and proper punishment.

REFORMATION OF HINDU LAW

The need for the reformation of the Hindu law is urged in an article in the journal of Comparative Legislation and International Law by Mr. J. Chinnadurai, an Indian barrister, who adduces a number of reasons why he considers it defective and unsuited to modern thought. Mr. Chinnadurai contends that Hindu law needs simplification and standardization, and urges that it should be purged of all ambiguities, superstitious and customs and manners that are objectionable. Case-law should be codified and reduced in bulk to the absolute minimum commensurate with legal requirements.

Mr. Chinnadurai suggests that a commission of legal experts might devise the means of drawing up a scheme for modernization and standardization. He thinks it would be an excellent thing if the new Hindu law was brought into effect simultaneously with the Supreme Court in the Federal Constitution.

VALIDITY OF EXCOMMUNICATIONS

The validity of action of a communal *panchayat* in excommunicating a member of the community was considered by the Bombay High Court. The High Court observed that in respect of action taken, notice should be given to the person to be excommunicated of the charges against him, thus allowing him an opportunity to defend himself. In this particular case, the High Court held that no such notice had been given and that the excommunication was therefore invalid.

LEGAL AVOIDANCE OF TAXES

"No man in this country is under the smallest obligation, moral or other, so to arrange his legal relations to his business or to his property as to enable the Inland Revenue to put the largest possible shovel into his stores," said the Lord President in *Ayrshire Pullman Motor Services and Ritchie v. Commissioner of Inland Revenue*.

PROTECTION TO INDIAN INSURANCE

Addressing the annual meeting of the Indian Insurance Companies' Association at Bombay on May 15 last, Mr. Jeevanlal C. Setalvad, the President, pleaded for protection to Indian Insurance Companies. He also pleaded for reciprocal legislation with a view to checking free access into India of foreign insurance concerns, so that the same restrictions as are imposed on Indian companies abroad might also be imposed on companies belonging to those countries where such legislation exists.

Incidentally Mr. Setalvad referred to the protection granted by the Government to textile, steel and other industries, and said insurance was as vital an industry as textile or steel. All the world over, insurance was given a most prominent place in the programme of national development, and in all countries the kings and their representatives took a personal interest in the development of insurance business. But he regretted that in India, the head of the Government or any important official never uttered a word about insurance companies. He asserted that as time went on, it was the insurance companies which were going to be large reservoirs of capital, wherefrom the Government could freely draw whenever they had loan programmes. It was up to the Government, therefore, to make Indian insurance companies their strongest allies, and the only way they could do this was by agreeing without delay to introduce legislation, as had been done in several countries, to protect indigenous companies from foreign rivals.

THE INSURED BRAIN

A business expert whose brain was insured by the Company for £100,000, has just retired. He is Mr. Macnamara, the Managing Director of the Telsen Electric Company of Birmingham. His services to the Company were considered so valuable that the Directors insured his life on behalf of the Company for £100,000.

INSURANCE LAW OF INDIA

The legislation that regulates the working of insurance companies in India is embodied in the Indian Life Assurance Companies Act, 1912, as modified up to 1st December 1928. These provisions deal with deposits, accounts and documents, amalgamation or transfer, winding-up, special provisions relating to accounts and documents, foreign companies in India, penalties and procedure, schedules of balance sheets and valuation statements, annuity business, etc. The new problems in the field of Indian life insurance have made the amendment of the Act imperative, and a bill will soon be placed before the Legislative Assembly for such amendment.

FUTILITY OF POSTAL INSURANCE

That the postal insurance fund has outlived the period of its utility and that in the interests of private insurance companies, the postal insurance fund should be abolished, was the resolution passed at a conference of insurance workers held at Calcutta. An identical resolution had already been passed at a meeting of representatives of insurance companies which was held recently.

INSURANCE AGAINST TWINS

In America, there are many strange insurance schemes. One such is insuring against the birth of twins or triplets. In case a premium-holder is blessed with two instead of one child at a time, the amount for which he has insured will be paid to him. For triplets, the amount will be proportionately higher. It is said that this kind of insurance is very popular and many companies have been formed which only deal in insurance against twins or triplets.

SIR S. N. POCHKHANAWALA

We congratulate Sir S. N. Pochkhanawala, Managing Director of the Central Bank of India, Ltd., Bombay, on his being awarded a Knighthood on the King-Emperor's Birthday.

GERMANY AND INDIAN COTTON

We understand that a plan to buy large quantities of Indian cotton instead of the American product is being considered by German textile manufacturers. It is pointed out that this would reduce Germany's unfavourable balance of trade with the United States and would also help German manufacturers to sell their goods to India.

The Tokyo correspondent of the *Times* says that the continued negotiations on the Trade Agreement with India are inspiring the vernacular press to discuss the feasibility of preferential tariffs between Japan and Manchukuo. In response to the Indian request that the agreement should acknowledge Indo-British preference, Japan proposes a clause based on the Anglo-Soviet agreement which shall recognise the right of Japan to make similar preferential arrangements with contiguous countries.

INDIA AT TORONTO

A *Reuter's* message, dated May 16 last, announces that India will participate in the Toronto Exhibition for the first time since 1926.

India is featuring 'Tourism,' to which she is devoting a separate stall organised by the Indian State Railways Office in New York, and is also displaying a full range of products on lines similar to the British Industries Fair, but is specially drawing attention to shellac in which it is hoped to open up a wide market in Northern America.

DEPUTY TRADE COMMISSIONER
IN LONDON

Mr. Y. N. Sukthankar, I.C.S., of Nagpur, has been appointed Deputy Trade Commissioner in London, in succession to Mr. H. S. Malik, and is expected to take over office shortly.

A NEW DEFINITION OF SWADESHI

The Secretaries of the All-India *Swadeshi* Sangh have released for publication the following definition of *Swadeshi* as suggested by Mr. Gandhi for the information of *swadeshi* workers and affiliated institutions in the country. Persons and institutions interested have been asked to forward their view to the Secretaries.

For the purpose of this institution, *Swadeshi* shall cover useful articles solely manufactured in this country through small industries, which require for their existence continuous education of public opinion in their favour and which will accept directions issued by the Board of this institution as to the price of the articles manufactured by them and the wages and welfare of labour under their control. Such *Swadeshi* therefore will exclude articles manufactured through the large and organised industries which are well able to take care of themselves and which can command State protection without needing popular aid.

MR. MEHTA ON INDIAN CRISIS

In his speech at the debate at the International Labour Conference, Mr. Mehta said that the economic crisis in India was deepening and not lightening. He also said:

Our Government gives Britain preference at our expense and hands over our currency and exchange mechanism to the London money market. There is no industrial planning, because the Government cannot move until orders have been received from London, which always considers its own preference rather than the benefit of the Indian masses.

MESSRS. D. J. KEYMER & CO.

Messrs. D. J. Keymer & Co., Ltd., the well known British advertising agencies, have for the last 10 years been doing business in the East through their branches in Bombay and Calcutta. We are informed that owing to continual expansion of business, their central offices in London have now been removed to the more commodious quarters in Australia House in Strand.

INDIAN WOMEN'S MOVEMENT

"The awakening among the Indian women to the importance of a reform of age-long customs, which have lost their significance in the present age, and the realisation of the important place they occupy in the political sphere have outrun the modest expectations of the founders of the movement," writes 'Malati' in the *National Review*, a new monthly started at Madras. She continues:

Indian women are gradually realising that they ought to free themselves from the shackles of stupid custom, meaningless superstition and crippling economic conditions. Unlike in the countries of the West, where economic self-sufficiency is stressed to be of greater import than the sanctity of marriage and permanence of family life, our women have realised that they are the queens of the home and hearth, and family life ought not to be sacrificed for other considerations, however important apparently they may seem to be.

The Indian women's part in the social and economic regeneration of their status is noteworthy in many respects. The legal disabilities imposed on women in regard to their property rights are now sought to be remedied so that their place in Indian society may be assured.

The writer concludes by saying that women stand for unity for the whole of India. She asserts that when once the women's movement gains influence, the solution of the Indian communal problem becomes easier.

CHILD MARRIAGES

On 16th March last, Mrs. Nagarkar moved a resolution in the Conference of the National Council of Women, which met at Bombay, drawing attention to the fact that the Children's Marriage Restraint Act had not proved efficient as a means of eradicating the evil of child marriage, and in its present form did not prevent child marriages but served only as an instrument of punishment. The resolution therefore urged Government and the public to so amend the Act that this evil might be completely eradicated. The resolution was seconded by Mrs. J. R. Doctor and passed.

'DAUGHTER-SELLING'

The text of an unofficial Bill calculated to stop the evil of 'daughter-selling', which has been introduced in the Assembly, is published in the *Bombay Government Gazette*, dated April 19.

The author of the Bill, Kunwar Raghubir Singh, of Agra, says that the evil of 'daughter-selling' has assumed dangerous proportions in Indian society, and has considerably increased the number of widows in the Hindu society. This practice is opposed to all canons of morality and the best ideas of every community. Religious organisations are all opposed to such practices.

The Bill provides for the protection of minor girls (a) against inequality of ages of bride and bridegroom, and (b) against their treatment as commodities as opposed to human beings.

The following is the text of the Bill:—

Whereas the evil of 'daughter-selling' has assumed dangerous vogue in society, it is hereby enacted as follows:

1. This Act may be called the Girls' Protection Act, 1934. It extends to the whole of British India.

2. 'Parent' in this Act means the father, the mother or any other guardian of the girl under whose protection she is living before her marriage. A girl shall be deemed to be a major on completing the age of 14 years.

3. If a parent sells his or her daughter before she has attained majority, he or she shall be liable to punishment which may be an imprisonment for 2 months or a fine which may extend to Rs. 200 or both.

4. It shall be within the cognizance of the police to arrest a parent if there are sufficient reasons to believe that the parent has sold the girl.

5. All offences under the Act shall be bailable and shall not be compoundable.

6. It shall be within the competence of the Court of Sessions or a first or second class Magistrate to try an offence under this Act.

MRS. J. NATHANIEL

Mrs. Julia Nathaniel has been elected as Vice-President of the North Arcot District Educational Council in the Province of Madras. She is also a Municipal Councillor, Member of the Taluk Board, and a Member of the Secondary Educational Board, Vellore.

MR. UPTON SINCLAIR

Mr. Upton Sinclair, the novelist, has decided to contest the Governorship of California at the coming



MR. UPTON SINCLAIR

election. Previously an ardent Socialist, Mr. Sinclair is now running as a Democrat to 'take the wild beast of greed by the beard'. He proposes a drastic programme of returning the unemployed to the land and establishing farm colonies maintained by the State.

PREMIER ON 'FREEDOM OF THE PRESS'

Speaking at the 94th annual dinner of the Newspaper Society in London, Mr. Ramsay MacDonald not only gave good advice to young journalists but waxed eloquent in his admiration of a free Press. "I am in favour of a free Press," declared the Premier in accents which remind one of his freer days when he was not the head of a Tory Government, "and if I live to the age of Methuselah that belief will never go. A free Press is a condition of a free democracy and a free democracy is a condition of a free Press."

"THE HINDUSTAN REVIEW"

In the current issue of the *Hindustan Review* it is proposed to reconvert the *Hindustan Review* into a monthly as it used to be till some time back. Arrangements have been made with the United Press Ltd., of Patna, to bring out the new series of the *Review*. The editorial policy and control will continue, as heretofore, in the hands of Mr. Sachchidananda Sinha.

THE LATE MR. A. E. JONES

The world-famous torpedo designer, Mr. Albert Edward Jones, died on May 1, at Weymouth at the age of 70.

He was renowned as the "Godfather of Torpedoes"; for although the late Mr. Robert Whitehead actually invented the torpedo, it was Mr. Jones who brought it to its present state of efficiency.

He began his career as an electrical engineer and met Mr. Whitehead while fitting his house with electric lighting. The inventor was so impressed with Mr. Jones' mechanical genius that he sent him out to his Works at Fiume.

During the War, Mr. Jones was interned in Austria. Many attempts were made to have him included in an exchange of prisoners, but the Austrians felt his inventive brain would be a great asset to the Allies.



THE HON. SIR FRANK NOYCE
who has been awarded the distinction of
K. C. S. I. on the King's Birthday.

DR. G. S. ARUNDALE, P.T.S.

Dr. George Sydney Arundale has been elected President of the Theosophical Society. He obtained 15,604 votes, as against 4,825 secured by the other candidate, Mr. Ernest Wood.

An official announcement to this effect was made by Mr. A. P. Warrington, President *pro tem* at the installation ceremony at Adyar on June 21.

We congratulate Dr. Arundale on his elevation to the Presidentship of the Theosophical Society.

DR. JIRASEK OF CZECH

It is understood that the Consul-General for the Czechoslovakia Government in Calcutta has addressed a letter to the Calcutta University stating that Professor Doctor Jirasek, who is the chief surgeon of Czech University Clinic at Prague, desires to visit India.

During his tour, the Professor desires to deliver a series of lectures in the Universities of India.

The Syndicate of the Calcutta University has accordingly resolved that the University should arrange a course of lectures to be delivered by M. Jirasek as an Honorary Reader on a subject to be decided later on.

A NEW DISCOVERY

A message from Toronto says that Dr. Claude Dolman, formerly house surgeon and research assistant at the Institute of pathology and research of St. Mary's Hospital, London, has succeeded after two years' study in developing a staphylococcus septicæmia serum, producing immunization against infection. Dr. Dolman is at present working at the Connaught Laboratories of Toronto University, and local specialists consider the discovery as important as that of insulin.

Staphylococcus is one of the group of bacteria responsible for the majority of minor septic infections, such as boils. Although there have been various vaccines against boils, they have had only limited success. Any serum or inoculation that promises immunity would therefore represent a great advance.

DIPLOMAS IN TROPICAL MEDICINE

Diplomas in tropical medicine and surgery have been awarded to 6 men from India and Ceylon, according to an announcement by the Royal College of Surgeons. They are: Messrs. A. C. Banerjee, M.B., Calcutta; P. P. Bhavnagri M.B., B.S., Bombay; K. S. Menon, L.R.C.P., M.R.C.S., M.B., B.C., Andhra; G. M. Pradhan, M.B., B.S., Bombay; and F. G. Smith, L.M. & S., Ceylon.

The Diplomas are awarded in conjunction with the Royal College of Physicians.

BABU MAHAMAYA PRASAD

The triumph of a Vienna physician is recorded recently in a telegram from Mr. Subhas Chandra Bose to Babu Rajendra Prasad, which says that power of speech has been restored to Babu Mahamaya Prasad, Member of the A.I.C.C. Babu Mahamaya Prasad lost his speech during his incarceration at Hazari Bagh jail in connection with civil disobedience and proceeded to Vienna on May 21, with Doctor Ansari for treatment after the A. I. C. C. meeting at Patna.

CHEAP SOURCE OF VITAMIN C

Juice from the lowly turnip is now recommended as a good substitute for orange or tomato juice, says Dr. E. W. McHenry, of the University of Toronto School of Hygiene, in a report to the Canadian Medical Association Journal. Dr. McHenry says that in Toronto one cent will buy 100 vitamin C units from turnip juice, whereas the number of vitamin C units from lemon juice is 180, and from orange juice 220, and from tomato juice 170. Two pounds of ordinary turnips give 15 ounces of juice, which is said to be sweet and not unpalatable. Salt improves the flavour, but for infants the pure juice is advised. The juice may be easily made at home by grating a section of turnip and expressing the juice from the minced material in a linen or other cloth.

ROCKEFELLER FOUNDATIONS

The Annual Report of the Rockefeller Foundation shows an expenditure during 1932 of a sum equivalent to about thirty million rupees for projects in the fields of medical, social, and natural science, the humanities and public health. In 17 foreign countries laboratories have been established for fighting various diseases, such as yellow fever, malaria, hook-worm, tuberculosis, and yaws. Forty-three foreign countries altogether have been benefited. They supported 225 international fellowships in public health. Both India and Ceylon have benefited from this great service. Both father and son, the founders of this great institution, are still living, and have set a splendid example of what great good can be done with accumulated wealth.

AN ELECTRIC CRADLE

Soon it will be old-fashioned for mothers to rock their children to sleep in cradles. The cradles will be rocked for them by electricity.

The latest piece of scientific brilliance is an automatic cradle. The power of an electric motor transmitted through noiseless gears, actuates an arm which causes the crib to slide back and forth. A specially designed rheostat governs the speed, providing a range from extremely slow to a rapid glide.

The scientist who invented this automatic cradle, explains that the type which mothers have used for generations is really harmful to the child, as its movements are irregular. This new one is described as "a pacifier from a medical and physiological view-point, seeking to provide a gentle, constant motion to the crib and one best calculated to soothe its small occupant."

BANKING IN THE WORLD

A study of the recent banking experiences of 40 countries, covering both the boom period from 1925 to 1929 and in more detail the years of depression from 1930 to 1933, is contained in a publication of the League of Nations "Commercial Banks, 1925-1933".

A particularly thorough analysis is made of the banking crisis in the United States of America, Germany and Austria, and there is a separate section for each of the 40 countries, summarising national developments in the period under review. Attention is directed to the decline of bank deposits, the freezing of credit, the effects of the financial crisis of 1931 and of the subsequent economic depression upon the various banking systems, and the period of reconstruction and re-organisation down to the end of 1933.

THE U. S. A. RECOVERY PLANS

A request for an additional sum of 1,322,000,000 dollars (£264,000,000 at par) to complete the expenditure in connexion with his emergency recovery programme in the coming year was made recently by President Roosevelt in a message to Congress. This includes £20,000,000 for road construction; £8,000,000 to start new naval construction which aims at bringing the United States Navy up to the limits allowed by the London Naval Treaty; £9,600,000 for the great Tennessee Valley development scheme; and £7,000,000 for the construction of public buildings.

President Roosevelt asks Congress to grant him broad powers for dispensing emergency funds.

FIVE AND TEN RUPEE NOTES

The Controller of Currency has issued a press communique, dated June 11, stating that the Government of India have decided to revert to the old thickness of paper for the 5 and 10 rupee currency notes.

These new notes will be issued shortly from the Currency Office, Calcutta, and thereafter from other Currency Offices.

PLEA FOR GOLD STANDARD

Mr. Leon Fraser, President of the Inter-National Settlements (Geneva) in his report submitted at the annual meeting of the shareholders, on May 14, says that there is no doubt about a general return to gold as a monetary system. Mr. Fraser rightly points out: There has been slow but sure progress towards a general international acceptance of the views expressed by the Directors in 1932 that the gold standard remains the best available monetary mechanism.

THE POPE COMMITTEE REPORT

The second part of the Report of the Pope Committee, which was appointed to make suggestions to improve efficiency and effect economies on Indian Railways, has now been issued by the Railway Board.

The Committee lays stress on the importance of advertising and publicity, and suggests that the Railway Board should borrow a specialist from the London, Midland and Scottish Railway to introduce ideal clerical systems in one or two selected offices and instruct representatives of the various Indian railways.

The alternative proposal is that 3 or 4 officers of Indian railways should be deputed to study modern methods on the London, Midland and Scottish Railway.

The Committee criticizes the extent to which parallel and, consequently, redundant organizations are maintained by different railways and suggests that large blocks of clerical staff engaged on routine work in the Chief Accountants' offices of the two State railways in Calcutta may be amalgamated.

It is also suggested that there should be increased amalgamation of the booking, parcels and information offices run by the different railways in various parts of Calcutta, Madras, Bombay, and Delhi.

BUS SERVICES MANAGED BY RAILWAYS

Replying to Sir D'Arcy Lindsay in the Assembly, Mr. P. R. Rau stated that none of the railway companies have taken advantage of the powers granted under the Railways Amendment Bill 1933 and established passenger motor services, supplementary to their railways. He added that the Railway Board had not sanctioned any bus service to run in connection with any State Managed Railway. As regards motor accidents, Mr. Rau said the control of motor vehicles was a provincial subject, and the Government of India do not receive reports of road accidents and have no information regarding the number of such accidents beyond what appears in the daily press.

RAILWAY TRAFFIC INCREASE IN BRITAIN

A total increase of over two million pounds is shown in the general merchandise freight receipts of the four big British Railway Companies for the first 23 weeks of this year as compared with the same period last year. The total shows a great trade recovery. The Railway traffic increases are also continuing.

MR. BHIWANDIWALA

An Indian artist, Mr. Erach A. Bhiwandiwalla, who has gained recognition in art circles both in his own country and in Europe, has recently returned to Calcutta.

While in London, he painted among other celebrities the Countess Howe and Mr. George Lansbury, both portraits securing laudatory notices in art journals as well as in the daily press.

Gaining a Tata scholarship while working in a bank, Mr. Bhiwandiwalla went to England where he studied at the Slade School, Heatherley's and the Chelsea School of Art, and was also a pupil of Sir John Lavery, R.A. In Paris, he studied at de la Clause's, and in Rome under Prof. Adolph Biele and Alfred Praga, R.B.A. While in England, he was awarded the Northbrook Society Scholarship which enabled him to study further in Europe and America.

QUEEN SHEBA'S CAPITAL

The lost capital of Queen Sheba is claimed to have been discovered by a French novelist explorer, Andre Malraux, who recently left secretly to explore the Arabian Desert by air.

Malraux, in a message from Djibouti, states that he found the legendary city Sabā, 20 towers temple still standing on the northern edge of Roub-el-Khali.

WHAT THE PAINTINGS REVEAL

"I am certain that women will do greater things in the future than they are doing to-day or have done in the past," said Viscountess Astor in a recent speech.

"You have only to go to the British Art Exhibition at Burlington House and look at the faces of the women of the eighteenth and nineteenth centuries to understand why women have not written better books. Poor, miserable creatures, dressed in satin, covered with frills, with their husbands in armour opposite; these poor, caged women have a pitiful and depressed look, which was only lost when women got the vote."

DR. TAGORE ON THE MEANING OF PICTURES

"You may ask what are the meanings of these pictures. I shall have to tell you that pictures have no meaning whatever. Meanings belong to the ancient Muse, Literature. But Art has its own expression which is beyond the power of words to convey. They have no meaning." This was the advice given recently by Dr. Rabindranath Tagore at the Art Gallery in Jaffa.

THE CRICKET CLUB OF INDIA

The first meeting of the Cricket Club of India was held at Simla, on the 13th of May last, under the presidency of H. H. the Maharajah of Patiala. Matters of great importance relating to the future of the Club were discussed. It was felt that to enable the present Committee to give of its best in making the Club function as a strong organisation, the life of the present Committee should be extended for a period of 3 years. This matter will be referred to the general meeting of the Club in July next.

The Committee discussed ways and means of increasing the membership of the Club, which already exceeds 200, and the Committee felt that an early visit to all the provincial associations by the Honorary General Secretary, with an appeal signed by His Highness the President, would materially assist and would also assist the provinces in contributing their quota for the commencement of provincial registers.

The most important item on the agenda was the building of a Club house and ground at Bombay.

The Committee unanimously approved of an official organ for the Club in the shape of a monthly magazine, and the Honorary General Secretary was requested to proceed immediately in the matter in consultation with His Highness.

ORIGIN OF CRICKET IN INDIA

Mr. C. E. Newham, writing in the sports column of *Statesman*, says that the first non-Europeans to take up cricket seriously in India were the Parsis, who formed the Oriental Cricket Club in 1848. It made rapid progress by unremitting practice and the occasional employment of English professionals.

An amusing feature of early Parsi cricket is, that the captain of the losing side was invariably made to acknowledge the fact in his opponents' score-book. Progress in cricket among the Hindus and Moslems was much slower for reasons which need not be entered into. Suffice it that in 1895 Bombay Gymkhana lost a very promising ground bowler, because he had been warned that he would lose caste if he continued to play with Englishmen.

Every credit must be given to the Parsis for the pluck with which they stuck to an uphill task; for it was not until 1877 that they were admitted to a match with Bombay Gymkhana, and they and the other communities would be the first to admit the encouragement and help given by the late Lord Harris when he became Governor of Bombay.

SIR C. V. RAMAN

The Senate accepted the resignation of Sir C. V. Raman as Palit Professor of Physics from 1st of June as he had decided to remain in Bangalore and



SIR C. V. RAMAN

wished to retire from the service of the Calcutta University at the end of his present leave. The Senate placed on record its sense of appreciation of the services rendered by Sir C. V. Raman.

NO. 93 FOR REJUVENATION

The discovery of a new chemical element "No. 93" by a young Italian scientist, Professor Enrico Fermi, and four assistants, was described by Senator Mario Corbino speaking at the Royal Academy of Lincei in the presence of the King of Italy.

The Senator said that "No. 93" was outside the series existing on earth and was obtained by the bombardment of a nucleus of uranium ("No. 92") with neutrons. He claimed that the new discovery went to prove that the formation of new elements proceeded automatically in the universe, with the result that the world was actually in a process of rejuvenating itself.

MR. FORD ON WATCH WINDING

During a recent interview, Mr. Denny pulled out his watch rather impatiently, says the *Evening Standard*. Mr. Ford took the watch, opened it, examined the works, and made a lightning calculation of the number of minutes, hours, days, months and years lost daily by the world in winding up watches. The power thus lost was equal to the force of Niagara.

"We have done wonders with motor cars," said Mr. Ford. "We have made little advance in the technique of watch-making. There is a fortune for the man who can invent a simpler system of watch winding."

THE INDIAN FILM INDUSTRY

The second annual general meeting of the Motion Picture Society of India was held in Bombay recently. Mr. Mayasanker M. Bhatta presided. In his presidential address, he reviewed the activities of the Society to cheapen the production of cinema films in India and the formation of a Film Group in the Central Legislature to watch the interests of the industry.

India had not yet been devoting sufficient attention to the film industry. They had not yet produced any educational pictures. There were immense possibilities in this field, and Mr. Bhatta hoped that Government would play their part in promoting the industry in good time.

As regards the progress recently made by Indian producers, the address stated that there was a danger in the speed of this increased production. It was not improbable that they might shortly come to a stage when there would be more pictures than they could afford to exhibit. This was due to the lack of theatres, which again was owing to the poverty of the masses. The present need of the film industry was for more theatres, erected to meet Indian conditions and at a low cost. If this was not feasible, the producers should explore the great field which touring cinemas had before them.

The Society had proposed to organise in December next the First Indian Motion Picture Convention and a Photo-Cine-Radio Exhibition with a view to bringing into closer contact all those interested in the film industry.

RASPUTIN FILM LIBEL CASE

Twenty-five thousand pounds damages has been awarded to Princess Youssoupoff in the Rasputin film libel case.

The costs of the libel suits are estimated at £20,000. The jury took over two hours to consider their verdict after listening to the brilliant summing up of Mr. Justice Avory, in the course of which he quoted a verse from Shakespeare's "Rape of Lucrece", beginning "But she has lost a dearer thing than life."

His Lordship said it was difficult to imagine a worse libel upon a happily married woman upon whose virtue nobody had dared to cast a slur than to say she had been seduced or ravished by such a villain as Rasputin. That was the vilest libel imaginable.

A NEW TYPE OF ARMoured CAR

Provided with bullet-catching walls, an armoured car of new type protects by-standers from the hazard of ricocheting bullets in the event that it is fired upon. Its three-layer wall has an exterior shell of aluminium, a sandwich-like filling of insulating material, and an inner barrier of steel armour plate that is impervious to projectiles. When a bullet penetrates the outer shell, it rebounds from the armour and is trapped in the insulating material.

IMPORTS OF CARS INTO INDIA

Motor manufacturers in the United Kingdom continue to improve their position in the Indian market and, during the 9 months of the fiscal year 1932-33, supplied 55 per cent. of the numbers and 59 per cent. of the value of cars imported.

The table below gives particulars of the imports during the period and the corresponding period of 1932:

	1932-33.		1933-34.	
	No.	Rs. (lakhs)	No.	Rs. (lakhs)
United Kingdom	2,313	47	4,024	78
Germany	90	11½	101	11½
France	64	1¾	42	1
Italy	151	3	163	3½
Canada	280	5¾	1,099	17
U. S. A.	154	20½	1,853	29
Other Countries	209	3	53	¾
	3,961	82½	7,335	130¾

In commenting on the figures, Sir Thomas Ainscough, His Majesty's Senior Trade Commissioner in India, who has prepared a survey of the import trade of India covering the period, remarks that the improved position of the United Kingdom is due largely to the exchange advantage, but also partly to the preferential duty and to improved selling organizations in India.

£50 JAPANESE CAR

We learn that Japanese motor cars costing about £50 each will very soon be available for sale in Calcutta.

The new car closely resembling the British Austin "Seven" will be a seven horse power "Datsun", manufactured by Messrs. Jidosha Seizo, of Tokyo. The "Datsun" is provided with a self-starter, dynamo lighting and four wheel brakes. It will be up-to-date in its equipment and fittings.

It is said that the car will consume a gallon for 45 miles' ride and reach a maximum speed of 45 miles per hour. The car is popular and in great demand in China and Manchukuo.

INDIA'S FIRST AIR CRUISE TO EUROPE

"The flight will serve to bring home to many countries, through which they will fly in aviation, that India is a live factor and not merely a country wrapped up in White Paper, and that Indians are capable of handling a network of air lines," said the Chairman of the Bombay Flying Club, wishing good luck and adventure to the first Indian Air Cruise Party consisting of Messrs. S. K. Mehta, R. K. Gszdar, N. Nerurker, and J. D. Mehta who took off on the morning of June 11 from Bombay to Europe amidst cheers.

Taking off, the four aeroplanes flew twice round Juhu aerodrome and flew towards Rajkot. The tourists propose to visit a number of places en route to England, where they will visit all important flying clubs and study the flying conditions at first hand. This is the first time that a flying club in India has organized such an instructional tour.

The fliers have taken introduction letter from the Governor of Bombay to Lord Londonderry, the Air Minister and President of the Royal Aero Club.

PILGRIMAGE BY AIR

An aeroplane service from Hardwar to Gauchar en route to Badrinath, the famous Hindu shrine in the Himalayas has been started from June 1. The distance of 113 miles between the above two stations will be covered within 45 minutes, according to a pamphlet issued by the Himalayan Air Transport and Survey Limited. At present the journey from Hardwar to Badrinath and back takes from about 6 to 8 weeks, but when the service by air is inaugurated, it will be finished within about 10 days.

A SAFETY DEVICE FOR LANDING

Something new in aviation is reported from Roosevelt Field, New York. While circling high in the air recently, the aviator pulled 2 levers in his aeroplane, when 3 men and a woman appeared riding calmly towards the earth. A new safety device released the passenger seats from the plane, a 30-foot parachute opened and they floated safely to the ground. They were strapped to the seats and sat on rubber cushions to soften the shock.

THE CROP-PLANNING CONFERENCE

The Crop-Planning Conference, which met at Simla last month under the presidency of Sir Fazl-i-Hussain, adopted finally the following suggestions:

Madras could increase the area under Cambodia cotton by 50,000 acres and put in another 50,000 acres under sugar-cane in 3 or 4 years.



SIR FAZL-I-HUSSAIN

Bombay can increase the area under sugar-cane, mangoes, plantains, and pineapples.

Bengal had further scope for sugar-cane production and could also increase the area under fodder crops.

The United Provinces has room for a high quality of barley suitable for malting and could also increase the area under linseed with proper rust resisting varieties.

As for the Punjab, a suitable substitute crop was soya bean and an experimental consignment of suitable soya beans crop should be sent to England.

Sugar-cane was the only alternative crop for Burma which could be increased to 100,000 acres.

Bihar and Orissa could increase the sugar-cane and could expand the linseed and the fodder crop.

Central Provinces could increase the acreage under linseed and groundnut and also sesamum.

Sind should have a programme of expansion of cotton, rice, and linseed.

Assam has scope for expansion of area under linseed and sugar-cane.

THE ASIATIC LABOUR CONFERENCE

The first session of the Asiatic Labour Congress met at Colombo on 10th May. Fifteen delegates—4 from India, 5 from Japan, 6 from Ceylon representing Trade Union movements in these countries participated in the Congress, which was also attended by Dr. P. P. Pillai and Mr. Ayusawa, representatives of the International Labour Organisation. Mr. Goone Sinha, President of the All-Ceylon Trade Congress, welcomed the delegates, to which Mr. Jamnadas Mehta and Mr. Kikakawa (Japan) responded, assuring full support of Trade Union movements of their countries for the successful working of the Conference.

The Congress was formally opened by Mr. Peri Sundaram, Minister of Labour, Ceylon. Mr. N. M. Joshi gave a history of the movement which led to the establishment of the Asiatic Labour Congress. Mr. Goone Sinha presided over the session.

The Congress discussed the draft constitution prepared by the representatives of India and Japan in 1933 and adopted it with some modifications.

Several matters of common interest to workers of Asiatic countries were discussed, and a number of resolutions passed dealing with the present economic crisis and the ways of meeting it, insisting on reduction of hours of work and establishment of unemployment relief schemes, international peace and disarmament, self-government for Colonies and Dependencies and sympathising with the workers in Germany and Austria in their present difficulties.

Another resolution asked for direct representation for Colonies and Dependencies at the International Labour Conferences and better representation on the Governing Body of the International Labour Organisation.

GANDHI'S ADVICE TO LABOURERS

A huge crowd greeted Mahatma Gandhi at the railway station, on June 10, when he passed through Nagpur en route to Wardha to attend the meeting of the Working Committee of the Congress.

In a brief speech to the Empress mills workers who are on strike at present and who were present at the station to represent their grievances, Mahatma Gandhi said that he was fully alive to their plight; for he himself had been a labourer for more than 40 years. He further promised to receive a deputation of strikers at Wardha with a view to acquainting himself with their grievances, whereafter he would give advice which, if followed, would lead them to success.

THE HIMALAYAS

"I am a scientist but I do not scorn the worshipful attitude of the Indians towards the Holy Himalayas or regard it as a survival of the superstitions of more barbaric times," declared Sir Francis Younghusband who was himself born in the Himalayan region, in a lecture at the Indian Institute at Oxford.

He said that his 70 years' connection with the Himalayas only confirmed his sympathy with that attitude, which he recommended to his fellow-Europeans as one worthy of adoption. The Alps had been called the playground of Europe, where men went for climbing in summer and snow sports in winter, deriving plenty of healthy invigoration of the spirit from these exercises. But the Himalayas had for thousands of years been looked on by the Indians, not as a playground but as a holy ground—the dwelling place of Gods, a sacred place for quiet meditation and spiritual refreshment.

When one sees high up in the heavens the snowy outline of the Himalayas, it seems incredible at first that this is part of our earth. Surely what is so high and so pure can only be heaven. The soul is lifted out of itself at the sight of these glorious mountains. No wonder they came to be regarded as sacred and the object of the deepest reverence by sages of ancient India.

When he first saw Kinchinjunga, he gave a gasp of sheer wonderment at such magnitude of glistening snow and ice, glorious, terrible and dangerous. He described the hushed forests extending to thousands of miles at the base of the mountains, in which even to-day could be found saints engaged in meditation, who were veritable day-springs, spiritually radiating joy and contentment.

LEISURE

"A sense of mistiness is in the air. We wonder what is to come. Perhaps we are entering a new era, an era when, as never before in history, men will give less time to earning a living or to the gathering of material things, and more to trying to realise the full richness of the common life by living it more intensely," writes Mr. John G. Bowman in the *Contemporary Review*.

We are already in an era with more leisure in it than has appeared before in history. But leisure, let us not mistake, is not mere vacant time. It is not empty play time. It is not laziness. Rather, to an intelligent mind, leisure brings more work into a day, because it brings more incentive to work. It is opportunity for growth. It is the barest beginning, the basic element, by which we are privileged to move into our true dwelling-places, to discover our spiritual dimensions, to enrich life with a vibrant significance not limited to our material surroundings.

The successful man was exhorting his boy to follow his example.

"When I was a boy," he said, "I started work in a shop at five bob a week. In four years' time I owned the store."

"Ah," replied the boy, "things are different now-a-days. You couldn't do that now. They have cash registers."

* * *
OLDEST INHABITANT: (to District Visitor): "I be ninety-four, and I 'aven't got an enemy in the world."

DISTRICT VISITOR: "That is a beautiful thought."

OLDEST INHABITANT: "Yes, Miss. Thank God they be all of 'em dead long ago!"

* * *
"Do you know, Tommy, that when George Washington was your age, he was the top boy in school?" asked the teacher.

"Yes, Sir," was the prompt reply, "and when he was your age he was President of the United States."

* * *
A party of American tourists were being shown over the crater of Vesuvius, when the guide remarked: "You have nothing like this in your country, I suppose?"

"No," said one of the Americans, "but we have a waterfall that would put it out in ten minutes!"

* * *
BOB: "I found a shilling by the railings just now."

RON: "It must be mine. I lost one yesterday."

BOB: "But this was in two six-pences."

RON: "Ah, it must have broken in half when I dropped it!"

* * *
PLAINTIFF: (in a country court): "I have witnesses to prove it."

DEFENDANT: "I have witnesses to prove that there were no witnesses present."

* * *
"I understand that Mr. Grabwell started in life by borrowing \$ 500. You must admire a man with courage like that."

"Humph! What about the man who lent it?"

* * *
No man can serve two masters. That's why bigamists never prosper.

* * *
"Is there ever anything fresh in the newspapers?"
Well, there's the date.

* * *
"How can a man swindle those who have trusted him?" He couldn't swindle them if they hadn't.

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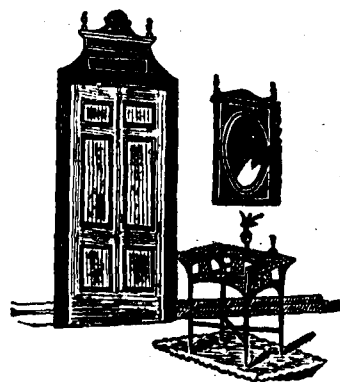
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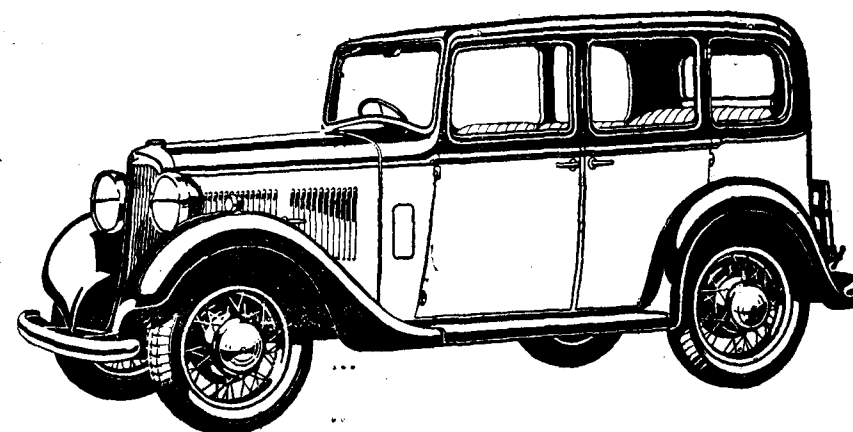
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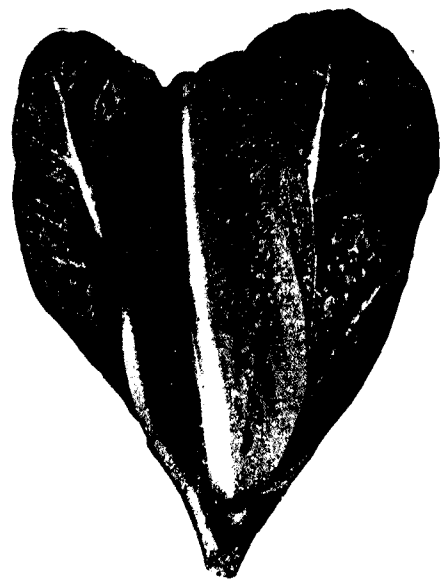
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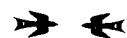
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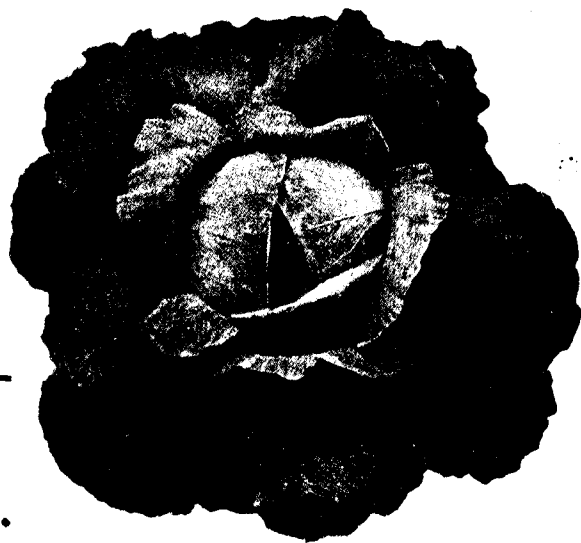


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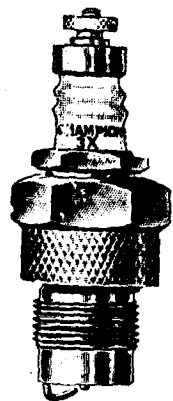


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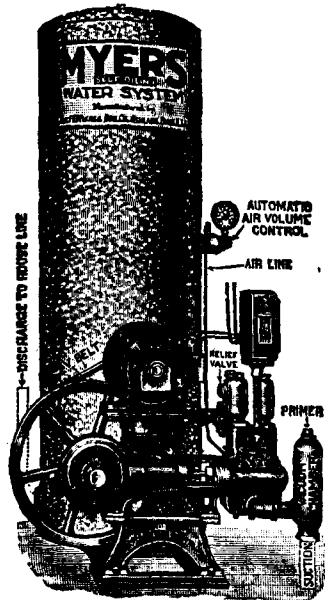
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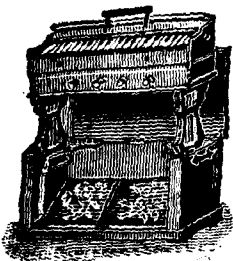
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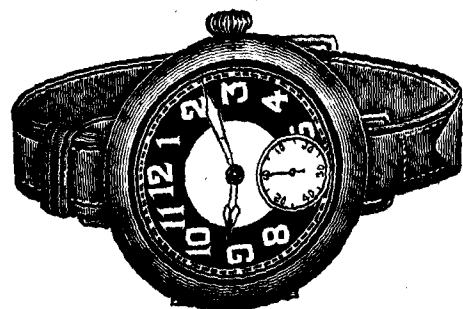
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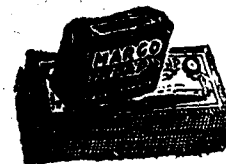
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COROMANDEL, CEYLON AND MALABAR PORTS TO BOMBAY—As inducement offers.
STRAITS, CHINA AND JAPAN—Fortnightly.
FREMANTLE, ADELAID, MELBOURNE AND SYDNEY—Monthly with additional sailings as required.

MAURITIUS via COLOMBO—About every four weeks as inducement offers.
From Madras to Calcutta—Weekly—RANGOON—Every Friday at 10 a.m.
STRAITS SETTLEMENTS—Every alternate Tuesday at 5 p.m.
From Bombay to—KARACHI—Direct on Wednesdays and Fridays with English Mails.
Basra via Karachi and Persian Gulf Ports—Subsidiary Mail steamers leave on Wednesday via Karachi and Persian Gulf Ports and the Fast Mail on Fridays, the latter calling at Karachi, Bushire and Mahomerah only.
Malabar Coast Ports, Ceylon, Coromandel Ports and Calcutta or Rangoon—As inducement offers.
East and South Africa—Fortnightly, calling at Seychelles—Monthly.
From Karachi to—BOMBAY—Direct every Thursday with English Mails.
Basra via Bushire and Mahomerah—only on Sundays at noon; via Persian Gulf Ports on Sundays or Mondays.
MALABAR COAST PORTS, COLOMBO, MADRAS, CALCUTTA OR RANGOON—As inducement offers.
Frequent connection with the E. & A. Line Steamers from HONGKONG to AUSTRALIA and NEW ZEALAND.

Terms, Rates of Freight and Passages may be arranged with—Messrs. BINNY & CO. (MADRAS) LTD.,

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KARACHI.

E. Sept. '34.