

THE INDIAN REVIEW

A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY MR. G. A. NATESAN

VOL. XXXV.

SEPTEMBER: CONTENTS.

No. 9. 1934.

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BY PROF. D. N. BANERJEE, M.A.

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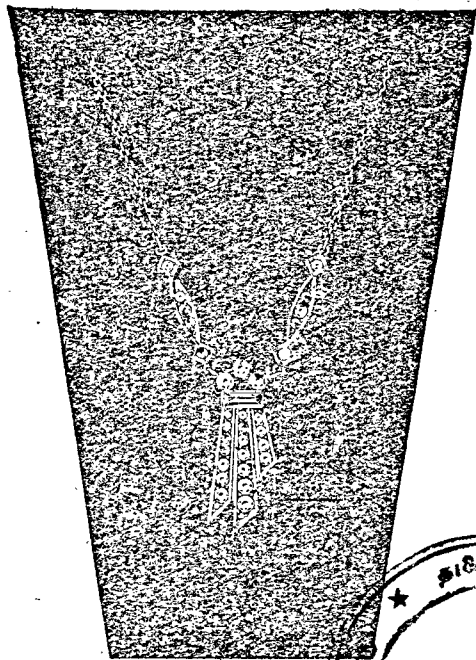
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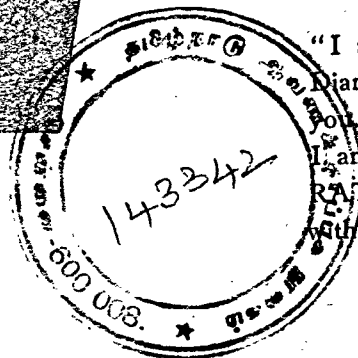
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SEPTEMBER 1934:—DETAILED CONTENTS.

[No. 9.]

	PAGE		PAGE
THE PROBLEM OF RESIDUARY POWERS		INDIAN STATES	
By Prof. D. N. BANERJEE, M.A.	577	Public School for Hyderabad	620
THOUGHTS ON GANDHIJ'S FAST		Hyderabad Prince's Poems	620
By Prof. KRISHNA KRIPALANI, B.A.	581	Prof. Qadir Hussain Khan	620
THE PRESS ACT OF 1910		Soap Industry in Mysore	65
By "PUBLICIST"	583	Judicial Officers' Conference	6
EARLY HINDU COLONIZATION IN JAVA		Excise Duty on Matches	6
By Dr. R. C. MAJUMDAR	585	Baroda's Educational System	6
BALANCING SOCIAL INEQUALITIES		Automatic Telephone in Baroda	
By Mr. HENRY SAMUEL, B.A.	590	Benares Ruler Adopts	
UNIVERSITIES AND STUDENTS		Gwalior's Sarda Act	
By Prof. S. C. SEN GUPTA	593	Co-Education in Travancore	
THRONE OF THE KINGS OF CEYLON		Archaeological Discovery	
By Mr. J. A. WILL PERERA	595	Kashmir Muslims	
INDIAN PAINTING		Kashmir State Council	
By Mr. INDRA SINGH, M.A.	597	Provident Societies in Jodhpur	
POPULATION PROBLEM IN INDIA		Educational Reforms in Cochin	
By Dr. R. B. LAL	601	Police Reform in Bikaner	
PROPERTY-OWNERS AND CRIME		Rampur's New Department	
By Sir ALEXANDER CARDEW	603	INDIANS OVERSEAS	
SIGNS OF THE TIMES		Indians in Zanzibar	
By Mr. HIMANSU BHUSAN MONDAL	604	Indian Member for Council	
DR. BESANT: A BIOGRAPHY		Indians in Australia	
By Dr. G. S. ARUNDALE	606	Hon. Mr. K. B. Singh	
NEW WAVE-THEORY OF MATTER		Indians in South Africa	
By Mr. M. K. GOPALIENGAR, B.Sc.	607	Indians in Trinidad	
INDIAN AFFAIRS		E. I. Y. M. Society	
By "AN INDIAN JOURNALIST"	609	Indians in Mauritius	
WORLD EVENTS		TOPICS FROM PERIODICALS	
By Prof. A. J. SAUNDERS, M.A., Ph.D.	612	The faith of a businessman	
TRADE AND FINANCE		Congress and Socialism	
By "SRIVAS."	614	The Human Barometer	
DIARY OF THE MONTH		Bengal Transport Problems	
THE WORLD OF BOOKS		Swadeshi, Khadi and Art	
Christianity is Pacifism	617	Are Parliaments Obsolete?	
Metrical Version of the Gathas	617	The Tragedy of Education	
Cactus Land	618	Lithuania's Fight for Freedom	
Dominion Constitution for India; Peace.	618	The Stupas of Sanchi	
The Medium of Poetry	618	Education of Indian Women	
the Bose Institute	618	Kabir Das	
and Culture	619	War Debt Realities	
		Education and Unemployment	
		The Communal Award	
		INDIA IN PERIODICALS	
		QUESTIONS OF IMPORT	
		The President's Ruling	
		and Manifest	

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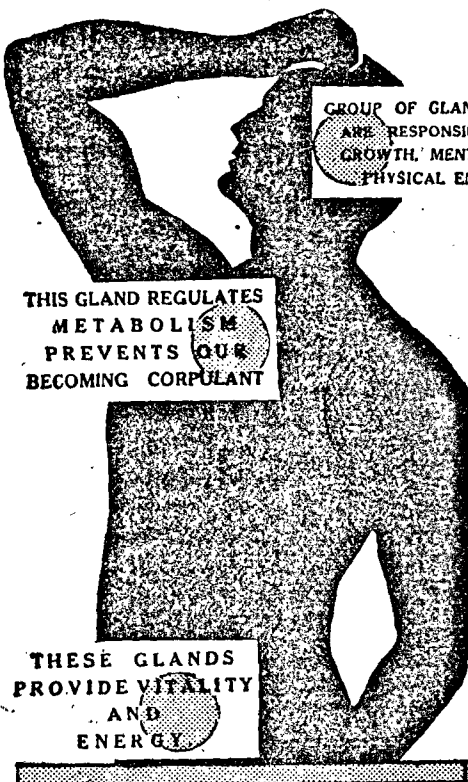
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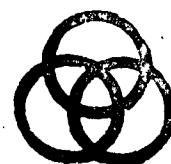
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SUN.	... 7 14 21 28	... 4 11 18 25	... 4 11 18 25	... 1 8 15 22 29
MON.	... 1 8 15 22 29	... 5 12 19 26	... 5 12 19 26	... 2 9 16 23 30
TUES.	... 2 9 16 23 30	... 6 13 20 27	... 6 13 20 27	... 3 10 17 24
WED.	... 3 10 17 24 31	... 7 14 21 28	... 7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

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(Contd. from page 2)

	PAGE		PAGE
UTTERANCES OF THE DAY		LITERARY	... 641
The Rt. Hon. Sastri's Exhortation	... 634	PERSONAL	... 641
Gandhiji on the Manifesto, etc.	... 634	MEDICAL	... 642
POLITICAL		HEALTH	... 642
Allowances to State Prisoners	... 635	CURRENCY AND BANKING	... 643
The King's Silver Jubilee, etc.	... 635	RAILWAYS	... 643
EDUCATIONAL		ART AND DRAMA	... 644
India Institute in Germany	... 636	SPORT	... 644
Sir Hasan Suhrawardy	... 636	SCIENCE	... 645
LEGAL		FILM WORLD	... 645
A Full Bench Judgment	... 637	AUTOMOBILES	... 646
To Stop Bribery, etc.	... 637	AVIATION	... 646
INSURANCE		AGRICULTURAL	... 647
What National Advertising Costs	... 638	LABOUR	... 647
Twin Insurance, etc.	... 638	HOBBIES	... 648
INDUSTRY AND COMMERCE		WIT AND HUMOUR	... 648
What is true Swadeshi	... 639		
All-India Khaddar Exhibition, etc.	... 639		
WOMEN'S PAGE			
Ceylon Women's Conference	... 640		
Being the wife of a Genius, etc.	... 640		

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Index to Advertisers in the "Indian Review"

	PAGE		PAGE
Akhil Kishore Ram	... 22	League of Nations, Bombay	... 26
Alembic Chemical Works	... 5	Limaye Bros., Madras	... 14
Astrological Bureau, Calcutta	... 28	Madras & Southern Mahratta Railway	... 17
Bengal Chemical and Pharmaceutical Works	27	Madras Type Foundry	... 18
Bird & Co., Calcutta	BELOW CALENDAR	Mahratta, Poona	... 26
Bombay Co., Ltd.	INNER CONTENTS	National Call, Delhi	... 16
Bombay Law Journal	... 20	National Indian Life Insurance Co.,	
Bombay Life Assurance Co.	INNER CONTENTS		INNER CONTENTS
Bose, Dr. M.	... 21	National Insurance Co.	FACING CALENDAR
Burn & Co., Calcutta	INNER CONTENTS	Nitya Narayan Banerjee	... 20
Calcutta Review	... 14	Oatine Co.	... 3
Careers	... 30	Okasa Co., Ltd., Bombay	INNER CONTENTS
Cavalcade	... 26	Oriental Government Security Life	
Central Bank of India, Ltd., Bombay		Assurance Co.	FACING 1ST READING MATTER
(BELOW READING MATTER)		Prabuddha Bharata, Calcutta	... 19
Ceylon Independent, Colombo	... 10	P. & O. and British India Companies	... 25
Ceylon Review	... 22	Rane, Ltd., Madras	... 10
Chirological Society, Calcutta	... 22	Roy & Co., Bombay	... 18
Crown Life Insurance Co., Bombay		Sakti Oushadhalaya, Dacea	... 11
	INNER CONTENTS	Sexual Science Bureau	... 18
Curzon & Co., Madras	... 4	Simpson & Co., Madras	... 7
Daily News, Nagpur	... 24	Spencer & Co., Madras	4TH COVER
Devanesan & Sons, Y.	... 28	Srinivasachariar, Pt. K. M.	... 20
Eastern Bengal Railway	... 8	Steno House Agency	... 22
Favre-Leuba & Co. (BELOW READING MATTER)		Sun Life Assurance Co. of Canada	
Fellowship Club, London	... 21		INNER CONTENTS
Flit	... 9	Superintendent of Sericulture in Mysore	... 13
Gannon, Dunkerley & Co.	... 29	Surajmal Lallubhai & Co., Madras	2ND COVER
Government of India Central Publication		Tabore, Pundit	... 27
Branch, Calcutta	FIRST COVER	Tata Iron and Steel Co., Ltd., Calcutta	... 2, 6
Government Soap Factory, Bangalore	... 13	Texas Co.	... 15
Guardian	... 21	Times of India Press	... 12
India (Monthly Magazine)	... 23	Titaghur Paper Mills Co., Ltd., Calcutta	
Indian Finance	... 27		3RD COVER
Indian Observer, Calcutta	... 29	Tomeo Sales Dept.	... 9
Jupiter General Insurance Co.	... 23	Tutorial Institute, Delhi	... 19
Kalidas Motiram, Dr.	... 26	United India Life Assurance Co., Madras	
Kaviraj K. Ray	... 23		FACING LAST PAGE OF THE READING MATTER
Krupp Indian Trading Co., Ltd., Bombay		Vedanta Kesari, Madras	... 15
	INNER CONTENTS	Venus Research Laboratory	... 29

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THE PROBLEM OF RESIDUARY POWERS

BY PROF. D. N. BANERJEE, M.A.

(Department of Economics and Politics, Dacca University)

THERE has been in recent years an acute difference of opinion among the leaders of Indian political thought on the question of the allocation of residuary powers in the proposed Federation of India. Broadly speaking, Hindu political opinion has declared itself in favour of the residuary powers being vested in the national or Central Government of India. It has held that the principles determining the division of authority between the Central Government on the one hand, and the component units on the other, should be the same as in the case of the Dominion of Canada. The powers to be conferred by the New Constitution of India upon the constituent parts of the Federation must be strictly definite or defined; the power to be left to the national or Central Government should be indefinite or undefined. That is to say, the Central Government of India must possess all the residuary powers which are not vested by the Constitution exclusively in the component parts. The distribution of legislative powers in Canada between its federal and provincial Governments has been determined on this principle. And even in respect of subjects over which its federal and provincial Governments have a concurrent jurisdiction, the federal law

prevails in case of its conflict with a provincial law. Further, Hindu leaders have argued that, regard being had to the history of India in the past and the lessons to be derived therefrom, to the frequent operation in that past of disruptive and centrifugal forces on its politics, to the existing fissiparous tendencies in its political life owing to the heterogeneity of its races, creeds, languages, etc., and to the complexity of its frontier questions, a strong Central Government is indispensable to the success of any scheme of federation in this country; and that the Central Government is bound to be weak unless the residuary powers are vested in it.

Muslim public opinion, on the other hand, has demanded that the residuary powers should be assigned to the constituent units of the proposed All-India Federation and that the Central Government should have control only over such matters of common interest as might be specifically entrusted to it by the Constitution. This demand, that the residuary powers of legislation must be conferred upon the component units of the Indian Federation, constitutes one of the now famous fourteen points of Mr. M. A. Jinnah. Even the

Nationalist Moslem Party has declared itself in favour of this view.

At the first session of the Indian Round Table Conference, the Federal Structure Sub-Committee could not come to any conclusion on the question whether the residual powers should rest with the Federal Government or with the Provinces. It recognized, however, the great importance of the matter and remarked that "it will need most careful consideration at a later stage".

At the third session of the Round Table Conference, the Committee on the Distribution of Legislative Powers expressed the view that if the lists of subjects to be allocated exclusively to the Centre and to the Provinces were drawn in sufficient detail and if a field in which both the Centre and the Provinces should have a concurrent legislative jurisdiction, were properly defined, the undefined or unforeseen residue, *i.e.*, the residual subjects, would not prove to be extensive. It felt, however, that cases not included in any of the three lists would inevitably arise and that suitable provision, therefore, must be made to meet them. It had been suggested, the Committee continued, that provision might be made whereby the Governor-General would be given power to decide in any given case which was the appropriate forum for legislation on an unallocated subject and whether a measure relating to that subject should be introduced in the Federal or Provincial Legislature. This suggestion had found favour with some members of the Committee, "as a compromise between the divided opinions on the ultimate allocation exclusively to Centre or Provinces of residuary powers", but had been unaccept-

able to others. In these circumstances the Committee regretted that it was unable to make any definite recommendation on the subject. Sir Tej Bahadur Sapru and his group on the Committee were prepared to accept the compromise that had been suggested, but if the other members of the Committee found it unacceptable, then, he said, he must adhere to his original position that residuary powers should be allotted to the Centre. He inquired, however, whether the Secretary of State for India could give the Government's view on the matter to the Committee. In reply to this inquiry, the Secretary of State for India declared his inability to make a final pronouncement at that stage. He stated, however, that the Government were fully alive to the great cleavage of opinion on the subject, although inclined to think that a careful and exhaustive allocation of legislative powers would make the matter of less practical importance than it had assumed; that he was much attracted by the compromise that had been suggested; and that if the two sides were eventually unable to reach agreement, the Government would consider the compromise most sympathetically.

The proposals of the White Paper on Indian Constitutional Reform in regard to the powers of the proposed Federal and Provincial Legislatures have been practically based on the recommendations of the Committee on the Distribution of Legislative Powers as stated above. This will be evident from what follows.

First of all, there will be certain subjects, such as the Sovereign or the Royal Family, the sovereignty or dominion of the Crown over any part of British

India, the Army Act, the Air Force Act, certain forms of discriminatory legislation, etc., which will be placed outside the jurisdiction of both Federal and Provincial Legislatures. Any Federal or Provincial law on any of them will be automatically *ultra vires*.

Secondly, there will be "a statutory demarcation between the legislative competence of the Federal and Provincial Legislatures respectively, and the assignment to each of an exclusive field of competence which the other will not be permitted, save to the extent indicated below, to invade." Thus, ordinarily, there will be certain subjects which will be exclusively Federal, and certain others which will be exclusively Provincial.

In the third place there will be certain matters in respect of which both Federal and Provincial Legislatures will enjoy concurrent powers of legislation. But laws made by a Provincial Legislature under these powers will be obviously confined in their operation to the territories of the Province. The object of this provision is to secure, in respect of the subjects in the "concurrent" field, "the greatest measure of uniformity which may be found practicable, but at the same time to enable Provincial Legislatures to make laws to meet local conditions." If a conflict occurs between a Federal law and a Provincial law in the "concurrent" field, the Federal law will prevail 'unless the Provincial law was reserved for, and has received, the assent of the Governor-General'. The Federal Legislature will have no power to repeal or amend a Provincial law to which the Governor-General

has thus assented, except with the previous sanction of the Governor-General. The underlying principle of this proposal is a departure from the Canadian constitutional provision for the removal of a conflict between a Federal law and a Provincial law. The Governor-General of India will be given a privileged position to act, as it were, as an umpire between the Federal and Provincial authorities. This arrangement may do during the transitional period; it is not clear, however, what the position will be when the Governor-General will become the "constitutional head" of a Federal Government and act on the advice of his Federal Ministers as, for instance, in Canada.

It is intended that the three lists of subjects, namely, exclusively Federal, exclusively Provincial and "Concurrent" subjects, will be as exhaustive as is reasonably possible. But there will still be left some subjects outside the three lists, since it is not possible to exhaust by enumeration 'the entire field of potential governmental activity'; and these may be termed the residual subjects. In regard to them the White Paper has made two proposals. The first proposal is to include in the Provincial list a general power to legislate on any matter of a merely local and private nature in the Province which has not been specifically included in that list and which does not fall within the list of exclusively federal or "Concurrent" subjects. But if any matter which is in its inception of a merely local or private character, subsequently becomes of an All-India interest, then it is proposed to make that power of legislation 'subject to a right of the

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Governor-General to sanction in his discretion general legislation by the Federal Legislature on the same subject-matter.

Secondly, it has been proposed that provision will be made in the Constitution Act enabling either the Federal Legislature or any Provincial Legislature to make a law with respect to a residual subject, if any, not falling within the scope of any of the three lists, namely, exclusively Federal, exclusively Provincial, and "Concurrent", "by means of an Act to the introduction of which the previous sanction of the Governor-General, *given at his discretion*, has been obtained, and to which (in the case of a Provincial Act) the assent of the Governor-General *has been declared*".

Thus it is clear from the proposed provisions for legislation on residual subjects that it will practically be left entirely to the discretion of the Governor-General to decide whether such legislation should be made by the Federal Legislature or by a Provincial Legislature. The Governor-General's responsibility therefore in this respect will be very heavy. Here again it may be remarked that this arrangement may do during the period of transition. But what will be the position when the Governor-General will become the "Constitutional head" of the Federal Government and act on the advice of his Federal Ministers? He will then have to exercise his discretionary powers according to the advice given to him by his responsible Ministers who will be his constitutional advisers. That will virtually mean the vesting of residuary powers in the Federal Government of India. I personally believe that that will be a very desirable change. But the best arrangement

to my mind will be frankly to vest the residuary powers in the hands of the Federal Government of India from the very commencement of the operation of the Constitution Act, as that alone will make the Federal Government very strong and enable it successfully to hold in check the divisive influences in our national life. As I have said elsewhere, we have a valuable lesson to learn in this respect from the constitutional history of the Dominion of Canada, the problems of which at the time of the framing of its present Constitution were to some extent analogous to those of India to-day. I say 'to some extent', because the case of India is infinitely more complex than even that which confronted the fathers of the Canadian federation. As we have to deal with the Hindu-Moslem question along with the questions of the provinces of British India and of the Indian States, they too had to consider the French-Anglo-Saxon question along with the questions of the three divisions of British North America, namely, Upper Canada, Lower Canada, and the Maritime Provinces. When the Quebec Conference was deliberating in October 1864, how these three divisions of British North America could be most effectively federated, a terrible civil war was desolating the United States of America. Naturally, the war had its effect upon the deliberations of the Conference and a desire was keenly felt there of guarding, as far as possible, by constitutional means against the possibility of such a crisis in future in the proposed Canadian federation. It was argued that the real safeguard

against such a possibility lay in a constitutional provision for a strong Central Government in which would be vested all powers not specifically conferred upon the provinces. Accordingly, necessary resolutions were passed by the Conference. And when in February 1865, these resolutions were submitted to the Canadian Parliament for adoption, Sir John A. MacDonald said in the course of his speech as follows:—

Ever since the (American) Union was formed the difficulty of what is called the "State Rights" has existed, and this had much to do in bringing on the present unhappy war in the United States. They (i.e., the different States of the American Union) commenced, in fact, at the wrong end. . . . Here we have adopted a different system. We have strengthened the General Government. We have given the General Legislature all the great subjects of legislation. We have conferred on them, not only specifically and in detail, all the powers which are incident to sovereignty, but we have expressly declared that all subjects of general interest not distinctly and exclusively conferred upon the local governments and local legislatures, shall be conferred upon the General Government and Legislature. We have thus avoided the great source of weakness which has been the cause of the disruption of the United States.

We have avoided all conflict of jurisdiction and authority, etc.

It is clear from the above what the constitutional history Canada has to teach us. In the light of this lesson, I may repeat what I have stated before, namely, that the Federal Government of India should have jurisdiction over all matters not exclusively assigned by the Constitution to the Governments of its constituent units and that the latter should have jurisdiction only over certain matters specifically assigned to them by the Constitution.

And if there are—as is very likely—any subjects with regard to which it is proposed to confer a concurrent power of legislation upon the Federal and Provincial Governments of India, then it should be provided in the Constitution that in case of a conflict between a Federal and provincial law, the former must prevail.

Some Thoughts on Gandhiji's Recent Fast*

BY PROF. KRISHNA KRIPALANI, B.A., BAR.-AT-LAW

(Visvabharati-Santiniketan)

NOW that Gandhiji's fast is over and his precious life is preserved to us, one may claim the right to bring a little clear thinking, free from sentimentalism, to bear on the subject. Whilst his life was

in danger, any attitude other than that of patient, watchful waiting was, to say the least, indecent. And even those who were not convinced of the wisdom or even of the sublimity of the fast joined with those who were. They all waited, silently and tremulously for the end of the ordeal; and those, who believed in prayer, prayed.

For, great as Gandhiji's achievements have been, they have far from exhausted his great capacities. In fact, whenever it has appeared that Gandhiji has done his task and paid his quota to the service of humanity, he has startled us into a fresh vista of wonder, so

*In connection with this article it may be of interest to read Gandhiji's own view of the Fast. Gandhiji himself had no doubt that the fast was "a fitting finish to the Harijan tour", and on the eve of the great ordeal addressed these words on its significance: "If I were to have regard to all the incidents and happenings that have prompted me to take such a step, I should have to go on a much longer fast. But I am painfully aware of my own physical and spiritual limitations and hence could not think of a longer fast." On the completion of the fast, Gandhiji explained that the fast was "a call to all workers and sympathisers to be most exact and correct in approaching the opponents" and that it was undertaken "to impress upon the workers the truth that we can only win over the opponent by love, never by hate."—ED. I. R.

that we have developed almost a habit of waiting for new miracles from him. Gandhiji's power is inexhaustible because his search for truth is indefatigable.

It is because of our faith in his still unique and unexhausted capacity for leadership that we felt distressed at his exposing his life—and no life was ever more precious than his—to unnecessary hazards. For an unnecessary hazard it was, this last, self-imposed fast of his.

Mahatmaji has experimented with several different kinds of fasts, as part of his long-continued course of experiments with Truth. He has fasted on grounds of health; in fact, he still fasts one day a week, every Monday. If that does his health good, nobody would be so impudent or so foolish as to quarrel with him on that score.

Less than two years ago, Gandhiji underwent a different kind of fast, rightly called, the Epic Fast. He underwent the ordeal in order to symbolise in his own suffering the voiceless misery of those millions who have been degraded to the level of dogs in order that our Brahmins might feel spiritual. He suffered in order that the caste-Hindus be shamed to a sense of the horror which was disfiguring their life and undermining the destiny of their community. It was noble martyrdom, nobly justified.

Soon after that fast, Gandhiji went on another, which, coming as it did so soon after the sublime moral appeal of the Epic Fast, produced on some minds the effect of bathos. It could have been described as an act of peevishness against the Indian Government for not granting him full facilities for Harijan work, which, he had

convinced himself a little while before, was work without the stimulus of which he was not prepared to bear the burden of the flesh any longer. I have not yet met a disciple of his, although his disciples, like the disciples of every other prophet, have shown an infinite capacity for deifying whatever their Master does, who has justified that fast in jail.

However that might be, the last fast of Gandhiji belongs to a different category, although one with which he has experimented before. He went on fast because a young Congressman, in a foolish exuberance of his love for Gandhiji and the cause he represents, struck a fanatic Sanatanist on the head. Gandhiji felt personally responsible for the unhappy incident. He felt bound to convince the fortunate recipient of the unfortunate stroke, which only gave the latter an undeserved opportunity of appearing a martyr to his fellow-men at very cheap price, that he, Gandhiji, so abhors violence that he would pay for the blow with his life-blood. At least, that is what Gandhiji believes to be the reason of his fast. The reason may have convinced him but may not convince others. The Sanatanist martyr, or for that matter any other Sanatanist, needed no proof that the Mahatma is opposed to violence. If he is perverse enough to believe that this great believer in non-violence secretly relishes violence, then no number of fasts will convince him.

Judged in terms of results, the effect of the fast has been that it has effectively overshadowed the accidental martyrdom of the poor Sanatanist leader in the eyes of his countrymen. Gandhiji's martyrdom will give no room to the poor Sanatanist to

pique himself on his own. We must admit that it was a very effective, though saintly, stroke of moral strategy, but it involved a risk out of all proportion to the value of frustrating the Sanatanist's martyrdom.

I do not say that that was the motive in Gandhiji's mind. I merely suggest that that is one of the ways the fast may have worked on the mass-mind. As for the motive in Gandhiji's mind, to atone through self-inflicted torture, for the sins of those for whom he holds himself responsible, one can only say that it is carrying responsibility to unreasonable limits. So many things have been done, are still being done, in the name of the many movements conducted in his name, that he has avoided a perpetual fast only by choosing to ignore such lapses. It is wise to do so. People cannot be reformed by reformers using their, the people's, sins as occasions for self-martyrdom. Unfortunately this morbid faith in martyrdom is proving to be contagious.

It is, therefore, highly deplorable that Gandhiji should be developing this morbid

faith. This impatience at the failings of others does no justice to his great and humane heart. In this particular case, the poor boy who was responsible for the little act of violence had publicly confessed his great remorse at the wrong that he did and was eating his heart out that he should have been the cause of the great saint's self-inflicted torture. He appealed to Gandhiji to forgive him and save him from the haunting horror of putting his Master's life to the hazard of death, but Gandhiji refused to give up the opportunity of suffering under the anxious watch of millions of hearts all the world over.

One should not light-heartedly judge great men. Great men are men like us, plus something very much more. But sometimes great men get so mystical that the understanding of us, common men, is outraged and we feel like speaking out. We feel like saying: Gandhiji, you are great in your own heroism, amply proved, over and over again. Then why stagger us by these spiritual gymnastics! Why exploit our emotions—for you hold them in your power so cheaply!

How the Press Act of 1910 was Forged

By "PUBLICIST"

THE Press in India is essentially a Western institution, following the principles and traditions of the British press. It is naturally jealous of its freedom and since the repeal of Lord Lytton's gagging Act of 1878 has steadily grown in importance and influence, not only as a disseminator of news but as an educator of public opinion and a rigorous exponent of national aspirations. Indeed, it is hardly possible to conceive how the successive

steps in Constitutional advance in India could have been effected without the powerful aid of the press. It is the press that has stimulated and strengthened the demand for political reform and made it well-nigh irresistible.

Naturally, we suppose, those who were opposed to Constitutional reform were bent on curbing the freedom of the press—the press that is so inconveniently yet so irresistibly championing the cause of

Indian freedom. The Indian Councils Act of 1909 was, when all is said, a modest step in advance and though it failed to satisfy the progressive sections of the country, the policy underlying the expansion of the Councils and affording Indians of ability wider opportunities of associating themselves with the administration of the country was entirely in accord with the just aspirations of the people. Lord Minto's genuine sympathy and Lord Morley's liberal statesmanship had made the Reform Act possible. But the reactionaries were alert. If Lord Morley had scored in the matter of the Reforms, they would leave no stone unturned to wreak their vengeance: and the hated Press Law was forged, though the Executive were already armed with the two dreaded sections of the Penal Code (124A and 153A) wide enough to comprehend every conceivable offence of the journalist. The Radical statesman was averse to this unnecessary addition to the Statute-book, but what could one man, however exalted and forceful, do against a whole brood of opposing reactionaries? It is curious how from Royalty down to the Civilian there was such strong opposition to the legitimate and just aspirations of Nationalist India. Sir Sidney Lee, in his "Life of King Edward VII" has told the story of the King's directions to the Cabinet supporting the Commander-in-Chief's demand for "a drastic Press Act especially for the Army." But Morley and the Cabinet were adverse to it. Morley gave way anyhow, probably in deference to the Viceroy's wishes—the Viceroy who had so warmly supported him in his Reform Scheme. One is

amazed at the ugly manoeuvres played behind the scenes to bring the Radical democrat round to support the unwanted Press Act. Says Mr. Kincaid in his recent book* of reminiscences:

I was summoned to the India Office by Sir William Lee Warner, the senior member of the Council of the Secretary of State. He first bound me over to strict secrecy, and then told me that he was trying to induce Lord Morley to agree to a proposed Press Act in India. Sir William wanted me to write something to the Press—preferably the *Times*—to strengthen his hand. He was finding Lord Morley very difficult. I promised to do my best. I asked my friend Enthoven, who knew Valentine Chirol, for a note of introduction to him. Armed with it I went to the office of the *Times*. I sent my card and Mr. Enthoven's note, and was received by the Director of Foreign Intelligence, as he then was called in the specious pre-Northcliffe days of the *Times*. He was very cordial and said that he would consider anything that I wrote. I sent him, one after the other, four articles: (1) on "Kichak Wadh" a seditious play by G. W. Khadilkar; (2) "Mr. Tilak and the seditious Deccan Press"; (3) the Chipawans of Chiplun; and (4) "Ancient Indian Theories of Government". They were all accepted, and the first was translated into almost every language by the European Press. The second and third articles were commented on in leading articles. In view of the public interest aroused by my articles, Valentine Chirol was sent out to India to get 'copy'. This led to the publication of "Indian Unrest". This again was the cause of an unsuccessful libel action brought by B. G. Tilak against Sir Valentine Chirol, the *Times* and Macmillan & Co.

Sir William Lee Warner and I held our tongues. Lord Morley was wild to know who had written the articles. With the artless guile of a Radical minister he pretended to think that they were from the pen of Valentine Chirol himself, and wrote to congratulate him. The Director of Foreign Intelligence was equal to the occasion. He thanked Lord Morley very nicely for his congratulations and expressed himself very pleased that he should like the articles. Soon afterwards Lord Morley sanctioned the passing of the Press Act.

Such were the methods adopted to force a radical and democrat to give his consent to an Act which for 10 years had disfigured the Indian Statute-book. For, on the recommendations of the Committee appointed after a debate in the Legislative Assembly, the Press Act of 1910 was repealed in 1921 and effect was given to its recommendations in the next year.

* FORTY-FOUR YEARS A PUBLIC SERVANT. (Pages 118-119). By C. A. Kincaid, C.V.O., I.C.S. (Retired). William Blackwood and Sons, Ltd., London.

Early Hindu Colonization in Java*

BY DR. R. C. MAJUMDAR

THE Hindu Colonization of Java is by far the most outstanding event in the early history of that island. Unfortunately, the first stages of this colonization are hidden from our view and are only echoed in a number of traditions preserved among the people in a later age. Sir Stamford Raffles has referred to some of these in Chapter X of his well known "History of Java". Many of these legends associate the original colonists and their leader Aji Saka with the heroes of the Mahabharata ruling with Astina, i.e. Hastinapur as their capital. A modified version takes the descendants of these princes to Gujarat, whence a further wave of emigration to Java took place at a later date.

Another cycle of legends ascribes the colonization to the people of Kalinga. In one of them we read that

twenty thousand families were sent to Java by the prince of Kling. These people prospered and multiplied. They continued, however, in an uncivilised state till the year 289 (of Javanese era, i.e., Saka era) when the Almighty blessed them with a prince, named Kamo.

After describing three generations of kings who ruled for a total period of four hundred years, the story continues:

Another principality, named Astina, sprung up at this time and was ruled by a prince called Pula Sara who was succeeded by his son Pandu Deva Natha. The reigns of the last three princes together amounted to one hundred years. Then succeeded Jaya Baya himself (by whom this account is supposed to be written) who removed the seat of government from Astina to Kediri.

In the last part of the above story, there is no difficulty in recognising the names of epic heroes like Parasara (Pulasara), Vyasa (Abiasa) and Pandu. Thus the two different cycles of legends are

* The first article in the series was "Hindu Colonization in Borneo" which appeared in the July issue. The next on "Sumatra" appeared in the last number; while two more articles on "Bali and Malay Peninsula" will appear in succeeding issues of the *Review*.—[Ed. I. R.]

combined in one, and they are connected with the historical period by Jaya Baya, who is undoubtedly the historical king Jayabhaya, flourishing in the 12th century A.D., and the patron of the famous poem, Bharata Yuddha.

The legends naturally give great prominence to Aji Saka, who first civilised and gave the name Yavadvipa to the island, which was until then called Nusa Kendang and peopled by a race of Rasaksa (Rakshasas of Indian legends). Aji Saka is described as the chief minister of a Pandava king ruling at Astina (Hastinapura) and is said to have landed in Java in the first year of Javan era (i.e., Saka era). In some accounts, however, it is stated

that the religion and arts of India were first introduced into Java by a Brahmin named Tritestra, who with numerous followers landed in Java and established the era in consequence of which he is considered the same with Aji Saka.

"The accounts of the real character of Aji Saka", observes Raffles, are various.

Some represent him as a great and powerful prince, who established an extensive colony in Java, which a pestilence afterwards obliged him to withdraw; whilst others consider him as a saint and deity, and believe that on a voyage to Java he sailed over mountains, islands and continents. Most, however, agree in attributing to him the first introduction of letters, government and religions; the only trace of anterior civilisation being a tradition, that before his time there existed a judicial code under the title of Sun and Moon. . . This code Aji Saka is represented to have reformed; and an abstract collection of ordinances, said to have been made from his instructions, is believed to have been in use as late as the time of Janggala, and even of Majapahit.

It is not necessary to refer to the various modifications of these legends, which may be consulted in the pages of Raffle's monumental work. It will appear from what has been said above, that very little importance can be attached to these stories beyond the fact that they contain a vague reminiscence of what is undoubtedly a

historical fact, *viz.*, the colonization of Java by the Indians. It would be risky, without further evidence, even to deduce that Kalinga and Gujarat formed the main centres of Indian emigration to Java. But the Hindus from Kalinga and the Muhammadans from Gujarat may be regarded, on satisfactory grounds, to have taken the leading part in establishing respectively the Hindu and Muhammadan cultures in Java. This probably explains the frequent reference to these two places in the legends, while the prominence given to the epic heroes should undoubtedly be attributed to the popularity of the Mahabharata in Java.

India and Java must have come into contact from a very early period. As is well known, a passage in the Ramayana refers to Java. But the earliest reference to the island seems to be made by Ptolemy. He mentions Java under the name of Iabadiou or Sabadiou. As he explains it as the island of Barley, it is obviously a transcription of Sanskrit *Yavadvipa*. Ptolemy gives the following information about it:

It is said to be of extraordinary fertility and to produce very much gold, and to have its capital called Argyre (Silver-Town) in the extreme west of it.

We may thus hold that by the second century A.D. there was a growing and familiar intercourse between India on the one side and Java and neighbouring islands on the other. But neither the Indian literature nor the account of Ptolemy enables us to say positively that the Indians had already colonised the island of Java by the second century A.D. The use of a Hindu name for Java is the only ground for such supposition,

but it may be easily explained by the very natural assumption that that was the name given by Hindu visitors or traders to Java, and there is nothing to indicate that Java itself was known by that name. It is true that Ptolemy used that name, but like other information about the island, Ptolemy might have derived the name as well from his Hindu informants.

Fortunately the Chinese sources throw more light on this question. In Heu-Han-Shu, reference is made to an embassy sent to China in 132 A.D. by Tiao-Pieu, king of Ye-Tiao. Pelliot long ago recognised the identity of Ye-Tiao with Yavadvipa, and Ferrand has explained the name of the king as a Chinese rendering of Sanskrit Devavarman. If the conclusion of these eminent sinologists can be relied upon, both the country and its king had Indian names and no doubt can then possibly remain that by 132 A.D. the Hindus had not only colonised the island of Java but that they had established political authority there on a firm footing.

Now, according to the Chinese authority, king Devavarman sent his ambassador to the Chinese court for offering tributes. The envoy was apparently well received by the emperor; for he sent as presents to the Javanese king a golden seal and a violet ribbon. The Chinese historians always represent their sovereign as the suzerain of the world, and any friendly offering or exchange of produce for commercial purposes is regarded as tributes. In the present instance, also, the word tribute need not be taken in any other sense, and it would be a mistake to infer from this passage that the Chinese

emperor exercised any sort of sovereignty over the distant island of Java.

Of all the Hindu colonies in the Far East, the Hinduised kingdom of Java thus appears to have been the first to enter into diplomatic relations with China; for the first recorded embassies from Champa and Kamboja are of later date. This intercourse seems to have been continued in the third century A.D.

Regular diplomatic intercourse between China and Java (*cho-po*) was resumed in the fifth century A.D. We read in the History of the First Sung Dynasty, that in 430 A.D. the kingdom of Ho-lo-tan, which ruled over the island of Java (*cho-po*), sent to the imperial court ambassadors offering diamond ring, red parrots, white Indian rugs and cottons and similar articles. Four or five embassies were sent from Ho-lo-tan between A.D. 434 and 452. One authority places these embassies in 433, 436, 449 and 452 A.D., while another authority refers them to 433, 434, 437, 449 and 452 A.D.

In addition to the embassies from Ho-lo-tan, Chinese annals refer to two embassies from '*Cho-po*' in 433 and 435 A.D. In the latter year, the king of this country, named Che-li-po-ta-t'o-a-la-pa-mo sent an envoy to the Chinese emperor to present a letter and some presents. The Chinese name of the king has been rendered as Sri-pada-dhara-varman by Schlegel, Bhatara Dwaravarman by Ferrand and Sri-pada Purnavarman by Rouffaer. Schlegel, however, points out that this embassy came from Cho-po-po-ta and not Cho-po and has, as such, nothing to do with Java.

The first valuable and authentic account of the state of Hindu culture in Java is furnished by Fa-hien. The ship which that pilgrim took at Ceylon in order to return to his native land, was driven off its course by a storm and Fa-hien had to stop in Yavadvipa (*ye-po-ti*) for five months, in the years 414-15 A.D. Regarding this country he observes that "various forms of error and Brahmanism are flourishing, while Buddhism in it is not worth mentioning". It appears clearly from this statement that various forms of Brahmanical religion were prevalent among the people of Java in general, but Buddhism had no strong hold over them. Fa-hien's remarks would justify the conclusion that Brahmanical culture was not confined to a handful of colonists settled among a vast native population, but that it was the prevailing religion of the country.

But that Buddhism soon made its influence felt in Java appears clearly from the story of Gunavarman preserved in Kao-Seng tchouan or 'Biography of famous monks' compiled in A.D. 519. Gunavarman (*K'ieon-na-pa-mo*), grandson of Haribhadra (*Ho-li-pa-to*) and son of Sanghananda (*Seng-kia-a-nan*) belonged to the royal family of Ki-pin (Kashmir or Kapisa, *i.e.*, modern Afghanistan). He was of a religious mood from his very boyhood. When he was thirty years old, the king of Kashmir died without issue and the throne was offered to him. But he rejected the offer and went to Ceylon. Later he proceeded to Java (*cho-po*). During the night preceding his arrival, the mother of the king saw in a dream that a monk was coming to Java in a sailing vessel. Gunavarman arrived

in the morning and the queen-mother was converted to Buddhism. Gradually the king, too, was persuaded by his mother to adopt the same faith. At this time Java was attacked by hostile troops. The king asked Gunavarman whether it would be contrary to Buddhist law if he fought against his enemy. Gunavarman replied that it was the duty of everybody to punish the robbers. The king then went to fight and obtained a great victory. Gradually the Buddhist religion was spread throughout the kingdom. The king now wished to take to the life of a monk, but was dissuaded from this course by his ministers on the express condition that henceforth no living creatures should be killed throughout the length and breadth of the country.

The name and fame of Gunavarman had now spread in all directions. In A.D. 424, the Chinese monks requested their emperor to invite Gunavarman to China. Accordingly the Chinese emperor sent messengers to Gunavarman and the king of Java named Po-to-kia. Gunavarman embarked on a vessel owned by the Hindu merchant Nandi, and reached Nankin in A.D. 431. A few months later he died at the age of sixty-five.

In spite of its obvious exaggerations, this story may be taken as an evidence that Buddhism made its influence felt in Java almost immediately after the departure of Fa-hien. It must be remembered, of course, that when a Buddhist book refers to the conversion of the whole country or states that no animal was killed throughout the length and breadth of a country, it means no more than Buddhism and Buddhist practices were prevalent to some extent in

that country. Fa-hien, for example, says about the Madhyadesa (Middle kingdom) in India: "Throughout the whole country the people do not kill any living creature, nor drink intoxicating liquor, nor eat onions or garlic." This statement is demonstrably false if it is taken to apply to the whole of that vast region in India which is indicated by Madhyadesa. It may, at best, be taken to refer to the practices of the Buddhist section of the community. The references to the abstention of the people of Java from the slaughter of animals can only be taken in a modified sense as in the case of India.

Having briefly reviewed the notices in Chinese annals regarding the Hindu kingdom of Java, we may now turn to a study of the indigenous sources. The earliest epigraphic evidence about the kingdom is furnished by four rock-inscriptions of about the sixth century A. D. These are all found within the boundaries of the province (residence) Batavia, and consequently, at no great distance from the capital city of that name. Three of them, those of Ci-aruton, Jambu and Kebon Kopi lie close to one another in the hilly country round Buitenzorg, the residence of the Governor-General and the Dutch East Indies. The site of the fourth inscription, that of Tugu, was near the sea-coast to the east of Tandjong Priok, the port of Batavia. It is now preserved in the Batavia Museum.

The Ins. Nos. 1, 2 and 3 refer by name to a king Purnavarman whose capital was the city of Taruma. He is described as 'lord of the earth', and as having obtained victories against his enemies. But beyond

these and similar vague praises, very little by way of definite information can be gathered from these records. Ins. Nos. 1 and 2 merely refer to the footprints of king Purnavarman, and a pair of footprints is actually engraved over the inscriptions in each case. No. 4 similarly refers to the footprint of the elephant of the king of Taruma, and here, again, a pair of elephant's footprints is actually engraved above and below the inscription.

The Ins. No. 3 is dated in the twenty-second year of Purnavarman and describes his grandfather as Rajarshi (royal sage) and another ancestor, perhaps his father, as rajadhiraja. The latter is said to have dug the Chandrabhaga (a canal or a river) which reached the ocean after passing by the capital city. In his twenty-second regnal year, Purnavarman himself dug a similar canal called the Gomati river, 6,122 *dhanus* in length.

We may thus assume that by the sixth century A.D. king Purnavarman was ruling in western Java with his capital at Taruma. He belonged to a Hindu or at any rate a Hinduised royal family which must have been reigning for at least three generations in Java. Purnavarman ruled for at least twenty-two years. If we are to judge from the findspots of his inscriptions alone, his kingdom was of a moderate size comprising the valleys of the Ci-liwong and Ci-tarum rivers together with the hilly country round Buitenzorg in western Java. It is likely, however, that his authority extended further to the east though no epigraphic evidence of it has yet come to light. At the time of Purnavarman, Hindu culture and civilisation was firmly established in Java. Purnavarman

was a follower of Brahmanical religion and Sanskrit literature was studied in his court.

In addition to the kingdom of Purnavarman, there must have been other kingdoms in Java about this time.

We may regard the two embassies to China sent in 640 (or 648) and 666 A.D. as having proceeded from central Java. The new History of the Tang dynasty has preserved a tradition about a queen of Java which deserves particular notice. It runs as follows:

In 674-5 A.D. the people of this country took as their ruler a woman of the name Sima. Her rule was most excellent. Even things dropped on the road were not taken up. The Prince of the Arabs (Ta-Zi) hearing of this sent a bag with gold to be laid down within her frontiers. The people who passed that road avoided it in walking and it remained there for three years. Once the heir-apparent stepped over that gold and Sima said: "Your fault lies in your feet; therefore it will be sufficient to cut them off." The ministers interceded and she had his toes cut off, in order to give an example to the whole nation. When the prince of Ta-zi heard this, he became afraid and dared not attack her.

How far this story may be regarded as historical it is impossible to say. The reference to a particular year no doubt invests the story with an appearance of reality. It is interesting to note that the story refers to the choice or selection of the ruler by the people. Whether this may be taken to indicate a regular system of election of the king by the people it is difficult to say. But considering the fact that such a system was known in India, its presence in Java is not difficult to account for. The Ta-ji in the story no doubt denotes the Arabs. But whether the story-teller had in view the distant Arabia or a colony of the Arabs nearer home, say in Sumatra, it is difficult to say.

We may now take into consideration the evidence that we possess regarding the kingdom of Middle Java.

The earliest inscription, so far discovered in this region, is that engraved on the rock wall of Tuk Mas at the foot of the Merbabu hill, which lies north-east of Magelang. The inscription consisting of one short line is a Sanskrit verse in Tristubh metre. It praises the natural spring which issues from the rock and compares it to the river Ganges. No historical information is supplied by the inscription but its importance lies in the alphabet used and quite a large number of figures engraved above it. The alphabet shows a developed stage of that used by Purnavarman and may thus be referred to the seventh century A.D. The figures, about sixteen in number, are symmetrically arranged on two sides of the central one which looks like a trident fixed upon a raised and terraced platform. To the proper right of it can be seen a wheel, a conch shell, a mace and some warlike weapons. To the left are four representations of lotus together with a battle-axe, a lance and a pitcher.

It is not difficult to recognise in these figures the well known symbols of the two

great gods Vishnu and Shiva; *viz.*, the trident of the latter and the conch-shell, wheel, mace and lotus of the former. There is a round object immediately to the proper right of the central figure of the Trident and this may be construed as the Kamandalu (water-pot) of Brahma. The pitcher may be a symbol for Agastya whom tradition regards as having been born in a pitcher. The battle-axe may refer to Parasurama or Yama. The object above the wheel looks like a noose, the weapon of Varuna.

On the whole there can be little doubt that the figures were emblems of different gods worshipped in that region.

Thus the inscription of Tukmas proves that Central Java was as thoroughly saturated with Brahmanic religion as West Java. The alphabet of the inscription also belongs to the same class as that used in West Java. There is therefore no need to presume that there was a wide gulf separating Western and Eastern Java either from historical or cultural point of view.

BALANCING SOCIAL INEQUALITIES

BY MR. HENRY SAMUEL, B.A.

WHATEVER may be the spheres in which India has advanced during the last decade, the one of social reform is the field where much of the spade work has been done. This social question has been existing in India from time immemorial, and as is generally believed, is as old as, and derives sanction from, religion. In this lies the main difference of the Indian social question with that of other countries. The absence of intense industrialism in this

country has happily kept us back so far from the more throttling discriminations on the economic side, and I presume as India advances towards this field of industrialisation social discrimination in its peculiar religious sanction in this country, it is hoped, will gradually fade away.

But this effect of slow industrialisation upon our social apparatus when it comes, will be I think, only indirect, and instead of picking us out of the disease may

plunge us into something worse. One great American thinker of Indian religions admitted that Indians are the best religious race of mankind (even not excluding Jews). We are certainly proud of this fact but here lies the duty of our race to dig into our manifold religions and cull out from them undesirable tares in order to make them more pride-worthy.

Social consciousness always precedes national consciousness, and it is this stage that is the most important in the history of a country: for at this time, the unity and brotherhood of people and the economic stabilisation, so essential for a nation's prestige, take their form. Social consciousness, being a revolt against social discriminations and disabilities, is also a fore-runner of the democratic movement. This consciousness has reached a certain stage in our country to-day and needs the most careful consideration of the people engaged in the work.

Some religious zealots, however, turn the question into a missionary issue through proselytizing methods without any actual amelioration, and have rendered the confusion of Indian society worse confounded. Many legislative acts were passed to better to a certain extent the disabilities of the lower classes and blot out certain enigmas of our social system, and even the Government too, has exercised some of its powers to obliterate these distinctions as far as possible. But, the results are not so striking as were expected or desired. The reason is something cardinal and main, and future success in the work depends upon the changing of the palliatives that have been applied so far,

As a Harvard University Professor remarked some years ago, "it is not so much a problem of social amelioration which occupies the modern mind, as the problem of social transformation and reconstruction. The new special interest is concerned not so much with effects as causes; not with social therapeutics, but with social bacteriology and social hygiene". Does not this diagnosis equally apply to Indian social questions of to-day? I admit that the scrutinization is somewhat radical; but is not radicalism a cure to radical ills? Matthew Arnold spoke of Sophocles as one "who sees life steadily and sees it whole", and for this "all environing and all-engrossing" problem of India cannot the modern reformers secure for themselves this comprehensive glass of Sophocles?

For purposes of simplicity I shall formulate the present work of the Social Reformers into four categories. All the work done to-day by the Indian Social Reformers falls into either of these classes. They are (1) External. (2) Mechanistic. (3) Opportunistic. (4) Un-idealistic.

It is enough to say that their work is not going deep into the heart of the inequalities of our society; they are not deeply realistic in their attitude to the problem. They have simply gone about so far trying to, batter down the secluded walls of holy temples, heroically manoeuvring things to give the problem a statutory cure, put it at times through the magnified glass for public comprehension to save the greatest of our human race, and plaster myriads of bills upon large walls proclaiming without effect for the amelioration of Harijans. In short,

their work amounts to nothing more than a trifle, and the whole social consciousness that has been aroused in this instance a mere spasm of political 'distemper.' Mr. Norman Angell touched this rightly when he said: "our patriotism could be rallied on behalf of the State as an entity, a personality to be defended or asserted, but the emotion seems to be quite ineffective when we try to apply it to the improvement of the life lived within the state, the better working of the social body." Indeed, the problem requires a rehandling, and more comprehensive efforts...a revitalisation through many more purer minds like Gandhiji's.

It needs hardly be said that the desire for balancing social inequalities is the result of an inner feeling of consciousness of fellowship or brotherhood. This feeling is the real token of a spiritual personality in man and gives the problem an ethical quality. It is the supply and the control of a moral motive-power by which the movement is urged. Without this moral vitality, sympathy and wisdom, impulse of love and hope, any social movement is barren of results and dry as dust. Therefore these are the things necessary for a social reconstruction programme, viz., social faith, faith in its process and men that work it, and right human valuation. By social faith, I mean the conviction that a person achieves the best of human happiness in a society well-organised and contented. Society cannot be "atomic" (in the words of Mr. Webb), but "organic", and hence the need for a social organisation. Along with social organisation, is required social inspiration, the person

as also the people—both of which meet as factors in social progress. For as Mr. Peabody says: "Social order is not a product of mechanism but of personality, and that personality fulfils itself only in the social order."

The social gospel must be not one of fact or doctrine but one of spirit and aim. It must be activated by real moral energy, a real social stimulus and a spirit of true spiritual citizenship. "We do need a social dynamic, an impelling force to bid us see the necessities of social fellowship as an active body for mutual good," said Mr. John Lee. And the personalities required should be men of broad and patient wisdom. The social question is as much a problem of domestic integrity as moral education and living religion. And what is wanted to-day in India is a right handling of the problem in true moral and religious perspective. A social duty is not the equipoise of forces working at the time, (for if that were so, how transparent is the fault;) but is the crystallization of a spiritual sense of fellowship. Added to this should be the vision for the task which is reposed in the social faith. As it is, we have no moral background for the movement. It stands on the splendid but nonetheless solitary personality of Mahatma Gandhi, but should the work that this great human soul has inaugurated fade away when he is removed from amidst us? If it should not, new foundations should be laid down, foundations like the spirit and life of the central figure of the movement, Mahatma Gandhi.

UNIVERSITIES AND STUDENTS

BY

PROF. S. C. SEN GUPTA

(M. C. College, Sylhet.)

WE all believe in political or social congresses or leagues but we seldom dwell on the importance of educational conferences—not for the purposes of ventilating our sorrows about our pay or prospects but for the most important desideratum as to how to determine what we must do for our students. It is so easy to find fault with the students or their environments but do we search our own hearts and so see what we have really done for them? Why do we not press upon the authorities the importance of such meetings as I have referred to above—not as mere shows—but as real institutions to furnish us with the remedies and recipes to cure the present malady in the educational world. It is for the teachers to reform the Universities and their systems. A true University, as a great writer put it, is not a mere collection of teachers. A University should not exist only to grant certificates and diplomas through an elaborate system of examinations. If the present methods are unwholesome and are not producing the right type of educated men, it is for us teachers to point out, in no faltering or uncertain voice where lies the remedy. We must think out and enlighten the administrative machinery to launch out the reforms. We are not simply to lecture according to a routine, dictating notes prepared years ago or handed down to us by our professors, never trying to find out

how we could make ourselves most helpful to the young minds committed to our care. We enjoy almost a half year's holiday and we may not have any excuse for not exerting ourselves to the utmost, so that our students may get the very best out of us. So the right method of teaching must be devised, the present one being nothing more than a mere help in cramming. We must find out how assimilation may be possible, see how what a student receives may be converted into the blood of his intellectual and moral life, just as a good physician sees to it that his patient's diet may be such as may help his heart and other vital organs.

Next, the systems must without delay be changed by the Universities. I need not point here—the scope of this article is too short for this purpose—to any detailed scheme, but generally, I may be permitted to observe that there is enough room for reform in the syllabuses of study, the manner of holding examinations and conferring degrees. It is for the experts of whom there are so many in the different Indian Universities, to devise the remedies in the light of the recent happenings and the requirements of our societies and culture. In all programmes and schemes of improvement, the moral and spiritual elements of our education needs cannot be overlooked with impunity. Herein comes the question of question:

May or should religion form any part of our education? My answer would be an emphatic Yes. It fills me with dismay about the fate of our lofty traditions which made the son obey the father, though such act of obedience meant his ruin, which made brother follow brother while undergoing sufferings, which made the wife cling to her husband as duty most loyal and sacred, which made the heart of a king weep over the troubles of his meanest of subjects—when I see not only our educated men but also our women flinging all such considerations to the winds as so many superstitions and believing in the merely expedient or prudent and, in their mistaken perspectives, placing their own whims above all that is fundamentally noble in human nature, while openly pooh-poohing what constituted the real glory of ancient Aryavarta, which has drawn the admiring gaze of Lord Ronaldshay and (now Zetland) and many other Europeans of no mean fame. It also makes me sad to think how while we loftily air our spirituality as against what we are pleased to call the materialism of the West, our own conduct is awfully subservient to considerations of personal gain or enjoyment. Our fathers were spiritual but unless their heritage becomes our real possession in our daily conduct, it would be a foolish boast to claim what was theirs but which is no longer our concern. A "materialistic" European will give away all he has for the uplift of his countrymen, another will risk his life just to pursue knowledge, a third will perhaps kill himself while trying to find remedies for suffering humanity. And this has

been possible—as I have understood the West—only because the Voice that made itself heard while delivering the "beatitudes" is still heard in some hearts, because an educated European does not think it a shame to attend or say his prayers. We must be fair before we twit others with their irreligiosity or immorality. Our case would be indeed hopeless, if we do not find out our own diseases, while calling the healthy diseased. I want therefore our minds to be diverted from the mere glamour of modern ideas in politics and sociology to the simple grandeur of the hoary and spiritual past of the great land of ours. Let our boys be initiated into the sublime mysteries of that past, while surely not refusing to look on the real advancement which the West has made upon it. It would be a thousand pities, if our educated graduates placed Homer above Valmiki, and Shakespeare above Kalidas, while not understanding either. Let our syllabuses include, as a compulsory subject, a study of these teachings which made man know and understand himself with reference to God and Nature. The modern scientist while busy with and intent upon finding out the law or laws in the different spheres of knowledge does not tell or teach us to forget that these laws are really so many miracles and wonders which point, in no uncertain language, to a Good and Infinite God in whom we must all live, move and have our being.

I want this to be first brought into prominence, while stepping forward in the path of any improvement in our systems of education.

The Throne of the Kings of Ceylon

BY MR. J. A. WILL PERERA

SIMULTANEOUSLY with *Reuter's* announcement of His Majesty the King-Emperor's decision to restore to the inhabitants of Ceylon the golden Throne of its Kings, there appeared a *Gazette Extraordinary* on Saturday, June 9th, 1934, giving the cable from the Secretary of State for the Colonies to the Governor of Ceylon on the same subject.

There had been a desire on the part of the Ceylonese to obtain this historic monument and recently a motion was passed by the State Council of the Island asking His Majesty to be graciously pleased to give the throne back to Ceylon.

H. R. H. the Duke of Gloucester who will be proceeding to Australia late in September to inaugurate the Victoria Centenary Celebration in October has been charged by the King-Emperor to formally return the Throne to the Government of Ceylon. The Duke will spend four days in the Island visiting places of interest, and on one of these days there will be a Durbar in the ancient Audience Hall of the Kings of Ceylon at Kandy, the former capital city.

As at present arranged, the Throne, when received by the local authorities, will, for a time, be housed in the Governor's residence in Kandy known as the King's Pavilion but built by an early British Governor. The public will be admitted to this building to view the relic. For a short period it will be on view in Colombo, most probably at the Museum.

There has been an agitation in Ceylon for some time past to secure for the nation the Palace of the Kings at Kandy. Ever since the Kingdom vanished with the going into exile in Vellore of Sri Vikrama Raja Sinha, the last King, the Palace has been used as the residence of the Government Agent (Collector) of the Central Province. It has now been finally decided to find quarters for this official somewhere else, and to convert the Palace into a National Museum. I understand that the Kandyan

Museum will ultimately be transferred there. A special apartment is also to be built within the Palace to receive the Throne.

The Regalia of the Sinhalese Kings were presented to George IV (then Prince Regent) by Lieutenant-General Sir Robert Brownrigg, Governor of Ceylon, in 1815 after Sri Vikrama left the capital, and after the country was formally ceded to the British by the Chiefs at a solemn Convention. The Prince Regent who then lived in Carlton House kept the Regalia, which included the Crown, Sceptre, Sword-of-State, and Throne in that royal residence. On its being vacated in the year 1828, the Regalia were removed to Windsor Castle. The Royal Standard of the King of Ceylon was a red flag in the centre of which there was a yellow or golden lion wielding a sword. This Royal Standard was taken in public procession along with the Emperor Napoleon's flags and eagles to Whitehall Chapel on 12th October 1815. On that very day the Regalia of Ceylon's Kings arrived in England.

It has recently been discovered that the Throne is not entirely an Eastern one. The late Director of the Colombo Museum, Dr. Pearson, and the Government Archivist of Ceylon, Mr. E. Reimers, M.B.E., are responsible for ascertaining from old Dutch records preserved in the Government Archives that Dutch Governor Van Rhee presented to King Vimala Dharma Suriya II in 1693 a throne. This regal chair, says Dr. Pearson, is in Louis XIV style although the gold and silver work thereon is mainly Eastern. Dr. Ananda Coomaraswamy, a distinguished son of Lanka, and a scholar and author of international repute, has discovered the acanthus foliage in the decorative design, and has himself thought that there is a trace of Western influence in it. Pridham, one of the early British writers, says that this chair resembles an old English arm-chair. If, as Dr. Pearson says, this magnificent work of art is of European

origin, belonging, as he thinks it does, to the period 1690-1700; and if, as Mr. Reimers, M.B.E., Government Archivist, has discovered, a Dutch Governor presented a throne to a Sinhalese monarch in 1693, then, it is certain that this particular Throne is not the one on which the earlier kings sat. It is not more than 240 years old. The learned Director of the Museum is of opinion that this splendid article was either constructed by French or Dutch prisoners in the kingdom of Kandy, or by Dutchmen in the seaboard. If the former, the embellishments were done by skilled goldsmiths in the hills. If the latter, low country smiths were employed by the Dutch.

In his monumental work "Mediaeval Sinhalese Art", Dr. Ananda Coomaraswamy states that this Throne

is a large arm chair, covered with repousse gold plate, set with gems, amongst which are a few turquoises, the only ones I have seen in Kandyan Work.

The arms end in characteristic lines, the back has a sun face in the centre, flanked by *devas* on lotus thrones. The detail of this work is very beautifully executed. The remainder of the gold plate is chased in somewhat florid style with designs of pine apple, sun-flower and acanthus foliage type, suggestive of European influence.

Of the several Europeans who visited the Kandyan Court in the 18th and early 19th centuries, only Charles Pridham gives a detailed description of this royal chair. "The ancient throne of the Kandyan sovereigns," wrote he, nearly a century ago, resembled an old arm-chair, such as is not infrequently seen in England. It was about five feet high in the back, three in breadth, and two in depth; the frame was of wood, entirely covered with thin gold sheeting (studded with precious stones), the exquisite taste and workmanship of which did not constitute the least of its beauties, and vied with the best modern specimens of the work of the goldsmith. The most prominent features in this curious relic were two golden lions or sphinxes, forming the arms of the throne or chair, of very uncouth appearance, but beautifully wrought, the heads of the animals being turned outwards in a peculiarly graceful manner. The eyes were formed of entire amethysts, each rather larger than a musket ball. Inside the back, near the top, was a large golden sun, from which the founder of the Kandyan monarchy was supposed to have derived his origin. Beneath, about the centre of the chair, and in the midst of some sun-flowers was an immense amethyst, about the size of a large walnut; on either side there was the figure of a female deity, supposed to be the wife of Vishnu or Buddha, in a sitting posture of admirable design and

workmanship; the whole encompassed by a moulding formed of bunches of cut crystal, set in gold; there was a space round the back (without the moulding) studded with three large amethysts on each side, and six more at the top. The seat inside the arms, and half way up the back was lined with red velvet. The footstool was also very handsome, being ten inches in height, a foot broad, and two feet and a half long: the top was crimson silk, worked with gold; a moulding of cut crystal ran about the sides of it, beneath which, in front, were flowers studded with fine amethysts and crystals. The throne behind was covered with finely wrought silver; at the top was a large embossed half moon, of silver, surmounting the stars, and below all was a bed of silver sunflowers.

There was a white silk canopy over the Throne at a height of about four or five feet. It was seen by Mr. John Pybus, a member of the Madras Council, in 1762 when he was given audience by King Kirti Sri Raja Sinha of Lanka. Mr. Pybus was sent by the Hon'ble George Pigot, President and Governor of Fort St. George, Madras, to negotiate a treaty with the King who wanted British aid against the Dutch in Ceylon. When Capt. Macpherson saw this Throne it had a cotton canopy with a fringe of the same material.

Davy and Hugh Boyd also saw it but their descriptions are very meagre.

The golden sun represents the Suriya Wansa or Solar Dynasty from which the Kings of Lanka traced their descent, while the silver half moon denotes the Chandra Wansa or Lunar Dynasty with which the Royal Family was connected. The conventional Kandyan lions on the arms perhaps have reference to the Lion Dynasty of the first King of Ceylon, Vijaya, whose progenitor, according to fable, was a lion in the forests of North India. The two female deities seated on lotus thrones are the Goddesses of beauty, Umayanganawa (Isa) wife of Isvara, and Sriyakantawa the wife of Vishnu. These Goddesses protected the Royal Family, hence their being represented on the Royal Chair. No one living to-day knows of what wood the throne is made. The wood of the *attikka* tree, a species of fig, was used for the inner Mandap and seat (throne) at the coronation ceremony of Sinhalese Kings. The Throne in Windsor Castle may perhaps be of that wood.

At present this Throne is at the top of the Grand Staircase in the Grand Vestibule of Windsor Castle, and is opposite the statue of Queen-Empress Victoria. It was removed to its present position about ten years ago as it was not in keeping with the decorations of the Garter Throne Room where it had been for over a century. This removal gave rise to malicious rumour at that time. It was stated that the King Emperor was averse to occupying a Buddhist Throne at the solemn Christian ceremony of installing Knights of the Garter. These wild rumours were incorrect and those in authority promptly replied that the removal was effected because it did not harmonize with the Western decorations of the Royal Garter Throne Room.

For over a century successive British monarchs from the Great Victoria to the present Emperor sat on it and conferred the Noble Order of the Garter on contemporary European sovereigns who knelt before Lanka's golden Throne to be admitted to that highest order of British chivalry. Hapless Manoel of Portugal and the care-free Haakon of Norway were among the many crowned heads that filed past this Throne and knelt before it. It is presumed

that even the proud ex-Kaiser bowed low before this Eastern dazzling Chair-of-State when his grandmother, the Queen-Empress Victoria admitted him to the famous British Order of Knights. Great men of the world, diplomats, naval and military chiefs, politicians, literary giants, savants, and the cream of society of years gone by, when they visited the Royal Castle must have lingered long in the Garter Room to admire this incomparable Asiatic Throne.

A coloured picture of the Greater Throne Room and the Sinhalese Throne was presented to the Colombo Museum in 1916 by the late Dr. C. A. Hewavitarna, a great Sinhalese patriot and philanthropist. He was a brother of the late Anagarika Dharmapala (later the Ven. Devamitta of the Buddhist Vihare, Saranath) of Calcutta.

H. M. the King-Emperor granted special permission to Padikara Mudaliar of Ceylon, an eminent wealthy Honorary Chief of the Island, to have a painting made of this Throne. The work took about three days and was entrusted by the Chief to Signor Gott, a well known artist. The writer saw the painting at the Chief's residence some years ago.

INDIAN PAINTING

BY MR. INDRA SINGH, M.A.

WITH the recognition of Rabindra Nath Tagore in Europe was started in India an orientation of all movements which were trying to be European without any very brilliant result. "Aping" was never successful with nations, for every nation has got the inevitabilities of its culture which are peculiarly its own and which it cannot get rid of. So has got India and in this sense, Kipling was most true when he said that "never the twain shall meet". The twain shall not meet; India is daily recognising more and more that she has got a culture and a mission and a civilisation which are best suited to the racial, national and temperamental affinities of India. She has also begun to

feel that her culture, her mission and her civilization are in no way inferior to those of the West—nay, that her's are the best.

With these feelings grow the spirit and the atmosphere of a new Renaissance which is surely and steadily coming over India. There is a strong movement towards an appreciation and love of, and an attempt to understand all that is Indian, by the people of the country. There is distinctly a return to the past—the past as opposed to the present which has degenerated into a mixed nothing of neither this nor that. Happily this state of things is fast disappearing. A feeling of self-respect burns in the heart of every youth of India.

It is but a truism to say that this movement of orientation started only after the recognition of the Poet Tagore in the Western countries. Sad to relate that all the treasures of India were first recognised by other than Indians themselves. So in the case of Indian painting. It was under the patronage of Lord Carmichael and under the principalship of Mr. E. B. Havell to whom Indian Painting shall always owe a deep debt of gratitude that the art of painting in India was revived. It was then that we slowly became conscious that we have got our own national traditions of the art of painting. Before that we honestly doubted whether we had a national school of painting, worth the name. After that date this movement has been growing in leaps and bounds. What started with two painters of the same family, now possesses at least sixty of no mean order. At first what was only Abanindranath and Gogendra Nath, is now they, and besides them many other brilliant stars. Nand Lal Bose, Asit Haldar, A. R. Chugtai, Roy Chowdhary and the Ukil Brothers are painters who have won recognition not only among their own countrymen who can understand their culture, but also outside India. And it can be fervently hoped that with the growth of the spiritual feeling of national consciousness this movement will also grow.

The origin of Indian painting is narrated by a pretty story. A young and handsome son of a Brahman died. The Brahman wept and prayed before the God of creation, Brahma, who told him to make a portrait of his son. The Brahman out of the fierce agony for his dead son, made a very beautiful portrait which Yama, the God of Death, so much liked that he exchanged it for his son. With this started the art of painting in India which ever since remains a highly spiritual, and fundamentally a religious, art.

The art of Indian painting goes back to prehistoric times, and we have yet got some prehistoric remains in Kaimur range

in Central India, in Raigarh State of C. P. and in the Mirzapur District in the United Provinces. The favourite subjects of these remains are hunting scenes and wild animals. The wild animals have been most realistically rendered. We have also got references in Sanskrit Literature that there were secular paintings on the walls of palaces and in the mythological story of Usha and Anirudha, we have got the mention of Chitraklekha a portrait-painter. In Vinaya Pithak, a Pali Buddhist work we have got early allusion to Buddhistic paintings dating as far back as 400 and 300 B.C. But historically we have got neither proof nor remains of paintings of the fifth and the fourth century B.C. The first concrete example of dateable painting is to be found on the walls of Jogimara Cave of Ramgarh hills about which we have got clear proof that they were painted in the 1st century B.C., and in the most famous caves of Ajanta themselves we have got paintings which can be dated about 100 B.C. On the art of painting also we have got some early documents. Vatsyayan a third century A.D. man, in his Kamsutra enumerates the essentials of Indian painting. These are six in number: (1) Rupbheda. (2) Pramanam. (3) Bhav. (4) Lavanya Yojanam. (5) Sadrishyam and (6) Varnikabhang. These are called "Six Limbs". Other books of which we have got mention are Chitraklekha and Shilpa Shastra.

But it was only after the advent of Buddhism that we get a definite school of painting. Though the fact that painting was there in India even before Buddhism, cannot be denied, yet it will have to be admitted that before Buddhism it was in no consolidated form, that there was no school of painting as such, and that it was not a very popular art. The Buddhistic school is then the first school. It dates from 100 B.C. to 700 A.D. This is undoubtedly the brightest period of Indian painting. It centres round what is called the Golden Age of India when the Guptas reigned. The beauty of Buddhistic paintings

is preserved mostly in the Ajanta frescoes, and also in the frescoes of Sigriya in Ceylon and of the Bagh Caves in Gwalior. Buddhist painters were mainly religious priests and therefore their work is marked with a stamp of deep and profound spirituality. To every individual monk-painter it was a consecration of his creative power. The art was not looked upon as a secular thing. The inspiration was seated deeper—deeper in the soul where God lives. They painted mainly to illustrate incidents from the life of Buddha and to illustrate parables preaching Buddhistic sermons. But it cannot be said that they were totally dead to their surroundings. Here and there we find historical events also painted on the walls of Ajanta. One picture (in Cave No. 1) illustrates with considerable certainty the Indian King Pulakesin II, receiving an embassy from the Persian monarch Khusru Parviz, which event took place between A.D. 626 and 628. In the pictures illustrating parables from Buddhistic religion we find a decided feeling for dramatic action and vigour. Here they have successfully tried to depict art in its most graphic form. The chief features of the Buddhistic art surviving in the caves of Ajanta, Sigriya and Bagh are simplicity of treatment, breadth of conception, dignity, a keen perception of beauty of form, forceful expressiveness, adaptation of lines and treatment of gestures. Their treatment of gestures is so expressive of the true emotion the painter wants to depict that they have come down to the modern painters, specially to those of Bengal, as conventions of pose, and these poses are fresh and evocative even to-day.

But after this period the art of painting declined. From 800 A.D. to almost 1600 A.D. practically we have nothing. Historically the period under review has been called the Dark Ages. During this period India has "no great kings, no great dynasties, no great Empire. No notable work of art or architecture come down to us. No great name belonging to Science

or Literature has been handed down. A thick and impenetrable darkness hangs over these centuries in Northern India"—Dutt. There was a terrible turmoil, a great disturbance, a huge commotion in the wide ocean of India, spiritual, religious and political. There was a lull in every branch of life except battles. The art of painting also suffered. Except a few illustrations in some Jain manuscript supposed to belong to the 12th and the 13th century, "there is no record of the pictorial art of India during the period intervening between the death of Harsh Vardhan and the accession of Akbar."—Mehta. It was only after peace was established in the land that the art revived again. Under the patronage of Akbar and specially of Jehangir, the pictorial art of India again attained a high water-mark. Painting under these patrons differs very much from what it was before.

During the time of Akbar this new school originated. It was an art of the court "secular and eclectic, specially made to please its princely connoisseurs."—Percy Brown. Essentially Moghul art is aristocratic while Buddhistic art is democratic. The Moghul school has its subjects chiefly drawn from incidents at the Court of the Great Moghuls. It has no profound association with the people or their country. Like the temperament of the Moghuls itself, it is hard, robust and realistic. Its devotion to paint real likenesses is a marked feature of this school. It attempts at no spiritual expressiveness. It is a mere statement of what our naked eyes can see. In scale, the Moghul pictures are small and that is why they are popularly known as "Moghul miniatures". The favourite subjects are portraiture, hunting scenes, specially chasing scenes, and Court incidents. Portraiture as such was first introduced in India by the Moghuls.

But the duration of the Moghul school of painting is one of the shortest. It started with Akbar and in Shahjahan's time we find it in a decadent stage and the

accession of Aurangzeb was the death-knell of the art of painting in the Courts of the Moghuls. Side by side with the Moghul we have the Rajput school of painting represented by the Jeypore and the Pahari Qalam which essentially remained Hindu art. Though Moghul art itself should not be regarded as altogether a different genus, yet the basic principles employed by the Moghul artists were imported from outside India. The Rajput school of painting which flourished side by side with the Moghul school is the direct descendant of the principles elaborated in the paintings of Ajanta, the only difference being that the Ajanta art is Buddhistic, and the Rajput is Hindu, to the very core. The influence of the Moghul school is visible in the Rajput portraits but there are more differences than resemblances. Rajput art is essentially democratic. It does not confine itself to the princes and their courts. It is interested in the people also. In it there are paintings illustrating the lives of different craftsmen, and street and village scenes. Then again Rajput art is essentially religious, signifying the spiritual life of India. Unlike the Moghul school which attempted only actual likenesses, the Rajput art followed the art conventions and traditions of Jeypore and Kangra. The essential characteristics of this school are "delicacy of line, brilliancy of colour, and minuteness of decorative detail".

But when art was thrown out of the courts of the Moghuls, the artists went to different petty States and there practised their craft. Some artists worked under the patronage of the Lucknow Nawabs but their work was too feminine to be high class, and the only notable schools of painting are the Bundela school, with the portraits of Shatrughit, the Datia school with the illustration of the Rag Malas, and the Tehri Garwal school with Mola Ram, Manaku, and Chaitu.

"Indian Painting is an anonymous art" says Mr. Percy Brown. Of the individuals little or nothing is known. As regards the Ajanta and other Buddhistic painters, the only

thing known is that they were monks and priests. Later on, about the Rajput and Moghul painters, we do not know anything except the names of a few. In Ain-i-Akbari, we have got a list of about forty painters. Some of the pictures of that and the later period are signed. But about the actual life of the painters, about the sufferings and pleasures and inspiration of the individual, we are totally in the dark.

With the advent of the British rule in India, Indian Art practically died. The Europeans were totally incapable of understanding our conventions. Unlike the Moghuls, they were not prepared to absorb their race into the people of Hindustan. They are, from the beginning, aliens to the fullest extent of the term. In India they had no interest except the commercial one. Under these circumstances all the fine arts and crafts of India died a stifled death, and it was only after the recognition of the Poet that Indian art again received an impetus and from that time it is again reviving and surely a great future is awaiting it.

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The Population Problem in India

BY DR. R. B. LAL

(Prof. of Vital Statistics and Epidemiology, All-India Institute of Hygiene, Calcutta)

WITHOUT entering into the old controversy of faith *versus* reason one might be permitted to say that the spirit of the Nation is imbued with the former rather than with the latter. It is the ready-made opinions and traditions more than the facts that guide our path in every day life. Facts and figures do not appeal to us in the way in which they do, for instance, to an average American. Those that are not afraid of disturbing the complete equanimity (stupor?) of the public mind will heartily welcome the appearance of the second edition of Mr. Wattal's little book on the Population Problems of India.* Decennial census is gone through as a ritual, perhaps somebody is knighted, but besides providing a source of quotations for an author or a legislator on which he might occasionally draw as it suits his argument, it evokes little or no interest even amongst the intelligentsia. A number of forces, however, have now conspired to agitate the minds of the people. Some of the maladjustments of the Great War still remain unsettled, an unprecedented trade depression stares us in the face, unemployment is becoming increasingly troublesome in every home and the food problem of the rapidly growing population remains unsolved. With all these the country is heading towards a first rate crisis. The author deals with the population problem in almost all its aspects: social, health and economic. He very cleverly eschews politics. The central theme, however, is the advocacy of birth control towards which all his arguments converge and although he modestly professes not to have gone beyond the statement of the problem and to have left the solution to be worked out by the reader, he has been unable to resist the temptation

of playing the role of a reformer and as such has not been able to keep strictly to the narrow scientific path. We do not say so in any disparaging sense. The clinician's duty is to try his best to cure the patient, it is not for him to let things drift while he goes on weighing the evidence like an undecided scientist. In support of his argument the author sets out numerous special purposes tables with a view to bring out specific differences between the various communities. To a critical reader some of these comparisons will seem unjustifiable, for the author has not demonstrated that the groups concerned are identical in all material respects except the one under discussion. Take for instance the table on page 38. Here it would be difficult to make people believe that the women marrying early and those marrying late are drawn from the same stratum of society. While the trained statistician may demand technical treatment of figures with a view to appreciate the significance of the differences, even the layman will not accept the author's conclusion regarding the relatively higher survival rate of children born of mothers marrying late, based as it is on the figures given in the table referred to above. Apart from the question of correlation between high birth rate and infant mortality (*vide* page 63), the imagination of an average reader will hardly reconcile itself to the institution of a comparison between the chances of survival of a heir born to a Parsi lady in an up-to-date maternity hospital in Bombay with those of a miserable manikin delivered by a half starved ignorant unattended Bhya woman somewhere in the Gonda district. Similar remarks would apply with greater force to the frequent comparisons made between foreign communities and our own. Again a quotation like the one on page 40 may not appeal to one's common

THE POPULATION PROBLEM IN INDIA. By P. K. Wattal. Bennett Coleman & Co., Bombay. Available of (G. A. Natesan & Co., Madras, Rs. 3-8.)

sense; for, it is well known that marriages of very young couple are merely formal rituals and are not expected to yield immediate results. The author is usually very explicit but sometimes incomplete data baffle the reader. It would have avoided some confusion if the table on page 142 should have also stated the number of dependants of the cultivator in each province; for a comparison is hardly justifiable unless proper adjustments are made for differences in the number of dependants. Perhaps, in this instance, a more detailed examination would not materially alter his contention, *viz*, that in vast majority of cases agricultural holdings are not economical and it would in fact be brought to mind more vividly when it is remembered that land is not evenly distributed amongst the zamindars and that the tenants have to surrender a considerable portion of their produce to the landlords.

The great merit of the work lies, however, in its broad outlook, easy and simple style and forcible expression which make it very interesting reading—a most desirable quality for anything dealing with statistics which are generally supposed to be dry and difficult to comprehend. It would appeal to workers in diverse fields of activity and in fact it could be profitably perused by all educated men and women. The short span of life, a very high rate of infant mortality and the economic loss to the country through sickness, and disabilities will be a source of great concern to the nationalist; the common practice of early marriage in spite of the Sarda Act, and its evil consequences will stimulate the activities of the social worker; the problem of providing food to the rapidly increasing population will tax the brains of the economist; the appalling widowhood, a high rate of mortality specially amongst women in the reproductive age and general decline of the Hindu population will give a rude shock to the communal worker. These and a variety of problems connected with public health will be found highly interesting and instructive. We feel particularly grateful

to the author for making out a strong case for improvement in the registration of vital statistics.

As regards the main theme the picture depicted by the author is greatly depressing. The Indian is seen driven into a corner, the rest of the world has blocked his way on all sides—which by the way the author justifies—he has come to the end of his resources and his needs are rapidly growing. He could sustain only by checking his growth. It is not a question of choice between a baby and a Baby Austin, but between baby and bread. The author takes the common sense view about the universality of marriage and he tells us of the failure of those that have employed artificial means for birth control. Instead of being cheated of its passion for reproduction, Nature has in fact rewarded them with greater fertility. Are we then, to wait for the next influenza epidemic! Let us hope India will still produce better brains to solve the problems confronting her, in a more satisfactory manner. Argument from analogy specially when it may itself be incomplete or spurious, is dangerous and after perusing this book we still feel undecided as to whether lowering of birth rate will in course of events follow or succeed the improvement of the standard of living and increase in the longevity of life. As to which of the two is more amenable to intelligent interference we do not feel quite competent to decide.

The book is attractively printed and very nicely got up.

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Responsibility of Property-Owners for Crime

BY SIR ALEXANDER CARDEW

ENGLAND is experiencing at present a great development of what is called the "smash and grab" type of robbery which is due to the striking faculties for rapid action and easy escape which are presented by the modern motor vehicle. There is also an extraordinary extension of shop-lifting or shop-pilfering by women which is caused by the astonishing profusion of loose and tempting articles left lying exposed in the shops of to-day. The object of this paper is to suggest that, in the case of both these types of crime, a duty lies on the proprietor of the goods stolen to do something to render the crime less easy, for every successful crime is a direct incentive to more crime and to more criminals.

It may be difficult in India to realize the dazzling display of wealth which is to be seen in a jeweller's window in a European capital. The other day a firm placed in their window a diamond worth £10,000 and made no special arrangements whatever to keep a guard over it. The result was that a youth, who was driven up in a swift car, smashed the glass, seized the diamond and was able to escape in less time than it takes to write these words. Too many firms send bags containing large sums of money to be carried through the streets by young girls or infirm or elderly men from whom it is the easiest exploit for an active young man, leaping from a car or motor cycle, to snatch the bag and be off with it. Probably this apparent carelessness over property is induced by the knowledge that there is an insurance policy which will cover the loss, but these negligent guardians of their property forget that by such *laches* they are encouraging theft. It is an old saying that "Opportunity makes the thief", and whenever a crime against property is committed, it is an arguable proposition whether the owner should not also be punished unless he can show that there was no "contributory negligence" on his part.

This question arises in a still more acute form in connection with the fashionable crime

of shop-lifting, of which scores of cases occur every week in London. In the great stores the counters are littered with goods especially calculated to seduce the young, the vain and the foolish. Every sort of article which can be desired by feminine vanity is scattered in every direction. At the "Sales", which are constantly recurring, the show of goods is multiplied. Crowds of "bargain-hunters" form a solid mass round the stalls until it is practically impossible for the staff to exercise supervision over the articles displayed. Reliance is placed on detectives who mingle with the crowds but the inefficiency of this safeguard is proved by the facts of the heavy losses sustained. One big shop is said to lose £1,000 a week through pilfering.

Ought it not to be regarded as a duty imposed on the proprietors not to place this temptation continually before the public? They are, in fact, by their conduct actually manufacturing criminals. The girl who successfully smuggles an ornament, a ribbon or a pair of silk stockings into her hand-bag is at once embarked on the career of a shop-lifter. Even if she is not in want of money, the temptation of getting "something for nothing" is always present. It is not for the critic of the present state of affairs to suggest ways and means of preventing it. That is the duty of the shop-keeper, but it is not to be believed that in these days of electrical development it passes the wit of man to invent some device for dealing with the situation. At present the harassed magistracy hold up their hands in despair at the endless procession of detected offenders brought before them, but everybody knows that for one who is caught, a dozen escape. It is surely time that some responsibility should be placed on the owners of property so to guard their goods that the young and thoughtless are not half unconsciously inveigled into crime.

Signs of the Times

BY

MR. HIMANSU BHUSAN MONDAL, M.A.

IT might appear an intellectual heresy to say that evil exists for its own sake. But it is unthinkably puerile to deny its devastating influence. Viewed in the light both of mythology and theology, evil is a blessing in disguise, but viewed in the light of fact and experience, it is verily an unmitigated curse. It is not my intention to enter into a discussion on the relative merits of good and evil or their relations to each other. The subject is a controversial one. But judging from the ordinary toil and moil of life, the spirit of evil presides over our destiny and fate with greater frequency and obduracy than the spirit of good. The number of the unhappy is incalculably greater than the number of the happy. But what strikes us as bizarre is that human folks in spite of their untold suffering which is sometimes with a cause and not unoften without any cause are never found tired of offering an apology for evil on the ground that all the possible virtues of the world could not exist without it. This traditional desire for a ready-made justification punctuated with stale religious formulae has its basis largely in our age-long servility to a belief in the ultimate good. It is no wonder if we dread to arraign our Creator for a deed which we have not even the means of knowing that He has done.

The very existence of evil explains and justifies to a considerable extent the genesis, growth and development of religion. But there is every reason to doubt whether religion has ever been able to cope successfully with the active and creative power of evil. The readiness to enter into a bargain with Mephistopheles without any higgles-haggles is more common than to uncomplainingly wait and suffer for the cause of God. Hence there is nothing abnormal if St. Paul obsessed with a conviction of the reality of sin felt no

mental peace or if Buddha left the world at a very early age.

The record sale of Bibles during 1932 as reported by the British and Foreign Bible Association is confoundingly incompatible with the alarming increase of crimes and abnormalities. But the growing rise does not necessarily prove and substantiate that the present race is a race of aberrants and imbeciles. To claim for any age the monopoly of virtue or vice is nothing short of intellectual ruffianism. The ebb and flow is to be attributed to the nature of environments with their interaction of forces. If the number of crimes were less in the past (assuming it to be a fact) it was not because the people were more upright and virtuous but because there was less congestion, less economic depression, less political tension and probably lesser possibility in the absence of automobile, telephone and aeroplane of which the present age is chock-full.

Nothing can be more rational than to say that the environment of the present age, as a result of the aftermath of the Great War, is exasperatingly lugubrious and depressing. The Disarmament Conference at Geneva is an undisguised plea for re-armament while the much-boomed World Economic Conference is the latest MacDonald-Rooseveltian stunt. People do not know in spite of their boasted scientific knowledge how to wriggle out. The inability to earn a mouthful of bread has driven men in their thousands to take to betting and gambling. Every labourer in Italy puts one or two cents in the lottery every week of his own free will. The incapacity to maintain and bolster up a family with the basic elementary comforts and amenities of life

SEPTEMBER 1934]

SIGNS OF THE TIMES

603

has led young men and girls to consider the advisability of acquiescing in what is known as the companionate marriage. The sale of contraceptives or the clandestine resort to sterilisation calculated as one of the effective solvents of the modern economic imbroglio is becoming popular and common notwithstanding the crusade of the church and the moral bullies.

Thus the primitive ideas of life and morality are in the melting pot. The idea of prostitution in life and literature, politics and religion, trade and commerce might stink not without justification in the nostrils of the sober and level-headed section of the world but to say that this is an every-day occurrence is an exaggeration of truth only. The pilfering of a piece of bread by a Jean Valjean for his starving mother although a crime is venial, but the pilfering of a thought, an idea or a story with a view to palming it off on the credulous public as one's entirely own is immoral and reprehensible. It is painful to think that there are hundreds of our young litterateurs who with no other avenue of life being open to them, are driven to unscrupulously plagiarise for their bread and butter. The traffic in beer which was prohibited by Hoover was legalised only yesterday by Roosevelt. There could be nothing more odd, one journal suggested, than the spectacle of 'a whisky country going wild over kickless beer'. Thus the vice of yesterday is becoming an economic virtue to-day. The idea that the niece of the Pope is turning a film star might have aroused a storm of hoot and hiss in the pre-War days and probably she would have shared the unhappy fate of Joan of Arc but in view of the present impasse, her misdemeanour (if at all it is) is receiving the unstinted applause of the public.

The problem of unemployment with its increasing ramification is goading the discontented young to turn communists or terrorists on the fallacious assumption of an effective escape. The kidnapping of innocent Lindbergs, or the nefarious slaughter

of undesirable babes or the highway robbery cases or surreptitious suicides which are galore, are special features of the 20th century. The panicky public is inclined to ask whether there is anything wrong with the Police system which fails to prevent crime, with the Prison system which is literally failing to deter or reform criminals or with the modern civilization which, it is commonly supposed, is becoming a veritable breeding ground of sins. It might be possible that the increase of cheap detective stories, crime films and sensational reports has to a certain extent been an inducement. The inadequacy of penalties and the leniency of treatment might be held responsible to a limited extent. The promiscuous herding of criminals, say, an Oscar Wilde with the common felons, might be a standing menace. The segregation of the incurables might be a positive necessity but there are very good reasons to doubt whether these alone can successfully fight down the impact of the modern aggressive tendency.

Nothing can be more fallacious than to suppose that a number of Javerts, Sherlock Holmes or Tegarts will be enough to clean the Augean stable. A subjective revolution is a greater menace than an objective one. The fight with the former is far more stultifying than the fight with the latter. Brutus failed because he, despite his intellectual resources, made a wrong diagnosis of the situation. Instead of killing the spirit of Caesarism which he ought to have tried he stultified himself by killing Caesar. Instead of eradicating the cause of corroding hunger which is universal to-day, it is in no way expedient and wise to indiscriminately haul up criminals before the tribunal and clap them in prison-houses. Unless and until there is a mobilisation of international trade propped up by international confidence, unless and until there is a rational and normal economic boost-up, no Kellogg Pact or MacDonald-Mussolini Conference will be of any avail and the world will see more of crimes and crimes.

Dr. Besant: A Biography

BY DR. G. S. ARUNDALE

(President of the Theosophical Society)

I am asked to review this book.* But what is there to review? Its ingredients are Dr. Besant's own "Autobiography", a large number of superficial judgments upon H. P. Blavatsky, upon Theosophy and the Theosophical Society, Bishop Leadbeater, Krishnamurti, a seasoning of extracts from various sources, and finally a summing-up which shows up Mr. Besterman in his real colours as an antagonist towards the subject of his biography, writing not to judge but to condemn. "Those who knew Mrs. Besant as contemporaries think of her merely as an honest, energetic, able and eloquent woman. She lacked the magic touch. Nor had Mrs. Besant great intellect, though she was without doubt a woman of quite exceptional ability . . . abstractions, generalizations, philosophical thought, even analytical acuteness, were beyond her; and we have seen how repeatedly fallible was her judgment." Mr. Besterman is not content with this, however, for we are further told that "when the immense body of Mrs. Besant's writings is examined, it must be confessed that there is not one amongst them which is touched by the genuine fire of poetry or inspiration or scientific vision, not one that seems at all likely to go down to posterity. . . she was devoid of creative spirit . . ." And having thus damned Dr. Besant by the measure of his own powers of perception, he tells us that "it is almost inevitable that defects should be stressed at the expense of virtues" and he pretends "to be sorry to leave that impression", ending up with an effort to blow hot and cold simultaneously—" . . . though it plainly seems to impartial scrutiny that Mrs. Besant's end failed of the promise of its beginning, and that as a whole her life did not achieve any great constructive benefit for mankind, yet the spectacle of so much indomitable purpose . . . is one

which must move even the most critical to an admiration deep enough to gloss over far more serious defects than any ever owned by Annie Besant."

Is it necessary to take the trouble to refute all this? Not, I think, in India where she was known and is revered as Mr. Besterman never knew her, in India where there is the power to recognize and understand greatness as Mr. Besterman has so obviously neither the power nor the understanding.

A biography of Dr. Besant needs no doubt the critical faculty, but first and foremost it needs a very obvious understanding of its subject, a power to enter into the hidden recesses of her mind, of her emotions, her vision, into the inner motives of her words and actions. One wonders why Mr. Besterman did not take the trouble to seek authoritative documentation for his project, why he did not consult some at least among those who knew Dr. Besant as well as anyone could know her, why he did not make some effort at least to enter into her spirit instead of being content to give vent to his own. Messrs. Kegan Paul are sure that "nobody will question. . . that Mr. Besterman has thrown a new and vivid light on his subject". Alas for their certainty! . . .

I am not for a moment suggesting that Dr. Besant is above criticism, that there may not be those who have good reason when they differ very sharply from her opinions and activities. But there is noble and dignified criticism, and there is petty criticism. There is understanding criticism, and there is malicious criticism. There is generous recognition of worth, and there is small-minded depreciation under the guise of profound intellectual probing.

We must now wait for the biography which will be neither fulsome nor bitter, but just.

The New Wave-Theory of Matter

BY MR. M. K. GOPALIENGAR, B.Sc. (HONS.)

IT is fairly safe to assert that the most outstanding feature of the theoretical physics in the present century is the development of the theory of Relativity and the quantum theory. At the commencement of the century, Lord Kelvin, then a veteran professor in the university of Aberdeen, spoke of two clouds obscuring the beauty and clearness of the dynamical theory of light and heat, the clouds in fact being the theories of Relativity and quanta. With the introduction of these two theories, many of the most-cherished and time-hallowed notions of the older or the classical physics as it is called, had to be thrown overboard.

The progress in physical sciences in particular from 1900-32 has been enormous, almost spectacular and leaves one breathless. In no other period of equal span has there been crowded so many startling discoveries, so many interesting revelations. And in such a period of hectic activity, it is not difficult to understand the fact that even in the quantum theory which was propounded only in 1901, some 30 years ago, there has been the curious bifurcation into the classical quantum theory and the new quantum mechanics.

About the sixties of the seventeenth century, Sir Isaac Newton of immortal fame, thought of light as corpuscular in nature. By assuming that light was a stream of particles, he sought to explain the usual laws of reflection and refraction in optics. Contemporaneous with him was the Dutch physicist Christian Huygens, who sponsored the wave-theory of light according to which light was supposed to consist of waves in an unknown medium called ether. Thomas Young, a few decades later, made the important discovery of the phenomenon of interference of light. Whereas Newton's theory was totally unable to offer an explanation of this phenomenon, Huygen's conception easily accounted for it.

For two hundred years and more the wave theory of light reigned supreme and its correctness was considered almost axiomatic. The quantum theory came like a bolt from the blue. About the year 1901, Max Planck, a professor in the university of Berlin, made the startling announcement that from certain theoretical considerations he was led to revert back to Newton's conception of light. Certain

new facts had been discovered which could only be explained on the theory that light was corpuscular in nature.

It was found that the atoms of elements emitted or absorbed light in multiples of a certain unit called a quantum. A new numerical constant, named after the renowned originator of the theory, was found to play a fundamental and dominating role in light phenomena. It was of the dimensions of energy multiplied by time. The quantum of energy is equal to the product of this constant and the frequency of light under consideration.

Newer and yet newer phenomena were brought to light which only confirmed the quantum-theoretical explanation of light. The photo-electric effect, whose mechanism was un-understandable from the classical standpoint, was in 1905 explained by Albert Einstein in terms of the quantum theory. When light of very small wave-length is made to shine upon metallic elements such as sodium electrons are found to be emitted from the metal. The velocity of the electrons does not depend upon the intensity of the incident light. It depends only, as was proved by the very accurate experiments of Andrew Millikan, upon the frequency of the light falling on the element. On the basis of the quantum theory, an atom in the element absorbs a quantum of energy from the light falling upon it, thereby raising the velocity of the electrons and causing them to move out of the metal. The theoretical formula arising from this explanation was brilliantly confirmed by Millikan's observations.

The fundamental significance of the quantum theory was brought home to the scientists of the world from the application of it to the theory of the atom by the celebrated Niels Bohr. His theory is too well known to need elaboration. He pictured the atom to consist of electrons revolving round a positively charged nucleus, the proton. The electrons revolved in definite orbits and from jumping from one orbit to another, light was emitted or absorbed according as the electron jumped to an orbit of lesser or greater energy than the initial one. The emission of light in quanta due to the discontinuous jumps of the electron was thus easily conceivable.

The quantum theory, though a landmark in the history of physics, nevertheless left the

* MRS. ANNIE BESANT: A MODERN PROPHET. By Theodore Besterman. Kegan Paul, Trench, Trubner & Co. Ltd., 1934.

physicists in an incongruous and untenable quagmire, while they could not discard the wave-theory of light in lieu of the interference and diffraction phenomena of light; they found it necessary to accept the corpuscular theory of light as well to explain the photo-electric effect and other allied discoveries. Light was thus found to possess both the properties of a wave and of a corpuscle.

Instead of extricating themselves from these conflicting admissions, they sought to prove that the whole universe was composed of particles which also possessed the properties of a wave. They tried to envisage a world in which the wave and corpuscular properties were indissolubly co-existent.

It was De Broglie, a French savant, that in the year 1924 struck upon the novel and very remarkable idea of extending the dual conception of light to matter. If light be a spreading wave and yet possess corpuscular properties, why not corpuscles be enunciated to have the properties of a wave? He thus founded the strange idea of an electron being constituted of waves.

Let us consider ether to be covered with ripples, the frequencies of which are so high that they can by no means come within pale of our gross and unaided consciousness. The individual ripples are not recognized; but the ultimate combined effect of all these ripples (after they have mutually acted and reacted) is to create an area of disturbance in the ether large enough to that compared with the individual ripples and yet small enough not to be discernible to our naked eyes. Such an area in commotion is the material entity—the electron.

In the light of accumulating experimental data, Bohr's explanation of the emission of light from atoms was gradually becoming unsatisfactory and needed drastic modifications. Werner Heisenberg, in the autumn of 1925, published an outstanding and highly mathematical thesis. He therein discarded Bohr's view-point of orbits and attempted to replace it by newer methods. Paul Dirac in Cambridge, Ernest Schrodinger and Max Born in Germany developed other interesting and one is almost tempted to say, bizarre, theories to explaining all the phenomena in spectroscopy. All of them require complex mathematical apparatus, and approach the problem from different standpoints. Only the theory of Schrodinger promises to give any mental conception, though vague, to the picture. Schrodinger invoked the aid of De Broglie's

theory of matter and after going through a series of calculations arrived at results which were in entire agreement with those of the other workers and with experimental observations. The wave-theory of matter was thus vindicated.

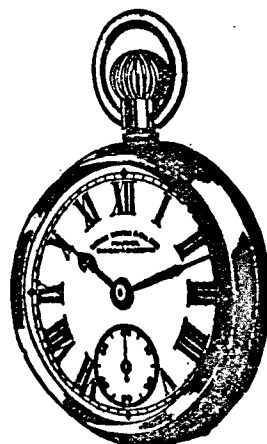
The idea that the electrons consisted of groups of waves was further basically tested by the delicate experiments of a Professor in the Aberdeen University—G. P. Thompson. The characteristic of the wave-theory is the spreading of a ray of light after passing through a minute aperture—a well known phenomenon called diffraction. Thompson passed the electron through thin films of matter and was actually able to photograph the diffraction pattern of the electron. The measurement of the wave-length of the electron wave was thus experimentally made possible and the value obtained was in striking conformity with De Broglie's theoretical estimate.

The wave-theory of matter has thus come to stay. It has solved many riddles and cleared up many difficulties. It has revolutionized and broadened our scientific outlook. And yet it will be very difficult to predict if it will stand the test—the severe test-of-time.

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INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The New Nationalist Party

THE communal award which has thrown the apple of discord has now rent the Congress in twain, as if there were not differences enough among the ranks of Congressmen. That such staunch and veteran Congressmen like Pandit Malaviya and Mr. Aney should have thought fit to get adrift from the Congress on this matter shows the strength of feeling on a subject that has exercised the best minds of two generations of nationalists. The resolutions of the recent Conference in Calcutta inaugurating the Nationalist Party are yet further reminders of the importance and delicacy of the issues involved. And Pandit Malaviya, the President, emphasised the fact that members of the Nationalist Party "would, as a matter of fact, be all Congressmen, their difference with the Congress only lying in the question of the Communal Award."

But then a breach like this, if persisted in, will continue and confuse the fundamental issues before the country. For already we notice the New Party is not confined to Congressmen only as originally intended. The Congress has definitely declared against the White Paper, and with it the Award which is an integral part of the scheme; while the Nationalists insist on a separate indictment of the Award. It is, if one may say so, a distinction without a difference. The Nationalists fear that silence on the question of the Award might be interpreted as tacit consent of the Congress; while the Congress, disapproving the Award, is tactically silent lest otherwise it should provoke dissensions. But this very neutrality itself has become the cause of the split. That a split should have occurred over this is unfortunate. It would appear from the Gandhi-Kelkar correspondence that both sides are as anxious for unity as ever. It is to be hoped that nothing will be done to jeopardise the prospect of unity.

The Congress Manifesto

The Congress Manifesto in connection with the forthcoming elections to the Legislative Assembly (drafted by Gandhiji himself) virtually demands from the electorate a vote of censure on the present system of government and a vote of confidence in the methods and objective of the Congress. Its fourfold object may be briefly adumbrated as (1) the rejection of the White Paper with the Communal Award, (2) the convening of a Constituent Assembly to draw up an Agreed Constitution, (3) the repeal of repressive laws and the thwarting of further reactionary legislation, and (4) the carrying out of a constructive programme.

Gandhiji's Great Speech

But the speech that Gandhiji made in Benares in sponsoring this programme was one worthy of the occasion and fully deserving of Mr. Bhulabhai's characterisation of it as

a most powerful and moving speech, which deserves to be written in characters of gold and handed down to posterity, to receive the countless blessings of unborn generations.

Gandhiji very rightly defended the great work of Pandit Motilal Nehru in the Assembly and pleaded, in a word, for the continuance of that work. But it should continue with this difference, viz., "that they were not going to pursue the old obstructive policy of the old Swarajya party." They were going into the Assembly, said Mahatmaji, "and meant to stay there without staging any walks-in and walks-out." Even in those days Mahatmaji never countenanced this walk out business and now he has done well to make this declaration. Surely earnest and systematic work, without any of the old stunts, must have a wider appeal to the public tired of such futile tactics.

Drop the Colonization Scheme

Our good friend Mr. Andrews cables from South Africa that the Colonization Report, after the first scanty references in newspapers, has dropped completely out of sight and out of mind! It is not likely, he says, that the matter will be further pursued. This is the best that could have happened to a Report that was not wanted by anyone and is bitterly opposed by everyone.

In this connection we are grieved to learn that the efforts of Mr. Andrews to reconcile the Congress with the Colonial-Born Association have not proved successful. Mr. Andrews is a friend of India, anxious for her well-being and working ceaselessly for it. Overseas Indians could have no better friend and guide nor one more fully acquainted with their condition and aspirations. As everyone is aware the Agent-General is doing all he could to help our countrymen in South Africa. He is no less opposed to schemes of colonization than any member of the Colonial Born Association. Then why this split? There is always weakness in division and we in India have known it to our cost. Will it be too much to expect that ere long the two factions now standing aloof from each other will make up their differences and stand together with one mind, jealous for their common interests and honour?

The Indian Academy of Science

Sir Mirza Ismail, who inaugurated the Indian Academy of Science the other day, made a fervent plea for co-operation not only among scientists, but between scientists and the Government on the one hand, and scientists and the people on the other. The Dewan of Mysore rightly appealed to the patriotism of the scientists all over the country and reminded them of the lofty aims of the Academy.

of being to India what the Royal Society of London is to England, and what other Royal Societies of the British Empire are to their respective dominions.

We welcome such an Academy and wish it all the success it deserves.

The Indian Peasant

Recent investigations into the socio-economic conditions of certain villages in the Trivellore taluk in the Madras Presidency carried out in co-operation with the heads of Government departments and local bodies and voluntary organizations like the Rockefeller Foundations of America have but confirmed the oft-repeated tale of woe that the peasants lead a hand to mouth existence of semi-starvation for about six months in the year. Dadabhai Noaraji declared that "nine-tenths of the people do not know what it is to have a full meal in a day." And indeed the whole Congress literature from the time of Dadabhai and Sir William Wedderburn down to Mahatma Gandhi is teeming with the pathetic tale of the poverty and destitution of the Indian peasant. Here are some facts from the present report which must make us furiously to think:

The average annual income for a family of five members ranges between Rs. 30 to Rs. 100 according to the occupation, 50 per cent. of the population coming nearer the lower margin.

In villages where the demand for labour is rather great, Padiyals sever their connexion without repaying the loan, but on the other hand there are those who bequeath their debt and agreement to serve to their sons.

Of 250 family budgets gathered not one of them showed any expenditure upon education, amusements and recreation. The low standard of living of the ryots is primarily the cause of the whole of his income being spent on food. Almost all the budgets show a deficit.

The ryot goes on borrowing little by little according to his means and when it assumes serious proportions, he tries to discharge it by borrowing again.

Loans are sometimes raised by pledging the hut utensils and cattle wholesale by very poor ryots in interior tracts, where sources of credit do not exist.

Thus chronic poverty and insufficiency of income form the strongest barriers to rural development. The standard of life is so low, says the Report, that nothing short of a minimum wage legislation would effect lasting improvements in the condition of the labourers.

The Mettur Project

What is rightly claimed as one of the world's greatest projects was opened the other day at Mettur by H. E. Sir George Stanley, Governor of Madras. It is undoubtedly a feat of engineering triumph, magnificent in its scope and fraught with far-reaching effect, on the agricultural and industrial possibilities of South India. The work, which has taken 10 years to complete and an outlay of seven crores will protect the granary of South India from disasters of drought and of flood.

The names of two persons in particular will remain for ever associated with this gigantic enterprise—Sir C. P. Ramaswami Aiyer, who as the then Irrigation Member of the Government of Madras, took the initiative and whose indefatigable labours for the successful conclusion of the agreement with Mysore, has made this remarkable achievement possible, and Mr. C. T. Mullings, late Engineer-in-Chief who evolved the scheme and whose great work has been fittingly recognised by the conferment of a knighthood on this historic occasion.

The Drive Against Terrorism

It is a striking appeal that the Bengal leaders have issued with a view to mobilize public opinion and organize an effective campaign against terrorism. The appeal is influentially supported as it ought to be, and we find among the signatories the names of leaders of all parties and shades of political opinion, besides representatives of the landed aristocracy, captains of industry, etc. Government have of course been doing their utmost by way of coercive legislation; but the persistence of the evil shows that repression alone is not enough to arrest the growth of this malady. And then one is not always sure that their methods actually touch the offenders. But terrorism itself is such a dreadful disease that the whole force of the nation must be set to crush it.

The Detention of Mr. S. C. Bose

Mr. Sarat Chandra Bose, Alderman of the Calcutta Corporation, was arrested under Regulation III of 1818 as long ago as February 1932 and is still under detention. Of course, the old Regulation has armed the Executive with powers of detention without resort to a court of law. But the indefinite detention of a respected citizen like Mr. Bose, without giving him an opportunity to clear himself before a properly constituted court is hardly fair. Mr. Bose was presumably suspected of complicity with the terrorists; but at the crowded all-party meeting at Calcutta, prominent men of all classes bore testimony to his character and public work. If the authorities have any evidence to the contrary, surely they could substantiate their charges before a court of law. For, such indefinite detention without trial of a person of the eminence of Mr. Bose, on mere suspicion, is naturally resented as arbitrary and highhanded.

Mysore Steel Works

We congratulate the Government of H. H. the Maharaja of Mysore on their resolve to instal a steel plant in the Bhadravati Iron Works. Mysore is one of the few progressive Indian States that has forged ahead in many directions and sponsored successfully indeed many industrial undertakings. We are glad that the present enlightened Dewan of Mysore, Sir Mirza Ismail, has, almost immediately after the publication of the Report of the Tariff Board on Steel, taken steps to order an up-to-date steel plant at a cost of over 20 lakhs. This step of Sir Mirza's should gladden the heart of that great engineer-statesman Sir Visvesvarayya and Mysoreans who have been anxious for years past to see the operations at Bhadravati extended.

WORLD EVENTS

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

GERMANY AGAIN

CENTRAL Europe is the focus of interest in World Events this month; Germany and Austria, are once more in the limelight. Last year Japan was the "bad boy" in the play, but this year terrible events are happening and the scene is changing so rapidly in Germany that public opinion generally is regarding Germany as an evil spirit hovering over the destiny of Central Europe.

The death of President von Hindenburg has come at a time of great uncertainty in the history of Germany. He was a wholesome restraining influence, and fears are expressed that excesses may now be tried. Herr Hitler has become President and Chancellor, so that while being the Head of the German nation, he still retains his authority and leadership of the Nazi policy. Herr Hitler is now supreme, and Europe is waiting anxiously to see how the President-Chancellor will use his tremendous power and authority.

EVENTS IN AUSTRIA

A terrible tragedy has befallen Austria; her brave Chancellor, Dr. Dollfuss, has been cruelly shot to death. His life had been attempted more than once before, but this time there was no escape. German Nazi propaganda is at the bottom of this latest move. Germany is finding herself surrounded by enemies; her policy is to create a strong central *bloc* in the middle of Europe which will be under the direction of Nazi Headquarters in Germany. In furtherance of this policy, Nazi propaganda has been active in Poland, in the Danzig Free State, and more lately in Austria. Austria seemed to be a fruitful field for such propaganda, because Austria was the faithful ally of Germany in the war; there are many Germans in Austria, and also many Austrians are ardent Nazis. It was natural,

therefore, for German policy to expect Austrian co-operation.

But Dr. Dollfuss stood out firmly for Austrian independence; he did not want his country to become simply an appendage to Germany, and have its whole policy dictated by German Nazism. In this, Dollfuss had the support of the Versailles Treaty which stated that Germany and Austria should never be united. Italy and France likewise stood for Austrian independence, for they both feared a strong Nazi *bloc* in Central Europe. Dr. Dollfuss therefore became the focus of opposition to the Nazi cherished policy, who organised a *coup d'état* with the purpose of securing the reigns of government, and forcing Austria into submission to the German Nazi policy. The attempt failed, but the brave, little Chancellor lost his life by a Nazi bullet. His life was sacrificed to maintain his country's independence. His death will not be in vain, if the nations of Europe now force German Nazism to withdraw from Austria. Dr. Kurt Schuschnigg has become the new Austrian Chancellor, and Prince Starhemberg, Vice-Chancellor. They are pledged to carry on Dr. Dollfuss' policy for maintaining the independence of Austria.

THE UNITED STATES

The close of the 73rd Congress of the United States has been regarded as a good time to take stock of recovery and the political situation in America; that session has been called one of the most momentous ever held in the history of the U. S. Congress. It was able to review the first year of President Roosevelt's administration, and to give permission for an advance along untried lines of a nature altogether revolutionary. The outstanding thing that the Congress has done is to give almost Dictator-power in the matter of initiative and executive power to the President. A Washington Correspondent says that "Mr. Roosevelt stands possessed to-day of a degree of

SEPTEMBER 1934]

WORLD EVENTS

613

executive authority which falls little short of that enjoyed by various European dictators".

In his inaugural address over a year ago, President Roosevelt declared: "I assume unhesitatingly the leadership of the great army of our people, dedicated to a disciplined attack upon our common problems." The amount of achievement in one year is simply amazing. Look at this list:

Deliberate devaluation of the currency, purchase of bank capital on a large scale, control of investment and speculation, regulation of wages, and hours of labour, vast programmes of public expenditure for provision of employment and relief of debt, control of agricultural output—these are indications of the extent to which the United States Government is committed to controlling the country's economic organisation.

Of course the question which everyone is asking is: Will Mr. Roosevelt's policy win? Opinions differ; on the question of the silver legislation, the Guaranty Trust Company of New York thinks that it is another uncertain factor in the monetary system. Another matter of concern is the high cost of the recovery programme. Some again think that the President has gone as far as he dares, and will now begin to draw in and pursue a more conservative policy, as one writer has said: The general opinion in London and New York seems now to be that the American Administration has now finished its policy of business reform and will shortly encourage enterprise, giving greater freedom for the conduct of business by business men.

VISCOUNT SNOWDEN

Lord Snowden has been on the war-path again. In the House of Lords debate on the Land Values Bill which Parliament is now dropping, he made a bitter attack on the Prime Minister, Mr. Ramsay MacDonald. The Land Values Bill was a reform introduced by the Labour Government, and was strongly supported by the Labour Party including Snowden and Ramsay MacDonald, but now as leader of the National Government, Mr. MacDonald has forgotten his earlier Labour ideals in connection with land reform, and has actually been willing to drop the

proposed legislation. Of course to a man like Philip Snowden that is nothing short of desertion of his party ideals, and he has said so in unmistakable language.

PEACE MOVEMENT

A National Peace Conference including all the organised Peace Societies in the United States has recently been in session; they have endorsed the World Disarmament proposals, they demand that the United States join the League of Nations in order to make its influence count for more in the matter of world peace, but the recent speech of the U. S. Navy Secretary, Mr. Swanson, is disturbing to the movement of peace, so far as Japan is concerned. Mr. Swanson is in favour of a 20 per cent. reduction in armaments by the naval powers, and no alteration of the existing ratios. The present ratio of the big naval powers is: Britain 5, United States 5, and Japan 3; known as the 553 ratio; Japan is going to raise the question of equality in the ratio at the Naval Conference in 1935. Japan naturally is not pleased with the statement of the U. S. Navy Secretary,

WAR DEBTS

The gesture contained in the American Note in June on the possibility of payment in kind by Britain in connection with war debts has been examined by the British Government, and their reply has been to the effect that deliveries in kind are impracticable. Part of the reply is as follows:

Secondly, as regards a suggestion of payment in kind, His Majesty's Government would recall that the experience of German reparations showed that transfer difficulties are not solved by a system of deliveries in kind. As the Committee presided over by General Dawes pointed out in 1924: "In their financial effects, deliveries in kind are not really distinguishable from cash payments." In fact, the economic objections to cash payments would apply with equal force to deliveries in kind, unless those deliveries were to consist of indigenous products of the debtor country (excluding re-exports), and unless they were to be accepted by the creditor country and consumed by it in addition to the goods taken from the debtor country in the normal course of trade.

A Washington Correspondent says that the British Note on payment in kind has caused some disappointment in official quarters in America,

BY "SRIVAS"

THE period under review is marked in the Indian economic sphere by the publication of the report of the Select Committee on the Indian Iron and Steel Duties Bill, the formulation of a scheme of a Marketing board for sugar, and the publication of the report of Dr. Meek, the Director-General of Commercial Intelligence, on the working of the Ottawa Pact in 1933-34. In the financial sphere, there has been a phenomenal rise in the price of giltedge, despite the increased rates which Government have had to pay for their short-term accommodation. Abroad the international exchanges have been again thrown into unsettlement owing to the fear of further inflation in the United States. And there has also been the proclamation of President Roosevelt regarding the nationalisation of silver stocks and the purchase of silver bullion, to satisfy the statutory requirements of 25 per cent. cover in the monetary reserve.

STEEL DUTIES BILL

The Steel Duties Bill has not undergone any material change in the scrutiny by the Select Committee of the Assembly. It was rumoured at one stage that those, who felt keenly the position of the Tata Iron and Steel industry as it would result from adoption of the recommendations of the Tariff Board, had put up a stiff fight in the Select Committee and that they had succeeded in persuading the Government to retain the revenue duties. The Government, it was said, were adamant about the retention of the Excise Duty; and as a sort of compromise it was agreed that there should be a difference between the Excise Duty and the countervailing import duties equivalent to a protection of 10 per cent. revenue duties. The publication of the report shows, however, that the Select Committee laid down that the 10 per cent. duty is alternative to $1\frac{1}{2}$ times the excise duty leviable on steel ingots. The 10 per cent. duty, therefore, is not additional,

as was at first rumoured, but alternative to the countervailing duty; and the talk of the Tatas having a virtual protection of 10 per cent. revenue duty was wrong. The saddest part of it would seem to be that some of the members, who had pressed for the amendment on the original bill, were induced to believe that they had won their point.

MARKETING OF SUGAR

The preparations for the institution of a marketing board for Indian sugar were made in the middle of August at the instance of Mr. B. M. Birla. The need for such measures arises from the fact that the expansion of the Indian sugar industry under the stimulus of the high protection awarded by the protective duties and revenue surcharges had been so rapid that a state of virtual overproduction was reached. Nearly a year and a half ago the Sugar Technologist of the Government of India raised a note of warning against a too rapid rate of increase in the sugar factories; and Sir George Schuster derived his inspiration for the Excise Duty on sugar from the opinion thus expressed by Mr. Srivastava. Though it is doubtful whether, in relation to the total needs of the country, the existing sugar protection is too high, it is certain that the United Provinces and the Bihar areas produced more than their internal needs and were, therefore, under the necessity of unloading a small part of their output in the areas usually served by the ports. The result of this was that the price of sugar came gradually to be determined even in up-country areas by the price of the imported commodity in the port areas. While formerly the price of Indian sugar up-country was the price of the imported commodity plus freight, latterly, the price f. o. r. factory came to be equivalent to the import price minus the freight from Calcutta. It will be clear from this that the root of the mischief lies

in that part of the output of the United Provinces and Bihar factories which has to be perforce sold in the areas served by the port. The basic principle of Mr. Birla's scheme is that the United Provinces and the Bihar factories should send 30 per cent. of their production to the port areas where it would be sold at a price which will compare favourably with the import price. It is urged that with the excess production taken off, all prices up-country will regain their economic levels and that with Indian sugar offering at a lower price in the port areas, imports will before long be completely stopped. There can be no questioning the soundness of the principles on which this scheme is based. A Conference of sugar manufacturers which met at Calcutta in the middle of August agreed not only to the need for such an organisation, but also the grounds urged by Mr. Birla. It would appear that the Conference was in favour of an even more complete scheme of marketing and that Mr. Birla is now engaged in formulating a scheme for a marketing board on lines similar to that of the Cement Marketing Board. The necessity of blocking the imports is all the greater inasmuch as it is estimated that within another two years India will have a small export surplus.

WORKING OF OTTAWA PACT

The report of Dr. Meek on the working of the Ottawa Pact in 1933-34 confirms, in spite of the attempts made by him to show all the advantages of the Pact, the criticism which Indian opinion had to make at the time of its inception. Strictly speaking, there is no meaning in attempting to pronounce judgment on the Ottawa Pact on the basis of the trade figures of 1933-34. For it is a period in which exports and imports alike were subjected to a variety of new factors; and so long as it is not possible to distinguish the working of one factor from that of another, it would be unscientific to draw any specific conclusions about either the advantages or disadvantages of the Pact. Even

in such an instance as the expansion of the exports of India's linseed to Great Britain, though this is generally supposed to be fully demonstrative of the value of the preference granted to India, the change may well be attributed to the failure of the Argentine crop. The tendency of 1933-34 may also continue in the current year inasmuch as Argentine has had another crop failure. The circumstance that other customers of India's linseed have also increased their offtake substantially in common with Great Britain detracts from, even if it does not disprove, the value of Imperial preference to this Indian export staple.

As for the other commodities, those who had followed the course of India's foreign trade during recent times hardly needed to wait for the report of Dr. Meek. For it was well known that wheat prices till very recently ruled so high in India that the Indian product was altogether out of parity and had no chance of finding a market elsewhere. The preference that was granted to wheat is, therefore, of no benefit whatever. As regard rice, the Ottawa Pact was not meant to confer any benefit on the mainland of India; for India proper is not an exporter of rice. On the other hand, she imports considerable quantities of the Burmese product. But it is significant that even from the standpoint of Burma, the Ottawa Pact was not of material benefit; for though the exports to Great Britain increased, the gain in this respect was hardly any compensation for the loss in other markets. Oil seeds have made a better showing; but from what has been said it will be seen that the supporters of the Ottawa Pact will look in vain for support for their convictions in the report of Dr. Meek. It must be said in fairness that, though Dr. Meek has endeavoured to give prominence to the advantages of the Pact, he has not attempted anywhere to suppress facts or to cloud conclusions.

Diary of the Month

July 26. Dr. Dolfuss, the Austrian Chancellor, is shot dead by the Austrian Nazis.

July 27. Sir Cowasji Jehangir (Sr.) is dead.

July 28. Pandit Malaviya and Mr. M. S. Aney resign from the Parliamentary Board.

July 29. H. M. the King receives the Nawab of Bhopal in audience.

July 30. The Nazi uprising is quelled in Austria, and Herr Schanschnigg is appointed Chancellor.

July 31. Sir Mirza Ismail inaugurates the Indian Academy of Science at Bangalore.

Aug. 1. Great Britain wins the Davis Cup beating America by 4 matches to 1.

—President von Hindenburg is dead.

Aug. 2. Herr Hitler becomes both President and Commander-in-chief in Germany.

Aug. 3. Gandhiji concludes his Harijan tour to-day.

Aug. 4. The Austrian Cabinet decides to agree to Herr von Papen's appointment as German Minister in Vienna.

Aug. 5. It is announced that all big cities of the British Isles are to be linked by air mail services shortly.

Aug. 6. The Home Member states in the Assembly that there is no question of return of Congress moneys forfeited to Government.

Aug. 7. The Bengal Criminal Law Amendment Bill is passed by the Assembly.

—Mahatma Gandhi commences his week's fast at Wardha.

Aug. 8. The Indian Navy Discipline Bill is referred to a Select Committee in the Assembly.

Aug. 9. The Austrian Vice-Chancellor has issued a warning to foreign Governments interfering in Austrian affairs.

Aug. 10. The adjournment motion regarding the transfer of the Pusa Institute to Delhi is defeated in the Council of State.

Aug. 11. Pandit Jawaharlal is released temporarily.

Aug. 12. The Select Committee Report on Steel Protection Bill is published.

Aug. 13. Madras Corporation presents an address of welcome to Mrs. Sarojini Naidu.

Aug. 14. Mahatma Gandhi breaks his week's fast this morning.

Aug. 15. Prof. John Coatman is appointed News Editor of the British Broadcasting Corporation.

Aug. 16. Lord Willingdon arrives in Karachi.

—In the Assembly, the President rules Sir Abdur Rahim's amendment re: equality of status of Indian and British Officers in order.

Aug. 17. A *Fort St. George Gazette Extraordinary* announces the resumption of the office of Governor of Madras by His Excellency Sir George Stanley.

Aug. 18. H. E. Earl Willingdon resumes office of Viceroy and Governor-General of India.

Aug. 19. At a Conference of Nationalists held in Calcutta, under the presidency of Pandit Malaviya, a new party, called the Nationalist Party, is formed.

Aug. 20. The German Plebiscite results, as expected, in favour of Herr Hitler.

Aug. 21. H. E. Sir George Stanley opens the Mettur Dam.

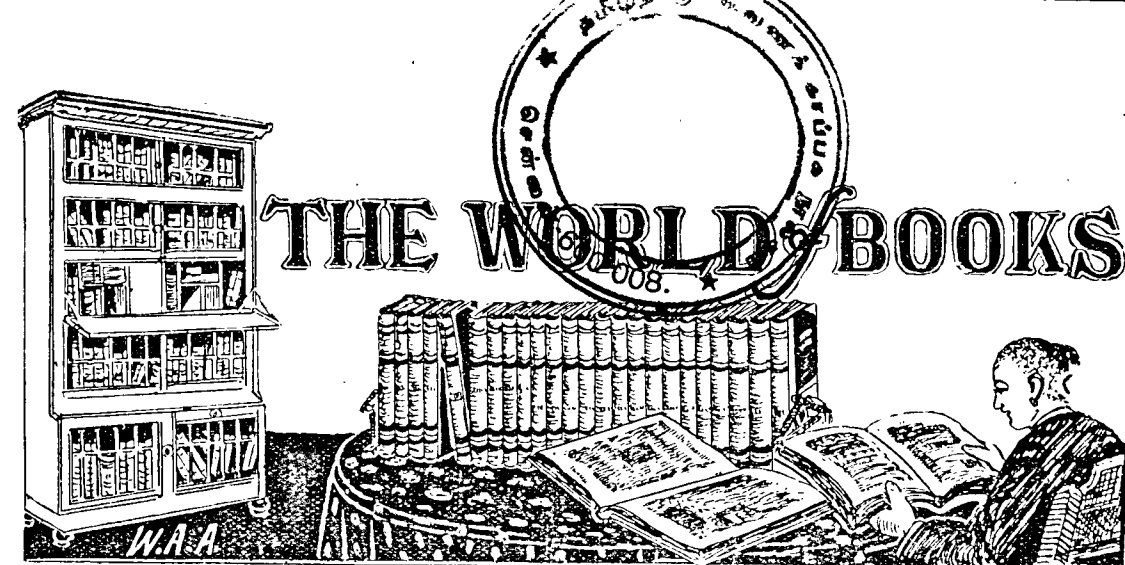
—The Assembly passes the motion for consideration of the Steel Protection Bill.

Aug. 22. Australia defeats England in the Final Test Match and regains the "Ashes".

Aug. 23. Pundit Jawarhalal Nehru is re-arrested and is taken to the Naini Central Jail.

Aug. 24. India is invited to participate in the Centenary celebrations at Melbourne.

Aug. 25. Signor Mussolini, in an address after the Army Manœuvres, exhorts Italy to be ready for war at any time.



CHRISTIANITY IS PACIFISM. By W. Robinson.
George Allen and Unwin Ltd., London.

The author holds that the Great War of 1914 was due to the fact that the warring Christian nations of Europe had no definite idea about the nature and fundamental character of God as taught by the Christian faith. The Christian spirit and the close perception of the Historic Jesus that the present generation has approximated to make it incumbent on the nations of Christendom that they should label and do away with war as a definitely un-Christian thing. The Old Testament morality has passed much of its lower strata unconsciously into Christian teaching and affected its standards of life. The author traces the growth of disparity between the conception of Yahweh in the Old Testament and the spirit of Jesus and urges that we should stress upon the lesson of the former that morality is an essential part of vital religion. It is neither good nor easy for us to treat the 'aphorisms' of Jesus as a set of proof-texts or regard him as enunciating laws, but it is necessary to discover His fundamental mind and spirit and to apply this spirit to the problem on hand. Jesus stressed that love of God was not possible without love of man, and his own way of life emphasized the pacifist ideal and embodied the paradox of lordship through service. He repudiated narrow nationalistic standards in the parable of the good Samaritan and in similar

teaching. In view of this understanding of Jesus' spirit, Christian nations should do with war what they had done with slavery; and even the Bible, as progressively revealed, leads to a conception of God, based on the doctrine of non-resistance as the way of overcoming evil; and this conception is strengthened when we come to Jesus. Pacifism is a spirit dealing not only with war, but with every human relationship.

METRICAL VERSION OF THE GATHAS IN ENGLISH. By Sorabjee Pestonjee Kanga.
With an Introduction by D. J. Irani.
D. B. Taraporewala Sons & Co., Bombay.

The five Gathas of Zoroaster, a metrical translation of which is given here, were originally composed in the Gathic dialect, more ancient than the Avesta; but the author has based his rendering on the existing translations, particularly on the Gujarati version of the late Ervad, K. E. Kanga. The Gathas exhibit generally philosophical and abstract thoughts about metaphysical subjects and comprehend 17 chapters of the Parsi scriptures. The Translator has made various additions and alterations in accordance with the exigencies of rhyme and has changed in places the original order of the paragraphs and lines. His introduction forms very useful reading and gives us a picture of the essence and value of the religion of Zoroaster.

CACTUS LAND. By Dennis Kincaid. Publishers: Chatto and Windus, London. 7s. 6d.

This is the tragic story of Kittie, a half-caste dancer, the unbargained-for product of a casual intercourse between a Eurasian and an English soldier in Bombay. Mr. Kincaid rightly calls such products cactus—a growth which nobody wants but a perverse nature still brings forth. In the misery and anguish of her poverty, Kittie's mother disposes of her to a courtesan who was willing to rear the child. The life-story of Kittie, as one can imagine, is a series of adventures with many a callous individual with whom only sex-hunger weighs till in the end, as in the case of many of her ilk, the poor girl finds herself landed in a cheap brothel. Kittie's life-story is typical of the tragedy that befalls many a young girl whom Fate ordains to be born out of lawful wedlock. Mr. Kincaid depicts with a quaint freshness and a rare intimate knowledge of the conditions of life in India.

1. THE OUTLINE OF THE DOMINION CONSTITUTION FOR INDIA;
2. PEACE. By the Hon'ble Dr. B. B. Bonerjee, Consul for Honduras, Calcutta.

The first pamphlet is an attempt to sketch the broad lines on which a Dominion Constitution can be built up for India. It advocates the use of Hindi as the language of the administration, a broad-based franchise and a scheme of Imperial and Provincial Governments on federal lines for his 'United States of India.' It also gives the chief parts of the constitutional machinery of the Dominions of the Empire.

The second pamphlet is a curious remedy proposed to banish warfare from the popular mind and to restore peace in the spheres of politics, commerce and society. Among the measures suggested we find a recommendation for Government to secure an advantageous sale and purchase of articles for producers and consumers and to supervise all concerns.

THE MEDIUM OF POETRY. By James Sutherland. Hogarth Lectures, Second Series, No. 1. The Hogarth Press, London.

The relative importance of matter and style in poetry is an unending topic of discussion and debate. To argue wholly either on the side of matter or on the side of style has always appeared foolish. By studying closely the practice of two distinct poets, Wordsworth and Keats, the present book reveals in some measure the whole secret of the art of poetic creation. Wordsworth believed in faithfulness to personal experience while Keats in the producing of rich poetry no matter what the set or the starting theme is. The medium of poetry, metre and rhyme is shown to have a definite influence on the making of poetry. The opening line or the first stanza has often its effect on the entire poem. Both the professed student of literature and the ordinary reader of poetry must feel grateful for the illuminating paths of discussion through which they are led in this book.

TRANSACTIONS OF THE BOSE RESEARCH INSTITUTE, CALCUTTA. Vol. VIII. Longmans Green & Co., London.

The present volume, which opens with an introduction from the pen of Sir J. C. Bose, contains fourteen chapters dealing with the different branches of study and investigations conducted by the Institute under the immediate guidance of the great Indian scientist. There are chapters dealing with the effect of certain Indian drugs on rhythmic and peristaltic activities in animals; chemical investigations on the presence of manganese in plants and the composition of oils from leguminous pulses; physical investigations relating to the absorption spectra of silver and lead halides vapour; and an anthropological paper describing the racial affinities of the Mundas. Sir Jagadish himself contributes a paper on "the possibility of differential effects on certain fishes by water disturbance and by vegetable extracts."

INDO-ARYAN LITERATURE AND CULTURE ORIGINS. By Professor Nagendranath Ghose, M.A., B.L. Book Company Ltd., Calcutta. Price Rs. 8. Available of G. A. Natesan & Co., Madras.

This book which is very well got up affords interesting reading. In the course of a searching investigation on the Vratya problem, the author as an advocate argues out his case emphasising rather strongly his own view point. The theory that the Vratyas were non-Aryans is, however, not a new one. According to Professor Ghose, the ancient Magadha and Anupadesa where the Atharva Veda was born, were the regions inhabited by the Vratyas who were largely Rajanyas and thus were admitted to the Aryan fold by the conversion ceremony known as the *Vratyastoma*. This naturally brought about a synthesis of two cultures, Aryan and Vratya, enriching largely the original Indo-Aryan literature and culture. It is further claimed that the Varnas and Asramas were not Aryan institutions but were institutions adopted by the Aryans after their settlement in the Vratya land. Professor Ghose bases his authority on the Grhya books, which are said to be entirely concerned with the householder, Grihi. Notwithstanding the eloquent advocacy on the part of the learned author, it is difficult to accept his thesis. One cannot again agree with the view that Varna-cum-asrama, which is the corner-stone of the Indo-Aryan culture, is not an Aryan institution. The evidences cited are meagre and unconvincing.

The last section is devoted to a searching criticism of the Mahabharata as we have it to-day. After making a special study of the Draupadi saga, Krsna-jara-sandha feud, and incidentally Bhima's love episode with Hidimbi, deification of Krsna as an Avatar of God, Drona's place in the story and the Gita episode, the author finds in these and others palpable exaggerations and fabrications. The work has a useful appendix and an helpful index.

MOTOR BOAT MANUAL. Temple Press Ltd., London. Price 5s.

This is the eleventh edition of the "Motor Boat Manual" and provides in a concise form the essential information needed by those interested in all sizes of yachts, motor boats and commercial craft. Very extensive modifications and additions have been made in this edition due to the progress made in the past few years in the design and manufacture of marine motors, particularly of high speed Diesel engines. The book is thoroughly up to date and will be interesting to those who use motor boats.

THE LEAGUE OF NATIONS SCHOOL BOOK. By Robert Jones and S. S. Sherman. Macmillan & Co. Ltd., Madras. 1s. 6d.

The first edition of this book was issued in 1928 and it has since been reprinted four times, a proof of its usefulness and popularity. In this new and enlarged edition, the story of the League is brought to the end of the year 1933. The book will be found useful not only as a Reader in schools, but also to the general public as giving useful information on the League of Nations and its work.

BOOKS RECEIVED

INDIAN RELIGION AND SURVIVAL. By Mrs. Rhys Davids, George Allen and Unwin, Ltd., London.

COMMUNITY CIVICS. By E. Charma Reddy and G. E. Robinson. P. T. I. Book Depot, Bangalore.

THE MAHABHARATA AS IT WAS AND SHALL BE. By Ral Promathanath Mullick, M.R.A.S. Cloth bound. Rs. 6. To be had of the Author, 129, Cornwallis Street, Calcutta.

WHITHER INDIA. By Pt. Jawaharlal Nehru. Central Publication Office, Peshawar, N.W.F.P.

THE GREAT DESIGN: Order and Progress in nature. Edited by Frances Mason. Duckworth, 3, Henrietta St., London, W.C. 2.

SPIRITUAL LESSONS. By Sri Swami Sivananda. Published by P. K. Vinayakam, Editor, "My Magazine of India," Madras. As. 12.

A SHORT HISTORY OF ANCIENT EGYPT. By Arthur Weigall. Chapman & Hall, London, W.C. 2.

MIRA BAI: SAINT AND SINGER OF INDIA. By Anathnath Basu. George Allen & Unwin, Ltd., London.

Hyderabad

PUBLIC SCHOOL FOR HYDERABAD

Addressing the members of the Nizam College Literary Union recently, Nawab Mahdi Yar Jung Bahadur, M.A., Political Member, H.E.H. the Nizam's Government, observed :

The Jagirdar's College caters for the sons of Jagirdars, but there is a crying need in the State for a public school for the sons of the higher officials and gentry who are not Jagirdars.

It should be staffed by the best stamp of young Englishmen of the type of the Masters at Eton or Harrow, and should carry on the best traditions of public schools. In fact it should be for boys what the Mahbubia Girls' School is for girls in this State. I do not see why boys should have a poorer chance than girls in this respect.

The Nawab, who is one of the alumni of the Nizam College, paid a high tribute to the standard of education maintained by the College from its inception to the present day. He observed that whatever turn was given to the activities of the College by the different Principals during their time, the traditions of the Nizam College always remained intact.

HYDERABAD PRINCE'S POEMS.

A firman issued by H. E. H. the Nizam of Hyderabad recently announces that His Exalted Highness' second son Prince Moazzam Jah, has written a poem of 700 Gazals (stanzas). The poem will be published in two volumes after it has been scrutinised by the poet-laureate of the State. His Exalted Highness will write the preface to the book.

The firman states that the verses are of high standard and that the Prince has inherited the literary gift of his ancestors.

PROF. QADIR HUSSAIN KHAN

Mr. Qadir Hussain Khan, Professor, Nizam College, and Director, Hyderabad Information Bureau, has been nominated a member of the Madras University Senate for a period of three years.

Mysore

SOAP INDUSTRY IN MYSORE

The total output of soaps in the Government Soap Factory, according to the Report on the Working of the Department of Industries and Commerce for the year 1932-33, was 300 tons as against 240 tons during the previous year. In addition to soaps, the Factory produced several high grade toilet preparations.

During the year, additional equipment of the value of Rs. 28,643-2-0 consisting of one set of new toilet soap machine, a new soap pan and a new boiler and a plant for the manufacture of tooth-paste was installed in the Factory. The Industrial Laboratory was converted into the Industrial and Testing Laboratory during the year. In addition to the manufacture and supply of drugs of the value of Rs. 12,863.66 samples of different materials sent by the Stores Purchase Committee were analysed. Five tons of Turkey Red Oil were prepared and marked. The Factory received from His Excellency the Governor of Burma a warrant of appointment for the supply of soaps to His Excellency's Household.

JUDICIAL OFFICERS' CONFERENCE

Sir Mirza Ismail, the Dewan, while opening the Mysore Judicial officers' conference, held under the presidency of Dewan Bahadur P. Mahadevayya, Chief Justice, paid an eloquent tribute to the impartiality and incorruptibility of the Mysore Judiciary. The Law's delay was also a subject of the Dewan's criticism and he appealed to the Judicial officers to concert measures calculated to expedite the disposal of cases.

EXCISE DUTY ON MATCHES

H. H. the Maharajah of Mysore has promulgated an ordinance imposing an excise duty on matches manufactured in Mysore State on lines similar to the Government of India's import ordinance. The rates of duty are as follows:—

If the average of matches in a box or booklet is less than 40, the rate is Re. 1 per gross.

If the average is more than 40 and less than 60 the rate is Rs. 1-8.

If the average is more than 60, Rs. 2.

Baroda

BARODA'S EDUCATIONAL SYSTEM

Reviewing the recommendations of Mr. Littlehales who recently examined the educational system of Baroda, His Highness's Government have accepted the principle that vacations for primary schools should be at different periods as may suit local circumstances. The Prant and Mahal Committees have consequently been called upon to suggest the period that will be convenient from the point of view of the local agricultural operations. This will minimise one difficulty felt by the agriculturists in taking advantage of the system of universal primary education in the State.

AUTOMATIC TELEPHONE IN BARODA

We understand that the Government of Baroda have given its approval to extend the nature and scope of the use of telephones to the general public by installing automatic telephone system.

A sum of about a lakh of rupees has been sanctioned by the Government and the work has already begun. It is hoped that next year Baroda will be equipped with an efficient telephone service.

Benares

BENARES RULER ADOPTS

The ceremony of adoption of a successor by His Highness the Maharaja of Benares was held in the Ramnagar Fort on June 24th. It was performed in strict accordance with *shastric* rites and was attended by a large assembly of State officials and relatives of the Maharaja.

The name of the adopted boy was changed from Chandra Bal to Maharaj Kumar Bibhuti Narayan Singh.

Gwalior

GWALIOR'S SARDA ACT

The Government of Gwalior have enacted a law on the lines of the Sarda Act, to stop the practice of child marriage.

Travancore

CO-EDUCATION IN TRAVANCORE

The latest official administration report of Travancore says that women generally enjoy great freedom in the State and this coupled with their general education has brought about their active participation in public affairs.

Co-education is permitted in almost all boys' schools, with the result that the number of girls studying in boys' schools is far larger than the number of girls studying in girls' schools.

In the colleges in Trivandrum, co-education is allowed in those subjects in which the Women's College does not provide instruction.

Ten years ago the number of girls attending English schools for boys was 1,912, and of those attending vernacular schools for boys 87,022. Last year these numbers rose to 6,320 and 156,970, respectively.

The prevalence of co-education even in vernacular schools for Moslems, says the report, is significant. But for the system of co-education, the problem of providing education to more than 246,600 girls now undergoing instruction in the State, by the provision of separate institutions for them in the different stages of instruction, would have assumed serious proportions.

ARCHAEOLOGICAL DISCOVERY

It is reported, that a discovery has been made of a small-sized rock-cut temple of the 10th century, A.D., with excellently carved stone images of Lakshmi, Parvathi, Vishnu, Ganapathi, and a small sized Dryani inside, by the Travancore Archaeological Department in the Hill valley, three miles east of Marayur in high ranges and about 30 miles from Devicolum in Travancore.

The Archaeological Superintendent, who visited the site recently, came across not only this deserted village shrine, but also a number of dolmens round about the place encompassed by stone circles.

Kashmir

KASHMIR MUSLIMS

The Muslim proportion in the Kashmir services is steadily growing, thus removing the grievance of that community in this respect. In accordance with the recommendations of the Glancy Commission, a statement is annually published of the communal composition of State services. And an analysis of these statements for less than two years shows that though the period was one of financial stringency during which retrenchments had to be made in the establishments of the different departments, there has been an addition of 16 Muslims in Gazetted Posts, 129 in non-Gazetted ones and 99 in menial posts or a total of 244 of new appointments from among the Muslims.

KASHMIR STATE COUNCIL

His Highness Maharaja Sir Hari Singh has appointed the following Ministers to be members of the State Council in addition to the Prime Minister Col. E. J. D. Colvin, Major-General Nawab Khusró Jung, Minister-in-Waiting and Army Minister; Sir Barjor Dalal, Judicial Minister; Mr. Wajahat Hussain, Home Minister; Mr. V. N. Mehta, Revenue Minister; and Rao Bahadur Thakur Kartur Singhji, Finance Minister.

Jodhpur

PROVIDENT SOCIETIES IN JODHPUR

To prevent the deception being practised by unscrupulous persons by founding "Provident Societies", His Highness the Maharaja of Jodhpur has got passed legislation requiring such societies to deposit securities from Rs. 5,000 onwards, and to hand over to the Registrar their revenue account and balance sheet within six months of the expiration of each financial year. In short, steps have been taken to ensure the solvency and honesty of these societies.

Cochin

EDUCATIONAL REFORMS IN COCHIN

A correspondent writes :

The Education Committee appointed by the Government of Cochin to suggest ways and means for improving the present system of education in Cochin has made valuable recommendations to the Government. Cochin now spends about 20 per cent. of her total revenue for education and ranks foremost in the file of literary States. The Committee now recommends free elementary education throughout the State. The course is to spread over a period of four years and the curriculum is to be so arranged as to create in the child undergoing the course an intelligent interest in the well-being of his village. Secondary education is to be divided into two groups and diverted through two channels, viz., literary and vocational. This vocational course is to extend over five years. A student coming out of these vocational schools should be ready to look to some work to earn his livelihood.

Bikaner

POLICE REFORM IN BIKANER

Mr. G. T. H. Harding, C.I.E., Senior Superintendent of Police, Lahore, has been appointed Officer on Special duty in the Home Department in connection with certain important questions relating to the Bikaner State Police and that the services of Mr. Harding, who arrived in Bikaner on the 30th July, have been obtained on deputation for a period of three months.

Rampur

RAMPUR'S NEW DEPARTMENT

On the recommendation of the Unemployment Relief Committee, His Highness the Nawab of Rampur has sanctioned a new department of development in the State comprising agriculture, industries, commerce and co-operative movement. This new department has been placed in charge of Mir Maqbul Mahmud, Political Minister.

Indians Overseas

Zanzibar

INDIANS IN ZANZIBAR

Government action on representations regarding the Anti-Indian legislation in Zanzibar was described by Sir Fazl-i-Hussain, answering Mr. Mehrotra's question in the Council of State on August 8.

Sir Fazl-i-Hussain said that the Government of India received representations that certain decrees which were before the Zanzibar Legislative Council and which, with no exception, have since been passed, would affect Indians in Zanzibar. Requests were made by the Government of India first to obtain postponement of the legislation and subsequently of operation of the decrees that had been assessed. These have not been successful. The Government of India have deputed Mr. K. P. S. Menon, I. C. S., formerly their Agent in Ceylon, to Zanzibar in order to investigate locally the effect of these decrees upon Indian interests. On the receipt of his report, they will consider what further action they should take.

Straits Settlements

INDIAN MEMBER FOR COUNCIL

The Hon. Mr. H. H. Abdul Cader was reappointed the British Indian member of the Legislative Council of the Straits Settlements for a further term of three years. He took the customary oath of allegiance at a meeting of the Council on Monday July 30.

The Legislative Council of the colony is presided over by the Governor and consists of 26 members of whom 13 are officials and 13 non-officials. The 13 non-officials consist of 7 Europeans (of whom 2 are elected and 5 nominated), 3 Chinese, 1 Malay, 1 Eurasian and 1 British Indian.

Mr. Abdul Cader has completed two terms of three years each as the British Indian representative in the Council and now begins his third term.

Australia

INDIANS IN AUSTRALIA

In a recent lecture at the Y. M. C. A., Madras, Dr. G. S. Arundale dwelt at length on the position of Indians in Australia. He referred to the visit in 1922 of the Rt. Hon. V. S. Srinivasa Sastri, which had a profound effect on the Australians. As a result of his visit, Mr. Arundale said, all the Indians who were actually domiciled in Australia were enfranchised in 1925. One could go to Australia as a tourist or as a student, provided one had sufficient funds with him, or temporarily as a merchant. But otherwise Asiatics were not welcome in Australia. Australia had a small population. She was afraid of the Indian and the Japanese millions. That was why Australia was adopting what was called the "White Australian policy."

But, there was another side to the picture. The resources of Australia were undeveloped; and there was a section among the Australians, who felt that indentured labour of the coloured people could be employed to develop the unexplored tropical areas. Sooner or later, it must be obvious, some country or other would cast its covetous eyes upon Australia. It was just as well, therefore, suggested Dr. Arundale, that within the British Empire itself an equitable adjustment should be made to see that to India at least was opened some of the vast areas in Australia.

Fiji

HON. MR. K. B. SINGH

The Hon. Mr. K. B. Singh, Indian member of Fiji Legislative Council, has been appointed as Justice of the Peace in recognition of the claims of the Indian community for equal opportunities.

Mr. Singh is the second Indian Justice of the Peace to be appointed in Fiji.

South Africa

INDIANS IN SOUTH AFRICA

According to figures prepared and published in the *Natal Mercury*, the total number of original Indian immigrants remaining in Natal at the end of December is 31,101. It is interesting to note that of these Indians, only 4,938 are younger than 40. There are 2,489 men and 1,528 women between 41 and 45; 4,897 men and 2,142 women between 46 and 50; 3,831 men and 1,764 women between 51 and 55; 2,985 men and 1,616 women between 56 and 60; and 3,120 men and 1,794 women between 61 and 90. It is obvious, therefore, that the remaining indentured Indians will grow rapidly less in number through death alone. Over 13,000 have returned to India under the repatriation and assisted emigration schemes, and it is believed that when the last of the indentured Indians have died or returned to India, the stream of returning Indians will practically cease. It was estimated in 1931 that there were 163,400 Indians in Natal, so that it will be seen that about 80 per cent. of them are South African born. There are 6,581 Indians in the Cape; 15,500 in the Transvaal; and only 100 in the Free State.

Trinidad

INDIANS IN TRINIDAD

An association styled the East Indian Colonial Committee has been organised in Trinidad with the object of promoting the welfare of the Indian Community there. The work which they aim at carrying on is of a constructive nature, says the *Statesman* correspondent, and improvement of education and general social activities are included in the programme. The Committee has secured as its President Mr. C. W. Julum Singh, J.P. (retired). The Secretary is Mr. N. E. Ramcheran,

British Guiana

E. I. Y. M. SOCIETY

At the 15th anniversary celebrations of the East Indian Young Men's Society recently held in Georgetown, British Guiana, the Rev. Mr. Chick, who is president of the Society, put forward the suggestion that as a piece of constructive work for the Society, an authentic history of East Indians (as members of the Indian community are styled in the West Indies), might be compiled. It would require members and friends of the Society to collect the facts. These would include information about indentured labour and the part played by Indians in the life of the Colony itself.

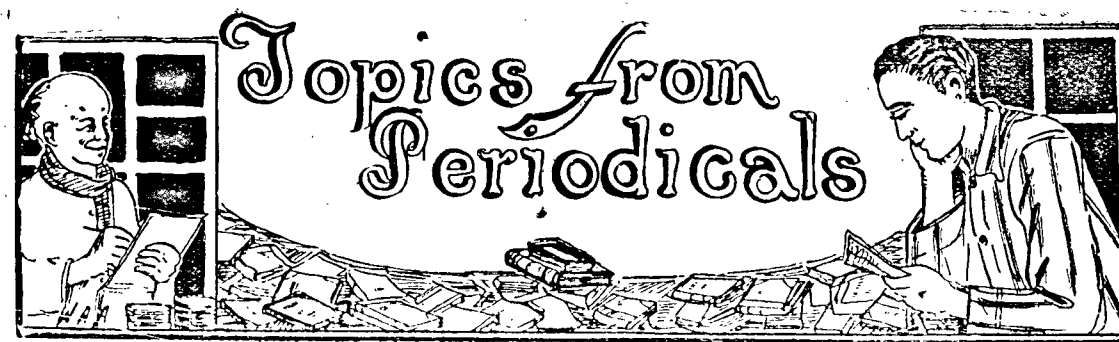
Mauritius

INDIANS IN MAURITIUS

Indians in Mauritius number about 263,000 according to the latest available report issued by the Protector of Immigrants. Of these nearly 68,000 are engaged in agriculture. The Protector, who is by law the guardian *ex-officio* of all immigrants who are minors and whose parents are dead or cannot be found, has under his administration properties to the value of Rs. 13,000. The Indian immigrants and their descendants continue to hold the largest number of cattle; they also own nearly all of the smaller dairies and run practically eight tenths of the motor buses, taxis and lorries.

The total area of land cultivated by Indians at the close of 1932 was 60,700 acres or 35.8 of the total area under cultivation.

Figures in respect of the number of children attending school show an increase. In the matter of political status, Indians, we are told, still stand on the same political footing as the other members of the general population. Out of a total of about 11,000 Indian electors on the common electoral roll, there were 3,000 odd registered in 1931 to vote at elections for the nomination of members to the Council.



THE FAITH OF A BUSINESSMAN

In a thoughtful article in the *Congregational Quarterly*, Mr. Angus Watson draws attention to certain spiritual values in business which are apt to be ignored by laymen in their pursuit of wealth. The real asset of a business concern is its "goodwill"—a term pregnant with meaning—an asset exceeding in its value the stocks of a business or its premises or plant.

It is an intangible asset, as uncertain as anything can be in connection with industry. Bad management may entirely destroy it in two or three years; a strike may cause it to disappear; a blunder on the part of a board of directors may place it in jeopardy; for it consists of just what its name describes—goodwill. It represents the relationship which exists between seller and customer, master and workman, manufacturer and consumer. It is a spirit of fair play all round, capitalised at compound interest.

And yet, according to the writer, neither Capital nor Labour has realised the immense potentialities of this spirit of goodwill. For in times of dispute instead of goodwill being the atmosphere that both parties desire to create, coercion and warfare are the weapons commonly employed. And let there be no mistake, says the writer, for

Capital to-day is reaping the harvest of brutal indifference toward the needs of its fellows which our grandfathers sowed fifty years ago—the cynical acceptance of the damnable doctrine that labour was an item in the proportion of costs that was as impersonal as that of machinery or stock.

The writer thinks no better of Labour. For Labour, he fears, will reap the harvest, which to-day it is saving, of trades unionism closely

combined largely for the purpose of coercion and dictation.

Do not misunderstand me. Trades Unionism has rendered signal service to Labour in the days that have passed. It has won from Capital, during many a bitter struggle, the right to be heard and the right to be fairly considered, but it has long passed its first objective, and now is in serious danger of adopting the methods of coercion that a more enlightened Capitalist class is gradually abandoning. 'What you sow you shall reap' is as true of industrial struggle as it is of any other act in life. Peace and goodwill are as necessary in that field as in any other walk of human activity. . . .

Nothing has been more significant during the last 20 years, says Mr. Watson, than the growth of a new attitude toward business.

To have suggested twenty years ago to the ordinary business man that he was in industry with any other motive than that of making money would have been to invite a charge of insincerity, but to-day there are thousands of business men, in every walk of life, who realise that beyond the elementary task of making a living, they should be rendering through their work service to their fellows and the community which justifies their existence.

To men holding this view their activities mean much more than making a living; they are making a life, and through the spirit of service are striving to bring the Kingdom of Heaven a little nearer.

In fact the growth of the welfare element in business is but the outcropping of this deeper spirit "the recognition that the men and women working with them in industry are fellow-beings with the same instincts, desires, and ambitions as themselves, with the same claims for fair play and consideration." For let it be remembered that

the employer who is grasping and selfish, ruins both himself and his business through the lowness of his standard; the workman who shirks his duty or gives less than his best impoverishes his own life while he robs his employer. The final condemnation of capitalism is not that it is dishonest but that it is self-destructive.

CONGRESS AND SOCIALISM

Discussing the chances of socialism as a political and economic creed being accepted by the Congress, Mr. S. Satyamurti points out in an article in a recent number of *Hindustan Review* that it is a factor not to be ignored. For the number of socialists in the Congress is increasing.

One of the major issues before the Bombay Congress will be its attitude towards socialism. It, therefore, behoves all lovers of the Congress and of the country, to tackle this question seriously and earnestly. The political and economic conditions in India to-day are distinctly favourable to any extreme political or economic programme. But just as the Congress has rejected violence as a political weapon, it must be educated to reject the extreme shibboleths of socialism, which are hardly distinguishable from communism, collectivism, and Bolshevism, namely, class warfare, abolition of private property and the dictatorship of the proletariat. This does not mean that the gross economic inequalities in the country to-day should not be redressed. As a matter of fact, the economic programme of the Karachi Congress, as elaborated by the Bombay meeting of the All-India Congress Committee in 1932, is well calculated to all reasonable claims, to enable labour, both industrial and agricultural, to come into its own; and to redress all economic inequalities in the country, and to give equal opportunities to every citizen.

Moreover, it must not be forgotten that the genius of our race, our social customs and institutions, and, above all, the existence of seven lakhs of villages in the country, definitely rule out every possibility of the wholesale adoption of Western socialism. For socialism in the West is the product of over-industrialisation with its rank individualism and ruthless selfishness:

Such a contingency will not arise in this country, and ought to be prevented. Indeed, the Gandhian gospel of the *charka*, and of the spinning wheel, and the definition of Swadeshi, are definite challenges to the over-industrialisation of the country, and the definite invitation to resuscitate our villages. This will militate against the development of a proletariat. The few, that are not, should be rigorously controlled by the State, so as to prevent profiteering and to guarantee decent minimum conditions for labour. Taken along with the other provisions for free compulsory education, for adult suffrage, and for the redistribution of land, so as to avoid all monopoly therein, this programme ought to satisfy the most ambitious socialist, provided he is practical, wants things done, and is not a mere imitator of Western socialism. All this requires education, thought and propaganda. It is hoped that these will be forthcoming in ample measure. Thus the Congress offers the widest platform to all sections. It is to be earnestly hoped that all Indians will now join the Congress and work together on a common platform for the good of the country.

THE HUMAN BAROMETER

Dr. Manfred Curry has contributed an interesting article on the above subject, the precis of which is published in the July number of the *Magazine Digest*. The writer, himself an explorer, has specialized in the study of the effects of atmospheric conditions upon the human body. Compared with our own delicate mechanism, therefore, according to the writer, the most precise barometers and hydrometers are primitive instruments. Man is the best barometer. Could we but study ourselves more closely, we would be annoyed at the precision with which our body reacts to the "slightest oscillation of the atmospheric pressure, the variations in the electricity contents of the air, etc."

Analyzing the physiological modifications which take place in our organism before a change in the weather we find that the first to be affected is our nervous system—both brain and nervous conductors. We complain of headache and toothache, we feel rheumatic, old scars suddenly remind us of their existence, our feet ache. All these are the products of the same workshop the telephone lines of which are the nerves.

Even in a smaller degree, says Dr. Curry, the chemical intoxications take place also under normal conditions. If a person is vexed or angry, his looks reveal that he suffers from internal intoxication.

If we would listen to the voice of nature, this fact should prove an inexhaustible source of wisdom to us. Happiness, love, freedom from care and worries are the best medicines and inexhaustible sources of vital energy. Instead, fear, worries, jealousy, vexations, unhappy love affairs are the worst enemies of health. We have but to think of the ravages that an unpleasant letter received in the morning works in us for the rest of the day. Lack of appetite, sallow complexion, irritability are some of its effects.

The inference which may be drawn from these observations confirms the Doctor's view that the importance of the psychological factor is in medical treatments.

The art of the physician consists in gaining his patient's confidence and thus being able to help him not only with medicines and treatments. He must influence him psychologically, dispel his fears and thus check the harmful influence of the internal poisons. Herein lies the secret of the success which cannot be denied of the various methods of suggestion and hypnotic treatment.

BENGAL TRANSPORT PROBLEMS

The Government of Bengal have a five years' programme of road development to be financed from grants received from the Central Road Fund, writes Mr. J. K. Chowdhuri in the *Landholders' Journal*.

The total cost of schemes included in the programme comes at present to Rs. 66,91,085. The projects in their entirety will however cost much more; the ultimate estimated cost of all the projects may be put at Rs. 99,84,603; budget provision for road development this year is Rs. 12,37,800; schemes for an additional sum of Rs. 3,20,000 are also ready and are under examination and it is hoped that the works covered by these schemes also will be completed this year.

The writer adds that the Government plan has completely left out the question of feeder roads, specially those which are the only means of communications in the interior parts of Bengal districts but by no means less important than feeder roads.

The development of these roads is highly necessary for the expansion of the internal trade and for enabling agriculturists to obtain competitive prices by placing their goods to competitive markets. The development of roads round about Calcutta and suburbs is also highly desirable for diversion of the congested population of the city.

In concluding, he points out that after all the Government of Bengal do not expect more than five crores for the purpose of its road-scheme, and says:

The whole of this amount cannot be available for road construction; a portion, to my mind, a substantial portion—say not less than 3/5ths—will have to be set apart for maintenance charges. Such being the case, only a sum of two crores will be available for construction and improvement. Out of this, at least one crore will have to be set apart for bridge-building, leaving a balance of one crore for road-construction. At the P. W. D. rate this will give us only 500 miles for the whole of Bengal—which, I submit, would be wholly inadequate for our needs; it would be a very poor return for the elaborate preparations that are being made. On the other hand, an ordinary metalled road (with bridges over all minor channels and water-courses would not, in our part of the country, cost more than Rs. 5000 per mile. This would give us 2000 miles for Bengal—which would be a result worth achieving.

SWADESHI, KHADI AND ART

Mr. Kanyalal Vakil, writing in the *Young Messenger* under the above caption, says that art must be rightly attached to khadi and swadeshi and that

"our ancient synthetic outlook in national economy, art and culture is now beginning to be zealously acquired in Europe." He continues:

"One of the most remarkable phenomena that I saw during my recent visit there was the universal search, for example, of the 'ideal home.' Art was never banished from our life because art was never banished from our daily surroundings. Art was a necessity of our life, not a luxury, not a social pastime, not an intellectual exercise to amuse the privileged and the few. Music and rhythm had regulated our rituals, animated our gestures and the girth of our women. Painting was a redeeming feature on the threshold and walls of the poorest. It began with the Alpona and Rangoli and ended with Ajanta. Sculpture was inseparable, more or less, from architecture and architecture was itself part of civic design. If, therefore, we aspire to reconstruct our art and culture we must reconstruct our homes and our cities. Our cities are being 'town-planned' in the Western way not designed as civic inspirations. Here, again, education in art must begin from the school. Let us have more artists than drawing teachers in the schools. Let us use our eyes and hands, not only our memory training books. The priceless artistic wealth that we inherit as a nation, neither begins nor ends with easel painting. Our artistic wealth was manifold. It covered every day surroundings of life, social, economic, civic and national. We must, therefore, recover it at all points of national life. If we do, we shall, as old, still astonish the world by our artistic wealth and cultural distinction. For, after all, a nation's soul is truly articulate only in its art and its civilisation would be barren, dead history without art."

ARE PARLIAMENTS OBSOLETE ?

Parliamentary Governments are now discredited in Europe. Dictators now rule over Russia, Germany, Austria, Italy, Spain and many other States. What is to be the future of Parliamentary Government? Mr. Winston Churchill, discussing the subject in a recent issue of *Pearson's Magazine*, says that if the House of Commons as at present constituted does not give expression to the true strength of the nation, we must not fear or delay to make the necessary modification. A good cause must not perish through lack of proper organization.

An elected parliament in which all participate with the impartial courts of law, and under an hereditary and limited monarchy as hitherto interpreted by the British people, is the last one yet spoken in the honourable government of men. But what always strikes one, in reading the history of the past and in surveying the present degradation of so many great communities is the failure of the sober, moderate, virtuous forces to act with vigour and, if need be, with violence against aggression. Repeatedly we see them talking while others are acting—disarmed while others are arming—in agreeable disorder while others are in grim array. We hear the specious appeals and sometimes even clamours for the calm strong man, and for autocracy in all its never-ending forms. But the lesson of the Great War was that the Parliamentary Governments, if boldly led, can beat the despots. There is no need to act on our system of government. The flexible character of the English constitution enables the necessary adjustments to be made from one generation to another, in accordance with the needs and dangers of the times. It would be possible to improve the system of electing the House of Commons so as to preserve and increase its hold upon the national esteem, without in the slightest degree endangering the foundations of our rights and liberties.

Mr. Churchill next outlines a series of changes which, in his opinion, if effected, would not only immensely strengthen the present system of Government, but would save the country from confusion and disruption.

The task of the immediate future is to strengthen our institutions rather than to change them. A system of proportional representation in the great cities, and the granting of additional second or plural votes to the more active and responsible citizens in the community would produce a more even balance of parties and would minimise the risk of violent fluctuations. We need to emphasise the structure of our system. The House of Lords, in its present form, cannot play the part which a second chamber should do. The building up of a new strong second chamber of notables, not to be a rival of the House of Commons, but to give assurance that the

fundamental principles of our national life cannot be suddenly changed, is a task which this present Parliament ought to undertake. It should be possible for the electorate to express their dissatisfaction with any set of ministers and dismiss them from office, without calling in question the life and stability of the State. In a reformed House of Commons will be found effective safeguards against all threats of dictatorship, whether from the extreme right or the extreme left.

THE TRAGEDY OF EDUCATION

"What is to become of the products of the Universities?" asks Prof. J. L. Etty of the Ruskin College, Oxford, in the *India and the World* for August. This is the first visit of the Professor to this country and he spent his time with those connected with schools and Universities. He observes:

The demand for higher education in India has gone on steadily increasing during the last 50 years. University education in India is cheap by English standards, incredibly cheap; the standard for a B. A. degree is not in some universities very high. The standard of intelligence in India interpreted in terms of book-learning and acquiring the necessary knowledge for passing examinations is probably higher than in most countries of the Western World. The average Indian student is extremely industrious and apart from politics has less to distract him from his work than his fellow-student at Oxford or at Yale.

Now it is all very well to say that Education is an end in itself. It is. It is better to have developed your mental faculties than not to have done so.

There would be a certain indecency in admitting that one only sought education in order to improve one's economic position. And yet it is hard to put up with unemployment, under payment or a soul-destroying job when one's faculties have been developed than when they have not.

In concluding, the Professor points out:

Behind all the political and social discontent is the tragedy of the young graduates—the man who is potentially of the greatest possible value to his country, the man who ought to be building up the New India and who is angry and embittered because he finds that he is not wanted. What is India going to do about it? What social and economic reforms do the leaders of Indian thought propose in order that Higher Education in India may not for thousands of students be a tragic waste of time and that India may make the best use of those who can serve her best?

LITHUANIA'S FIGHT FOR FREEDOM

Lithuania expanded from the Baltic to the Black Sea, from Visla to Moscow. Several times in the 18th and 19th centuries the Lithuanians tried to shake off the Russian rule but without success, says Mr. A. Poska in the latest issue of the *Modern Review*.

The darkness of the most severe sway began with the Russian revenge for rebellions. The name of Lithuania was abolished, the language was prohibited to be taught, learnt or spoken. Lithuanian books (religious only at that time) were declared unlawful and to Lithuanians was not granted permission to become teachers, legal practitioners or Government servants in Lithuania proper. The Catholic priests were in full sway, denouncing everything Lithuanian and preaching everything that was Polish but in Polish language no one of the listeners understood anything.

"Aussra" or *Dawn* the Lithuanian Monthly roused the Lithuanians to wake up and fight for their freedom. Many Lithuanians were exiled and thousands were locked up as prisoners for distributing illegal revolutionary literature against the Russian rule. The Russian Revolution in 1905 made the Czar grant some liberty and at this time the great Lithuanian National Congress in Vilnius demanded Lithuanian autonomy.

But soon came defeat of the Russian Duma (Parliament) and terrible repressions darkened the sky of the great Utopia of Lithuanian freedom.

The *Kultur-tragers* of the civilized world occupied Lithuania and ruled it so cruelly that not the savagest tribes living under the Sun can parallel the sadism of the Superman. Before them all Czarist and Cossack cruelties were only "caresses." Terrorizing, robbing and killing innocent women and children just for sport, was the nimbus of the occupants' triumph in Lithuania from 1915 to 1918.

But in 1918 the crushed ambition of the Superman took revenge in a most severe way in our unhappy land. Peace, and President Wilson declared the subjugated nation to be freed from the despotism of the occupants. A few Lithuanian veterans, women and war invalids gathered in the capital Vilnius on 16th February, 1918, and declared Lithuania independent.

Soon after the War was over, the first Lithuanian Parliament (in 1922) declared Lithuania a Democratic Republic.

The first steps of rebuilding were very difficult. The war disadvantage also gave new opportunity to rebuild the country on absolutely new modern lines—not villages but farms, new system of field division, agrarian reform, supplying ground only to those who cultivate themselves personally, etc. Modern hygienic and practical building rose in place of pre-War huts crowded in villages.

Education was made compulsory. Higher schools and special schools teaching subjects like farming, agriculture, poultry, carpentry, applied arts, etc., are free to everyone and poor talented students are sent to Europe at Government expense for acquiring complete education. In the University and the gymnasiums 46 per cent. students are allowed free and 25 per cent. are given scholarships.

In the whole system of education there is a tendency of selection and only fit and capable students are encouraged to higher studies and given full opportunity for research work.

Lithuanians being conscious of their situation and duties are continuing severe fight for their neglected rights. We decided to win our enslaved part of compatriots and old Vilnius not by sword, but by intellect.

THE STUPAS OF SANCHI

The chief fascination of Sanchi lies in the grand old Stupas with their rich elaborate carvings. These were executed to enshrine the relics of Buddha or one of his saints, says Miss Nirmola B. Ghosal in the *Modern Student* for July.

The Stupas are bubble-shaped to show the world through the ages that Life is transient as a bubble. There are scores of Stupas ranging in date from the 3rd to the 12th century A.D. But three are worth mentioning: the Great, the second, and the third Stupas. Richly carved gateways form the crowning beauty of the Great Stupa which form a striking contrast to the massive simplicity of the structure behind. These gateways were erected to the North, South, East, and West of the Stupa forming entrances to the quadrant of the rail. The best preserved is the northern gate. The chief events in the life of Buddha as told in the Jataka stories, his enlightenment, first sermon, death, and events of his incarnations are depicted on the reliefs of these gateways. Two reliefs are worth mentioning: the Emperor Asoka on a visit to the Stupa at Tamnager, and another of the same Emperor in his chariot with his retinue around. The richness and exuberance of the floral designs in the gateways are among the greatest beauties of Sanchi. The Indian sculptors always exquisite in the plant world motifs excelled themselves at Sanchi. The third Stupa has only one gateway added in the early half of the first century A.D. The second Stupa has no gateways but the ground balustrade is almost perfect, and is an example of the work of the Primitive Indian School presenting a striking contrast to the more advanced art of the gateways' reliefs. A most remarkable feature about the reliefs of the second Stupa is the crude treatment of living figures coupled with an extraordinarily skilled power of decorative design.

Thus the fascination of Sanchi lies in the Stupas, known as *Dagobas* in Ceylon and commonly called *Topes* in Northern India, which were constructed either to enshrine the relics of Buddha or to mark a scene of notable events in Buddhist legends.

EDUCATION OF INDIAN WOMEN

Mrs. Kamala Sathianadhan, in the course of an article on the above topic in the new periodical *Educational India*, asks: Is woman's education to be wholly based on Western standards?

She answers: Certainly not. We do not wish our women to become militant, as in the suffrage war of not so long ago in England. Nor do we want them to be regardless of, and contemptuous towards, the chief traditions of Indian womanhood, the modesty, the discretion and the reserve, the dignity and the majesty, the reasonableness and self-denial, the purity and chastity, the domesticity and the homeliness, the charity and the hospitality, the respect and the conciliation of men and not their antagonism, the devotion of motherhood and wifehood, which made an Indian heroine of old such a grand and powerful character. We do need, however, some of the best qualities of Western womanhood, which when carefully cultivated, are sure to be of the utmost service to India.

There is no doubt that women in India must step in time with the programme of other countries. They must force themselves from the retirement forced on them by outward circumstances, give up stagnant orthodoxy and undesirable customs, and come forward to add their own store to the well-being, not only of their own country but also of the world at large. And for this they should follow the example of Western women.

In business, as saleswomen and superintendents of big stores and shops, as workers in factories and industries; in departmental work, as waitresses and servants, as typists, librarians and secretaries, as doctors, lawyers and ex-police workers, as units in municipal, Government and post offices; in education, as professors and students in schools and colleges; in creative works as authors, musicians, artists and scientists; in sport; in the creation of records in swimming, motoring and flying; in politics and administration; in city government, in social welfare, indeed in every form of activity, women in England have proved their capability and their value.

The writer suggests that women's education need not always be higher education imparted in colleges. It can be specialised in various directions and suggests that it can embrace the following subjects:—

(1) Their own language, (2) the common language of their province, (3) sewing, (4) sanitation, (5) nursing, (6) domestic economy, (7) accounts, (8) cooking, (9) music and (10) painting,—a varied and happy programme indeed, which can be given scope to in special Indian universities, or, falling such, at home by husbands or by fathers, or by good instructors.

The writer concludes that what is needed in India is free social intercourse between men and women.

Such was largely encouraged in ancient times as for example, when Droupadi the Pandu empress, gave audience to all her men-friends. Why then should it not be now? Let all doubts and fears be dropped. With the eyes of the mind on the far-away final goal of true companionship between men and women, let Indian women advance quietly, yet boldly; carefully, yet quickly; traditionally yet internationally, and always with a large heart, an open mind and a wise and gentle philosophy.

KABIR DAS

Writing in the May number of the *Calcutta Review* on "Conversions to Hinduism under Muslim Rule," Prof. Sri Ram Sarma quotes the illustrious example of Kabir. He gives the history of Kabir in the following words:—

Born of Muslim parents or adopted by them, this Muslim weaver lived to found a Hindu sect. The faithful have tried to make him a miracle child born of a widow daughter of a Brahman of Benares whom Swami Ramanand blessed with a son not knowing that she was a widow. When her father remonstrated, we are told, Ramanand refused to modify his blessing. In due course the miracle child was born. But the Brahman was not sure he would be able to persuade the sceptics and the scoffers that the birth of a child to a widow was the result of a miracle rather than an offshoot of sin. He tried to drown the boy who however was discovered by a Muslim weaver and his wife who took him home and brought him up as a son of their own. The faithful and the less believing are all, however, agreed that Kabir was brought up as a Muslim. His Muslim contemporaries claimed him as one of themselves and were prepared to fight the Hindus on this issue. But he was accepted as his disciple by Ramanand, the great Hindu saint of Benares, whose greatest disciple he lived to be. It was however not Ramanand alone who claimed him as a Hindu. The contemporary Hindus knew him as their leader and a member of their faith. The story of the quarrel between the Hindu and the Muslims for performing his death rites according to their religious faith as recorded by Abul Fozal in the *Ain-i-Akbari* proves that Kabir was known to be a Hindu to his contemporaries. Of course one can understand the Muslims trying to bury one born into their faith, but the Hindus could not have claimed to cremate him had they not accepted his conversion to Hinduism. Tradition further records his persecution as a Hindu saint at the hands of Sikandar Lodhi, King of Delhi.

A large number of Kabir's followers, the Kabir Panthis, as his followers are called, have been admitted by the Punjab Government as caste Hindus.

WAR DEBT REALITIES

The American demand to the British Government for the payment of 262,000,000 dollars might reopen the problem of international debts, which has been left in abeyance since the Lausanne Conference. Politically minded Americans, says Dr. M. J. Bonn in the July *Fortnightly*, have always felt rather uncomfortable over this vexed question.

For the agreements which the United States concluded after 1923 with their various allied debtors were based on their "capacity to pay"; and this capacity to pay was greatly affected by the payments they might receive from each other under their debt agreements, or from Germany under the reparation clauses of the Treaty of Versailles. When the United States assessed the capacity of their separate debtors, at various dates, they tried hard to eliminate such indirect connections; complete exclusion of them was clearly out of the question. The Young Plan—which would never have seen the light of day but for official and unofficial American activities—was based upon the assumption that Germany must provide the European Allies with the means of paying the United States.

But neither demands nor negotiation will produce another penny from Germany. The German crisis compelled the United States to propose a moratorium on the Young Plan without the postponement of the U. S. claims. Germany's chief European creditor France would not forego hers.

And if the political creditors insisted on being paid, the private creditors, the holders of those loans which had made the payment of reparation debts fairly innocuous, would be the first sufferers. This action, which tardily acknowledged the material connection between debts and reparation, came too late. The German credit system nearly collapsed; the United Kingdom gave up the gold standard, ushering in the era of competitive currency depreciation in which we live now, and in which it seems paradoxical to insist on the sanctity of debt agreements.

There are no more dangerous links between nations, says the writer, than unwieldy international debts. "Liquidation ought not to be allowed to stand over too long and prevent the work from making a new start."

EDUCATION AND UNEMPLOYMENT

Rao Bahadur S. E. Ranganathan, Vice-Chancellor of the Annamalai University, in the course of a paper reproduced in the *Young Men of India*, observes "that education is intended to be a preparation for life and not for a living only. It is in its essence a discipline rather than a commodity for sale. There is, therefore, no direct connection between general education and employment though unfortunately in our own country English Education has been sought after purely with the narrow and utilitarian aim of securing one particular type of employment."

Continuing, the Vice-Chancellor emphatically urges that the work of rural reconstruction offers a vast field for patriotic service of thousands of our educated young men.

The work is so important and urgent that both Government and non-official agencies should subsidise the establishment of Practical Training Schools in Rural Reconstruction at various centres like the one at Martandam in Travancore, so ably run by Dr. Spencer Hatch. "We need," says a writer quoted by Dr. Hatch in his interesting book *Up from Poverty in Rural India*, "a host of men and women who have caught a vision of the rural field, who are willing to dedicate their lives to its service, and who can receive a training adequate to the task, so that efficiency shall be linked with high purpose." I should like to see that the Universities in India make it a rule that every student before taking his degree should spend at least six weeks at one of these training centres and produce a certificate of attendance. Such a training will not only bring the student into intimate touch with rural conditions but enable him to render service of the highest value to the village community.

INDIA IN PERIODICALS

- THE MENACE TO INDIA'S HEALTH. By Lt.-Col. C. L. Dunn. [The English Review, July 1934.]
- THE INDIAN NATIONAL CONGRESS: The New Phase. By L. J. S. [The Cavalcade, July 1934.]
- FLIGHT FROM CALCUTTA. By Philip Jordan. [The Fortnightly Review, July 1934.]
- THE PROPOSED INDIAN REFORMS: A CRITICAL EXAMINATION. By B. C. Allen. [The Asiatic Review, July 1934.]
- THE ANCIENT CITY OF CHALUKYAS RAJA MAHENDRANAGARAM. By Rayaprolu Subba Rao. [Indian State Railways Magazine, July 1934.]
- THE CHURCH UNION MOVEMENT IN SOUTH INDIA. By the Rev. J. H. Maclean, D.D. [The National Christian Council Review, August 1934.]

THE COMMUNAL AWARD

The resignation of two distinguished Members from the Congress Parliamentary Board owing to differences with the Working Committee on the Congress attitude to the Communal Award, though inevitable under the circumstances, cannot be lightly treated. It is a symptom of the grave and determined attitude taken by some leading men of the Hindu Community in regard to this much vexed question. Their point of view is expressed with considerable force and trenchancy in an article by Dr. Radhakumud Mukerji in the *Calcutta Review* for August, and Mr. Kalinath Roy, Editor of the *Tribune*, in the pages of the current number of the *Hindustan Review*. Dr. Radhakumud, in defining the Hindu position with reference to the coming Constitution, gravely observes that "no greater crisis has ever confronted the Hindus in the entire course of their history." He dismisses the White Paper scheme and its complicated paraphernalia as all checks and no real freedom for the people. In fact the safeguards and reservations are a frank denial of democracy. But to make the novel communal arrangements the basis of the new Constitution is, according to the writer, to strike at the root of democracy or nationhood in India.

The White Paper makes its Communal Proposals on the basis that India is not Hindustan, the land which the Hindus can claim as their own and give it their name, as forming the bulk of her people. And this in spite of such neighbouring reminders as Afghanistan, Baluchistan, Waziristan, or in Europe, Poland, Czechoslovakia and so many other countries and States named after their majority peoples. In all these countries, the majority community after whom they are named are numerically less major than the great Hindu community of India to whom the term Communal can hardly be applied except as an insult to their political status. No one can dare apply the term Communal to the great German nation numbering about 65 millions, while the Hindus numbering about 250 millions are more than a nation and cannot be described as a mere community. The very fact that in the present constitution the Hindus figure as non-Moslems and in the coming Constitution their existence is to be found in "General Constituencies" show to what an unjust position the Hindus of good old Aryan Stock have been reduced by the British Government in the land of their birth and glory.

It may or may not be the design of the authors of the White Paper but the unedifying result is

here: "the State is split up into 12 different sections each of which is given a different political value in a wholly arbitrary manner through separate electorate and representation." For according to the proposals

47 per cent. Hindus of Bengal will count only as 35 per cent. of the legislature, 14 per cent. Moslems in the U. P. are to weigh as 30 per cent, 0.36 per cent. Christians of Bengal including Europeans to count as 6.8 per cent. (by an inflation of about 2000 per cent.) while the Hindus forming 75 per cent. of the total population of India are to be reduced to 42 per cent. in the Central legislature. Thus does the White Paper scheme for India value her different communities to suit its underlying policy by an arbitrary scheme of weightage for their separate political representation which has no relation to their natural or intrinsic weight in number or influence, quantity or quality.

And the writer fears that thus the old unitary and compact character of the Indian province or a local administration will be replaced by a loose federation of religious communities to be separately organised as distinct political entities.

The position taken up by Dr. Mukerjee is supported with considerable warmth by Mr. Kalinath Roy in the *Hindustan Review*. Criticising the resolution of the Working Committee on the Communal Award, Mr. Roy says: "It is a grave departure from those principles of nationalism for which the Congress has stood ever since its inception."

To say this, in the first place, is to abdicate the function and authority of the Congress as the supreme dictator in national affairs. If, in every matter in which opinion is sharply divided, the Congress is to adopt this attitude, it will soon find its occupation gone. Secondly, if this is the ground on which the Working Committee is not prepared either to accept or reject the Award, it is clear that the time for rejecting the Award will never come. In its very nature, the Communal Award is calculated to please certain communities and classes, at the expense of others. It is inevitable that there will be a sharp difference of opinion between the two. If, therefore, the Congress wishes to wait until this difference of opinion ceases, it will have to wait either till Doomsday, or till the Award breaks down under the weight of its own iniquity.

Mr. Roy urges that the communal problem must be tackled and that nationalist opinion will always support a compromise if the basic principles of nationalism are kept intact.

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

THE PRESIDENT'S RULING

An important ruling on an amendment to the Army Bill was given by Sir R. K. Shunmugham Chettiar, the President, in the Legislative Assembly, on the 16th August.

The amendment moved by Sir Abdur Rahim (Calcutta Muslim) was to the effect that

the status and opportunities for promotion and power of command, rank and precedence of Indian commissioned officers in the Indian Army shall be the same as that of British officers in the Indian Army in units and formations.

Sir N. N. Sircar, the Law Member, said that it was clear that the British Army Act did not contemplate operation on this class of officers and the Government of India Act specially prohibited the Indian Legislature from enacting anything which would repeal or affect the British Army Act. Accordingly, Sir Abdur Rahim's amendment, he held, was out of order.

Sir R. K. Shunmugham Chettiar said that the power of regulation possessed by the King allowed local legislatures to make their own regulations. If, however, any local legislature made a regulation which came into conflict with the regulations framed by His Majesty later on, then the local legislation would cease to be effective. As no regulation existed which came into conflict with Sir Abdur Rahim's proposal, he, the President, ruled that the amendment was in order.

THE CONGRESS MANIFESTO

The Congress Parliamentary Board, having asked the Working Committee to enunciate the Congress policy on the White Paper proposals and the Communal Award, the Working Committee declares that the Congress policy on these matters is as follows:

The White Paper in no way expresses the will of the people of India, has been more or less condemned by almost all Indian political parties and falls far short of

the Congress goal, if it does not retard progress towards it. The only satisfactory alternative to the White Paper is a constitution drawn up by the Constituent Assembly elected on the basis of adult suffrage or as near it as possible with power, if necessary, to important minorities to have their representatives elected exclusively by the electors belonging to such minorities. The White Paper lapsing, the Communal Award must lapse automatically. Among other things it will be the duty of the Constituent Assembly to determine the methods of representation of important minorities and make provision for otherwise safeguarding their interests.

However, as different communities in the country are sharply divided on the question of the Communal Award, it is necessary to define the Congress attitude on it. The Congress claims to represent equally all communities composing the Indian nation. Therefore, in view of the division of opinion, Congress can neither accept nor reject the Communal Award as long as a division of opinion lasts. At the same time it is necessary to redeclare the policy of the Congress on the communal question. No solution that is not purely national can be propounded by the Congress, but the Congress is pledged to accept any solution falling short of national which is agreed to by all parties concerned and conversely to reject any solution which is not agreed to by any one of the said parties. Judged by the national standard, the Communal Award is wholly unsatisfactory besides being open to serious objections on other grounds. It is, however, obvious that the only way to prevent any untoward consequences of the Communal Award is to explore ways and means of arriving at an agreed solution and not by any appeal on this essentially domestic question to the British Government or any other outside authority.

THE NEW NATIONALIST PARTY

Under the presidentship of Pandit Malaviya an organisation known as the Nationalist Party was inaugurated at Calcutta on the 19th August with the object of carrying on a campaign to reject the White Paper and the Communal Award in and outside the legislatures.

The Party will set up candidates for election to the Assembly in order to promote its objects. The first resolution forming the Congress Nationalist Party stated

that every Congressman who subscribed to the object of the party will be eligible as member of the party and candidates for election to the Legislative Councils will be selected from Congressmen who are members of the party, but in special cases the party may support a nationalist as a candidate for election who subscribes to the object of the party and agrees to abide by its rules in legislatures.

THE RT. HON. SASTRI'S EXHORTATION

In the course of his inaugural address to the Intermediate College Union, Bangalore, the Rt. Hon. Sastriar observed :

"Whatever walk of life you enter, whatever business you may be engaged in, I believe that with a cheerful, lenient, serene and happy outlook on life, you will make yourself a far more welcome companion in society. . . . Smile, be happy and make others around you feel happy. That is the key to all human intercourse."

GANDHIJI ON THE MANIFESTO

Mahatma Gandhi made a moving speech in support of the Congress Manifesto at Benares recently and in the course of the speech, he said :

The Parliamentary Board's idea of contesting the elections was to go to the legislatures and remain there for the rejection of the White Paper and convening of a Constituent Assembly to repeal repressive laws and carrying out the constructive programme and other national activities of the Congress to the extent to which opportunities were available. Referring to the work of the old Swaraj Party, Mr. Gandhi is reported to have said that he felt satisfied that they had rendered a good account of themselves in the legislatures. There was not a single speech of Pandit Motilal Nehru, of which the nation need be ashamed. They had produced good moral effect. Answering a question as to whether Congressmen may not be in a minority, Mr. Gandhi said that while hoping for majority, he was willing to concede they may be in a minority, but all depended on the personnel of the minority. Referring to Mr. Satyamurti, Mr. Gandhi said that even if he were in a minority of one, he (Mr. Gandhi) was confident that he could give a good account of himself. The Congress also was learning by experience, as the Government. Several things in connection with civil disobedience and other matters might not have happened as they had happened had Congressmen been in the legislatures.

He was confident that Congressmen would come out of the legislatures if they were called on to do so by the Working Committee of the Congress, but he did not

believe in calling them out, unless there was supreme need for the same and Congressmen in legislatures had voluntarily agreed to the course. Even if civil disobedience were to be restarted, the Congress might not call on Congress members in the legislatures to come out; for, after all, even if a crore of Indians offered civil disobedience, they could easily spare about a thousand Congressmen for work in the legislatures. To-day, Government were enacting repressive measure after repressive measure, like the Bengal Act recently passed by the Assembly and claiming before the world that they had the support of elected members of the Assembly for the purpose. The Congress would be able to deprive the Government of that excuse.

In conclusion, Mr. Gandhi said that the manifesto was to be issued by the Congress Parliamentary Board for work in the legislatures, subject to the control of the Congress, in matters of policy which would be laid down from time to time.

MR. BUCHAN ON FREEDOM

Mr. John Buchan, Lord High Commissioner for Scotland, addressing the general assembly of the Church of Scotland, said :

Throughout the world to-day, there is a danger of revolt against freedom, not for the love of manly discipline but out of sheer failure of nerve. In secular politics we see a wide-spread distrust of liberty. Among great masses of men there is a loss of self-confidence; the citizen has forgotten his old pride of standing squarely on his feet. There is an impulse to huddle together and to seek salvation in herds, a fear of being alone, a craving to surrender the will to any authority which will save trouble. The critical and sceptical spirit which has long been abroad has disintegrated many of the old securities and driven men to flee for shelter to any new thing which offers cohesion and stability. A like impulse may be detected, I think, in certain religious movements of to-day. That is an unclean and lying spirit, both in secular and in sacred things; for it must lead to the decay of mind and will and soul. There can be no hope in that which involves the abnegation of manhood and the surrender of what St. Paul calls: 'The glorious liberty of the sons of God.' To oppose to-day a weak craving for servitude is as sacred a duty of this church of free men and free women as any that it has faced in its stormy history.

ALLOWANCES TO STATE PRISONERS

In the Assembly recently, Sir Henry Craik laid on the table a statement showing allowances sanctioned for State prisoners detained under Regulation III of 1918 and for their families.

The statement shows that the highest allowance is paid to the family of Mr. Sarat Chandra Bose, who are paid Rs. 1,500 per mensem, while the next highest is the allowance of Rs. 500 paid to the family of Dr. Khan Sahib, plus an additional Rs. 200 per mensem during the period his son and daughter by his English wife are residing in England for education. Abdul Ghaffur Khan gets a monthly allowance of Rs. 200. The highest personal allowance is paid to Sardar Abdul Rahman Khan being Rs. 600 per mensem, while the ex-Maharaja of Nabha's name appears in the list with an allowance of Rs. 10,000 a month which, however, is paid by the Nabha State.

THE KING'S SILVER JUBILEE

The King's Silver Jubilee on May 6 will be a Bank Holiday. The service at St. Paul's will be the Central function and will probably be broadcast all over the Empire. Likewise the King's personal message will be similar to Christmas. No military detachments from overseas will be invited to obviate expense.

There may be a special jubilee honours list and a special medal struck. This will be the first occasion in English history when a King has celebrated his Silver Jubilee. George III was ill and Queen Victoria in mourning for the Prince Consort.

SARDAR V. PATEL

With the release of Sardar Patel on the 14th July, Mr. Jamnalal Bajaj ceases to be the Acting President of the Congress, as Sardar Vallabhbhai automatically resumes duties of President.

THE BURMA COUNCIL

Unprecedented scenes were witnessed at Rangoon last month in the Burma Legislative Council, when certain of the Burmese members adopted obstructionist tactics following the Governor's action in vetoing their resolution for the removal of the President (Sir Oscar de Glanville) from office.

The President asked four of the members to withdraw, upon which all the Burmese members except nine walked out, but they remained in the lobbies and shouted "Ayes" when voting on a resolution took place, some re-entering and standing on the floor of the House.

TILAK HALL

Mahatma Gandhi performed the opening ceremony of the Tilak Hall in Cawnpore recently.

An address was presented to him which stated that the idea of building a Public Hall was mooted 14 years ago immediately after the death of Mr. Tilak. The foundation-stone was laid in October 1932. The building could accommodate nearly 2,000 people and had cost Rs. 35,000.

Gandhiji said that Mr. Tilak's whole life had been dedicated to the service of his motherland. Mr. Tilak had been the originator of the idea of *Swaraj*.

THE ALL-INDIA MUSLIM CONFERENCE

The urgent need for pushing forward the Reforms so that the provincial legislatures might be constituted before 1935 was stressed in resolutions passed by the All-India Muslim Conference and the All-India Muslim League at separate meetings held at Simla recently.

The Conference reiterated the Muslims' conviction that although the Communal Award and the White Paper were inadequate to afford that measure of protection to the Muslim community which existing conditions in the country warranted, any modification would be unacceptable.

INDIA INSTITUTE IN GERMANY

The Institute announces the award of 21 new scholarships for the academic year 1934-35 to the following Indian Graduate Students who are to carry on higher studies in various German Universities :

DRESDEN ENGINEERING UNIVERSITY

1. Mr. A. K. Ghose, M.Sc. (Chemistry), Lucknow University, at present carrying on research work in connection with Bengal Chemical and Pharmaceutical Works.

FREIBERG MINING UNIVERSITY

2. Mr. B. C. Roy, B.Sc. (Applied Geology), Calcutta University and Indian School of Mines, at present studying at the Institute de Geologie Appliquee at Nancy.

HAMBURG UNIVERSITY

3. Mr. C. D. Dwarakanath, L.I.M. (Medicine), Indian Medical School, Madras.

4. Mr. S. Joshi, M.B., B.S. (Medicine), Bombay University, at present Tutor in Anatomy in Seth Gorhandas Sunderdas Medical College, Bombay.

5. Mr. S. K. Sharma, M.A. (Sanskrit), Delhi University.

HEIDELBERG UNIVERSITY

6. Mr. K. P. Mukhopadhyay, M.A., B.L., (Political Science and Economy), Calcutta University.

HOHENHEIM AGRICULTURAL UNIVERSITY

7. Mr. B. K. Kar, M.Sc. (Botany), Allahabad University, at present Assistant Physiologist, Research Laboratory, Punjab Agricultural College and Research Institute, Lyallpur.

8. Mr. T. V. G. Menon, B.A., B.Sc. (Agriculture), Madras University, at present carrying on Research Work at the Pusa Agricultural College.

9. Mr. Y. A. Sreenivasa Rao, M.Sc. (Plant Physiology), Bombay University, at present Research Scholar at the Indian Institute of Science, Bangalore.

JENA UNIVERSITY

10. Miss P. V. Devi, B.Sc. (Physical Culture), State Normal Teachers' College, Ypsilanti, Michigan, U. S. A.

11. Mr. D. C. Lahiri, M.A. (Medicine), Calcutta University, at present practising Physician and Lecturer of Botany in the Carmichael College, Rangpur.

12. T. R. Kannappan Naicker, M.A., L.T. (Physics), Madras University.

MARBURG UNIVERSITY

13. Mr. S. Vahiduddin B.A. (Philosophy), Osmania University, Hyderabad.

MUNICH UNIVERSITY

14. Mr. I. R. Barua, M.B., B.S. (Medicine), Rangoon University, now Senior House Surgeon, Rangoon General Hospital.

15. Miss A. M. Jansz, B.A. (Economics and Political Science), Oxford University, at present Senior History Mistress at the Bishop College, Colombo, Ceylon.

16. Mr. G. Kadambi, M.Sc. (Mathematics and Statistics), Madras University.

17. Mr. A. K. Mitra, Assistant at the Anthropological Laboratory Indian Museum, Calcutta.

STUTTGART ENGINEERING UNIVERSITY

18. Mr. D. R. Metha, B.Sc. (Pharmaceutical Chemistry), Bombay University.

19. Mr. R. Ramamonana Rao, B.E. (Civil Engineering), Madras University, at present working as an apprentice Engineer with Messrs. Gannon Dunkerly & Co.

TUBINGEN UNIVERSITY

20. Mr. A. S. Gupta, M.B., B.S. (Medicine), Lucknow University, formerly Principal, Rishikul Ayurvedic College, Hardwar.

ALLIANZ SCHOLARSHIP

21. Mr. Satayketu Vidyalkar, Professor of History, Gurukul University, Hardwar.

SIR HASAN SUHRAWARDY

A special Convocation of the Calcutta University was held on August 4th at Government House, Calcutta, to confer the honorary degree of Doctor of Science on Sir Hasan Subrawardy, retiring Vice-Chancellor. His Excellency the Governor, who is the Chancellor of the University, presided over the function.

A FULL BENCH JUDGMENT

We invite attention to the important decision of the Full Bench of the Madras High Court (consisting of Justices Madhavan Nair, Cornish and Pakenham Walsh) setting aside the order of the Madras Government forfeiting the security amount of Rs. 500 deposited by the Editor and Publisher of the Tamil daily *Gandhi*. The article to which objection was taken by the local Government was dealing with the inadequate relief measures taken by the authorities to relieve the distress in the afflicted areas of Bihar. Their Lordships, in setting aside the order of forfeiture, rightly emphasise the necessity "for the article being read as a whole and dispassionately" and urge that "a fair construction should be put upon it." They go on to point out "that more importance should be attached to the purport of the article as a whole than to the significance of isolated passages detached from the context." Government should likewise resist the tendency to embark on prosecutions under the Press Act without taking all relevant circumstances into consideration. The Judgment adds:

We think that the words used by the appellant are only comments expressing disapprobation of the conduct of the Government without exciting or attempting to excite hatred, contempt or disaffection and will fall within explanation (3) to section (4) of the Act. We would therefore set aside the order of the local Government declaring that the security of Rs. 500 given by the applicant should be forfeited.

TO STOP BRIBERY

Following the lead given by Chief Justice Young of the Lahore High Court to clean up the judiciary of corruption and bribery, it is learnt that Sheikh Abdur Rehman, Judge, Small Causes Court, Delhi, has issued notices warning the public against the payment of any kind of tips and illegal remuneration to any official attached to the Court.

The notice further states that in the event of discovery of any such payment, both the giver and

receiver would be liable to punishment and the public are requested to bring any such demands made on them by the ministerial staff to the presiding judge.

Strict secrecy is being maintained with regard to the service of notices on some members of the ministerial staff in Delhi, who are alleged to be recipients of such illegal gratifications from the public.

THE HABEAS CORPUS

Defending Prof. Laski's speech in Moscow, Mr. Bernard Shaw discusses the Habeas Corpus Act in the *Daily Telegraph*. Mr. Shaw says: "Had he (Prof. Laski) called the Habeas Corpus Act the corner-stone of British liberty, and Trial by Jury the palladium of British justice, he would have been first challenged to name a single instance in which the Habeas Corpus Act has not been suspended whenever the Government and the Police desired to imprison Britons and detain them without trial, and then asked sarcastically why our Indian subjects, when acquitted by juries of their countrymen, are promptly sentenced by British judges precisely as if the verdict were one of guilty."

TERRORIST OUTRAGES

The Resolution of the Bengal Government on the Bengal Presidency Police Administration Report for the year 1933 states that 41 terrorist outrages occurred during the year as against 74 last year, excluding the cases that occurred in Calcutta police jurisdiction. The decrease was due to the drive against known absconders. Many crimes were prevented by the interment of persons who were known to be planning them.

JUSTICE MANMATHANATH MUKERJEE

Mr. Justice Manmathanath Mukerjee has been appointed to perform the duties of the Chief Justice of the Calcutta High Court, *vice* Sir Phillip Buckland, acting Chief Justice, on leave.

WHAT NATIONAL ADVERTISING COSTS

At the spring meeting of the Executive Committee of the Insurance Advertising Conference held last May, the efforts of insurance companies to make the public more "insurance conscious" through advertising were reviewed. It was shown that among the life offices, 13 companies who are conducting national advertising companies last year spent \$1,500,000 in national magazines other than insurance journals, and \$750,000 in daily newspaper advertising.

In the course of the meeting, the President, Mr. Henry H. Putnam of the John Hancock Mutual Life of Boston, pointed out that the amount spent by Life Insurance Companies on advertising is now more than double what it was five years ago, and that sales resistance of prospects is being lowered and the way of agents smoothed thereby.

TWIN INSURANCE

Most things can be insured, from wooden legs to liners, but many parents may not be aware, says *Tilbits*, that they can insure against the arrival of twins. Insurances of the kind have been transacted at Lloyds for many years.

A few years ago Mr. W. V. Dumbreck, of Hadlow, Kent, took out one of these policies with Lloyds in August, and in the following February collected £1,000.

Underwriters increase their rate if previous twins have occurred on the wife's side. If there is no indication of hereditary tendency towards twins, the normal rate of £2 10s. per cent. is charged, but if past records show the frequent occurrence of twins, the rate may rise as high as 10 guineas per cent.

INSURANCE OF A NOSE

An Insurance Policy records that a woman who specialises in perfumes has insured her nose for £10,000.

REINSURANCE IN GERMANY

According to *La Reassurance* of Paris, through the *Policyholder*, Manchester, England, the premium income of German reinsurance companies is set at 36 per cent. of the total, followed by Switzerland with 24 per cent., United States with 16.1 per cent., Denmark with 9.7 per cent., Great Britain with 6.8 per cent., France with 5.4 per cent., and Norway 2 per cent.

REVISING THE INSURANCE LAW

It is announced that Mr. Sushil Sen of Calcutta has been appointed Special Officer for the revision of the Indian Companies and Insurance laws. The post carries a salary of Rs. 3,000 per mensem. The expenditure has been sanctioned by the Standing Finance Committee of the Legislative Assembly.

ACTUARIAL EXAMINATION

Mr. K. R. Srinivasan, Assistant Actuary to the Government of India, has passed Part IV Section A of the Institute of Actuaries Examination. On completion of Section B, he will be the second Indian F. I. A.

MRS. J. M. SEN GUPTA

We understand that Mrs. J. M. Sen Gupta has consented to join the Directorate of the Swastika Insurance Co. Ltd., of Old Court House Corner, Calcutta.

SOME LATEST BOOKS ON INSURANCE

EVERYMAN'S INSURANCE. By Frazer Hood, Ph.D., Litt.D. All information necessary to an understanding of the Insurance protection is available in this book. Rs. 3-12.

LAW OF SALESMANSHIP: LIFE INSURANCE—ITS ECONOMIC AND SOCIAL RELATIONS. By Paul Huttinger, LL.B. The duties of the Life Insurance salesman are explained in a practical manner. Rs. 7-14.

GUIDE TO LIFE ASSURANCE: A complete text-book on the subject. By J. C. Mitra, F.S.S., F.R.E.S. Rs. 3.

LIFE INSURANCE. By Solomon Hubner, Ph.D. An indispensable text-book for all engaged in life insurance work. Rs. 7-14. Available of G. A. Natesan & Co., Booksellers, George Town, Madras.

WHAT IS TRUE SWADESHI?

There are certain industries in the country which have thriven on copious flow of capital and enterprise and Government aid, and those are bound to develop and stand on their own legs. They need no special pleading. But there are lots of small industries which wither away for want of popular support. Their capital is scant and but for a touch of true home feeling they are apt to decay. Indeed, most of them have decayed and are lost for want of that necessary human touch. Hence Mahatma Gandhi's plea for their preference and support.

And then what a field is open to the numerous unemployed, now pathetically wandering in the wilderness! It may be they cannot make much, but every little tells, and anything that goes to cheer the unhappy must be a welcome relief to them. "Just as I did with regard to the spinning wheel," said Gandhiji the other day, "I would ask only those who suffer from unemployment and penury to take to some of these industries and add a little to their slender resources."

ALL-INDIA KHADDAR EXHIBITION

In declaring the All-India Khaddar and Swadeshi Exhibition open at Trichinopoly on the 5th July, Mr. Bulabhai Desai said that the Khadi movement was of great value in the economic reconstruction of the country. In an agricultural country like India the peasant had work only for 8 months in a year and idled away the other 4 months spending his earnings on marriages and festivities. Khaddar work could engage him during this period and increase his earnings. Mr. Bulabhai added that in 1928-29 the import of textiles into India amounted to Rs. 67 crores. Later during the Satyagraha campaign in 1930-31, the imports dwindled to Rs. 32 crores, and it went down further to 24 crores in 1931-32. But in 1932-33 it went up to 34 crores.

INCREASE IN RICE TRADE

In the Assembly recently Mr. Bajpai, replying to Mr. Vidyasagar Pandya, said that exports of rice abroad from Madras had not diminished but increased from 66,912 tons in 1932-33 to 79,344 tons in 1933-34. The Ottawa Agreement has already had the effect of substantially improving the export of Indian rice to the United Kingdom.

The Crop Planning Conference recommended that the question of improving prospects in Ceylon and British Malaya should be taken up. This suggestion is receiving attention. As regards railway freights, the Railway Board have already advised the various administrations that where special rates are required to facilitate particular movements of special crops, the question should be sympathetically considered.

PRINCE OF WALES ON ADVERTISING

H. R. H. the Prince of Wales was the guest of honour at the Advertising Association's dinner on the 6th of July. In the course of his speech, the Prince said industrialists in Britain, being progressive people so far as production was concerned, were more than holding their own. The greatest problem to-day and probably for many a year to come was to find a way to sell all goods. Towards this end, he was certain good advertising would play a very vital part. Good advertising went hand in hand with salesmanship.

INDUSTRIES IN CEYLON

With a view to establish a central industrial bureau manned by experts, trained in manufacturing industries for which Ceylon supplies raw materials, Ceylon will consider a scheme for granting scholarships to students to specialise in industrial work in foreign countries.

INDO-JAPANESE PACT

The Indo-Japanese Commercial Agreement was signed at the Foreign Office at 12-53 p.m. on July 12th by Sir John Simon, Sir Samuel Hoare and Mr. Matsudaira.

CEYLON WOMEN'S CONFERENCE

For the first time in the history of Ceylon, an All-Ceylon Women's Conference will be held early this month.

The Conference, which will be of a non-political character, will be open to all women, regardless of race, nationality, belief or occupation, and aims at bringing the women of the Island together to discuss common problems in education, home life, social welfare and legislation. A number of interesting subjects will be discussed at the conference, including the existing laws relating to women and children.

BEING THE WIFE OF A GENIUS

Henrietta Kriesler, the wife of the world's greatest violinist, Fritz Kriesler of Vienna, who had recently been to London, expressed the view: "Being the wife of a genius is not all plain sailing; in fact the life it entails has its drawbacks." Explaining her words further she said: "You see Fritz is the person I love, not his genius. I am proud of his genius but that part of him belong to the world, not to me. Like many other women married to celebrities, I have half regretted his fame. We have only once or twice succeeded in living our own private lives, only to be plunged into the exacting routine of the greatest violinist of the world."

WOMEN MINE WORKERS

A report recommending that the employment of women on underground work in mines of all kinds be prohibited is now being circulated by the League's International Labour Office to all member states in preparation of its annual conference on June 4. This question reached its agenda on the initiative of the Japanese workers' delegate to the 1929 Conference.

The report shows that such employment of women is already legally banned in most mining countries, particularly in Europe, where it has been forbidden, in Britain since 1842, France

since 1874 and Germany since 1878. In certain Oriental countries, it says, women are still employed underground in mines, though on an increasingly restricted scale.

SCHOLARSHIPS TO INDIAN WOMEN

That the late Mrs. Shyamji Krishna Varma, whose husband died in exile in Europe, has by a will left a sum equivalent to about 30 lakhs of rupees for the education of Indians abroad is announced in an interview by Mr. K. P. Jayaswal, the well-known historian, who recently returned from a tour in Europe. Mr. Jayaswal added that the authorities of the Paris University and the trustees appointed by the donor will administer the trust probably by giving scholarships to Indian women.

EDUCATION OF WOMEN

Recently Mrs. Kailas Srivastava, of Allahabad, made a practical statement on the education of women. She said:—

What little I have been able to see in Europe and in this country has led me to think that there exists in general a clear cut division of functions between sexes and that there is no great social good in transcending this division. As such let us realise the importance of the division of functions and fit the future mothers for a proper place in new India. I agree with the fact that it should be optional for girls to take up either the course of the boys or a special course for girls. I would suggest that in primary classes both should be taught the same subjects and later an option be given to girls; but general emphasis should be laid in girls' education on such subjects as go to build up a better home.

WOMEN IN GERMANY

Women in Germany are to have a place in the sun, too, it appears from a speech delivered early in March by Dr. Joseph Goebbels, the Minister for Propaganda and Public Enlightenment.

Dr. Goebbels went on to say that modern women were filling efficiently posts that had not existed previously and to which they were peculiarly fitted.

The fact that the Nazi Party idealized Home and Motherhood, he said, did not mean that it intended to exclude women completely from the professions to the consequent disruption of many businesses.

DEAN INGE

The resignation of Dean Inge from the deanery of St. Paul's from October 2, is an event of more than ecclesiastical interest. There will, of course, be many who will miss his sermons intoned in his staccato and deliberate manner from the pulpit of St. Paul's.

Though he is seventy-four years old, his energy is unabated as is shown by the fact that only very recently he measured swords with the astronomer-philosophers of the new school.

And we shall all rejoice to have more lay thoughts from the Dean.* However "gloomy" he may be in his outlook, he is always inspiring and never commonplace. His views on politics and economics, whether one agrees with them or not, savour of the man who is in the thick of the battle and compel thought.

THE IMPERIAL PRESS CONFERENCE IN S. AFRICA

It is understood that arrangements are now being made for the fifth Imperial Press Conference to be held in South Africa next winter by the invitation of the South African Section of the Empire Press Union, which is planning a six weeks' tour, designed to give visiting delegates and 55 distinguished representatives of the Press of the British Empire an opportunity of studying the present conditions and the future of South Africa.

The invitation of the South African Press is supported by newspapers of all categories and all shades of political opinion and the tour programme is receiving active co-operation from the South African Government. The Conference sessions will be held in Cape Town and Johannesburg.

The delegation from Britain will sail on January 18, returning on April 8. This date has been selected partly to enable the British delegation to return to England in time for the celebration of the twenty fifth anniversary of the King's Accession next year and will also mark the twenty-fifth anniversary of the foundation of the Union of South Africa.

BELLOC AND CHESTERTON

The Pope has bestowed on Mr. Hilaire Belloc and Mr. G. K. Chesterton, the Knight Commandership with Star of the Order of St. Gregory the Great, in recognition of the services which by their writings they have rendered to the Roman Catholic Church.

* LAY THOUGHTS OF A DEAN. By Dean Inge. Cheap Popular Edition in 2 Vols. Price Rs. 5-4 net per set. (G. A. Natesan & Co., Madras.)

THE LATE VON HINDENBURG

The death occurred of Field-Marshal von Hindenburg, President of the German Republic, on August 2, the 20th anniversary of the outbreak of the Great War. A war-scarred veteran of Germany, he proved himself even greater in peace than in war. Born on October 2, 1847, he had a long and distinguished military career. He was the Commander-in-Chief of VIII German Army in the Great War. He was elected President of the Republic, first in 1925 on the death of Herr Ebert, and for a second, time in 1932 by a majority of six million votes over Herr Hitler. Herr Hitler succeeds Marshal Hindenburg as leader of the Reich. The Cabinet has adopted a law amalgamating the posts of Chancellor and President.

THE CONGRESS CANDIDATES

The following candidates have been selected by the Selection Committee of the Congress for the constituencies noted against their names:

Ganjam-Vizagapatam: Mr. V. V. Giri.
East Godavari-West Godavari-cum-Kistna: Mr. K. Nageswara Rao Pantulu.
Nellore-cum-Guntur: Mr. N. G. Ranga.
City of Madras: Mr. S. Satyamurti.
Chingleput-South Arcot: Mr. C. N. Muthuranga Mudaliar.
Trichinopoly-Tanjore: Dr. T. S. S. Rajan.
Coimbatore: Mr. Avanasillingham Chettiar.
Malabar-South Canara: Mr. Samuel Aaron.
Madras (Indian Commerce): Mr. Sami Venkatachalam.
Bombay City: Mr. K. F. Nariman and Dr. Deshmukh.
Gujarat: Mr. Bhulabhai J. Desai.
Kanara (Karnatak A. K.): Mr. S. K. Hosamani, pleader, Havell.
Maharashtra: Mr. N. V. Gadgil Keshavrao Jechu.
Muslim Central Division (Maharashtra): Dr. Kaji Abdul Hamid.

THE LATE SIR MANMOHANDAS RAMJI

We regret to record the death of Sir Manmohandas Ramji at the age of 78 at Bombay on the 13th August.

Sir Manmohandas was the father of the Indian Merchants' Chamber and a pioneer of Indian insurance. He started the Indian Mercantile Insurance Company to cater to the insurance needs of cloth importers over 25 years ago. As member of the Council of State, he was a staunch supporter of the 18d. ratio in the face of a large volume of Indian mercantile opinion in favour of the 16d. ratio. Sir Manmohandas was an uncompromising Sanatanist leader, who openly deplored Mr. Gandhi's Harijan movement.

PAINLESS MOTHERHOOD

Painless childbirth has become an accomplished fact. The sponsors claim that it will rank among the greatest discoveries by which pain and misery, always considered to be an essential part of motherhood, can be eliminated without harm to either the mother or child.

The new method, invented by a Liverpool doctor, has been tried on a large number of cases at a hospital in London. Of one hundred cases tried, we are informed that 58 women felt no pain whatsoever, 40 found great relief and the remaining two were given some relief.

A writer dealing with this new invention in a London paper says that it is based on an entirely new idea, for the anaesthetic is self-administered, the patient herself controlling the action. The apparatus consists of a mouthpiece connected to a source of gas which is mixed with twice the amount of air. On the face mask is fitted a spring trigger which has to be kept pressed down to allow the gas mixture to pass. Directly it is released, gas is shut off and ordinary air alone is released.

A DELICATE OPERATION

A woman, who has been blind for 33 years, has had her sight "sewn on" by a remarkable operation at the Central London Ophthalmic Hospital.

Several tiny membranes, less than 5 millimetres long, were taken from two patients in the hospital, who had each had an eye removed.

Then Mr. Tudor Thomas, the famous specialist, stitched the membrane to the woman's sightless eyes with fine gut. Two operations had to be performed before the membranes were correctly adjusted.

Months of anxious waiting followed. In order to assist the cure, news of the operation was kept secret.

Now the hospital has triumphantly announced a complete cure and the woman, who was blinded at the age of 2, is learning to read print for the first time.

CHITTARANJAN HOSPITAL

Mahatma Gandhi laid the foundation-stone of a children's wing attached to the Chittaranjan Hospital in Calcutta during his visit to the city. The cost of this wing which will come to Rs. 80,000 will be met by public donations.

DEVELOPMENT OF MUSCULAR STRENGTH

There is a prevailing notion that physical activities have only exercise value," writes Mr. H. C. Buck to a contemporary, "and that the only purpose is to develop huge muscles and great muscular strength. This is a mistaken notion, because mere size and strength of muscle is not a guarantee of health and vitality. In fact one may have huge muscles but poorly developed vital organs. However, one should aim to possess a reasonable degree of muscular strength and a physique of which he need not feel ashamed. One must remember also that if exercise as such is to improve size and strength of muscle the diet must contain sufficient nitrogen for building and repairing body tissue.

FOOD ADULTERATION IN MADRAS

Reviewing the administration report of the King Institute for the year ended September 30, 1933, the Madras Government state that they are considering proposals for the more efficient working of the Prevention of Adulteration Act.

Of the samples of food-stuffs submitted from various parts of the Madras Presidency for examination by the Government Analyst at the King Institute, Guindy, during 1932-33, 33.4 per cent. were adulterated. Adulteration was highest in respect of milk and ghee, the percentages being 61 and 27 respectively. The Government Analyst remarks that the average fine imposed for food adulteration is Rs. 15 and that this is too small.

SOLARIUM FOR JAMNAGAR

One of Ranji's ambitions, unfulfilled before his death, is now about to be realised. This is the grand solarium which he began to build at Jamnagar. The solarium, which is ready, weighs 390,000 lb. It has ten cabins which are pivoted in such a way that only the therapeutic rays are consumed. Ten giant lenses, each 64 by 60 inches concentrate 240,000 candle light power on every patient.

The solarium is another proof of the broad vision of the man who wished to be remembered as a ruler rather than as a cricketer.

IS CANCER INFECTIOUS?

The idea of many people that cancer is infectious and hereditary was denied by the Earl of Granard, president of the Cancer Hospital, when presiding at the annual meeting of the Governors at the hospital.

"This infection question is one that we have studied very closely, and I think I can say with the greatest confidence that there is not a fragment of evidence to support this fear."

INDIA'S METALLIC CURRENCY

Sir Montagu Webb is a veteran economist and has been recently making his views widespread, as certain to remedy the present plight of India. He urges a reduction of taxation and the re-opening of the mints to the coinage of silver and protests against the idea of cutting down production to fit the volume of money. He bewails the consequences of the deliberate over-rating of India's currency after the war, resulting in a check to the country's exports and in a severe fall of prices and shrinkage of buying power worse than in any other part of the Empire. He pleads for active co-operation with the U. S. A. for the free and unrestricted coinage of full and legal tender silver money at a ratio to be agreed upon between the two countries. 'In India's Plight', (*Daily Gazette Press*) the author gives twelve possible causes of the economic catastrophe in India and the outside world and urges that prices must be raised to the level of five or six years ago and stabilised about that point. There should be no further artificial restriction of India's metallic currency and no more domination of Indian finance by the secret money Powers of London. Her currency should be based on full value silver money coined at Government mints, and this will go a long way towards the raising of prices.

POSTAL SAVING IN U. S. A.

The Postal Savings System in the United States was organized in 1910 and started operations in January 1911 with the designation of one post office in each state and territory as a Postal Savings Depository. Total deposits in the first year amounted to \$778,129, but in the following year totalled \$30,732,357. Balance to credit of depositors thereafter increased irregularly until 1930 when it totalled \$175,272,000, but in the next three years contrary to the experience of other saving institutions, it increased at a much accelerated rate to the total reported on June 30, 1933, of \$1,184,948,000.

U. S. A. 'S. SILVER PURCHASES

The Government of the U. S. A. have decided to purchase 125,400,000 ounces of silver within the next 6 months. This will involve a huge expansion of the currency.

BANK OF BARODA

The Bank of Baroda and the Bank of India have declared their usual dividends for the half year at the rate of 10 per cent. per annum.

ELECTRIC RAILWAY CARS

The Madras and Southern Mahratta Railway authorities are introducing over certain sections of their broad-gauge system a new type of electric rail cars with the main object of meeting the bus competition and of providing the public with a very fast and cheap local service.

These rail cars will be self-contained with electricity unlike power drawn from overhead wires, and are said to be capable of speeds up to 70 miles an hour. The running expenditure of these cars is only about half of that on the regular steam services, as a very small establishment would be enough.

The experiment will be first tried over certain sections of the railway near Madras and Bezvada, and further extended if good results are obtained.

MR J. M. PANDYA

Mr. J. M. Pandya, who is at present employed as chief engineer of the Morvi Railway in Kathiawar, has been appointed as the manager and engineer-in-chief of the Gondal Railway, Kathiawar, with effect from July 1st.

Mr. Pandya took his B. Sc. in Edinburgh in 1920, obtained first-class honours in all courses, and also a gold medal and prize in the senior courses in civil engineering.

In 1932, he converted the Morvi-Navalkhi narrow gauge tramway to meter-gauge railway standard. He was also appointed as the port engineer in charge of the development of Navalkhi Port in addition to his other duties in 1926.

He was deputed by Morvi State in 1923 to study various developments of ports and railways in Great Britain and on the Continent.

INDIAN RAILWAY APPRENTICES

Six special class railway apprentices, on the completion of four years' training in India, have been selected for a further two years' training in the United Kingdom on satisfactory completion of which they will be appointed to the transportation and mechanical department of the Indian Railways. The six apprentices who have concluded their four years' training in the Jamalpur Workshops are: Messrs. C. P. Bhalla, I. C. Bahree, D. V. Reddy, K. C. Chopra, H. O. Tomey and A. H. Marley.

EXHIBITION OF INDIAN ART

The Queen's admiration for Indian craftsmanship, writes the London correspondent to a contemporary, is illustrated by the order she gave recently for seven beautiful Indian brass and enamel cigarette boxes. They have just arrived in London from Moradabad, United Provinces. The order was given after the Queen had bought several similar boxes exhibited at the British Industries Fair.

Meanwhile, good results are being obtained from the first Indian display shop recently opened at Nottingham. It aroused considerable interest among the public regarding Indian products. Especially popular are cooking demonstrations at which testing samples are available.

Another news item from the trade front concerns India's part in the forthcoming Canadian National Exhibition at Toronto. An island site occupying 1,500 square feet in a prominent position has been secured for the Indian stand. About 30 firms are sending articles direct from India for the exhibition and about 15 from Great Britain. The products to be shown include tea, coffee, sports goods, hides, skins, finished leather, ivory carvings, walnuts, carpets, rugs, cigars, lace, leather suitcases, papier-mache work, brassware, carved wood-work, scarves, curtains, straw baskets and shellac. The Indian Railway Publicity Bureau in New York is also taking part.

A NOVEL STAGE

A new revolving stage on two floors, such as no other theatre in Europe can boast, is being constructed in the Bavarian State Opera House in Munich. The two floors of the stage rest on turning-platforms 11 yards in diameter and can be raised or lowered 11 yards. While the business is proceeding on the upper stage during a performance, the lower stage will be set for the following scenes. In this way an almost uninterrupted performance of an opera becomes possible. The new stage was designed by Professor Linnebach, the technical director of the Bavarian State Theatres.

NEW MODEL CHURCH

Rev. Father H. Heras, S.J., of Bombay has designed a miniature church adopting Indian architecture. The style is a combination of the model of South Indian temples and the towers of the Khajuro temple of Bundelkhand. The plan awaits the approval of the Apostolic Delegate in India.

INDIAN CRICKET CLUB

The membership of the Cricket Club of India is just increasing. Within the last few days more than fifty members, mostly life members, have joined the Club. Among these are the Maharaja of Ratlam, the Yuvaraja of Patiala, Major Shrivji, Army Member, Ratlam, Prince Vikram Singhji of Dewas, Senior, and Maharajakumar Brijindra Singh of Patiala.

Early in October, the Club's official organ, a monthly magazine called *Indian Cricket* will make its first appearance. The Magazine will be edited in Delhi and published from Bombay by Mr. F. J. Collins.

One of the Club's first activities, we are told, will be to hold the annual anniversary dinner in Delhi early in November, soon after the first match of the Club against the University Occasionals with Bengal, who are visiting Northern India in the cold weather.

Three matches for the Club have been arranged at Bombay and efforts are being made to arrange another attractive match in Calcutta during the Christmas, on 29th, 30th and 31st December.

LAWN TENNIS ASSOCIATION

In this country of great distances, writes a contemporary, it is not easy for tennis players to travel to the leading centres, Calcutta, Lahore, Delhi, Madras, Allahabad and Bombay for the purpose of playing tennis only and perhaps next year the A.I.L.T.A. will undertake, in addition to an All-India list, the compilation of provincial ranking list which will be a better guide to the relative merits of the players. The records of the following men players are under the consideration of the Committee:

S. A. Azim	T. B. Balagopal
M. Bhandari	B. T. Blake
Lt. Henderson Brooks	L. Brooke Edwards
D. N. Kapoor	Islam Ahmed
N. Krishnaswami	Madan Mohan
C. L. Mehta	W. H. S. Michelmores
C. J. Mullen	B. Rachappa
C. Ramaswami	S. L. R. Sawhney
Ranbhir Singh	Yudhister Singh
E. V. Bobb	J. E. Tew
Sohan Lal	

CHAMPION SWIMMER'S PLANS

The *United Press* understands that the future plans of Mr. Profulla Ghose, the champion swimmer, are 60 hours' swimming with handcuffs in Japan, 100 hours' free style endurance swimming in America and crossing the English Channel and the Mediterranean sea from Malta to Sicily.

THE SCIENCE ACADEMY

The following office-bearers have been elected for the Indian Academy of Science at the meeting of the Fellows held last month at Bangalore.

President: Sir C. V. Raman; Vice-Presidents: Dr. E. P. Metcalfe, Vice-Chancellor, Mysore University; Dr. T. S. Wheeler, Principal of Royal Institute of Science, Bombay; Rao Bahadur T. S. Visvanath and Prof. B. K. Singh; Treasurer: Dr. V. Subramaniam, Indian Institute of Science, Bangalore; Secretaries: Prof. C. R. Narayana Rao, Bangalore, and Rao Bahadur B. Venkatesachari, Bangalore.

Members of Council: Principal M. Owen, Prof. P. N. Ghosh, Dr. S. Chowla, Dr. S. K. Banerjee, Dr. R. Vaidyanathaswami, Dr. S. S. Joshi, Dr. H. Parameswaran, Dr. M. C. Parthasarathi Iyengar, Major S. C. Bhatia, Dr. A. L. Narayan, Dr. S. Subba Rao, Dr. B. K. Narayana Rao, Prof. L. Rama Rao, Dr. T. Ekambaram and Lt.-Col. Berkley Hill.

The members of Council hold office for one year, while the others hold office for three years.

THE CURIE INSTITUTE

The death of Mme. Curie has robbed France of the greatest woman scientist whom the world has yet known, writes *The Morning Post*. Though in the discovery of radium she shares the credit with her late husband, perhaps the most vital part of the investigation had been completed before he threw over his own work to join her. To say this is no disparagement of Professor Curie, for he was always the first to insist that his wife should receive the honour which was her due. Not only did Mme. Curie provide the medical profession with what is still one of the most important methods of attack on many diseases. She also paved the way for the atom-splitting achievements of Cambridge scientists. There have indeed been lately many signs of friendly rivalry in this field between the famous Cavendish Laboratory in Cambridge and the Curie Institute in Paris. The Curie Institute has had many successes in which Irene Curie, Mme. Curie's daughter, and her scientist husband, M. Joliot, have played no inconsiderable part.

THE SCIENCE INSTITUTE

The Nizam's Government have renewed the grant of Rs. 10,000 per year for three years to the Indian Institute of Science. The grant had been stopped for some time.

RASPUTIN FILM

An agreement is announced between the Metro-Goldwyn-Mayer interests and representatives of Princess Youssupoff, disposing of future libel litigation in connexion with the future showing of the *Rasputin* Film.

The agreement provides that Metro-Goldwyn-Mayer shall not appeal to the House of Lords, the action for damages pending in the Supreme Court, New York County, be withdrawn and all future litigation against the producers, distributors and exhibitors be ended throughout the world.

A statement will be inserted in the film to the effect that the part of Natasha, to which the Princess took exception, is fictional.

IMPROVEMENT OF FILM INDUSTRY

India is planning a Hollywood of the Far East and now has a representative in America studying methods previous to the establishment of this Film Production Centre, Guru D. Lal of Delhi, who attended the Society of Motion Picture Engineers' Convention at Atlantic City, Calif. and is now going to Hollywood to continue his work of studying modern methods. There are about 30 production companies in India making talkies, and plans are under way to combine the larger improved forces with new inventions and establish an eastern market.

CLEANER FILMS

The Pope warmly associated himself recently with the campaign in the United States against immoral films.

Addressing representatives of the International Federation of the Cinematograph Press, His Holiness said it was the most solemn duty of the Press to work for a cleaner film industry.

The Pope praised the noble crusade of Catholic bishops in the United States for clean films, but said that the campaign should not be confined to Catholics but should be world-wide.

MARIE DRESSLER

Death has occurred of Marie Dressler, the film star. Marie Dressler was born on 9th November 1869 in Coburg, Canada. With brown hair and blue-grey eyes, she was one of the most vivacious comediennes on the silver screen where she made her first appearance with Charlie Chaplin in *"Tillie's Punctured Romance."* Later, she scored hits in *"Anna Christie," "One Romantic Night," "Politics," "Dinner at Eight," "Emma"* etc.

INDIA TO LEICESTER BY CAR

From India to Leicester by motor car, a 11,000 miles journey, during which the first water to be crossed was the Straits of Dover, is the remarkable journey accomplished by the Rev. A. J. Garrison of the American Christian Missionary Alliance. Mr. Garrison, his wife, and five children decided to visit a friend in Leicester, the Rev. J. Ellison, minister of Bible Hall, Mere-road. They left Berar, Central Province, India, in a motor car and arrived at their destination in the middle of July after an 11,000 miles journey of four months. They drove through North India, Afghanistan, Persia, Iraq, Palestine, Turkey, Bulgaria, Italy, over the Swiss Alps into France, crossing water for the first time (other than by ferry or bridge) after reaching Calais.

MOTOR REGULATIONS IN ITALY

The Governor of Rome, Prince Boncompagni Ludovisi, has issued a regulation prohibiting all motorists to sound their horns after 11 p.m. The decree says: "Drivers must slow down when needful, so as to eliminate the necessity of sounding their horns." When a similar decree was issued some time ago, a few young men about town amused themselves by putting motor horns in their coat pockets, and sounding the horns when they saw a car coming.

CEYLON MOTOR ORDINANCE

In a memorandum submitted to the Minister of Local Administration, the Registrar of motor cars points out that the present motor ordinance is defective in certain aspects relating to the liabilities and recovery of damages, and recommends that certain clauses from the English Traffic Act, 1930, relating to insurance be introduced. The Registrar does not favour the adoption of compulsory third-party insurance at present owing to added burden on bus and lorry owners, but suggests that it be taken up as soon as the depression lifts.

CARS AND BATTERIES

No motor car owner should be without a Philips Rectifier as it does away with the necessity of taking batteries to a charging station and ensures batteries always being at full capacity. Once connected to the battery and wall socket, all that is required is to switch on the current. It can then be left to charge batteries without supervision or damage. There is nothing to go wrong—no moving parts, no lubrication. It is noiseless and extremely economical in operation. Philips Rectifier type 327 charges 16 cells at 13 amps. and type 366 charges up to 7 cells at 3 amps. up to 4 cells at 6 amps.

INCREASE IN AIR MAIL LETTERS

"It is interesting," observes an official of Imperial Airways when discussing the figures, "to note the growth in the mail loads carried by our machines since the inception of the company just over 10 years ago. In our first year, 1924-25, we carried about 100,000 letters. In our second year that total was doubled, and by 1926-27 it had increased to 400,000 letters. Then in 1927-28 there was a jump to 3,000,000, and the following year saw an increase of another 1,000,000. By 1929-30 the figure stood at 5,500,000, and for several years after that we went on adding roughly 1,000,000 letters a year until at the present time the annual total stands at approximately 12,000,000."

CHAWLA'S EXPERIENCE

Writing from Bushire, Mr. R. N. Chawla, the Indian Airman who is now in London, says that after leaving Karachi he encountered severe dust-storm which limited visibility to a few hundred yards ahead. He was, therefore, forced to land twice on the beach between Jask and Bushire to avoid dashing against the hills all along the Persian Coast. The French Air Mail too was held up for the same reason. Mr. Chawla had, therefore, to wait at Basra and Bushire, as the French Mail did, until the weather improved.

Mr. Chawla further states that those who feel inclined to help him in his flight to send their donations either direct to him by cable: R. N. Chawla C/o Messrs. Thomas Cook and Son, Berkeley Street, Piccadilly, London, or to Dr. Moonje, Nagpur, who will forward the amount to him.

VICEROY'S RETURN BY AIR

The Imperial Airways liner, 'Helena', carrying the Viceroy, Lady Willingdon and Party landed at the Karachi Airport at 3-45 p.m. on August 16th.

The Viceroy and Lady Willingdon were interviewed by the Associated Press. H. E. the Viceroy said that they had a wonderful journey outward though it was very hot.

Lady Willingdon said: "We are delighted to be back in India."

CIVIL AVIATION IN INDIA

Speaking recently on the Bill to give effect in British India to the International Air Convention, Sir Frank Noyce announced that the Government had in view in the near future an extensive programme of civil aviation in this country and that the Government would place before the Standing Finance Committee of the Assembly details of the capital programme very shortly.

TANJORE MIRASDARS' CONFERENCE

The Special Conference of the Mirasdars of the Tanjore Old Delta met under the presidency of Dewan Bahadur M. Ramachandra Rao at Tanjore recently.

In his presidential address, Mr. Ramachandra Rao pointed out the unfairness involved in the action of the Madras Government in carrying on settlement operations, resettlement schemes, and the enhancement of the existing water-rates in the Cauvery Old Delta and the unjustifiable re-classification of irrigation sources and the consequent increased burden at a time of acute agrarian depression. He deplored the Government's indifference and inaction and pleaded for immediate statutory inter-provincial regulation of the movement of paddy and rice with the object of increasing their prices and for the prescription of a quota for the export of Burmese rice into this province and for the reduction in railway freights and for the constitution of a Standing Committee on rice.

RURAL INDEBTEDNESS

What is the policy of the Government of India with regard to rural indebtedness? asked Dr. Ziauddin Ahmad in the Assembly recently.

Mr. G. S. Bajpai, replying, said that the question was discussed at the provincial economic conference held at Delhi in April last. The general view of the conference was that the diversity of conditions of agricultural classes in India was so great, both in respect of land tenures and general economic status, that any legislative measures to afford relief must primarily be provincial. The question of ensuring a regular exchange of information on this matter between the various local Governments was under consideration.

AGRICULTURAL SCHOOLS IN C. P.

Increasing the number of Agricultural Middle Schools in C. P. and introducing agricultural instruction in High Schools working in rural areas is one of the schemes which has been engaging the attention of the Education Department of the C. P. Government. The realisation of this scheme has been delayed on account of monetary stringency. If the scheme materialises, it will, to a great extent, divert a good many students from following the beaten track of going in for the arts course and thence taking up law.

DR. P. P. PILLAI ON ASIATIC LABOUR

Dr. P. P. Pillai, Director of the Indian branch of the International Labour Office, attended the Asiatic Labour Conference which met at Colombo in May last. Giving his impressions of the Conference, Dr. Pillai says:—

"A great many of the problems considered at Colombo are already being carefully studied at Geneva, which has, all along, been anxious that Asia should have the fullest benefit from her connection with the I.L.O. Both the late M. Albert Thomas, who had made a comprehensive tour of the East and Mr. Harold Butler, the present Director, have been devoting special attention to Asiatic problems, and even now an I.L.O. mission headed by Mr. Maurette is investigating conditions in China and Japan. At Mr. Joshi's instance, the office has started a comprehensive enquiry into the industrial conditions in Asia and an extra European Sect has been created at Geneva for watching Asiatic interests. It is clear, therefore, that the I.L.O. will welcome all attempts on the part of the Asiatic countries to organise themselves and to make their claims heard."

REDUCTION OF HOURS OF WORK

The International Labour Office has drafted a recommendation to all governments for taking steps to ensure reduction of hours of work and at the same time not to make wage-cuts. Any necessary adjustment of wages should be effected by direct negotiations between employers and workers. If no such agreement can be reached, it should be possible for either party to submit the matter to bodies competent to deal with wage questions and that, where no such bodies exist, they should be set up.

The Government of India, while not contesting the view that an international reduction of hours would tend to alleviate unemployment, are of opinion that the adoption of a Draft Convention on the subject is not likely to secure concerted international action in this direction.

In their reply, the Government point out that with the exception of the jute industry, which had adopted temporary measures of restricting production, no Indian industry of importance is working hours approaching the 40-hours limit, while the weekly hours in the majority of seasonal factories are in the neighbourhood of 60 per week.

At present in perennial factories adult hours are ordinarily restricted to 11 hours per day and 60 hours per week, but the new Factory Bill, based on the Whitley recommendations, provides in the case of perennial factories a daily limit of 10 and a weekly limit of 54 hours.



THE ROPE TRICK

Mr. B. S. Chaudhury, B.Sc., C.P., Civil Service, writes:—

The most wonderful has been achieved at last and India's credit and prestige have been maintained high up by two Fakirs in London. The so much talked of Rope Trick has been successfully performed at the Magic Circle Headquarter, London, the very same organisation that announced a prize of £500 and a world tour to the successful performer. The challenge was accepted by two sons of India and on the night of the 17th May 1934, a programme of "Magic of Nations" was presented in London under the auspices of the Magic Circle. The following is the description given by Mr. Layman of the *Magician Monthly*, London.

"The opening was sensational Dramatic music from the Piano.....a well spoken prologue.....Introducing.....the Indian Rope Trick!

The trick we had read about, the illusion that had given the Magic Circle much concern. And now, believe it or not, in the Circle headquarters of all places, the stage is set with two Indians making solemn obeisance before a coil of rope. Slowly it rises, threading its way to the ceiling, and the boy arrives to be sacrificed. It is a ventriloquist boy and up he climbs. The rope collapses, and he has vanished (or very nearly, for we can still see his legs dangling below the top curtain), and the rope trick has been performed before the witnesses at last!"

WAR UNIFORMS AND CAPS

The Prince of Wales has presented to the Royal United Service Museum, Whitehall, the uniform and caps worn in the War by the late Field-Marshal Earl Haig and Marshal Foch. The former was worn by Earl Haig from the outbreak of the War up to the end of the retreat from Mons. The museum's collection of head-dresses of famous commanders includes those of Nelson, Wellington, and Wolseley.

GERMAN HIMALAYAN EXPEDITION

Disaster has overtaken the German Himalayan Expedition to Nanga Parbat led by the famous climber, Herr Willy Merkl. It is reported that two Darjeeling porters are dead and three climbers and several other porters are missing. A terrific blizzard has been blowing for some days, making any attempt at rescue almost impossible.

A college professor courteously offered his seat in the tram to a woman passenger. As the car started jerkily, the professor plunged forward, clutching wildly for a strap. His hand closed firmly on the nearest one, which happened to be already held by a young lady.

Looking up, the charming young person said: "Evidently we must hang together!"

And the college professor, looking down at the owner of the little hand, replied: "Capital punishment!"

* * *

Don't feel too highly flattered when someone asks for your autograph. A movie actress reports that one day she was solicited for her autograph by two small boys.

"Do you know who I am?" She asked them.

"No, 'm," the older boy answered, "but we thought we could find out this way."

* * *

SCHOOL TEACHER: "And now if I were to be flogged what would that be?"

PUPIL: "That would be corporal punishment."

SCHOOL TEACHER: "And if I were to be beheaded?"

PUPIL: "Oh, that would be capital!"

* * *

TEACHER: "Now, can any little boy or girl tell me why a mother bird sits on her eggs?"

LITTLE GIRL: "Please, miss, because she hasn't got a chair".

* * *

MAGISTRATE: "I never expect to see you here again."

OLD OFFENDER: "You ain't goin' to retire, are you, Sir?"

* * *

There isn't much practical advice to be given to the hopeful young graduate this season, except to marry the first girl he finds who has a steady job.

* * *

HE: "It was the ring that ruined me."

FRIEND: "Boxing or betting ring?"

He: "Wedding."

* * *

SMITH: "My wife still thinks I'm a treasure."

JONES: "I wish mine did; she thinks I'm a treasury."

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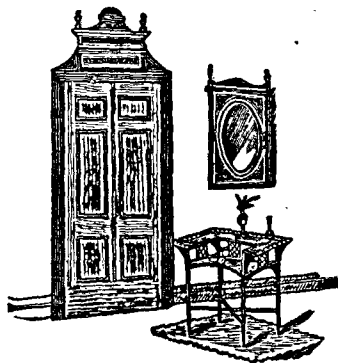
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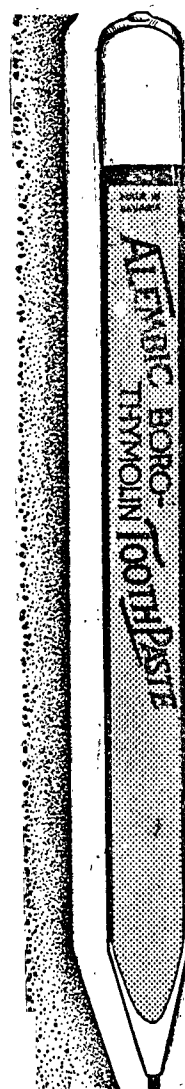
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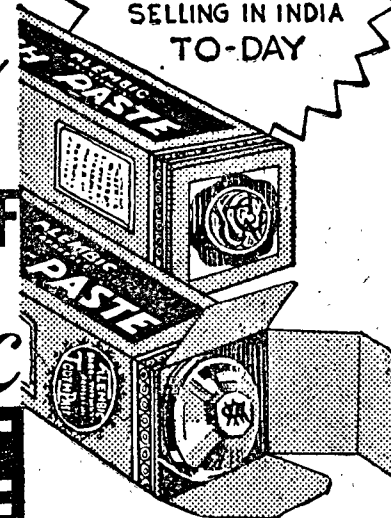
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MURSHIDABAD, with its old palaces, Hazar Duari, Imambara, Motijhil, Katra Mosque, Shiraj-ud-doulah's Tomb, etc., are worth visiting.

MAHASTHAN GARH (Bogra), the Capital of North Bengal for about eight centuries, with its numerous monuments and relics of Buddhist, Hindu and Mahomedan periods.

KAMAKHYA (Pandu) one of the chief centres of Hindu Tantrik worship on a hill overlooking the Brahmaputra.

Detailed information in regard to contemplated tours, timings fares, etc., can be obtained on application from the Traffic Manager (Rates, Development and Publicity), E. B. Ry., No. 3, Koilaghat Street, Calcutta.
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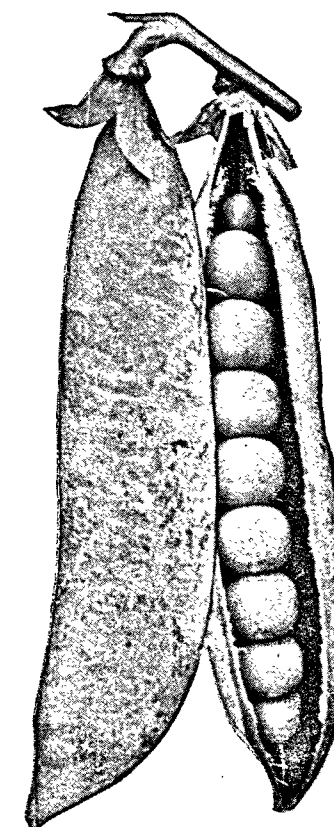
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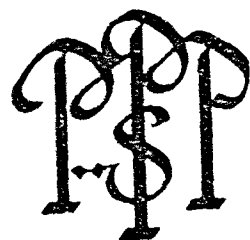
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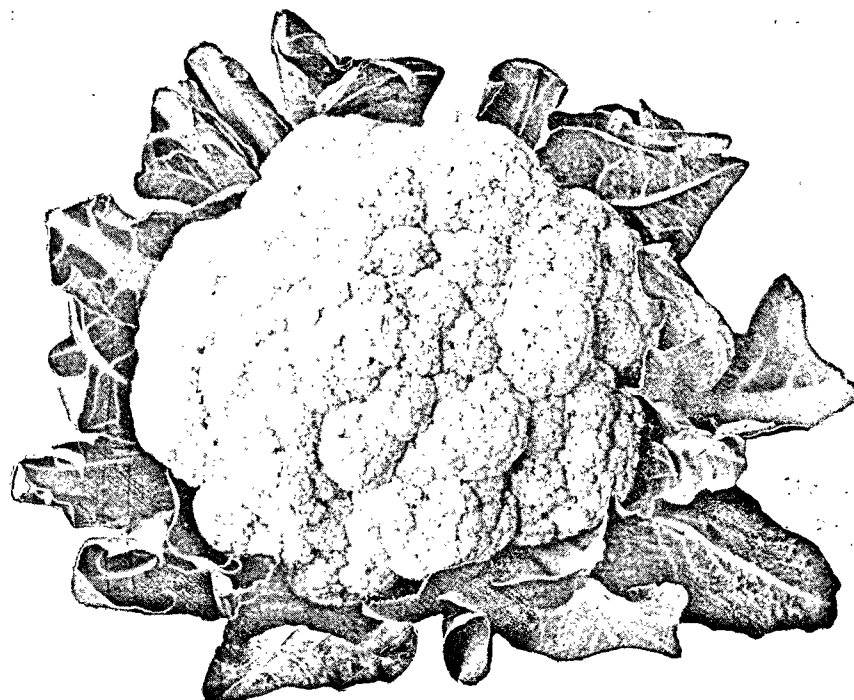
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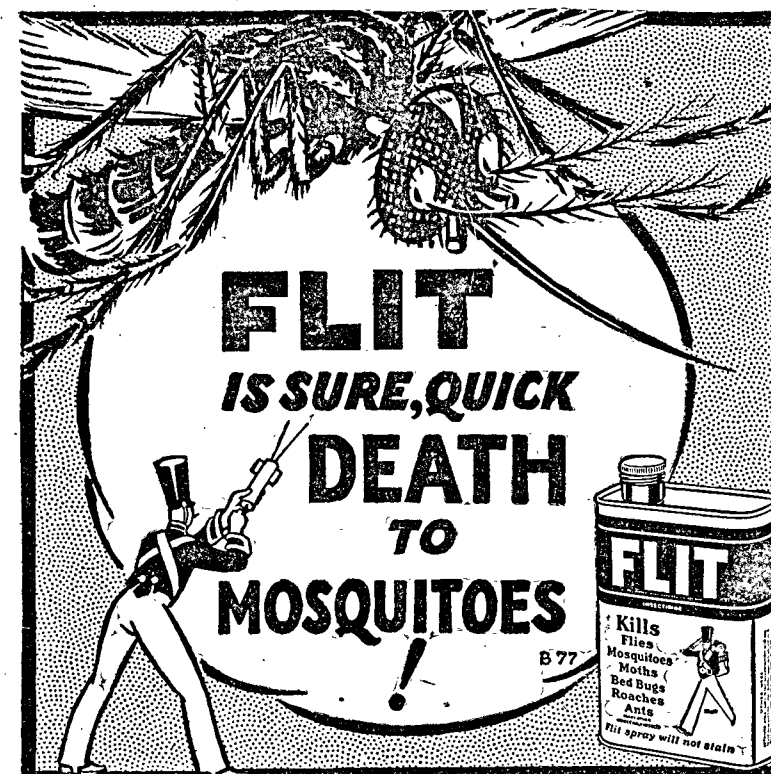
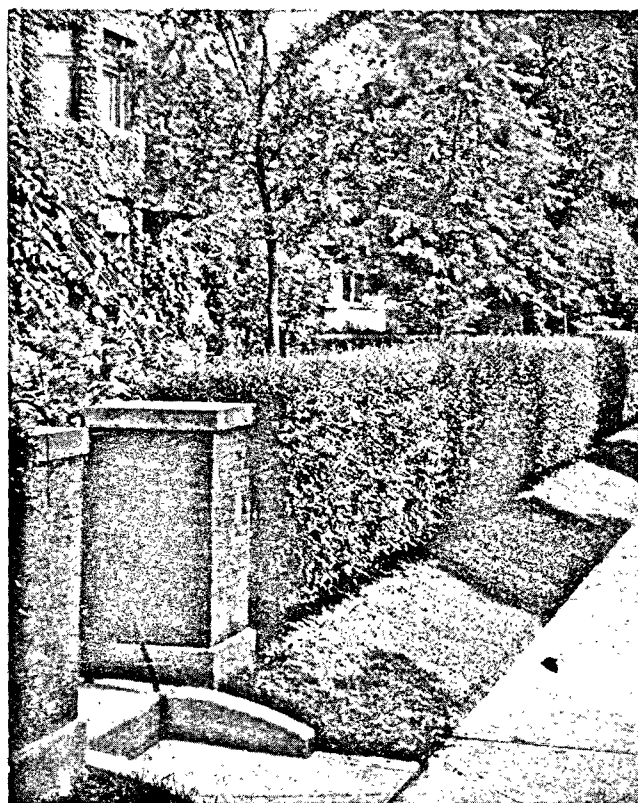
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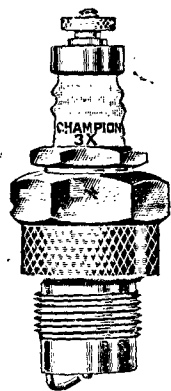
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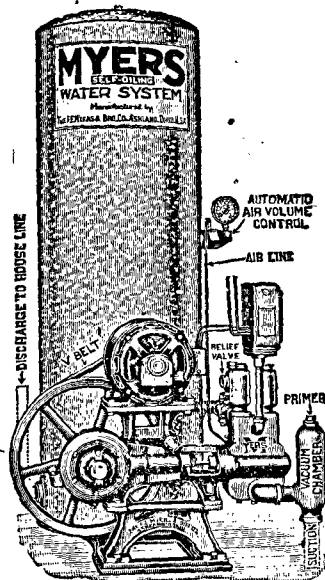
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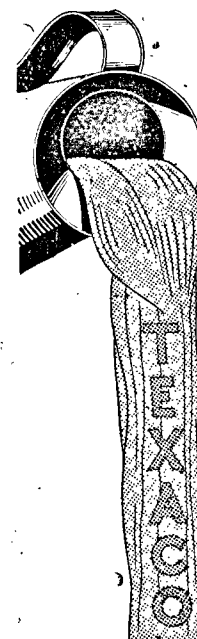
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