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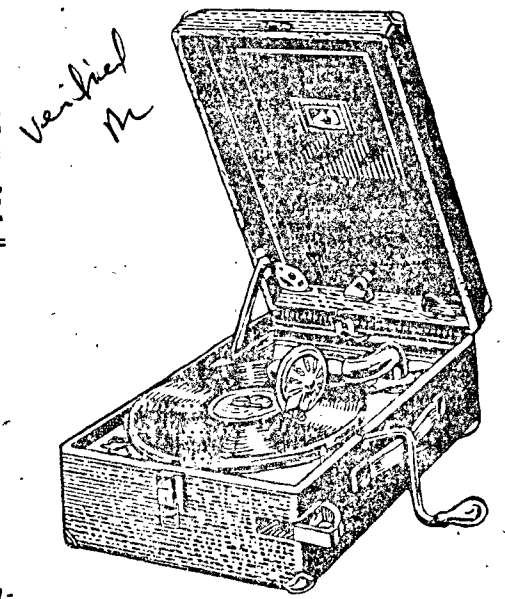
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MON.	... 7 14 21 28	... 4 11 18 25	... 4 11 18 25	... 1 8 15 22 29
TUES.	... 1 8 15 22 29	... 5 12 19 26	... 5 12 19 26	... 2 9 16 23 30
WED.	... 2 9 16 23 30	... 6 13 20 27	... 6 13 20 27	... 3 10 17 24
THU.	... 3 10 17 24 31	... 7 14 21 28	... 7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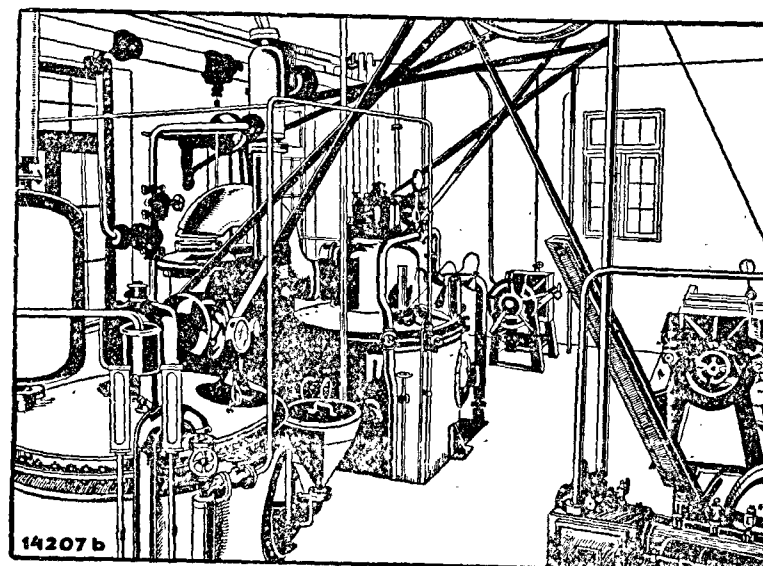
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India and the Origins of Civilisation

BY DR. GILBERT SLATER

TEN years ago, when my "Dravidian Element in Indian Culture" was published, archaeologists knew of two most ancient centres of civilisation, situated respectively in Egypt and in the lower basin of the Euphrates and Tigris, from which the civilisation of Western Asia, of the Mediterranean basin, of Europe generally, and of other Continents colonised by Europeans has developed during the past four or five thousand years. It was a matter for debate whether the ancient, but probably less ancient, civilisations of China, Mexico, Central America and Peru had been derived from Mesopotamia or had developed independently.

So far as India was concerned, it was generally believed that Indian civilisation, as it exists at the present day, was introduced by the Aryan invaders, who spoke Sanskrit, and left in the Rig Veda their most ancient memorial. I contended for the opposite view, holding that the civilisation of India was pre-Vedic in origin and the creation of men of the Dravidian race, already more advanced in the arts of peaceful industry than the invaders, though less expert in war. Though the languages of the conquering Aryans have superseded those of the Dravidians over the greater part of India, largely, as I maintained, because they were easier to learn, I argued that social customs

and religious beliefs were only modified, not transformed, by the Aryan conquest, and that those of the present day are the result of evolution from those of the pre-Aryan period. There were others who held similar opinions, but we were only a heretical minority.

Not long after the publication of my book, the discovery of the ancient civilisation of the Indus Valley, through the exploration of Harappa and Mohenjo Daro, revolutionised current beliefs about the origins of Indian civilisation. Here were discovered the remains of a very ancient civilisation, closely akin to that of the most ancient Sumerian civilisation of the Euphrates, but even more advanced. Moreover, the skeletal remains discovered at Mohenjo Daro prove that the bulk of its inhabitants were of the true Dravidian race, so closely akin to the Mediterranean race of Southern Europe as to be indistinguishable from it, with an admixture of the more primitive pre-Dravidian type and of broad headed folk akin to the Alpine race of Central Europe. Further, in the discovery of artifacts indicating that the religion of Mohenjo Daro was allied to Saivism, we have some confirmation of the theory of the continuity of Indian culture of to-day with that of the ancient cities of the Indus Valley.

We have then the knowledge now of three, instead of only two, most ancient

centres of civilisation, from which nearly all, if not quite all, subsequent civilisations have developed. But what about the relations between those three? The one fact which is clear is that the Sumerian and Indian civilisations must have had a common origin; one must have been derived from the other, or both must have been derived from some third birth-place, perhaps one still undiscovered. But how were both of these related to ancient Egypt? Here we come within the range of a long-standing archaeological controversy.

Prof. Elliot Smith, and Prof. W. J. Perry, both strong advocates of the theory of the diffusion of any given element of culture from one source only, as opposed to that of independent discovery or invention in various places, hold that both Sumerian and Indian civilisations were derived from Egyptian, the former being brought by Egyptian sailors who had learnt the art of navigation on the Nile, and who explored the shores of Arabia in search of metals, pearls and aromatic gums, which were believed to have magical life-giving and life-preserving qualities, and who ultimately established settlements on the banks of the lower Euphrates. Sumerian explorers later, he opines, travelling eastwards on a similar quest, arrived at the banks of the Indus, and founded the city of Harappa in the Punjab.

This view is, however, strongly controverted by the Assyriologists, who are able to put forward evidence, believed by them to be conclusive, that Sumerian civilisation, required by Elliot Smith's theory to be much more recent than that of Egypt, is in reality the more ancient. If they are right, it does not follow that Egyptian civilisation is derived from Sumerian, for it has on it so distinctively the marks of evolution in its

own unique environment, that of the narrow Nile Valley, of fertile land enriched by the annual overflow of the river, and flanked on both sides by arid and barren deserts, that it can have owed only its most primitive beginnings to any outside source. The Assyriologists, however, appear to endorse Elliot Smith's opinion that ancient Indian culture was an offshoot of Sumerian. But from that doctrine Sir John Marshall, who is of all archaeologists the best informed on the subject, vigorously dissents.

The problem is approached from another point of view by Prof. H. J. Fleure and Mr. Harold Peake in their "Corridors of Time". They remind us that the first step towards the attainment of a settled life, and the more rapid progress in useful arts which constitute civilisation, must have been the cultivation of some cereal, perhaps rice in China and maize in America, but certainly wheat in Western Asia, and either wheat or barley in the Nile Valley. They then point out that this preliminary step, pretty certainly, was not taken in any low lying river valley, covered with dense vegetation until cleared by man, but on more open ground on the slopes of hills, where wild wheat or wild barley grew. They selected, as the probable birth-place of wheat cultivation, an area where wild wheat, called "emmer", can still be found, on the hills which bound the Upper Euphrates Valley. From that centre, they think, the art of cultivation spread down the Euphrates, and through Syria and Palestine into Egypt, and as the richer lands of the plains were opened up, and settled communities established on the banks of great rivers, which were linked together when men took to boat-building, grew into cities which became the homes of advanced civilisation.

The general theory is, no doubt, correct, but the details require modification, in view

of new evidence from a most unexpected source, which is hardly recognised yet, even by specialist students. This evidence first became known in England in 1931 through an address to the Royal Institution by Prof. J. B. S. Haldane, who is not an archaeologist, but the Cambridge Professor of Bio-Chemistry. The address was entitled "Prehistory in the Light of Genetics", and it was republished in 1932 by the author in his volume of essays entitled "The Inequality of Man".

The argument, so far as it relates to wheat, is conveniently summarised for us by Prof. Haldane in another essay in the same volume (pp. 47 and 48), as follows:—

Russian biologists (i.e., Vavilov and his colleagues in the Soviet Department of Applied Botany and Plant Breeding) are studying not only the domesticated animals and plants of to-day, but their ancestors which were the means of production in primitive societies. In the case of wheat, the results are fairly clear. There are two distinct groups of wheat, which can only be hybridised with difficulty, and each can be traced to a definite centre. As that centre is approached, more and more different kinds of wheat are found, and these show all kinds of characters, such as purple shoots, which have been lost in the most cultivated varieties, and which are shown by breeding tests to be almost certainly primitive characters. One of those centres is in Abyssinia, the other, from which the more important group of wheats is derived, in or near south-eastern Afghanistan. The former is taken to be the original home of the agriculture which led to Egyptian civilisation, the latter the source of Indian and Mesopotamian wheats, and of the more important varieties grown in Europe and America to-day.

In "Prehistory in the Light of Genetics", Haldane uses other phrases "in or near south-eastern Afghanistan", for specifying the area of the more important original centre of wheat cultivation. On p. 75 he

calls it "the fold between the Hindu Kush and the Himalayas", and on p. 73 he writes: "The areas of *Triticum compactum* (club wheat), *T. shaerococcum* (Indian dwarf wheat) and *T. vulgare* (ordinary bread-wheat) overlap in the Punjab and in the neighbouring hill country, and it is here that the centre of diversity of bread-wheat is found". . . . "Here also, or not far away, are the original homes of small seeded types of flax and leguminous plants, Old World cottons, turnip, carrot, apricot and peach" (p. 75).

Abyssinia, on the other hand, besides being the original home of the hard wheats cultivated in Egypt and along the African shore of the Mediterranean, is also the place of origin of ordinary barleys. Hence, whether Egyptian civilisation was based on the cultivation of wheat or of barley, the basis of that civilisation was laid down in Abyssinia amid the sources of the Blue Nile.

The conclusions which follow from this new evidence with regard to the original home of other cultivated wheats and of the plants mentioned above are more striking, and more interesting, especially to Indians. They show that the civilisation based on the cultivation of the more important wheats began in the Punjab, and spread thence down the river Indus to Scinde, and that Mesopotamia learnt from India the art of cultivation. Further, since Sumerian civilisation is pretty certainly older than Egyptian, it follows that Indian pre-Vedic civilisation is the most ancient of all, and that to Dravidian pioneers in the life-giving arts of peace, the world owes more of its material prosperity than to the people of any other race or country.

I commend these facts to the consideration of readers of the *Indian Review*.

TIMES have changed in India. It may well be asked however if the system of education has been altered to make it possible for the rising generation of our citizens to take anything like full advantage of the opportunities that are likely to be theirs.

In days gone by, it used to be said that the Western system of education was introduced into India for the purpose of manufacturing clerks. That is a hard saying—especially in the face of the grandiloquent phrases employed by Thomas Babington Macaulay in the Minute he indited just about a hundred years ago.

Taunts apart, Britons whose sires and grandsires created the educational system, never tire of finding fault with it. Much has been done, it is true, to mend it during the last generation. Effort has been particularly directed towards removing from the Universities the reproach that they were merely institutions for conducting examinations that accentuated the Indian passion for "cramming". The cultivation of the faculty for research into the past and for original work, in the various branches of science, receive ever increasing emphasis at our educational centres.

Who will, nevertheless, make bold to claim that the system, as a whole and particularly at the base, is designed to develop the sense of initiative in the boys and girls—to invest them with the sense of responsibility—and to instil in them *esprit de corps*? Such a claim, if made, could not be established. All available evidence is, in fact, to the contrary.

Yet never were such qualities needed in an ampler measure or more urgently than

to-day. The future can be safeguarded only if, out of the young men and women who are entering life, a sufficient number possess mettle capable of standing all the stresses and strains incidental upon the pressure that will be put upon them.

Our British friends have a ready-made solution for the problem. They urge the establishment of "public schools" in India similar to those through which they themselves have passed. Such institutions are, they claim, eminently fitted to develop the sense of initiative and responsibility and to prepare young men to be leaders in whatever domain of life they may happen or choose to enter.

Indian thoughts are flowing more and more in a similar channel. The reason is not far to seek. It is felt that since the "public school" system has enabled certain Britons to become our rulers, we would be able the better to rule ourselves were we to pass through institutions of a similar type.

This sort of reasoning takes it for granted that that system is as well suited to our genius as it is to that of the British and therefore it can be successfully transplanted bodily to our country. Upon some such theory were built, a half-century or so ago, the institutions of that character for educating princes and noblemen's sons.

It would perhaps be unfair to draw any general conclusions from the results of that particular experiment. Scions of ruling dynasties taught there lacked, as a rule, the tradition of studiousness. Many of them therefore were content with the acquisition of polish rather than of varied knowledge of solid worth.

The more wide-awake among the Indian Rulers seem to be alive to this fact. They also realise that if their Order is to survive

their sons must apply themselves to their studies and equip themselves intellectually. It is therefore not too much to hope that the Chiefs' Colleges may turn out a better type of young men.

Then, too, it may be argued that some Indians other than princes' and noblemen's sons have had the benefit of "public school" education. They have attended either institutions of this character in Britain or those maintained in India, more or less expressly for European and Anglo-Indian children. A considerable percentage of them, it is claimed, have scored success in whatever avenue of life they have entered.

It may, of course, be contended that the experience gained so far is too slight to warrant us in committing ourselves to a definite conclusion one way or the other regarding the feasibility of acclimatising in India an institution so distinctively English as the "public school". It may further be said that even in England there are critics of this system who believe that it perpetuates, if it does not actually create, a caste. In India, we have far too many castes already to wilfully add another to the list.

Nor must we leave expense out of the reckoning. "Public school" education is necessarily expensive, and unless subvention is provided from public funds or by philanthropic trusts, its benefits would be limited to the sons of well-to-do parents. In passing through a school of this description, moreover, boys must inevitably acquire expensive habits and, unless special care is taken, might easily become denationalised.

We may argue along these lines as much as we please: but the issue, in a very material sense, has been lifted above the plane of discussion. "Public school" education patently promotes the chances of young Indians seeking openings recently made.

The results of the competitive examination held at Delhi for admission to the Indian Military Academy at Dehra Dun show, for instance, that a boy who has had such education stands, perhaps, a better chance of getting in—and, what is more important, of getting on after he has been admitted—than one who has not enjoyed such advantages. In passing through a "public school" his physique, it is said, receives special care, he becomes amenable to discipline, his character is formed and the team spirit is developed in him to a point that makes it much easier to shape him into an officer than, as a rule, his fellow students educated in the ordinary way.

This suggestion may, of course, be dictated by prejudice—the prejudice of men trained in a certain fashion insisting upon putting others through the same paces. It must nevertheless be remembered that those who may be considered to be thus prejudiced have in their hands—at present exclusively—the moulding of the Military leaders for the Indian Army. Unless the unforeseen happens, they will continue to be in that position for years to come. Their opinion, even if it be regarded as prejudiced, counts, therefore, and is bound to count for a time.

In this connection, two facts are worthy of note:

(1) Long before the Indian Military Academy was opened, a "public school" was founded at Dehra Dun—a "public school" maintained from the Military budget and coupled with the name of His Royal Highness the Prince of Wales, who, in fact, inaugurated it in February, 1922.

(2) The Commander-in-Chief of the Indian Army, His Excellency Sir Philip Chetwode, has, on more than one occasion, emphasized the need for such schools in speeches delivered at the Indian Military Academy.

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So far little has been done in the way of establishing schools of this description for Indian boys not entitled to study in Chiefs' Colleges. Dr. M. A. Ansari, working in collaboration with some friends, some years ago founded such an institution in Dehra Dun, though, so far as I can learn, other interests claim Dr. Ansari's attention and he is no longer connected with the management of the school, at least actively. More recently Colonel William Brown, an M. A. of Trinity College, Dublin, and a gallant soldier with a distinguished record in the Great War, opened a "public school" in the same town. No doubt because parents feel that their boys will be subjected to discipline, of which Indian youths stand so sadly in need, and will not be merely coached to get through the examinations prescribed by the Cambridge University, it has attracted students from all parts of India. This success has led to the opening, a few months ago, of St. Joseph's Academy in Dehra Dun,

through the initiative of a Roman Catholic educationist.

There is then the more ambitious project, formed by the late Mr. S. R. Das. A large tract of land with buildings expressly erected for teaching and residential purposes, in a pleasant, salubrious part of Dehra Dun, has been acquired at a fraction of the original cost incurred by the Government of India, which conducted a forest college here for some years. Sir Joseph Bhore and Sir Frank Noyce, among others, are taking keen interest in the scheme bequeathed by their friend and co-worker. The applications received are believed to be so numerous that a start can be made at any moment the arrangements can be completed.

We should, in a few years, have plenty of data upon which to arrive at a definite conclusion as to whether it is possible successfully to acclimatise, in our country, the English "public school" and, if so, how far that expedient will conduce to hastening the pace of our progress.

The Problems of Indian Population

BY MR. C. F. ANDREWS

ONE of the most difficult problems ahead of Indian statesmen will be to provide for the ever-increasing surplus population of India. At the time when the worst epidemics and other forms of disease, such as dysentery among young infants, have been conquered, and thus the length of human life has been made much greater than it is at present, what can be done to provide an adequate livelihood for such multitudes?

Some who have studied European statistics, have come to the conclusion that from the first moment when the death rate in India falls, the birth rate will fall also. But this is not at all borne out by statistics

elsewhere. There is always an immense 'lag' before the birth rate begins to follow the fall in the death rate, especially when food is plentiful of a simple type.

In Europe itself, that 'lag', or interval, in which there was a high birth rate and a comparatively low death rate was a fairly sustained one; and it accounted for the immensely rapid over-population of Europe last century.

The same period is likely to occur in India and increase our over-population problem. This has become clear to me from the figures I have collected concerning the birth rate, as compared with the death rate, among the

Tamil population in Natal. There, in that favoured climate, which appears exactly to suit the Tamil family life, we have had, in the last ten years, some of the highest birth and lowest death statistics, that have been registered in any country. For, the birth rate has been nearly as high as 50 per thousand *over the whole of that period*, and the death rate has averaged about 15 to 16 per thousand during the same interval. I am quoting from memory and giving round figures; but I believe they are well within the mark.

This amazing birth rate (as compared with death rate) has hardly, I believe, ever been equalled. There have, indeed, before been birth rates as high. But I have *never* seen, in any statistical table, a birth rate so high with a death rate so low at the same time.

Therefore, if we turn to India and consider for a moment what is happening now and what is still more likely to happen later on, owing to the reduction of the high death rates that prevail at present, we begin to wonder what will be done with the surplus population thus created.

Medical and sanitary skill could easily reduce by 50 per cent. the death rate in South India in a single generation. This, to me, is clearly proved by what I have seen of Tamil family life in Natal. But suppose, owing to a supply of pure water in the villages, this were actually accomplished, and suppose at the same time that the birth rate did not go lower, where should we be? What could be done with a population that increased at such an excessively rapid rate?

Last census, the increase of nearly 84 millions to the population of India in a single decade, was alarming enough. It made every thoughtful man pause and think,

But what will happen, if even this rate of increase is exceeded, owing to a more rapidly falling death rate?

Let us think again of that extraordinary figure in Natal. If we were given favouring conditions which lowered the death rate—especially among babies—then something similar might happen in Madras Presidency. They are the same village people—there in Natal and here in the Madras villages—they have the same natural instinct for large families; only in Madras the infantile death rate is still excessive.

II

For many years past, I have been studying the effects of the emigration from the Tamil country to Ceylon and Malaya. While in the past, it was a part of my duty to take an active part in trying to stop indentured labour from Madras to Fiji and other places, it did not seem to me at all as urgent to stop the migration of *free* labour to these nearer regions. Evil abuses, connected with the *Kangani* system, had to be dealt with, and an Agent was necessary to improve conditions in Malaya. In both those matters, I took an active part. Again in Ceylon, for many years, along with others, I did everything possible to bring to an end the *Tundu* system of 'debt slavery', and in the end this was abolished. But I never wished to prevent or stop altogether the *free* emigration of labour, which eased considerably the population problem of the Tamil country. Indeed, it not only relieved congested population, but also served to raise the excessively low price of the poorest form of agricultural labour. In both these things, it did good and not harm.

Yet it is quite evident that the saturation point of labour absorption is being reached both in Malaya and in Ceylon. In boom

years, perhaps, a few thousand extra may be taken; but that counts for very little. There is no future for emigration on a larger scale either to Malaya or to Ceylon.

III

While I was in Natal, a Colonisation Report, of great interest, was published by the Union Government. On the Committee, Mr. S. R. Naidu, of Martizburg, played a prominent part. The Committee was not so much required to recommend conclusions, as to find out certain facts. It was called a 'fact-finding' Commission.

In the end, its conclusions were almost entirely negative. On the other hand, some of its facts were of great value.

It tried to discover whether there was any unoccupied land within British territory in the Tropics, which might be made into an Indian Colony for India's surplus population. The question was also considered, whether any Natal Indian would be likely to emigrate, provided a carefully planned emigration scheme was started from India.

The conclusion reached was negative. Only three countries in the Tropics were considered to be worth mentioning—British Guiana, British New Guinea, and British North Borneo. In each of these countries there were obvious drawbacks, which seemed quite insurmountable.

Though the Commission had something good to say about British North Borneo, my own knowledge on that subject would put it out of count more even than British Guiana or British New Guinea. For one thing, it is already a place for Chinese immigration and the Chinese have introduced the opium smoking habit to such an extent that it would be altogether wrong to encourage Indians to go there. For they might return, bringing back with them the opium habit to India,

Besides this, when Chinese have become established in any colony, as the agriculturists and labourers, it is very hard indeed for the Indians to compete with them. Malaya forms an exception, simply because the work of rubber-tapping is such light and poorly-paid work, that the Chinese in Malaya do not touch it but flock instead to the tin mines, where they get much harder work, but three times the pay per day for their labour. Thus they do not compete with the Indian labourers at all.

IV

What then is the conclusion, which one can arrive at from such difficult facts to analyse as these? Can anything at present be done to relieve India's congested population? Is there any hope in the future?

One of the facts to grasp is this, that not merely India, but the whole world is becoming over-populated. In another hundred years, if population goes on increasing at the present rate, the last of the great open spaces—such as Brazil in the Tropics, and Siberia in the colder regions—will be filled up.

Geography itself teaches us this conclusion. Yet we look with something of dismay at countries, like Italy and Germany, which are setting a premium on increasing their population. They are eager to do this, not to fill up vacant places in their own countries, but to swarm over into others.

One of the great writers on the world's population problem has been quoted as saying: "Solve your population problem, and disarmament is comparatively simple." While this may savour of optimism, it has also behind it an immense amount of common sense.

But in this brief article, it is impossible to set out this difficult question any further. What I have written is rather to suggest problems, than to solve them.

The Joint Committee Report

BY COL. SIR KAILAS NARAIN HAKSAR, KT.

FOR the last thirteen years and more, India has been the scene of unrelenting strife. For our present purposes it seems



SIR KAILAS N. HAKSAR

hardly necessary to estimate the losses and gains resulting from the sufferings entailed by what some call "fight for freedom", and others, conduct alike calculated to render the task of government impossible and to shatter the cause of ordered progress. What is much more to the point is to realise that the country not merely wants peace but, also, that a period of peace, and such balanced effort as peace alone can ensure, must intervene before the national mind may be again subjected to the distraction of divided counsels.

The proposals of the Joint Parliamentary Committee, regarding constitutional advance, are before the country.

It was not expected by anyone that they would follow the line of India's demands. Just for that reason, it seems imperative that, before criticising those proposals, everyone

should appreciate the forces which have tended to determine their salient features and as a necessary consequence, make up his mind, in relation to those forces, what, in the ultimate, general interest of the country, would be the most practical and, hence, the wisest policy to adopt towards the scheme as a whole.

I venture to suggest that the proposals, such as they are, result from the conflict of many forces. I further submit that the conflict of forces, to which attention will presently be drawn, has been a more powerful instrument in giving their shape to those proposals than the conflict of interests to which they are likely to be put down. Those interests might or might not be mutually exclusive, they might or might not be irreconcilable, but the forces which have determined the form of the proposals are inherently not reconcilable.

There are the differences in India and there are the differences in England. In India, communal differences unarguably account for some of the proposals that are, by common consent, fundamentally opposed to certain accepted principles. But for these differences, the protection of Minorities would not be one of the responsibilities of the Governor-General or the Governors, and Separate Electorates would not be the basis of the composition of the Central and Provincial Legislatures.

I am loth to allude to the tactical mistakes which were committed in the past, mistakes that betokened an unbalanced desire for self-preservation and, therefore, could only engender distrust. But those mistakes entirely explain the suggestion in the proposals that rigid provision must be made in the Constitution Act to prevent Commercial discrimination.

To say nothing of acts of violence condemned and deplored by every party in the country, the disturbances of peace that in fact took place, no matter whether intended or not, no matter how occasioned, account for the partial detraction from the completeness of Provincial Autonomy.

The apprehension back of the safeguards against commercial discrimination also accounts for the rigidity of the proposals restricting India's freedom to determine her own Currency and Exchange policies. Not that India hadn't cause to distrust England's intentions in this connection: the more relevant point is that India, for her part, gave sufficient cause to British interests to distrust her motive in demanding complete fiscal freedom.

Now let us turn to the position in England.

The representatives of the various parties in that country have their mandate from their voters and are otherwise, such is human nature, very much under the influence of the more powerful and some of them are powerful beyond the conception of those in this country who have yet to understand what party organisation can be—of those voters. Many of those voters derive their great power from the possession of ample resources and India, unquestionably, has contributed to the amplitude of those resources. Those resources, naturally, they desire to safeguard.

And, generally there is a large body of those who have served in India in positions of high prestige, great power and large emoluments, as also a body of men who, impressed with the need of the security of the Indian Empire, being themselves tax-payers, desire to lighten the burden of the British tax-payer in respect of Imperial defence, by making India responsible to shoulder what they consider to be India's legitimate liability.

Apart from these forces, antagonistic, if not necessarily hostile, to the interests of India, yet more concerned with their own, there is a force in England, supreme and overpowering, engendered by the party system of Government. While the 'die-hard' is bred of the interests recited, in the existing position the aspirant to office desirous of defeating the present Government, perhaps already a die-hard under the influence of some or all of those interests is a super die-hard, twice distilled, by the urge of political ambition in his own country.

It would be helpful in determining the country's policy towards the proposals of the Joint Parliamentary Committee to grasp the fact that these are the inveterate forces that have been consistently arrayed against the Secretary of State for India and England's National Government. And, if that fact is thoroughly grasped, it would be at once realised that the major responsibility for those proposals lies less with that Government than with these forces which it is powerless to ignore.

I have alluded to the conditions in India which account for several of the objectionable proposals in the scheme before us and I have indicated the additional adverse circumstances in England. These two sets of conditions have combined to produce certain obvious results. But apart from those results which are in the nature of reflex actions, let us also consider certain explicit reservations to which our own people freely consented at the outset of the proceedings which have culminated in the present report. I am referring to the Army, Foreign Affairs, etc.

If we are to be honest with ourselves, we must realise that the political problem of India is begotten of her social problem. Our major problem remains our own social system with its miscellaneous economic and sectional incompatibilities and our

communal differences. So long as one community distrusts the other, so long as such distrust continues to occasion disturbances of the peace the suppression of which has so often entailed the employment of military forces, so long we provide a reason for the maintenance of the reservations to which I have referred. Can it be honestly affirmed that in the conditions that exist at present, the country is united in the desire for absolute liberty of action, i.e., in the desire for adjusting internal differences, whether those differences be as to how the loaves and fishes of office shall be distributed, or how the defence of the country against internal commotion and external aggression shall be organised? The proposition I am advancing is that the justification for conceding that certain subjects shall be reserved during the period of transition is also the justification for the incorporation in the Report of other restrictive proposals. Certainly none of these will be opposed in England; on the contrary they will all be undoubtedly embodied in the Draft Act.

Holding the view I do, it seems to me rather fruitless to discuss the minutiae of the scheme. It is possible to criticise it and the criticism can be made in consonance with certain accepted principles as regards the foundations of democratic political structures. But it will have to be admitted that such criticism directed against the details of the proposals is divorced from the background which I have tried to paint. If that background is admitted to be a reality, there seems very little in the proposals that might be changed.

Further, in so far as the White Paper has been criticised, it may be conceded that the Joint Parliamentary Committee's Report has been already criticised: because in the latter there is little departure in details from the

former. That departure in limited respects, as in the matter of the method of election or of the super-imposition of Upper Houses in several Provinces, would, I have no doubt, be regarded by the more democratically-minded in the country as removing the last vestige of representative character from the scheme adumbrated in the White Paper. But I submit that even those odious devices result from past policies and ever-present differences. It needs to be said at this stage that whatever objections British India may have to the present proposals, the States—the necessary complement of Federation—can have none beyond those that they had to the White Paper.

Having said this, I must revert to the question of policy. We can have the satisfaction of criticising the proposals before us and we can make our criticism acrid or sober, doctrinaire or convincing, according to the habit of our minds. But, before we criticise, let us, like practical men, consider what chance there is of any kind of criticism leading to a modification of the recommendations made to Parliament, more specially as there are public men in India, spokesmen of a school of thought not to be ignored, who have, within twenty-four hours of the appearance of the Report, practically said that it is all right? If, therefore, criticism is bound to prove unavailing, if the largest organised party in the country has, after prolonged deliberation, adopted the policy of expressing its opposition to Government measures in the recognised constitutional manner, does it not follow that the criticism passed should be confined to pointing out the unworkability of the proposed constitution, if such a defect can be alleged against it? Even such criticism should be coupled with the explicit declaration that although the amended scheme does scant justice to India's irrefutable claim, the country will work it in order that its inherent defects may be proved beyond question to constitute a handicap upon the country's progress and, therefore, the scheme, to be a retrograde measure from the standpoint of India's capacity to carry a much larger measure of responsibility in the management of her affairs.

This, to me, seems sound politics: any other line may not only lead the country nowhere but might prejudice the country's cause.

ACHARYA RAY

BY THE HON. SIR NRIPENDRA NATH SIRCAR

AS an old pupil of Acharya P. C. Ray, I have found the Commemoration Volume* of particular interest to me. It takes me back to just over 40 years when Acharya Ray was Professor of Chemistry in Presidency College of Calcutta.

I had the honour of attending his classes not only for the B. A. and M. A. examinations, but worked with him for a few months after taking my M. A. Degree in Chemistry, when he was carrying on his researches in connection with organic compounds with nitrates of silver.

His unassuming nature, his friendliness to his pupils, and the charm of his character



SIR N. N. SIRCAR

ensured for him love and esteem from his pupils to an almost unprecedented degree.

It is fortunate for India that Acharya Ray's activities and his genius have not been confined to research work only. The Bengal Chemical and Pharmaceutical Works organised by him is an institution which, by reason of its great utility, is a national asset. Since its modest start, its scope has gone on expanding, and one has only to pay a visit to

* ACHARYA RAY COMMEMORATION VOLUME. With a Foreword by Dr. Hirenranath Datta. Oriental Press, Calcutta.

the Works to get some idea of its present scope and dimensions.

Before these Works were started, India had to look outside her borders for all her needs for drugs and a long-felt want has been supplied by Acharya Ray's Institution.

When I was at the Calcutta Bar, I became involved as a lawyer in the situation which was created by an attempt to capture the organisation by those who had money, but lacked in technical knowledge essential for running the Institution.

It was due to the personal respect which Acharya Ray commanded that the Institution



ACHARYA RAY

successfully tided over the crisis which had been created.

For many years, Acharya Ray has been drawing pointed attention to the evil of mass production of Graduates, who ultimately swell the roll of the unemployed. That his labours have not been fruitless is shown by the attention which is now being paid to the whole question of University education of our young men. I hope his persistent preaching that if India wants to survive, her sons should pay more attention to trade and productive industry will be equally effective.

Our Plan of Campaign

BY DR. B. PATTABHI SITARAMAYYA

DURING a period of rest or call it 'retreat' if you will,—it is difficult to say what one's plan of campaign may be. Campaign implies strife and struggle—sometimes we employ flamboyant language and describe it as warfare,—and covers advances and retreats, offensives and defensives. Although these terms usually apply to the play of violence, yet they are not less apt in their applicability* to non-violent resistance. It is in this view that the Bombay Session of the Indian National Congress has endorsed the decisions of the Congress Executive in respect of (a) the Withdrawal of Civil Disobedience, (b) the Constructive Programme, (c) the Capture of Councils, and (d) the attitude towards the so-called Communal Award. All this has been done in a single omnibus resolution which has excited some groans and murmurs, but they were all subdued betimes. Let us study, therefore, the resolutions of the Congress in order to realise correctly and comprehensively their significance in relation to a change of Programme.

The withdrawal of Civil Disobedience needs no elaborate explanation at this stage. It is no shame to admit that the Congress after sending a lakh of prisoners into jails, after paying down several lakhs of rupees in fines and forfeitures, after subjecting thousands of its votaries to punishments, has felt that it required a little breathing time, an opportunity to recuperate its strength and realign its forces. Whether the programme of Civil Disobedience is finally given up by the Congress, it is not for me to state, not for the Congress either; for in a great movement like the one under review,

events largely shape themselves and if the nation is struck with ennui or despair for the nonce, the blunders and obstinacy of a foreign government have always come in the past and may be always trusted to come in the future as timely and effective stimuli to weld the national forces together and nerve them to vigorous fight. Moreover, the Congress has not abandoned Civil Disobedience, but "reiterated its undying faith that non-violent non-co-operation and civil resistance are the only complete substitute for* methods of violence which, as experience has abundantly shown, have resulted in terrorism both by the oppressed and the oppressors".

The fact is that the Bombay Congress only "recognised the desirability and necessity of the suspension of the Civil Resistance campaign" and in doing so made an exception with reference to Gandhiji. There is a peculiar aptness in Gandhi inaugurating Civil Disobedience in his own person, which was endorsed by the Congress Working Committee and A. I. C. C. in March 1930 and in suspending it, except with reference to his own person—which again is endorsed by the Congress. Political cataclysms like their atmospheric fellows come without notice and with suddenness, and when they do come, they do not wait for previous decisions by deliberative bodies.

To understand the significance of the change of programme of the Congress, the reader must place himself in the position of an ardent Congressman with faith in Congress

* Through an unfortunate mischance these words were changed in the Congress Resolution into 'are better means of achieving *swaraj* than'.

ideals and Congress methods. That ideal is *Purna Swaraj*, those methods are through Truth and Non-Violence. Moderates, nationalists, anarchists and perhaps a good fraction of Congressmen themselves would be laughing in their sleeves when these didactic and idealistic *mantrams* are uttered, yet the Congress must be taken at its face value. On this estimate, the Congress has only one course open to it—and that is to fight the powers of evil that bar its progress to its destiny. Such a fight cannot be carried on by the intelligentsia living in towns; for they are the product of foreign education and the creation of a foreign government. They cannot reap what they do not sow. A tree is not only judged by its fruit but bears only that fruit from the seeds whereof it has sprung.

Accordingly, the nation has to depend upon the people at large for its emancipation. It is only during the last fourteen years that the *people* of the land have been approached by the Congress and an appeal has been made to their unsophisticated nature to determine their own destiny. Those who have made this appeal and preached this gospel have held aloft a new ideal of service and sacrifice—service to the people living in the villages and sacrifice of one's own interests in the national cause. They have in this process brought into existence a new leadership,—the leadership of the villages in national affairs. They have revised the economic concepts of the country and dug up anew the foundations of Indian Nationalism. To speak in concrete terms, the resuscitation of the village and the revival of the rural crafts and arts, the development in this manner of rural wealth and the revival of the rural skill have been advocated in order that unemployment may cease and *Swaraj* may mean food and raiment to all. Khaddar has been the

forerunner of this programme which is doubtless broad-based but must become deep-rooted as well, and to this end Khaddar atmosphere must be created—a Khaddar mentality, so to put it, which will rehabilitate the dead and dying crafts of India. In a word, it is the spread of true *Swadesi* all-round—not indeed that counterfeit *Swadesi* which makes the rich richer, and the poor poorer, through mills and machinery, but that genuine *Swadesi* which “identifies the Congress, in the words of the Bombay Resolution, with the masses and puts forth concentrated and special effort, unaffected by and independent of the political activities of the Congress”. Care has been taken to keep the Congress apart from this village reconstruction—not that Congressmen cannot participate in its protean activities, but that the vicissitudes of a political body should not be allowed to mar the fortunes of a nascent national movement. Gandhi believes that to take up this work under the auspices of the Congress is to subject it to all the ups and downs of a democracy with its sharp conflicts of views, its keen struggle between majorities and minorities, and its open emphasis upon fleeting triumphs as against permanent success. In a word, to link the fate of semi-religious movements like those connected with the Khaddar, the Harijans and the village crafts is to kill them. In this view, these have been committed to the “guidance and advice” of Gandhi exclusively. It is our hope that we shall be able to endear ourselves to the village folks by the services rendered to them and then they will be able to recognize us to be their true friends and not adventurers with selfish designs in which they are made mere tools. This is the

programme for the Country and the Congress, which bears in its bosom immense potentialities not only on the constructive side of economic self-realization, but also on the aggressive side of political self-assertion.

The next question that will naturally arise from the deliberations of the Bombay Congress and which will equally naturally be put to us in a study of the Bombay Resolutions would relate to the political programme of the Congress in and out of the Councils. Outside the Councils it has always had a programme which has not admitted of any such fine distinctions as political and non-political. The *raison d'être* of such a position need not be dwelt upon at this stage, for Congressmen believe that the dynamic power needed for a vigorous political fight can only emanate from solid service rendered to the people through sacrifice and self-purification. As for the programme of the Congress inside the Councils, one need only recall the manifesto of the Parliamentary Board. Of course, it is open to the criticism that the old, old Assembly is not the forum wherefrom to enter a protest against the new scheme of Political Reforms,—especially when that Assembly is not even whitewashed or “White Papered”. But the hope is imminent that it will not take long for friends in the Assembly to discover that public opinion amongst the Liberals, the Nationalists, and the Congressmen is unanimous in condemning the White Paper and striving for united action,—such as has been adumbrated by Sir Chimanlal Setalvad on his return from England the other day. What exactly is in store for the Congress members of the Assembly we cannot foretell. The Congress at any rate is for giving them the widest latitude. But we are not without hope that ere long feeling inside and outside the

Councils will be unanimous in searching out a programme of real resistance which will satisfy the longings of the nation. History has been repeating itself in regular cyclical turns. Motilaljee fed up with the Assembly and his colleagues therein five years ago and urgently called for Gandhi's intervention and what happened in 1929 may yet happen in 1935. The period of Gandhi's exit from the Congress is but a temporary respite in which he has left the Congress politicians to think out and initiate policies for themselves,—free from the incubus of his own personality, growing weightier day by day and bearing down the individuality of those below him. His departure is like that of the father who has passed rich estates to his grown-up son, but if the son only takes over the fruits of the estate and spend them as he liked but wants the father himself to manage the property, or if the son would efface his own personality in the overshadowing personality of the father, and develops no initiative, the latter will have no alternative but to take a short leave of absence. It will be remembered that Gandhi has gone out with a vote of confidence and with a standing invitation from that august body to rejoin it. Between 1925 and 1929 there was a similar hiatus in the Congress, and we have no doubt that this time the hiatus will be shorter, and Gandhi will be called upon to resume his command on his terms and direct the national activities to their destiny. It was Gandhi that initiated *Satyagraha* and Civil Disobedience in 1921 and withdrew it in 1922. It was Gandhi that revived it in an intensified form in 1930 and met with a triumph in 1931. It was Gandhi that renewed the hostilities in 1932 and ordered a halt in 1934. In a war we vary our campaigns according to circumstances. Now we deliver the attack and are within an ace of victory, now we retreat and are under a cloud, but the wise General knows the lie of the land and the spirit of his men and knows, too, when to strike as he knows when to stop.

THE LINLITHGOW REPORT

BY MR. HY. S. L. POLAK

OBVIOUSLY the recommendations of the Joint Select Committee cannot satisfy any school of progressive thought amongst



MR. HY. S. L. POLAK

Indian Nationalists. They do not pretend to go even so far as the White Paper proposals, and though the Report refers to the recommendations of the Memorandum submitted to the Committee by the British Indian Delegation, it gives, on almost every occasion, reasons why their constructive suggestions should not be adopted.

The proposals contained in the Report have been endorsed by a substantial majority of the Conservative Party, and will be embodied in a Bill which may be introduced for the first reading before Parliament rises for the Christmas vacation, and whose second reading will be taken very early in the New Year. I have very little doubt that it will contain the maximum that the Government will feel able to carry through Parliament in view of the fact that its principal provisions, in the form in which they appear in the Report, are almost certainly the product of a number of compromises devised to secure the adherence of such notable Conservatives as Lord Hardinge

of Peshurst, Lord Derby, and Sir Austen Chamberlain.

The Bill will go through a lot of battering in both Houses of Parliament before it is finally passed, but its ultimate shape as an Act will, in all probability, differ scarcely at all from that of the Bill. This, of course, should not preclude every possible attempt, at all stages of the Bill to secure, by reason and by persuasion, such amendments as would bring the measure into larger conformity with average Indian sentiment. Indeed, the Labour Party, who have refused to accept responsibility for the Bill that the Government propose to introduce, have let it be known that they intend to move amendments along the lines of the propositions laid down in their own minority memorandum, which appears in the Proceedings of the Select Committee. They have, however, made it equally clear that they will not adopt wrecking tactics or do anything to prevent even the smallest measure of reform proceeding to the Statute Book. On the other hand, I have the gravest doubts whether, in view of the above considerations, any substantial amendment would be acceptable to the Government, as it would open up wide controversies, where at present general agreement lies.

Nor do I think that any useful purpose would be served if Indian Nationalists are placing any faith upon an early return to power of the Labour Party and its handling, in a manner satisfactory to Indian opinion, the Indian constitutional problem. Even if Labour returns to power in 1936, its own domestic policies and the impact of foreign affairs will be so urgent and insistent that it will be years before the Labour Government would be free to deal with India, and it is more than doubtful even then if it would be able to deal with the question as a matter of party policy.

In all these circumstances it is for Indian leaders to consider very carefully their attitude towards the Bill when it is introduced and towards the Act when it is finally assented to.

Indian Colonization in the Far East

BY DR. R. C. MAJUMDAR, M.A., Ph.D. (Dacca.)

IN five small articles in this *Review*,* I have tried to give a very brief account of the beginning of Indian colonization, and the spread of Indian civilisation in the islands of the Pacific. It is a well known fact that Indians had similarly established their political and cultural influence in Further India, i.e., Burma, Siam, Cambodia and Annam.

If we take a broad view of these facts, we can easily visualise a Greater India in the Far East, in the truest sense of the term.

Here in the remote corner of Asia, Hindu kingdoms flourished from the early centuries of the Christian era till the end of the fifteenth century A.D., nearly three hundred years after the Hindus had lost independence in their own lands. The kingdoms of Champa, Kambuja, Siam, Sumatra and Java occupied an eminent position in the polity of the Far East, while less important kingdoms flourished in Bali, Borneo and Malay Peninsula. Sometimes the kingdoms developed into mighty empires. One of them, the Sailendra empire ruled over the Pacific region for nearly three centuries and carried on an age-long struggle with the Cholas of South India, presumably for the commercial supremacy in eastern waters. It was succeeded after an interval by the great empire of Bilva-Sikta (Majapahit) which ruled over the territories now owned by the Dutch.

On the mainland there was the mighty empire of Kambuja (Cambodia).

The history of these Hindu colonial kingdoms is now being gradually revealed by the untiring efforts of the French and Dutch

* This is the sixth and concluding article of a series the first of which on "Hindu Colonization in Borneo" appeared in the issue for July 1934. The next on "Sumatra" was published in August; "Java" in September, "Bali Island" in October, and "Malay Peninsula" in November.—[Ed. I.R.]

scholars. A careful perusal of the available evidence shows that although commerce probably supplied the first incentive to the exploration of these regions, the subsequent history differed radically from that of the modern colonies. The Hindus did not use their political powers in these far off lands for economic exploitation but their efforts were directed to more humane ends, viz., to enrich their adopted homes by the culture and civilization of their motherland. The people whom they met there had hardly emerged out of barbarism, and it was the mission of the Hindu colonists to elevate them to the higher standard of civilisation of which they themselves were the products. They did not stand aloof as a conquering race, but mixed with the people and became part and parcel of the general population. They demonstrated that Hinduism, no less than other cultures, had powers to convert and absorb diverse elements. In the process of assimilation, the Hindus themselves were influenced to a certain extent by the customs and practices of the locality. This is more noticeable in respect of religion and society. Both Buddhism and Brahmanical religion obtained a footing in these distant colonies.

In the island of Bali and the kingdoms of Champa and Cambodge, Brahmanical religion of the Puranic form occupied the most predominant position, while Buddhism prevailed in Burma, Sumatra and Java. The prevalence of Buddhism in foreign lands is, however, no new phenomenon and is well known to all. I shall therefore confine myself to the Brahmanical religion which, contrary to our modern ideas, made converts of the foreigners, triumphed in these foreign lands for nearly 1,500 years and even now is not altogether extinct in these far-off regions.

The principal feature of this religion was the worship of Brahma, Vishnu and Siva, and of the Saktis of the last two gods. Ganesa or Vinayaka and Skanda were duly worshipped, and Nandi and Garuda, the vahanas respectively of Siva and Vishnu, were very popular. Homage was also paid to other minor gods and demi gods like Sun, Moon, Earth, Water, Fire and Wind.

But Siva was by far the most important of all these gods, as he was always regarded the most powerful of them. Kings vied with one another in erecting and endowing the most costly temples for his worship. He was known under various names, such as Sarva, Bhava, Pasupati, Isana, Bhima, Rudra, Mahadeva and Ugra and was worshipped in his Linga form. But most often the king who established a Siva Linga attached his own name to that of the God. Thus the Linga established by king Bhadravarman was called Bhadresvara. This was destroyed by incendiaries and re-installed by a king Sambhuvarman who consequently re-named the God Sambhubhadesvara. Similarly the lingas established by kings Satyavarman and Indravarman were called respectively Satyamukhalinga and Indra-Bhadesvara. It may be noted in passing that this custom was also well known in India.

The philosophical and mythological attributes of Siva are minutely described in the large number of benedictory hymns which occur in the Sanskrit inscriptions of Champa and Cambodge. We have also a grandiloquent description of a Divine Assembly in which Siva occupies the position of supremacy surrounded by other gods including Brahma and Vishnu.

Next to Siva in importance was the god Narayana or Vishnu who was styled Purushottama and Anadinidhana, i.e., without beginning or end. Sometimes the gods Siva

and Vishnu were conceived as united in one person called Sankara-Narayana, corresponding to Indian Hari-Hara. It is to be observed however that while in the latter compound Hari precedes Hara, the reverse is the case in the other phrase showing the predominance of the conception of Siva. So far the colonists followed in the main the conceptions of Indian religion, but they made a novel departure when they added Buddha to Siva and Vishnu and formed the new Trinity of Siva, Vishnu and Buddha which, so far as I know, did not exist in India.

The followers of the Brahmanical religion in these distant lands kept themselves in close touch with the fatherland. An old king of Champa in the 4th century A.D. went back to India, as he wished to die on the banks of the Ganges. An inscription of the 12th century A.D. describes how a king of Cambodge had a priest brought from India to celebrate the consecration ceremony of his son. We are told that the king sent a large number of vessels to bring the priest from beyond the sea with due pomp and ceremony as Lomapada of old did in the case of Rishya-Sringa. The priest was settled in Cambodge, and rich lands were granted to him for his subsistence.

The social hierarchy of the Hindus was adopted and the people were divided into four castes: Brahmans, Kshatriyas, Vaisyas and Sudras. Of course, the rigidity of the caste system was absent and marriage between different castes was in vogue, as was the case also in India in early times. King Vikrantavarman of Champa, i.e., Annam, laid down that there was no greater sin than the murder of a Brahman, and on the whole the predominance of Brahmans and Kshatriyas is marked throughout. The kings belonged to the Brahma-Kshatra race, probably the result of a mixture between the Brahmans

and the Kshatriyas. The system of administration followed closely on the lines of Indian monarchy. The king's power was more or less absolute. He was duly consecrated and royal umbrella was held over him. The crown-prince, called 'Yuvaraja', had to be accepted by an assembly of the Grandeers. That this, too, was an Indian custom is proved by Ramayana, which describes how Dasaratha convoked an assembly and proposed to them to consecrate Rama as 'Yuvaraja'.

Law and administration of justice were also based upon Indian model. Indian law books like Smritis and Samhitas served as their basis of law. We have also a translation of a portion of Manu Samhita in Java. The Javanese law books, however, accord a distinctly higher status to women than was the case in India.

The alphabet was purely Indian, slightly modified by local characteristics. The Indian literature was the fountain-source of their knowledge, and the knowledge of Sanskrit was most sedulously cultivated. The large number of Sanskrit inscriptions that have already been discovered, give us a fair indication of the extent of knowledge in Sanskrit literature possessed by the people. They tell us that the people cultivated the study of the Sastras' literature including Epics, the grammar of Panini with its commentary, the Kasikavritti, the Horasastra or Astronomy, the six systems of Philosophy commencing with Mimamsa, the doctrines of Buddha, the law books chiefly of Narada and Bhargava, the Uttarakalpa of the Sivites and the 64 Kalas. That this picture is no exaggeration is proved by the inscriptions themselves written in good Kavya style. Along with Hindu literature, Hindu music was also cultivated in these far off lands. Last but not of the least importance was the influence of Hindu ideas upon art and

architecture. The Indian temples, stupas and the sculptural motifs make their appearance in these far off lands. The wonderful monuments of Borobudur in Java and Angkor Wat in Combodia have elicited the admiration of the world. An idea of their magnificence will be apparent from the fact that the series of sculptures depicting Indian themes in Borobudur alone would, if arranged consecutively in a row, extend over nearly three miles of ground.

Thus in every respect, Indian civilisation made a thorough conquest of these lands and a new India was established in that far-off country. The Indian colonists even tried to complete the transformation by importing the celebrated place-names of their motherland into their new home and thus we find new towns and countries called Ayodhya, Kosambi, Sriksheeta, Dvaravati, Mathura, Champa, Kalinga, Kamboja, and Gandhara springing up hundreds of miles away from their namesakes.

So long as the Hindus in India had any vitality in them, they formed the perennial source from which the fountains of culture in the colonies drew fresh supplies. When that source was dried up with the loss of political power, the colonial culture languished and died. Soon there ceased to be any living connection between India and her forgotten colonial empire. Strange as it may seem, the descendants of men who founded that empire foreswore sea-voyage as something unholy and thus an impassable barrier was created between the Hindus and their brethren of the Far East. But whatever the modern Hindus might think of it, the historians now realise that one of the most splendid, though yet unwritten chapter of Indian history, is the story of the growth of a New India in the Far East.

The Hebrew University

By DR. J. M. KUMARAPPA, M.A., Ph.D.

WITHIN the short span of a decade, the Hebrew University has not only won recognition as a centre of learning but made its influence felt in the regeneration of Old Palestine. The founders of this University, unlike our great educationists, did not attempt to duplicate the teaching of the universities of the West, but sought to found a university in vital relation to the thought and life of the people, with roots in the soil of the country. Only such a university can revive, as the Hebrew University is doing, an old country. Palestine is a new country, so far as modern civilization is concerned, in many ways more primitive than was America in the 17th century. Yet this young country is one of the oldest of lands,—a land hallowed by tradition, and sacred alike to the Jew, Christian and Moslem. It is the land not only of the Old and New Testaments but also of the Koran. Into this land of old learning and modern ignorance, of wilderness and verdure, of tradition and superstition, the University is striving to carry not only the sacred knowledge of an old religion but also the practical contributions of modern civilization to human progress.

THE WISDOM OF FOUNDERS

Maintaining that a high academic and scientific standard could be reached by scientists and scholars working on various lines of research, and that a sound foundation should be laid first before undergraduate instruction was undertaken, the founders started the University only with its research departments on the first of April 1924. This arrangement gave the carefully chosen members of the staff not only opportunity to carry on research in their special fields but also time to those who could not speak

Hebrew to learn the official language of instruction. Though the medium of instruction is Hebrew—not Yiddish but the old biblical Hebrew which has become again a living language—yet the University is thrown open to all persons without restriction as to caste, creed, colour or sex. Further, it is interesting to note that practically one-half of the students enrolled come from outside of Palestine; a great many of them come from Eastern Europe where Jews are denied opportunities of higher education. In addition to these, there are some Arabian students and a few post-graduate students from the United States.

Only after the University had done five years of research did the authorities feel that the time was ripe for it to undertake undergraduate instruction. The major subjects taught by the Faculty of humanities are Hebrew literature, Palestinology and Arabic. In fact, the University has an Arabic Department the like of which is not to be found in any European or American University. Besides these, courses are offered in modern and ancient philosophy, in the literature of the Middle Ages, and in the literature of the Greeks and Romans. The Faculty of Science is also giving excellent training in its various departments. In the biological laboratories, the soil, botany and zoology receive special attention. Valuable research work is being carried on in biochemistry, analytical chemistry and inorganic chemistry. The institute of pure mathematics is one of which any university may be proud. The institute of physics is also developing rapidly. Special consideration is now being given to a school of sub-tropical medicine and an agricultural college of a high order. Another project now on hand deals with the

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enlargement of opportunities in technical training to be worked out with the co-operation of the Technicum at Haifa.

ECONOMIC DEVELOPMENT

Economic life, says the poet Tagore, covers the whole width of the fundamental basis of society because its necessities are the simplest and the most universal. Educational institutions, in order to obtain their fulness of truth, must have close association with this economic life. The highest mission of education is to realize the inner principle of unity of all knowledge, and all the activities of our social and spiritual being. Society in its early stage was held together by its economic co-operation, when all its members felt in unison a natural interest in their right to live. Civilization could never have been started at all if such was not the case. And civilization will fall to pieces if it never again realizes the spirit of mutual help and the common sharing of benefits in the elemental necessities of life. The idea of such economic co-operation should be made the basis of our university. It must not only instruct but live; not only think but produce. How well this educational principle is put into effect by the authorities of the Hebrew University! Take, for instance, the University's botanical gardens. They are located in the centre of the Oriental flora zone, and among their most important works are experiments in plants and trees with a view to the replanting of great stretches of waste. The development of native fruits and the elimination of pests in the vegetable-growing areas have been the objects of research scientists connected with the University.

The study of irrigation is another one to which much attention is being given, as the people of Palestine are turning to farms as well as to artisanship. The Department of

Geology of the University has already sent expeditions into the semi-desert regions of Palestine and investigations are being made into the economic possibilities of uninhabited sections of that country. The neighbourhood of the Dead Sea and the Jordan Valley will in a short time be the scene of extensive industrial developments, and it is probable that permanent settlements will be made there. The University's Chemistry Department is working out methods for the exploitation of many of the minerals as well as for the solution of kindred problems in biological and colloidal chemistry.

PUBLIC HEALTH ACTIVITIES

It is impossible to imagine a Jewish University that does not devote much energy to hygiene; for, from the times when the Jews were a nomadic people their dietary laws gave ample evidence of their attention to health. Already the Hebrew University has rendered great service to the country in improving the living conditions of the people. Through the malaria research department of the Medical School, for instance, the University has practically eradicated that disease of the Near East from the worst infected parts of Palestine. The results achieved by the University have been so remarkable that the League of Nations, in recognition of the work that it has been doing, has selected it as one of the six institutions to carry out further research and experiments along the lines of public health and social welfare.

There are diseases in Palestine which are more or less unknown in more temperate climates, and as a pioneer the University is rapidly conquering them, and the medical laboratories are being used effectively for investigating the nature and cure of the various kinds of diseases that are common to that part of the world. Thus the University

is doing splendid work not only in curative but also in preventive medicine.

THE LIBRARY: A COMMUNITY CENTRE

The Wolffsohn Memorial Library, one of the most interesting among the new buildings of the University, was dedicated on April 12, 1930. It houses at present over 300,000 volumes. Its collection includes many rare parchment missals and Hebrew scrolls. In fact, the University Library is considered to be the finest in the Near East. Many current books and periodicals are kept in circulation. The library is open not only to the students of the University but also to the general public. The socializing influence of the University makes itself felt in many directions. The library is, in fact, a community centre. The amphitheatre draws a large gathering of citizens to the entertainments held there. The location of the open-air theatre is indeed most unique; being directly under the crown of Mount Scopus and at the feet of the University buildings, it commands a view of the Transjordanian Mountains and looks toward the broad plain in which lies the sparkling surface of the Dead Sea. Many of the social activities carried on here are organized by the students of the University.

The Library houses also one of the most romantic collections in the world,—the Schwadron autograph and photograph collection of Jewish notables. This is the gift of Dr. Abraham Schwadron, by birth a Galician, by profession a chemist, by aspiration a collector pre-eminent in his field. After an intense search for valuable manuscripts over a period of thirty years, Dr. Schwadron presented to the Hebrew University in 1927 his remarkable collection of more than 3,000 autographs and more than 2,000 likenesses of famous Jewish personalities

which form now the nucleus of a stately group of documents and portraits covering the last four centuries. This collection contains Prof. Albert Einstein's original manuscript on "The Theory of Relativity" and Prof. Sigmund Freud's essay on S. Ferenczi. A short while ago the University opened here a section known as "Einstein Archives" to which friend and admirers of the great scientists have been invited to contribute letters, manuscripts and portraits.

While the gathering of autographs of Western Jewish notables in the field of literature, science and art was difficult enough, it was much harder to obtain specimens of the handwriting of Eastern European celebrities whose letters are usually very rare. Yet as a result of the zeal of Dr. Schwadron, the Hebrew University now owns over 2,800 autographs and more than 1,400 portraits from Eastern Europe alone. But autographs and portraits were by no means the sole object of Dr. Schwadron's search. Included in his collection are letters whose contents are often of great historical interest. For instance, there is a letter of Paul Ehrlich, the discoverer of salvarsan, written from his laboratory; letters from Herzi, the founder of Zionism; papers dealing with negotiations with Kaiser Wilhelm about the Palestinian settlement when he visited Palestine in 1898. There are letters from David Sinzthelm, President of the Sanhedrin of Napoleon; and Ben Yehuda, the man who, more than any other, is responsible for the revival of Hebrew as a spoken language. The arts and sciences are also represented by many well known Jewish names. Dr. Schwadron is now keen on getting the University to publish general Jewish biography and a register of the autographs of the leading Jewish personalities, wherever they may be found, together with a general

iconography of Judaism, a portrait study never before attempted.

AN ETHICAL MISSION

In this young university academic life and tradition are naturally still in their beginnings. They must have time to grow. The separate schools have yet to be moulded into a living whole,—a real spiritual and cultural centre for the entire country. It is only then the University will be able to inspire and influence even more effectively the life and civilization of Old Palestine. Though the Jews do not need a state for the purpose of maintaining their existence, yet the Hebrew University is striving to help them to establish their life there not upon the basis of force and power but upon that of human solidarity and understanding. At the opening

ceremony of the University, Lord Balfour pointed out that learning is a bond which unites all mankind, and it is such a bond that the University itself aspires to be. It is endeavouring to revive the ancient cultures of Palestine so that through mutual knowledge and understanding, the peoples of the Near East may contribute to a common stock of learning and live together in amity. Thus the Hebrew University,—the first university of the Jewish people,—is carrying into the Holy Land all the instruments of modern civilization except those of war. And within a decade of its existence it has become not only a real centre of culture and spiritual leadership, but also a regenerative force in the economic and social life of the Holy Land.

Insurance Legislation in India

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

THE Government of India have appointed a special officer to study the question of Insurance Law in India and make recommendations as to the legislative modifications that are needed in the existing insurance laws of the country. This is a most opportune and useful step in view of the growing importance of insurance both in nature and volume. The existing statutes that control insurance are the Indian Life Assurance Companies Act (1912), the Indian Insurance Companies Act (1928), and the Provident Insurance Societies Act (1921).

Insurance business in India, particularly in the last decade, has shown remarkable progress. The number of companies which are subject to the provisions of the aforesaid Acts is 277, of which 130 companies are constituted in India, and 147 companies outside India. Of the 130 companies, 56 are in the Bombay Presidency, 24 in Bengal,

20 in the Madras Presidency, 14 in the Punjab, 7 in Delhi, 2 each in U. P., C. P., Ajmere and Burma, and one in Baroda. Of the 147 non-Indian companies, 71 are constituted in the U. K., 31 in the British dominions and colonies, 18 in Europe, 13 in the U. S. A., 9 in Japan, and 5 in Java. Most of the Indian companies carry on life assurance business only. They are 92 in number, and of the remaining 38 Indian companies, 18 carry on insurance business other than life along with life business and 20 carry on insurance business other than life. Out of the total number of 147 non-Indian companies, 124 carry on insurance business other than life, 9 carry on life business only, and 14 carry on life business along with other insurance business. Of the latter 23 companies, 16 are constituted in the United Kingdom, 6 in British dominions and in Germany.

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The total new life assurance business effected in India (according to the official figures of 1930 now available) amounted 145 thousand policies assuring a sum of nearly Rs. 27½ crores yielding a premium income of Rs. 1½ crores, of which the new business done by Indian companies amounted to 106 thousand policies assuring a sum of Rs. 15½ crores having a premium income of nearly a crore. The share of the British Companies in respect of new sums assured is Rs. 4 crores, of the Dominion and Colonial Companies 7½ crores, and of the single German Company ¼ crore.

The average sum assured under the new policies issued by Indian companies is Rs. 1,484 and under those assured by non-Indian companies Rs. 2,970, and the average annual premium per Rs. 1,000 sum assured is Rs. 54 in the case of Indian companies and Rs. 59 in the case of non-Indian companies.

The total life assurance business amounted to 717 thousand policies assuring a total sum of over Rs. 154 crores having a premium income of nearly Rs. 8 crores. Of this the share of the Indian companies is represented by 514 thousand policies assuring a sum of 85 crores having a premium income of over 4 crores. The total assets in India of foreign companies are Rs. 30 crores, and those of Indian companies nearly Rs. 25 crores.

Insurance companies have thus come to play an important part in the banking system of India, as they hold for long periods a substantial part of the savings of the people, mobilise their savings, and make them available to commercial and industrial companies, public bodies and Government for beneficent purposes. The companies lend a portion of their resources to their policyholders and invest a considerable portion in Government securities and Treasury bills. Some of the Indian companies also purchase shares and

debentures of banks and invest a portion of their funds in mortgages of land and buildings or in land development. There is a vast field for the spread of the operations of life insurance in rural areas and among landowners.

The foreign companies invest outside India a large portion of their income that they obtain in the country, so that the savings of the people to this extent are not available for the economic development of the country. In other countries all insurance companies judiciously use the bulk of their funds to promote trade, industries and public utility concerns in the respective countries. The Central Banking Committee recommended that legislation should be passed to compel all insurance companies in India to keep an initial deposit with Government and to invest a certain minimum proportion of their premium income in approved Indian securities.

At the same time, it should not be forgotten that the besetting sin of indigenous insurance to-day is the growth of new companies with neither adequate capital, nor powerful directorate or capable business management. Many of them are based on speculative business and profits. Their management is in many cases in the hands of speculative promoters, the erstwhile agents and derelicts among insurance workers. The mode of administration and the method of remuneration of the managing agents and the field staff leave much to be desired. Insurance failure is a national catastrophe and it is therefore all the more necessary that legislative provision should be adequate against indiscriminate starting of new companies. But legislation should not be to discourage indigenous concerns but to guide them to be efficient and sound in their business organisation.

Jahangir as a Man*

By DR. M. ISLAM BORAH, M.A., Ph.D.

“It is not difficult,” says Prof. Beniprasad in the concluding Chapter of his History of Jahangir, “to sum up Jahangir or to strike his account with history, but, as a statesman has said about another: ‘One must take adequate means and scales.’ Jauntily to dismiss him as a hard-hearted, fickle-minded tyrant, soaked in wine and sunk in debauch, as more than one modern writer has done, is at once unscientific and unjust. His fame has been eclipsed by the transcendent glory of his father and the dazzling splendour of his son. His memory has suffered from the implicit faith reposed in historical forgeries and travellers’ tales. His career has been viewed and judged in isolated passages.” The unsympathetic and misleading accounts of his career, as depicted by some of the European historians, have been accepted as historical facts and given a permanent place in our national history and literature, particularly in novels and dramas. These facts have produced a very baneful effect on the imagination of our people, and to an ordinary man, Jahangir has become identified with wine and women. But from a review of his life as a whole as revealed in his memoirs and other authentic contemporary records, his character stands on a very high level among the monarchs of the age. He had no doubt some defects and weaknesses as is the case with every human being, but to judge him in isolation from other factors which moulded his character is most unscientific and cruel.

The most trustworthy account of the life of Jahangir in his Tuzak or memoirs, which not only gives a minute detail of his every-day life, but also serves the purpose of an Imperial Gazetteer of his reign giving an elaborate description of the important places, men and events of the time.

There he candidly expresses his views on the art of government and confesses his weaknesses and eccentricities, which the autobiographer seldom does. Many instances may be cited as proof of clear confession of his weaknesses in the domain of politics and social activities. He was instrumental in the murder of Abul Fazl by Birsing Deo-Bundela,

but he has not suppressed this fact in his Tuzuk.* He says:

Raja Birsing Deo, a Bundela Rajput, was promoted to the rank of 3,000. The reason for his advancement and patronage was this, that towards the end of my revered father's reign Shaykh Abul Fazl, who excelled the Shaykh Zadas of Hindusthan in wisdom, was summoned from the Deccan; since his feelings towards me were not honest. . . . It was certain that if he obtained the honour of waiting on him (Akbar), it would be the cause of more confusion, and would preclude me from the favour of union with my father. It became necessary to prevent him from coming to Court. As Bir Singh Deo's country was exactly on his route. . . . I sent him a message that if he would stop that sedition-monger and kill him, he would receive every kindness from me.

Jahangir once rebelled against his father. In later life, he became conscious of his error and in his memoir, he refers to this matter in the following words:

Short-sighted men in Allahabad had urged me also to rebel against my father. Their words were extremely unacceptable and disapproved by me. I know what sort of endurance a kingdom would have, the foundations of which were laid on hostility to a father, and was not moved by the evil counsel of such worthless men, but acting according to the dictates of reason and knowledge I waited on my father, my guide, my ‘Qibla’ and visible god, and as a result of this good purpose it went well with me.

Shahjahan was not addicted to the habit of drinking till he was twenty-four years of age. It was Jahangir who first initiated him to the taste of this delicious and exhilarating beverage on the occasion of one of the weighing ceremonies. Jahangir makes no secret of this incident; he plainly records this affair in his memoirs.

Many instances of this nature may be cited from his Tuzuk as candid expression of facts even at the cost of his own reputation and goodwill of a certain section of the people. The Tuzuk being the most valuable mine of informations surrounding the character of Jahangir, I shall attempt here to present some aspects of his personality—as Jahangir the man—so far as they are reflected in this book.

HIS LOVE OF LEARNING

Jahangir received his education under the tutorship of Maulana Mir Kalan Harvi, Shaykh Ahmad, Qutbud Din Muhammad Khan and Abdur Rahim Khan† the son of Bairam Khan Khan-Khana. All these men were noted scholars of the time in the

* A public lecture delivered at the Dacca University.

* Tuzuk, p. 10, Beveridge I, pp. 24-25.

† Iqbal Namah 237-8.

different branches of learning. Abdur Rahim Khan was not only a master of Persian and Arabic but also a sound scholar of Turkish, Sanskrit and Hindi. The influence of these men had made a deep impression on the intellectual vigour of the prince and created in him a spirit of search after knowledge till his last days. His linguistic attainments were due more to Abdur Rahim Khan than any one else. With him he learnt Turkish and Hindi, the knowledge of which he showed on many important occasions of his life. He also possessed the gift of a poet and composed verses and discoursed on poetry. He says: "As I have a poetical disposition I sometimes intentionally and sometimes inextempore compose couplets and quatrains." * Many illustrations of his poetic composition have been preserved in his Tuzuk and other contemporary records. Being himself a poet, he naturally patronised the growth of poetry and literature, and many Persian and Indian poets began to thrive under the bounty of his generous mind. The culture of Hindu literature was also encouraged. It was during his reign the great Hindu author Tulsidas composed his Ramayana, the great epic of India. Literature under his reign flourished to such an extent that it may be called the Augustan age of mediæval Indian literature. Besides a sound general and cultural education, Jahangir was fairly conversant with the knowledge of History, Geography, Botany, Zoology and Aesthetics. His love of details, his sense of keen inquisitiveness, his accuracy of observation and a strong desire for experiment were unparalleled in the history of Indian monarchs. It is on these grounds, Beveridge in his preface to the second volume of the Memoirs remarks: "Had James I. (and VI. of Scotland) been, as he half wished, the keeper of the Bodleian, and Jahangir been head of a Natural Museum, they would have been better and happier men."

Jahangir's interest in history and geography has been fully displayed in the Tuzuk. Wherever he goes, besides recording the daily occurrences in his diary, he often gives a historical survey of the places and persons that strike his imagination. Among the Mughal historians and authors of Memoirs, none has ever given such detailed accounts

of places as Jahangir has done in his Tuzuk. Geographical accounts of the different parts of India were first recorded by Abul Fazl in his Ain-Akbari, but it lacked details. But Jahangir gives not only the political geography of the province or city he visits, but also deals with the physical aspect, including a vivid description of the climate, products, flora and fauna, racial peculiarities and manners and customs of the people. The elaborate description of Kashmir, which he has left for us, is one of the most charming specimens of his keen interest in geographical investigation. His interest in historical investigation has also been fully demonstrated in his attempt to trace the origin and rise of historical persons and places. The accounts of Agra, Mirza Shahrukh, Akbar, Sultan-Daniyal, Hemu, Sharif Amul, Khusrav, port of Cambay, Ahmedabad, etc., are some of the instances which clearly indicate his love for historical knowledge.†

BOTANY AND ZOOLOGY

As a student of Botany and Zoology, Jahangir developed a wonderful power of investigation, accuracy of observation, and a strong desire for experiment of his objects. As a botanist, he showed a keen sense of observation in dealing with the forms, structure, and tissues of plants, the laws or conditions which regulate their growth or development, the functions of their various organs, the classification of the various specific forms, their distribution over the face of the country, and their conditions at different climatic atmosphere. It seems that he kept royal experimental farms for the purpose of growing fruits and flowers that were not usually available in India. He says: "Among fruits, one which they call *Annanas* (pine-apple), which is grown in Frank ports, is of excessive fragrance and fine flavour. Many thousands are produced every year now in the Gul-Afshar garden at Agra."‡ Of all fruits, Jahangir was very fond of mangoes; so Muqarrab Khan, in order to supply the emperor with this fruit out of season, made some experiments and found them successful. Jahangir mentions: "Mangoes were out of season in India after the month of Tir (June-

July), but Muqarrab Khan had established gardens in the parganah of Kairana, * which is the native place of his ancestors, and looked after mangoes there in such a manner as to prolong the season for more than two months and sent them every day fresh to the special fruit store-house. As this was altogether an unusual thing to be accomplished, it has been recorded here." †

From a comparative study of the flowers of the different countries, he arrives at the conclusion that the Indian flowers are the best in fragrance. He records the result of his investigation in the following words :

From the excellencies of its sweet-scented flowers one may prefer the fragrances of India to those of the flowers of the whole world. It has so many flowers that like of which nowhere can be found in the world. The first is the *Champa* (*Michelia champaka*), which is a flower of exceedingly sweet fragrance; it has the shape of the saffron-flower, but is yellow inclining to white. The tree is very symmetrical and large, full of branches and leaves and is shady. When in flower, one tree will perfume a garden. Surpassing this is the *Keora* flower (*pandanus odoratissimus*). Its shape and appearance are singular, and its scent is so strong and penetrating that it does not yield to the odour of musk. Another is the *rae bel*, which in scent resembles white jessamine. Its leaves are generally two and three folds. Another is the *mulsari* (*Mimusops Elengi*). This tree, too, is very graceful and symmetrical and is shady. The scent of its flowers is very pleasant. Another is the *ketaki* (*pandanus?*), which is of the nature of *keora*, but the latter is thorny, whereas the *ketaki* has no thorns. Moreover, the *ketaki* is yellowish, whereas the *keora* is white. From these two flowers and also from the *Chambeli* (*Jasminum grandiflorum*), which is the white jessamine of Persia, they extract sweet scented oils. There are other flowers too numerous to mention. Of trees there are the cypress, the pine, the *chanar* (*platanus orientalis*), the white poplar (*populus alba*), and the willow, which they had formerly never thought of in Hindustan, but are now plentiful. The sandal tree, which once was peculiar to the island (*i.e.*, Java, Sumatra, etc.), also flourishes in the gardens.

Over and above these, he has given the peculiar characteristics of other plants and flowers which are available in different parts of India.

EXPERIMENTS IN BREEDING

From the accounts of curious and rare birds and animals in the Tuzuk, it is apparent that Jahangir had maintained a zoological garden and an aviary, where all these animals were kept for the purpose of his observation and study. He had his agents in

different parts of the country to procure these rare animals for his zoo. He had once deputed Muqarrab Khan to Goa, and Md. Hussain Chelebi to Turkey and Iran for the purpose of purchasing rare and curious things. Of the things brought by Muqarrab Khan, Jahangir makes special mention of three animals, namely, a Turkey (which for the first time was introduced in India), a monkey and a pheasant in which he took particular interest. About the monkey, he records :

The monkey is of a strange and wonderful form. Its hands, feet, ears and head are like those of a monkey, but its face like that of a fox. The colour of its eyes is like that of a hawk's eyes, but the eyes are larger than those of a hawk. From its head to the end of its tail it is an ordinary cubit in length. It is shorter than a monkey and taller than a fox. Its hair is like the wool of a sheep and its colour like that of ashes. From the side of its ear to its chin it is red and of the colour of wine. Its tail is two or three finger breadth, longer than half a cubit, quite different from that of other monkeys. The tail of this animal hangs down like the tail of a cat. Sometimes it makes a sound like a young antelope.*

Of the strange nature of animals which Jahangir discovered during his investigation, two instances deserve notice; one is the giving of milk by a he-goat and the other of a young monkey fed on goat's milk. He says :

One of the shepherds brought me a gelded goat that had teats like a female, and gave every day sufficient milk to fill a coffee cup. "Bahaud Din, the musketeer, brought a young monkey (Langur). He then came and taken down the young one and had put it beside a goat to be suckled. God had inspired the goat with affection for it, and it began to lick the monkey and to fondle it. In spite of difference of species, she showed such love as if it had come out of its own womb.

Jahangir's thirst for knowledge of Zoology did not rest satisfied merely at the result of his observation but he also launched a campaign in experiment. It was reported to him by the hunters that at a certain regular time, a worm develops in the horns of the mountain ram which causes an irritation and induces the ram to fight with his hind, and that if he finds no rival he strikes his head against a tree or a rock to allay the irritation. He investigated into the matter and came to the conclusion that "the same worm appears in the horn of the female sheep, and since the female does fight the statement is clearly untrue".† In order to ascertain the period

* Tuzuk, pp. 292-315, Beveridge II, pp. 131-188.

† For details see Tuzuk and Beveridge,

‡ Tuzuk, p. 3; Beveridge I, p. 5.

* A pargana in the modern Muzaffar Nagar District, Imperial Gazetteer, VII, 308.

† Beveridge I, 332.

* Tuzuk, p. 105 & Tr. 216.

† Ibid, p. 40 and Tr. I. 84.

of gestation of elephants, he set apart one female elephant in his private stable till it gave birth to a young one in his presence. He says :

At last it became evident that for a female young one it was eighteen months and a male nineteen months. In opposition to the birth of a human being, which in most cases by a head delivery, young elephants are born with their feet first.*

He made some experiments in breeding also. He had procured some red deer from the hills of Rohtas and Markhur goats from Ahmedabad for this purpose. In the absence of female goats of this variety in his establishment, he paired them with Barbary ewes and the product of this cross breeding was very successful. He was also successful in the pairing of *cheetahs* and tigers. He says :

It is an established fact that *cheetahs* in unaccustomed places do not pair off with a female At this time a male cheetah, having slipped its collar, went to a female and paired with it, and after two and a half months three young ones were born and grew up. . . . It happened that a tigress became pregnant and after three months bore three cubs; it had never happened that a wild tiger after its capture had paired.†

With the purpose of gaining some knowledge of anatomy of wild animals, Jahangir took recourse to dissection whenever he noticed any peculiar characteristic of a beast. He writes :

I went to hunt a lion and finished him with one shot. As the braveness of the lion was established, I wished to look at his intestines. After they were extracted, it appeared that in a manner contrary to other animals, whose gall bladder is outside their livers, the gall bladder of the lion is within his liver. It occurred to me that the courage of the lion may be from this cause.

Once he killed a four-horned antelope. It was commonly believed that this animal had no gall-bladder. In order to verify this statement, he dissected the animal and on examination he found the gall-bladder and this removed this misconception. On another occasion he dissected a male wolf in order to see if there was any difference in the position of the gall-bladder of a lion and a wolf.

HIS AVIATORY

In his aviatory, Jahangir collected a large number of birds of different species. In his description of the peculiar characteristics of

birds, we come across with the names of about fifty types of different birds.

Over and above these, he gives an account of a strange bird whose name is not mentioned. He says :

In these days they brought a bird from the country of Zilbad (Sumatra, etc., Blochman, p. 616) which was coloured like a parrot, but had a small body. One of its peculiarities is that it lays hold with its feet of the branch or perch on which they may have placed it and then makes a somersault, and remains in this position all night and makes a murmuring sound. When day comes it seats itself on the top of the branch. Though they say that animals also have worship, yet it is most likely that this practice is instinctive. It never drinks water, and water acts like poison upon it, though other birds subsist on water.*

He made some experiments on the breeding of pheasants and Saras. Akbar also made similar attempts in the breeding of the former but he was unsuccessful. Jahangir had succeeded in his attempt to make them breed in captivity. He has minutely observed the characteristics of these birds during the whole of the breeding period, beginning from the time of pairing to the day of producing the young ones, and has given a very interesting and detailed account of the pair of Saras, showing how animals act according to their instinct implanted in them by Nature.

JAHANGIR'S HUMANITARIANISM

Jahangir's humanitarian spirit has been fully reflected in a number of ordinances he passed for the amelioration of the condition of his subjects as well as of the lower animals. Although all the ordinances could not be strictly enforced, they are not without moral effect, and they throw a great light on the character of the emperor and his motive behind them. The failure of the uniform application of some of his principles was due more to the lack of responsibilities on the part of his subordinates, and the geographical difficulties of a vast Indian empire lacking proper facilities for communication with an enormous population scattered over a hundred thousands of villages. One of the first acts of humanity was the prohibition of the slaughter of animals for feed on the occasion of his birthday and two days each week, namely, Thursday (the day of his accession), and Sunday (the day of his father's birth). His kindness to animals went

* Tuzuk, p. 133; Tr. I. 272.

so far that he ordered the use of warm water to bathe his elephants during the winter.* There was a custom in the district of Sylhet of making eunuchs and giving them to the governor in lieu of revenue and this system had gradually spread in other provinces as well. This abominable custom and the traffic in young eunuchs were banned by the emperor under pain of capital punishment, and the provincial governors were instructed to liberate these unfortunate youths from the possession of their masters.† In the fifth year of his accession, Afzal Khan, the governor of Bihar, sent some people guilty of the breach of this penal law to the Imperial Court for trial and they were imprisoned for life.‡ For catering to the needs of the poor and the distressed, he had established a number of free restaurants in the principal cities of his dominion, called *Bulghur-Khanas*, where cooked food might be provided for the poor according to their condition, and so that residents and travellers both might reap the benefit.§ On one occasion he records the payment of Rs. 3,000 for the expenses of the *Bulghur Khana* of Kashmir.|| During his tour in Gujarat, he noticed a number of short walls constructed on the road-sides as a resting place for the porters where they could load and unload their burdens when they were tired. Jahangir found this system to be very useful and a great relief to these poor persons, so he ordered the building of these resting-places in all large towns of his dominion at the Imperial expense.¶ In the first year of his accession, he directed the provincial governors to build hospitals in the great cities, and to appoint physicians for the treatment of the sick, and the whole expenditure to be borne out of the Imperial exchequer.**

A JUST KING

One of the best traits of Jahangir was the possession of a very strong desire for the dispensation of justice among his subjects. His idea of justice was above all personal

relations. He says : "Kingship regards neither son nor son-in-law. No one is a relation to a king."* "In counsels on State affairs and government, it often happens that I act according to my own judgment and prefer my own counsel to that of others."† When Sa'id Khan was appointed Governor of the Punjab, Jahangir sent him this message : "My justice would not put up with oppression from any one, and that in the scales of equity neither smallness nor greatness was regarded. If after this any cruelty or harshness should be observed on the part of his people, he would receive punishment without favour."‡ It seems that he acted on these principles and did not allow his will to be subordinated to the selfish interest of his advisers as long as he retained his health and vigour. To protect the subjects from the oppression of his officers, he introduced that famous chain of justice attached to one of his palaces, by means of which any oppressed person might ring him up and obtain redress.§ It was probably instituted after the model of the Sasanian king of Persia, Nawshirwan the Just, who had fastened a similar chain in his palace for a similar purpose. If we are to believe the statement made by Wala-Daghistani, the author of *Riazush-Shuara*, about Jahangir's trial of Nurjahan for a charge of murder, then the sense of his justice would be unparalleled in the history of the world. He says that one day while Nurjahan was walking on the terrace of her palace, it happened that a passer-by gazed at her. At this the empress became enraged and shot the man dead. When the matter was reported to the emperor, he immediately directed Quzi Nurullah Shustari to investigate the case and punish the culprit according to law. The Qazi found Nurjahan guilty of murder and sentenced her to death and the order of her execution was confirmed by the emperor. But in the meantime Nurjahan managed to compromise the case by a payment of two lakhs of rupees as blood-money to the relations of the deceased. After the compromise of the case, Jahangir went to Nurjahan and said in a pathetic tone : "O, Begum, if you were killed what would have

* Tuzuk, 203; I. 410.

† Ibid, 72; Tr. I. 150-151.

‡ Ibid, 81; I. 168.

§ I bid, 35, 99. Tr. 75, 204.

|| Ibid, 36; Tr. I. 77.

¶ Ibid, 208; I. 420.

** Ibid, 4; Beveridge I. 9.

* Tuzuk, 24; I. 52.

† Ibid, 32; I. 68.

‡ Ibid, 6; I. 13.

§ Ibid, 3; I. 7.

* Tuzuk, 117, and Beveridge I. 240.

† Ibid p. 130 and I. 265.

become of me." * In the declining state of his health when Nurjahan obtained her ascendancy over him, he never allowed her to interfere in the dispensation of his justice. Once a widow complained against Muqarrab Khan for the education of her daughter and her consequent death in the hand of some of his servants at Cambay. Jahangir investigated into the case and finding Muqarrab Khan guilty of abatement of the crime, reduced his Mansab by one half, and made an allowance to the aggrieved woman.† On another occasion on the receipt of certain representations against the inhuman conduct of Abdullah Khan, the governor of Ahmedabad, he degraded him from his Mansab and confiscated from his Jagir a valuable portion, the income of which amounted to seven million *dams*.‡ His punishments, with the exception of a few instances given in an abnormal state of mind, were generally tempered with mercy. He forbade the cutting off the nose or ears of any culprit, and took a vow by the throne of God never to take recourse to this sort of punishment.§ He was generally cool in his deliberations and considerate in his judgment. On one occasion, he sentenced a person to death on the suspicion of high treason. But on further considerations he found that the man deserved a lesser punishment and he commuted the sentence of death to that of mutilation of the feet. But before the commutal sentence could reach the executioner, the prisoner was put to death. Jahangir was very much aggrieved at this rash action of his and then issued an order: "Whenever an order was given for any one's execution, notwithstanding that the commands were imperative, they should wait till sunset before putting him to death. If up to that time no order for release arrived, he should be capitally punished."||

RELIGIOUS VIEWS

Jahangir followed Akbar in the toleration of other religions with this difference

* This incident has been related in the life of Jahangir in Riazush-Shuara. There is no other corroborative evidence.

† Tuzuk, 83; Tr. I. 172.

‡ Ibid, 203; Tr. I. 421.

§ Ibid, 4; Tr. I. 2.

|| Ibid, 240; Tr. II. 28.

that the former meddled too much in theology and wanted to force his opinion on others, whereas the latter allowed others to follow their own beliefs and creeds without any interference from the State. In the sixth year of his accession, he issued a Firman to the provincial governors not to force Islam on any individual against his will.* This injunction is entirely in keeping with the teachings of the Quran. His toleration of Hindu religions and some favour showed to the Christians and veneration to Christ and the Virgin led many a credulous European Christians to invent fantastic theories as to the religious belief of Jahangir. These Christians were totally ignorant of the law, that Islam lays down—to live peacefully with the people of the Book (*i.e.*, followers of revealed religions) and to venerate the person of Christ and the Virgin; and coming from a Continent with the idea of notorious religious persecutions of mediæval Europe still fresh in their mind, they could not reconcile their religious susceptibilities with Jahangir's observation of holidays and doing "all ceremonies with gentiles".† Hence their puerile and fantastic records which are based mostly on bazar gossips. Jahangir might have violated the so-called orthodox traditions, which are un-Islamic, but he never violated the fundamental principles of Islam and the catholic spirit it enjoins. On Friday eve the Sabbath of the Muslims, he used to associate with the *Ulama*, the learned, men of Islam, the Darwishes and the recluse.‡ He used to visit the shrines of Muslim saints and spend a considerable amount of money on the anniversary festival of Shaykh Salim and others, and held these holy places in very great esteem. He would often hold conversation with living saints and distribute money through them among the poor and the needy, and attend the assembly of *Sama* and *wajd* (ecstatic dance of the mystics). His association with a Hindu Darwesh of Ujjain named Jadrup was very cordial and intimate. He says:

I had frequently heard that an austere Sannyasi named Jadrup many years ago retired from the city of Ujjain to a solitary corner and employed himself in the worship of the true God. I had a great desire for his acquaintance, and when I was at the capital of Agra,

* Tuzuk, 100; Tr. I. 205.

† For details of European traveller's view of Jahangir's religious belief see Beni Prosad, pp. 41, 42, 430-34.

‡ Tuzuk, 9; Tr. I. 21.

I was desirous of sending for and seeking him. In the end, thinking of the trouble it would give him, I did not send for him. When I arrived at the neighbourhood of the city (Ujjain), I alighted from the boat and went 1½ kos on foot to see him.... He does not desire to associate with men, but as he has obtained great fame people go to see him. He is not devoid of knowledge, for he has thoroughly mastered the science of Vedanta, which is the science of Sufism. I conversed with him for six *gharis*; he spoke well, so much so as to make a great impression on me. My society also suited him.*

Jahangir paid several visits to this hermit at Ujjain and Mathura, and on every occasion both of them were delighted in their conversation on spiritual topics. The sage once remarked:

In what language can I return thanks for this gift of Allah that I am engaged in the reign of such a just king in the worship of my own Deity in ease and contentment, and that the dust of discomposure from any accident settles not on the skirt of my purpose.†

The emperor also says:

I heard many sublime words of religious duties and knowledge of divine things. Without immoderate praise, he sets forth clearly the doctrine of wholesome Sufism, and one can find delight in his society.‡

In another place, he says:

In truth, his existence is a great gain to me; one can be greatly benefitted and delighted.§

These statements prove that Jahangir's learning towards eclecticism is due to his frequent visits to these saints, and he was greatly influenced by Jadrup.

His attitude towards Hinduism was that of a benevolent neutrality. To please the Hindu subjects, he would take equal interest in the Hindu festivals of Dashara, Sivaratri and Rakshi with those of Muslim by holding social intercourse with the Jogis. He goes into the details of Hindu caste system and often converses with the Pundits about their religion but popular beliefs and dogmas never appeal to his mind. He holds the votaries of idolatry as the 'wanderers in the desert of error'. But in spite of these convictions; he never harassed the Hindu population. He had visited the temples of Brindaban, Hardwar, and Kangra and gave 'alms in cash and goods' to the Brahmins and jogis. The only instance of his so-called religious persecution pointed

* Tuzuk, 175; Tr. I. 355, 359.

† Ibid, 252; Tr. II. 52.

‡ Ibid.

§ Ibid, 279; Tr. II. 104; for further details see Tuzuk, 279-80; and Tr. 104-8.

out by some historians was the execution of the Sikh Guru Arjun. But the history of this incident clearly shows that the execution of the Guru was not due to Jahangir's intolerance of his religion but to the part the Guru played in the revolt of Prince Khusrū by giving the rebel prince an enormous sum for the execution of his plan. Jahangir rather tried to be lenient with the Guru and at first imposed upon him a heavy fine for his offence of high treason. But when Arjun had refused to pay the fine, Jahangir was compelled to sentence him to take the highest penalty of law. It was the trial of a person charged with the commission of a definite offence against the person of the king and the established law of the land. The personal beliefs and religion of the Guru had nothing to do with it. Even at the modern time if a person is accused of such an offence, he can never escape the highest penalty of law, although he occupies the highest position in any particular creed or religion.

The laws and regulations promulgated by Jahangir were equally applicable to all his subjects, Hindus and Muslims. In one of his regulations issued to the provincial governors, immediately after his succession, he definitely lays down: "In my dominions if any one, whether Hindu or Muslim, should die, his property and effects should be left for his heirs, and no one should interfere with them. If he should have no heir, they should appoint inspectors and separate guardians to guard the property, so that its value might be spent in lawful expenditure, such as the building of mosques and rest-houses, the repair of broken bridges, and the digging of tanks and wells." Jahangir like his father realised the importance of the co-operation of the subjects belonging to all creeds for the stable and proper administration of the country. In the Eulogium of Akbar, he says:

As in the wide expanse of the Divine compassion there is room for all classes and the followers of all creeds, so, on the principle that the shadow (*i.e.*, the sovereign) must have the same properties as the Light (*i.e.*, God), in his dominions; which on all sides were limited only by the salt-sea, there is room for the professors of opposite religions and for beliefs good and bad.*

* Tuzuk, p. 16; Tr. 37.

Jahangir followed this principle in his dealings with the Hindus, and he was always guided by it in his religious policy of complete toleration.

HIS INTEMPERANCE

Much has been said about Jahangir's addiction to drinking habits. But when we take into consideration the prevailing customs among the princes and the aristocracy of the time and the circle in which the emperor was brought up, his drinking habit seems to be nothing extraordinary. It was an age when many a prince and many a nobleman fell a prey to alcohol. Jahangir was not an exception to it. Although he drank wine, he never encouraged others to follow him, rather he admitted the evil effects of drinking habits and once promulgated an ordinance forbidding its use among his subjects.* He began drinking from the age of fifteen years, first as a medicinal dose to remove his weariness on the occasion of a hunting excursion on the bank of the river Indus near the fort of Attock when he accompanied his father in a campaign against the rebellious Yusufzai Afghans.† From this medicinal dose it gradually increased till his health was affected. Then he made several attempts to reduce the quantity. After his accession to the throne, he took a vow not to drink on Friday eve and he had honoured this vow all along. In the early part of his youth, he used to drink sometimes at day and sometimes at night. But from the time when he was thirty years old, he took to drinking only at night. This he continued practically throughout his whole reign and kept the hours of the day for the business of the State. Jahangir had no doubt fallen a victim to a habit which he formed in the irresponsible days of his youth, but his views on drinking wine was the rule of moderation. In the tenth year of his reign when Shahjahan was first given to drink on the occasion of his weighing ceremony Jahangir made the following remarks: "To-day which is the day of thy being weighed, I will give thee wine to drink, and give thee leave to drink it on feast days and at the time of the New Year, and at all great festivals. But thee must observe the path of moderation, for wise

men do not consider it right to drink to such an extent as to destroy the understanding, and it is necessary that from drinking only profit should be derived. Avicenna who is one of the most learned of philosophers and physicians, has written this quatrain.*

Wine is a raging enemy, a prudent friend,
A little is an antidote, but much a snake's poison.
In much the injury is not little,
In a little there is much profit."

Having attempted above to show certain traits of Jahangir, as a man, I would now conclude this paper with the following remarks of a modern historian :

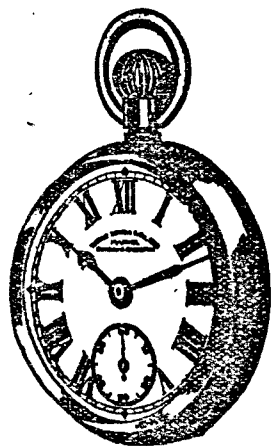
From a review of his life as a whole, he comes out a sensible, kind-hearted man, with strong family affections and unstinted generosity to all, with a burning hatred of oppression and passion for justice. On a few occasions in his career as a prince and emperor, he was betrayed, not without provocation, by fits of wrath into individual acts of barbarous cruelty. But as a rule, he was remarkable for humanity, affability and open hand.

* Beveridge, I. 306.

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INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

Tories in Council

IN accordance with Mr. Baldwin's undertaking at the Bristol Conference, the Central Council of the Conservatives met on December 4, to take counsel on the J. P. C. Report. It is not surprising that the official motion "approving the general principles embodied in the Select Committee Report" was adopted by an overwhelming majority. For, as we have already pointed out, the Joint Committee had done everything to placate the Extremists and had practically taken the wind out of the sails by whittling down the reforms. So there was no fear of the rejection of a Report which conceded even less than the White Paper. Of course, there were a handful of what one may call the "impossible Extremists" whom nothing could satisfy. And the inevitable Mr. Churchill ranted at length, though his dismal warning of "misery" and "anarchy" was really too wide of the mark to make an impression.

The Tory approval vindicates Mr. Baldwin's leadership and the J. P. C. recommendations have accordingly been accepted by both Houses of Parliament as "the basis" of the India Bill. Thus while everything is done to secure the die-hards' approval, there is hardly any trace of concern about Indian opinion on the Report. That opinion is pretty unanimous in condemning the Report as reactionary. The Congress has rejected it as unworthy of consideration, while the Liberals demand radical alterations to make it acceptable. Mr. Baldwin, in his anxiety to conciliate Tory prejudices, assured them that the J. P. C. had made

changes in the subjects which worried you and which ought to relieve your genuine anxieties to a great extent—police, pensions and commercial discrimination.

While Sir Austen Chamberlain argued that power was in their hands now and

unless they decided then what the framework of the future Central Government should be, the conduct of events will pass from their hands.

These arguments have evidently had their effect. The admission that safeguards have been stiffened may be very consoling to British Conservatives, but it has certainly increased anxieties in India.

Indian Reforms in Parliament

The reform proposals embodied in the J. P. C. Report formed the subject of lengthy debates in both Houses of Parliament. Sir Samuel Hoare in the Commons and Lord Halifax in the Lords moved a resolution accepting the Report as the basis of a Bill that has since been drafted and placed before Parliament. Government, of course, had an easy victory—a victory as certain and pronounced as the one the Tory Council gave the other day. We shall therefore dismiss the die-hard opposition as a piece of impertinence deserving the snub it received from the more responsible section of the Tories. What was of more importance was the Labour Amendment moved by Major Attlee urging

that the proposals of the Joint Parliamentary Committee were inadequate and should be liberalised by express acceptance of Dominion Status as an early object of the Reforms.

Major Attlee's was a grave indictment of British rule. Indians had felt, he said, that after 150 years of British rule, the masses remained poor, ignorant and exploited.

For every evil which flourishes unchecked, we must take responsibility because we have been repositories of power. The idea that Indians must always be ruled for their own good by a lonely white man is Victorian sentimentality.

* Tuzuk, 4.
† Ibid, p. 150.

The Late Mr. V. P. Madhava Rao

Mr. Madhava Rao, who has passed away at the great age of 85, was a brilliant statesman with a record of public work as distinguished as it was varied. Born of an ancient Mahrata Brahmin family long settled in Tanjore, he displayed during years of service in various capacities all the vigour and pugnacity of his race. He had the unique honour of serving as the Dewan of three premier States of India—Travancore, Mysore, and Baroda with great ability and distinction. On retirement from Baroda in 1916, he plunged into public movements in British India and quickly rose to eminence as a Congressman. In 1919, Mr. Madhava Rao went to England at the head of the Congress deputation and gave evidence before the then Joint Parliamentary Committee. The last public act of his was in 1929 when he was very appropriately chosen to preside over the Silver Jubilee celebration of the Sri Mulam Popular Assembly of Travancore.

Injustice to Indians in Burma

We have more than once drawn attention to the large body of public opinion in Burma against her separation from India. The Joint Committee, while endorsing the White Paper proposal for separation, have gone a step further in discriminating against Indians in Burma. The proposed Indian representation to the legislature is meagre while that legislature is empowered to restrict Indian entry. Surely, India could at least have the same rights and privileges with Burma as the United Kingdom, and it is astonishing that Indians who have done so much for Burma, should be discriminated against. The Burma Indian Chamber has rightly protested against the injustice, and in a memorandum addressed to the Secretary of State draw attention to this "gratuitous injustice to the community which played no mean role in Burma's development".

Sir Henry Craik and the Congress

It was a timely and sagacious speech that Sir Henry Craik, the Home Member, delivered the other day at Lahore when he extended to the Congress a hearty welcome to the Assembly. No doubt Congressmen have pledged themselves to reject the J. P. C. Report, but that does not mean that they will keep away from the institutions set up under the New Constitution. They mean to capture every position of authority and power so far as in them lay, and their programme is to work their way through these very institutions, and in spite of them. And the Home Member did the very correct and proper thing in inviting them to play their part in the new Assembly.

The Government had always extended an invitation to the Congress to work in co-operation and fellowship. After four years of futile wandering in the barren field of non-co-operation, the Congress had accepted that invitation and returned to the constitutional field. The Government welcomed and cordially welcomed the Assembly Representatives of the best organised party in India.

The new Agent-General to South Africa

We congratulate Mr. Syed Raza Ali on his appointment as Agent-General to South Africa in succession to Kunwar Sir Maharaj Singh. Sir Kunwar is a Christian and his predecessor a Hindu. The choice of a Mahomedan this time can therefore be well understood. Mr. Raza Ali has had a distinguished public career, having been connected with political and legislative work since 1912. He was a member of the Council of State from 1921 to 1926, and was one of the members of the Government of India's deputation to South Africa in 1925-26. An independant in politics, Mr. Raza Ali has been a pronounced nationalist in his outlook. We wish him all success in the very important and responsible office to which he has been called.

Lord Willingdon's Forte

Many characters, grave and gay, flit through the pages of Mr. Kincaid's reminiscences—"Forty-four years a public servant": Blackwood). But this charming bit about H. E. Lord Willingdon will be borne out by every one who has had the honour of his acquaintance. "For charm of manner and knowledge of men," says Mr. Kincaid, "truly I have never met Lord Willingdon's equal."

He never forgot a face, and the moment that he recognised its owner, he always knew the right thing to say. Others can assume such a manner, but unless it is natural it drops off on occasion and the real personage is unmasked. Lord Willingdon's manner was natural and never deserted him. Perfect kindness, courtliness and good breeding, united in one man, made him in turn Governor of Bombay, Governor of Madras, Governor-General of Canada, and Viceroy of India.

India's Challenge to the West

During the Round Table discussions, Mr. Isaac Foot, Liberal M. P. for Badwin, had made himself conspicuous by his ability and fair-mindedness. In a recent speech at the Bradford Liberal Federation, he referred to the challenge of India first to Western civilization and then to the White supremacy. Now the challenge to British domination has gone on increasing in volume and intensity since the War. But he said :

I am sure of this, that there are for us in India only two courses: We shall either have to govern India by the sword or we shall have to do it by consent.

It is either autocracy or it must be by consent. We have got friends in India, a great many of them. Our policy is to keep our friends, and as far as we can, turn enemies into friends. That is not an easy task. Much will depend upon the contributions made upon the Indian question by Liberals during the next few months.

Rights of Prisoners

Is an accused who is in custody, entitled to have confidential communication with his legal adviser? That was the question that came up for judgment before the Hon. Justice Cunliffe of the Calcutta High Court. The District Magistrate had permitted the petitioner to interview his lawyer only "in the presence and hearing of a police officer". His Lordship, setting aside the order, pointed out that the Magistrate in making the order "infringed two cardinal principles of British jurisprudence—principles of presumption of innocence of all accused persons and their right to confidential communications". He went on to add :

That unless the persons were tried by a drum-head court-martial, it was absolutely necessary that advocates should have free access to their clients. The more serious the crime, the more the need that persons involved in brutal crimes should have, individually, the best assistance they could have.

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

THE NEW YEAR

AS I write this paragraph the old year is hastening to its close, and by the time this is read a New Year will be born and will have begun its course. Allow me to take this opportunity of wishing all my readers a happy New Year with joy and prosperity all through the coming year. I sometimes get letters and frequently meet readers of World Events who are quite appreciative in their remarks of this column in the *Indian Review*. I am assured by them that this department of the periodical is widely read, and the information and interpretation of events throughout the world are both interesting and helpful. That is the writer's reward, and he is pleased to find that the department is serving a need, and is appreciated.

The change of the year affords the writer an opportunity of making two lines of observation: a retrospect and a prospect. The backward look during the year that has passed shows that on the whole progress towards economic recovery has been made. The British Commonwealth is certainly on the improve; some attribute the progress to the Ottawa Agreements; others to the strong lead given by the National Government in Britain; others again to the fact that Britain is off the gold standard and has adopted a protectionist policy. Possibly no one thing can take all the credit, but a combination of circumstances are all working for recovery and are achieving results. France and Germany and now Italy are not doing so well; political issues are keeping them back. The United States is recovering; President Roosevelt is largely responsible through his extensive policy of the New Deal for this happy result. Japan is prospering, and is

extending her foreign trade to all parts of the world.

The prospect is clouded with big issues. The Saar Valley vote will be an anxious time; the Naval Conference is likely to stir up trouble; the Indian Constitutional Bill will be fiercely contested; what Japan's next move will be, none can tell; no matter what may be the findings in connection with the Yugoslavian and Hungarian investigations, it is bound to leave behind bad feelings and a desire for revenge. Then in monetary affairs there is the question of a standard of value, and the stabilisation of the currencies to that standard. . . .

The assassination of the Yugoslavian king has had repercussions which may have developed into a serious Balkan situation. Hungary has had a terrorist movement which was threatening the peace of the Balkans, and there seems to have been little effort to put down the terrorists. The Yugoslavian government lodged a complaint against Hungary to the League of Nations. It was a delicate piece of business for the League Council, but they have reached a happy solution acceptable to both countries.

ITALIAN AIMS

To Signor Mussolini, the only two possible policies for European countries is Communism or State collectivism. Central Europe fears communism like poison, and consequently both Italy and Germany are working hard along the lines of State collectivism. In outlining Italian foreign policy, the Duce recently made a speech in which he said:

In face of the irrevocable decline of the capitalist civilization, there were only two solutions: the Communist and the Corporative. The latter, the most logical, was the "solution of productions entrusted to the producers".

SAAR QUESTIONS

The first big problem to be settled in the New Year is the future government and control of the Saar territory. France now has it, and Germany wants it; the population is predominantly German, but the Catholic vote and the German population in the Saar driven out under the Nazi policy from Germany may complicate the question and lose many votes for a return to Germany. Still, it is anticipated that 90 to 95 per cent. will vote for the return of the territory to Germany.

CONTROLLING ARMS TRAFFIC

The Disarmament Conference is still continuing; Mr. Henderson says that it will not be allowed to die; he is determined to achieve a Disarmament Convention, and a permanent Disarmament Commission. Japan's latest suggestion in the naval talks is for a ratio of 4-4-4 in the Pacific, but the United States will not accept any change from the original 5-5-3 ratio. A more hopeful field of co-operation is in the control of the manufacture and traffic in arms. Great Britain has a licence system imposed upon her makers and distributors of war munitions. America is now taking up the same attitude, and is suggesting that the League make that a recommendation to all nations, so that the gain motive to private producers be taken away, and the whole business of war materials placed under strict government control.

WAR DEBTS

The December instalment of the war debts is due, but payments are not being made, and one hears very little about the renewal of the payments. France has stated that she will not pay, and Britain also, since her token payment in December 1933, has made no further payment. Great Britain now says that token payments are no longer practicable

with the result that they have been stopped. The British Government state, however, that they are waiting a favourable opportunity to reopen negotiations. So there the matter stands; it is most unsatisfactory for all parties concerned, but nothing can be done until the whole matter is reopened, and a final agreement reached.

THE NAVAL TALKS

The latest report states that the naval talks will be adjourned about December 20 or 22nd, when it is expected that the Japanese will finally withdraw from the Washington Treaty. The failure of the talks does not hold out much hope that an agreement will be reached in the forthcoming Naval Conference. It would seem that the Naval Conference will go the way of the Economic Conference and the Disarmament Conference, and end in nothing being done.

DONGRE'S BALAMRIT

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THE J. P. C. AND BRITISH TRADE

THE period under review is remarkable for the publication of the report of the Joint Parliamentary Committee and the conclusion of the preliminaries of an Indo-British Trade Pact. The J. P. C. Report should normally have been a matter of merely political interest, of little or no consequence to the review of Trade and Finance. But in the outlook with which the Britisher has now come to regard India, the J. P. C. Report is less a provision for Indian constitutional reforms than a means of furthering British trade in India under the pretext of safeguarding the legitimate rights of British commercials. It will be remembered that the whole reaction to the movement for Indian constitutional reform was caused by the realisation that fiscal autonomy for India and the freedom of Indians to pursue the economic developments of their country unfettered by external control would mean a severe blow to British industry and trade, placed as it is in a position of extreme difficulty owing to the depression and the pursuit of economic nationalism all over the globe. This coincided with the discussions of the Haji Bill in India which gave British businessmen a sense of the dangers they might be exposed to under a Swarajist regime. Thus has the tide of reaction swollen to the point at which it is no longer merely a question of safeguarding British commerce but of even providing for its fortunes in the face of apparent surrender of self-Government to India.

THE SAFEGUARDS

The J. P. C., it is now well known, has made significant change in the original proposals of the White Paper in regard to safeguards. While formerly the White Paper and the Committees that prepared for

it were content only to provide against discrimination of a legislative and administrative character within the country, the J. P. C. has asked for safeguards against discrimination to the disadvantage of British trade in India. In fact, a third category of discriminative measures has now been added. The J. P. C. makes a distinction between British trade in India and British trade with India and has taken the view that the Governor-General should be empowered to interfere in both cases. It is urged by the J. P. C. that these safeguards should not involve a restriction of India's fiscal autonomy, in as much as the Viceroy would be empowered to interfere in the matter of trade legislation, only when he has reason to think that the measures have been conceived, not with a view to further the interests of India but with a view to harm British trade. Why Indians should ever be actuated by what *Indian Finance* calls "motiveless malignity", the J. P. C. does not say. On the other hand, it even ventures the opinion that Indians would not be found to use powers solely to the detriment of British trade. Nevertheless, these safeguards are going to be part of the new Indian Constitution. And it is not a mere nervous apprehension on the part of India. It is widely felt in this country that the whole aim of safeguards is to whittle down to nothing the fiscal autonomy that has been established for over a decade by a convention between the Government of India and His Majesty's Government.

INDO-BRITISH TRADE TREATY

The first fruits of this policy are already being reaped. It is announced that an Indo-British Trade Treaty which has now been drawn up and the preliminaries covered between the Government of India and His

Majesty's Government has been signified. The terms of the treaty have been kept strictly confidential. And it is significant that, while His Majesty's Government have taken the trading interests concerned into their confidence, the Indian Chambers of Commerce have pleaded in vain for having their say on questions of vital importance to them. It is only ordinary common sense that, if the terms of the Treaty were such as to be acceptable to Indian commercial opinion, the Government would hardly have adopted this course, which is different from that of His Majesty's Government in Britain.

It is also necessary to recall in this context the history and the origin of this Indo-British Trade Pact. The present Pact is the direct result of an agitation set afoot by Lancashire which contended that the explicit promises, which the Government of India made at the time of the Ottawa Pact, remained unredeemed. As is well known, the Ottawa Pact left the British Cotton Textile Industry out of the scope of its terms, on the ground that the affairs of the Indian cotton textile industry were then the subject to a full dressed enquiry by the Tariff Board and that nothing can be done till the Tariff Board's recommendations were made and the Government of India had arrived at their decisions thereon. Later, the Indo-Japanese Trade Pact referring to the place of the Japanese industry in the Indian market and the duties in cotton piece-goods was enacted into law. The Mody-Lees Pact was also concluded immediately before the Indo-Japanese Agreement and it provided for the exchange of certain facilities between India and Britain. Lancashire contends that the whole question had been neglected, and that it was against the spirit of the Ottawa Pact that the question of the redemption of the

Government of India's privileges should be postponed indefinitely.

It was in view of this clamour that the Board of Trade took up the negotiations with the Government of India for an Indo-British Trade Treaty. And now, for all practical purposes, it would seem that the Treaty has been concluded without anyone in India having the slightest idea of its contents. It is significant that some of the members in the House of Commons demanded that the terms of the treaty should be announced before the Indian Constitutional Bill arrives at the crucial stage of its passage through the House of Commons. The implications of this statement are obvious. It means that if, in any respect, the treaty fails to satisfy the demands of Lancashire, its representatives and supporters in the House of Commons would resort to the extreme course of voting against the Indian Constitutional Bill. India might ask whether this is a threat or a promise?

ENROLMENTS PROCEEDING FOR 1936 EXAMINATIONS

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DIARY OF THE MONTH

Dec. 1. King Faud signs a decree abrogating the Constitution and dissolves Parliament.



THE LATE MR. V. P. MADHAVA RAO

—Mr. V. P. Madhava Rao is dead.

Dec. 2. The Punjab Council passes the Indebtedness Bill.

Dec. 3. Dr. Satyapal is arrested on a charge of sedition and released on bail.

Dec. 4. The Lahore-Karachi Air Mail is inaugurated by the Governor of Punjab.

—Mr. Subash Bose on arrival at Calcutta is served with a restraint order under the Bengal Criminal Law Amendment Act.

Dec. 5. The National Council of Conservative and Unionist Associations approves the J. P. C. Report on Indian Reforms.

Dec. 6. Sir Harry Haig assumes office as Governor of the U. P.

Dec. 7. Khan Abdul Gaffoor Khan is arrested at Wardha on a charge of sedition.

—Mr. A. F. Molamure, Speaker of the Ceylon State Council, resigns.

Dec. 8. Western India Liberals issue a statement condemning the J. P. C. Report.

Dec. 9. Public meeting at Bombay protests against the arrest of Khan Gaffoor Khan.

Dec. 10. Sir Frank Noyce opens the Indian Road Congress at New Delhi.

Dec. 11. The House of Commons discusses Indian Reforms Bill.

—H. R. H. the Duchess of York opens the Indian Art Exhibition in London.

Dec. 12. Mahatma Gandhi releases for publication his letters with the Viceroy *re.* his visit to the Frontier Province.

Dec. 13. The personnel of the Central Board of the Reserve Bank of India is announced.

Dec. 14. Khan Abdul Gaffoor Khan is sentenced to two years' R. I.

Dec. 15. The London Naval talks are adjourned.

Dec. 16. The Cochin Women's Conference meets in Trippunithura under the presidency of Mr. G. K. Devadhar.

Dec. 17. H. E. the Viceroy addresses the Annual Meeting of the Associated Chambers of Commerce at Calcutta.

Dec. 18. Dr. Satyapal is sentenced to one year's R. I. on a charge of sedition.

Dec. 19. Sir Samuel Hoare formally introduces the Government of India Bill in the House of Commons.

Dec. 20. H. E. Lord Erskine opens the tenth session of the Indian Philosophical Congress at Waltair.

Dec. 21. Mr. C. F. Andrews interviews the Viceroy *re.* Indians in Zanzibar.

Dec. 22. The U. P. Liberals condemn the J. P. C. Report as unacceptable.

Dec. 23. Japan formally denounces the Washington Treaty.

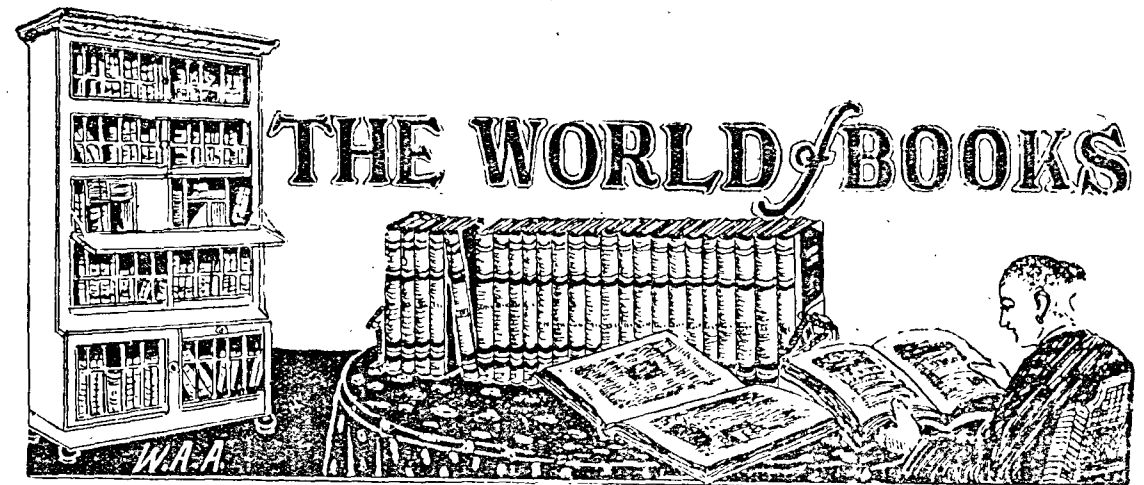
Dec. 24. The Eighth All-India Library Conference meets in Madras under the presidency of Mr. Munindra Deb Rai Mahasai.

Dec. 25. H. M. the King broadcasts Christmas greetings to the Empire.

Dec. 26. The 18th Session of the Indian Economic Conference meets at Patna under the presidency of Prof. C. N. Vakil.

Dec. 27. The 11th Session of the All-India Medical Conference meets in New Delhi under the presidency of Col. Bhola Nath.

Dec. 28. The Indian National Liberal Federation meets in Poona under the presidency of Pt. Hirdayanath Kunzru.



UNENDING BATTLE. By H. C. Armstrong.

Longmans Green & Co. London. 9sh. net.

This is a fascinating biography, of a hero struggling against odds for the independence of his country. Georgia is a country of romantic associations. It was groaning under the tyranny of Russia till at last the war with Japan served to open the eyes of Georgians to the possibility of throwing off the foreign yoke. A revolutionary committee was organised. Dekanosi, a Georgian, was working hard at Paris, M. Clemenceau blessed the Georgians in the struggle, and Japanese money flowed in to supply the sinews for the war against the Russians. With all material advantages, the spirit of heroic self-sacrifice is still indispensable for the attainment of national independence. That heroism was found in, among others, Leo Keresselidze, who combined physical hardihood and mental alertness. The resourcefulness which he displays at each difficult situation to defend himself and confound his enemies is almost incredible. He is a romantic hero with a charmed life. Once Leo attacked the Russian guard and managed to make away with a large amount of the Russian Government treasure to be used for the purposes of the Georgian revolution. Leo was caught by the Russians and subjected to suffering, but he

succeeded in making his escape. When he went to France, he saw Dekanosi dying. He stayed in Switzerland and was in fear of being extradited for the crime committed in Georgia. But he remained free and went through a law course, and passing the examination with distinction, was appointed lecturer in Crown Law at the University. He also became a successful lawyer. But the Great War broke out in 1914, and Leo immediately proceeded to Georgia. He went to Constantinople and found the Triumvirate in power. They commissioned him to organise and command as Captain a Georgian legion of 1,000 men. The Georgians declared an independent republic in 1918, and Leo was made a colonel and asked to raise 2,000 legionaries. Leo had been relentless in his opposition to the Russians. But he was asked to disband his legion and cease war against the Bolsheviks. He started on a brief mission to establish friendly contact with the Persian Government, but a revolution in behalf of the Bolsheviks stopped him. Again he underwent hairbreadth escapes for his life. He was again given a command in the front line, and he trounced the Bolsheviks. When an armistice was entered into with the Bolsheviks, Leo resigned his office. In 1921, the Bolsheviks annihilated a Georgian division. Leo has withstood tempting offers from the Bolsheviks. Georgia, it must be remembered, has joined the Bolshevik union since 1921.

THE CAMBRIDGE SHORTER HISTORY OF INDIA. Edited by H. H. Dodwell. Cambridge University Press.

The Cambridge Shorter History is a welcome addition to the slender stock of single volume histories of India. Three well known scholars, Mr. Allan of the British Museum, Sir Wolseley Haig, and the editor himself have collaborated in the production of the book. The plan has worked well and we have before us a well-written volume which provides the general reader a complete and generally up to date account of the entire range of the Political history of India.

The chapters on the Deccan and South India, in Part I, are unfortunately marred by a number of small mistakes, particularly in the spellings of proper names, and we are surprised to read that the Greek play discovered on a papyrus in Egypt contains passages which have been identified as Tamil (p. 180), that Kulottunga's reign of forty-nine years came to an end in 1112 (p. 191) and that it is very likely that Bappadeva's name was Virakurcha (p. 197). Early Indian History is still in its formative stage, and the few minor errors that have inevitably crept in will no doubt be corrected in subsequent editions.

Parts II and III will command general assent, but the reader will occasionally find eclecticism carried too far in dealing with rival theories as on the origin of Vijayanagar (p. 277), and in Part III a somewhat pronounced tendency to view events from a more imperialistic point of view than even in the larger History. The chapter on Warren Hastings, for instance, compares unfavourably with the chapters written by Mr. P. E. Roberts on the same subject in the larger work, and two last chapters which review recent politics are decidedly tendentious.

HINDU MYSTICISM ACCORDING TO THE UPANISHADS. By Mahendranath Sircar. Kegan Paul, Trench, Trubner & Co., Ltd.

In this work Professor Sircar interprets the spiritual experience underlying the chief Upanishads in an eloquent and forceful manner. The Professor rightly points out that the Upanishads lose their meaning and significance to those who seek in them a developed philosophy; but when the search changes from a rational enquiry to a mystical penetration, their import and depth are felt and realized. When the author's line of approach to the mysticism of Upanishads has been thus defined, the reader is well prepared for the more or less expository rather than critical analysis that follows of the principal ideas of the Upanishads. Professor Sircar decidedly prefers Sankara's interpretation of the Upanishads to that of Ramanuja, and he shows how Hindu mysticism transcends the conflict between the sensible and the super-sensible, between the flesh and the spirit, inherent in other schools of mysticism.

CHRIST TRIUMPHANT: An Anthology of great Christian Experiences compiled by N. G. George Allen and Unwin Ltd.

This book, as its sub-title indicates, is an anthology of great Christian experiences. Culled from the writings of Christian poets, preachers and writers, the passages selected cover a wide range of theological thought and feeling, while the discerning reader will be able to trace a certain unity of experience common to all the different writers. There are passages of moving eloquence and power from the Bible, poets like Milton and Donne, and preachers and writers like Wesley, Bunyan, Newman and others.

MOTHER AMERICA: Realities of American Life as seen by an Indian. By Dr. Sudhindra Bose, Ph.D. Published by M. S. Bhat, Raopura, Baroda. Rs. 5.

Undoubtedly, the author sees America intimately, sympathetically, and even admiringly. He deals in great detail with almost every aspect of American life and achievements during past one hundred and fifty years. He shows how America has struggled against all odds and attained her present amazing height of material prosperity.

He has some vivid chapters on Prohibition, Opium Traffic, Yellow Peril, and Racial Conflicts. Those on Agriculture, Education, Libraries, Museums, helping the blind and the crippled, furnish much useful information to the student and the social worker. He has drawn very interesting character-sketches of the two American national heroes, George Washington and Abraham Lincoln. His description of the great American newspapers is a revelation in industry and enterprise, e.g., the *Chicago Tribune*, the world's greatest newspaper, housed in a thirty-six storey sky-scraper built at a cost of twenty-six million rupees, and having a circulation of 650,000 copies daily, printing whole editions of 100,000 copies or more in an hour's time. And what a noble record of social and public service such newspapers in America inaugurate and carry on!

Perhaps all may not agree with the author's observations on certain more or less controversial topics. But that is not to be expected. The book is cram-full of information of a most useful and stimulating character—a *Vade-mecum* of American nationalism. One cannot help expressing the wish that the book had been free from the many printing mistakes that have crept in.

EDUCATION. By Hazarat Inayat Khan. Luzac & Co., London. Price 5s.

Considering the importance of the right kind of education, especially in the early years, every careful study of the subject should be warmly welcomed. Mr. Hazarat Inayat Khan's book "Education" is a well-thought-out and carefully analysed study of children's education. He shows that the Infant is like a photographic plate, so that the first impressions should be carefully made. These impressions should be such as would develop discipline, balance, concentration, ethics and relaxation.

IMAGINARY CONVERSATIONS. By Walter Savage Landor. Selected by T. E. Welby, Oxford University Press.

The late Mr. Welby was a Victorian enthusiast and this is his tribute to Landor. Though not dramatic, the 'Conversations' have always been held as noble specimens of a heroic prose. The characters range through all the periods of history, ancient and modern, and the reader will enjoy reading them, especially with the welcome help provided in the notes. The book will make a good text for University purposes.

ELEMENTARY DYNAMICS. By R. C. Gray Messrs. Macmillan & Co., Ltd., London.

This book is specially written for students beginning a University course in engineering or other Applied Science. A special feature of the work is the illustration of the principles of Dynamics by examples chosen from the various branches of Modern Engineering. Four hundred examples have been carefully chosen to indicate the wide applications of the subject and the answers to the examples have been added in all cases.

Hyderabad

HYDERABAD EXCISE DEPARTMENT

The Excise Department of Hyderabad is being remodelled on the Madras system. Services of some sub-inspectors had been temporarily borrowed for that purpose from the Madras Government, and it is expected that under their guidance, local men will be soon able to manage the system efficiently.

AN ASSEMBLY FOR HYDERABAD

A resolution was passed at a public meeting held at Bombay on October 30, under the auspices of the Hyderabad State Peoples' Conference, asking the Hyderabad State to allow public meetings within its limits and establish a legislative assembly on the Kashmir model.

MARKETING OF PRODUCTS

The Nizam's Government note with satisfaction that the benefits of the Agricultural Markets Act, which they introduced three years ago, are being widely appreciated. The success of the measure may be largely traced to the fact that the Hyderabad Act, unlike similar Acts in British India, is applicable to agricultural produce other than cotton.

LOANS FOR CULTIVATORS

In view of the famine conditions which prevail in several districts of the Dominion as a result of the failure of the monsoon, H. E. H. the Nizam's Government have ordered the distribution of Rs. 1,50,000 as *takavi* loans among cultivators of the affected areas.

H. E. H. NIZAM'S ASSURANCE

His Exalted Highness the Nizam has issued a *firman* containing assurances of good will to his Hindu, Parsi, and Sikh subjects, who had presented addresses to wish him long life on the occasion of his birthday.

Baroda

BARODA GOVERNMENT MACHINERY

We understand that the Baroda Government have called upon the public including Government servants, to point out definitely the defects noticed and the inconveniences experienced by them in the different departments of the State, and to make concrete suggestions for the removal of those defects as well as for the further progress of the various departments. The public have been thus afforded an opportunity of having their say on the working of the administrative machinery and influencing its further betterment.

AGRICULTURAL PROGRESS

The agricultural department of the State has been busy devising schemes for the development of the rural areas. The activities of the department for the year 1933-34 show that schemes were considered for :

- (1) inquiry into cotton in villages,
- (2) distribution of good and pure seeds for better cultivation of cotton crop in Navsari District,
- (3) Sugar-cane cultivation experiment in Vyara,
- (4) reorganisation of Gowsala (Cattle Shed) at Rajmahel and
- (5) Sowing of Soyabeans. Panchayat Weeks, Baby Weeks and agricultural exhibitions were held at different places for propagating new methods.

VERNACULAR EDUCATION IN BARODA

The Government of His Highness the Gaekwar have decided to carry out some amendments in the Vernacular Educational Code. The amendments relate to the management of the fund established by His Highness to further the intellectual advancement of the people, and also to encourage authors and publishers to publish useful books of knowledge through the vernaculars.

Mysore

MYSORE AND CAUVERY WATERS

We understand that the Government of Mysore have requested the Government of India to intervene and settle the question of the royalty that is being now paid by Mysore to the Madras Government for the use of the Cauvery waters for generating electricity at Sivasamudram.

The Mysore Government are now paying annually about Rs. 70,000 as royalty. The agreement between Mysore and Madras was entered into when Mysore had not embarked on her great engineering achievement—the Kannambadi Dam. On account of this Dam, water has been regulated at Sivasamudram and greater power is being produced. The contention of the Mysore Government now appears to be that they have been able to increase their power output only on account of the Kannambadi Dam and as they have sunk a very large capital on this work, it is not right for the Madras Government to insist on the old rates being adhered to.

MYSORE COFFEE INDUSTRY

Mr. S. P. Rajagopalachariar, Member of the Maharajah's Executive Council, presiding at the field-day meeting of the Mysore Coffee Experimental Station, observed :

The coffee industry in Mysore has been the means of bringing in not only a good deal of valuable outside capital but also enterprise, organization, and method by which the country has been highly profited.

The industry was regarded as a valuable asset of the State, having been the means of the opening up of much inaccessible forest country to profitable cultivation, and providing employment of labour on a large scale. Coffee at present occupied an area of nearly 120,000 acres, the produce representing a money value of a crore and twenty lakhs of rupees.

Bikaner

SIR MANUBHAI MEHTA

Sir Manubhai Mehta, Prime Minister of Bikaner State, who has been for the last two years contemplating retirement, has obtained His Highness the Maharaja's permission to retire.

Sir Manubhai went to Bikaner after a long and distinguished record of service in Baroda, where he was Prime Minister for no less than 11 years, and for the last 8 years he has been Prime Minister of Bikaner.

THE NEW DEWAN OF BIKANER

His Highness the Maharaja of Bikaner, on the occasion of his birthday, conferred upon his cousin Colonel Maharaj Sri Sir Bhairun Singhji Bahadur, K.C.S.I., who succeeds Sir Manubhai Mehta as Prime Minister of Bikaner, and upon Major Maharaj Sri Mandhata Singhji Sahib, the hereditary title of Bahadur and the high honour of gold chapras. These distinctions are to be enjoyed hereditarily by the eldest male heir in the direct line of descendants of the two Deodhiwala Rajvis so long as they enjoy the title of Maharaj in the Bikaner State.

Indore

THE MALHAR ASHRAM

Malhar Ashram—an institution started by H. H. the Maharaja Holkar, ex-Ruler of Indore—has been opened recently.

It was first started at a cost of Rs. 80,000 for the education of boys of his caste. They were given free education, boarding, lodging and dress. The institution had to be closed during the minority period of the present Maharaja; but now it has been opened again and a grant of Rs. 50,800 for the first year and Rs. 40,800 for the subsequent years has been sanctioned.

Kashmir

REVENUE REMISSIONS IN KASHMIR

His Highness the Maharaja Bahadur has accorded sanction recently to the remission of all arrears in excess of five years in respect of nautors made in the Reasi Tehsil prior to Samvat 1972. It was also laid down that mutations in respect of these nautors should be attested along with the recovery of five years revenue and that proprietary rights in such lands should be conferred thereafter. His Highness has sanctioned these orders to other Tehsils in the Jammu Province, where circumstances are similar to those obtaining in the Reasi Tehsil.

LOYALTY JAGIRS IN KASHMIR

Cash Jagirs, varying from Rs. 1,500 to Rs. 150 a year, have been awarded by the Maharaja of Kashmir to about a dozen persons for their loyal services during the recent disturbances in the State.

The names were recommended by a Committee of Inquiry appointed for the purpose. The name of Mrs. R. O. Southerland heads the list with Rs. 1,500 a year.

Nepal

THE NEPALESE LEGATION

Members of the East India Association accorded a reception to General Shumshere Jung at the Nepalese Legation, when he delivered his first speech since the establishment of the Legation on November 7.

He pointed out that Nepal, owing to its isolated geographical position, was unable to contribute substantially to stabler world conditions, but every step towards strengthening international friendship was a step forward.

Bhavnagar

TRADE IN BHAVNAGAR

Owing to the development of the Bhavnagar Port and its direct connection with foreign ports, the merchant community there has felt the need of organization to promote the interests of their respective trades. Thus Bhavnagar now has its Seeds Merchants' Association. At the Annual Meeting of this Association, the President Seth Govardhandas Cursondas voiced a complaint about the system of rebate on ground-nut followed by the Bhavnagar State Railway. He stated that "Redress has now been granted; for, with a view to encouraging exports of ground-nuts and ground-nut seeds *via* Bhavnagar Port, a rebate will be granted on consignments booked from any place in Kathiawad to Bhavnagar either for local consumption or for the purpose of export to foreign countries."

FALLING SICKNESS?

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INDIANS OVERSEAS

British Guiana

LITERACY IN BRITISH GUIANA

The Hon. Mr. A. E. Seeram, member of the Legislative Council of British Guiana and the President of the Guiana Indian Association, Demerara, has issued an appeal for a scholarship fund which he has founded for the education of Indian boys and girls. In the course of the appeal, he says:

Only 10 per cent. of the adult Indians can read and write English. According to the 1931 census report, over 50 per cent. of children of school-going age are not in school, and in the case of Indian girls, nearly 65 per cent. are not in school, *e.g.*, out of a total number of 14,070 of school-going age, only 4,935 are attending schools, whilst 9,135 or nearly 65 per cent. are not.

All donations to the Scholarship Fund should be forwarded to the President or Treasurer of the British Guiana East Indian Association, Georgetown, Demerara.

Burma

INDIANS IN BURMA

The Burma Indian Chamber of Commerce has sent a memorandum to the Secretary of State and the Premier, protesting against the J. P. C.'s recommendations affecting the rights and interests of Indians. The memorandum points out that the proposed Indian representation in the Legislature and the proposal to empower the legislature to restrict Indian entry are unsatisfactory and therefore should be amended.

The Chamber feels that a gratuitous injustice has been done to the community which played no mean role in Burma's developments all these years. The Chamber urges that the same reciprocity proposed as between the United Kingdom, British subjects and Burmans should be extended as between Indians and Burmans.

Ceylon

INDIANS AND THE LAND BILL

Criticising some of the provisions of the Land Development Bill introduced in the State Council of Ceylon, Mr. S. Natesan (member for Kankasanturai) pleaded for some consideration for Indians settled in the island. It will be observed that the Bill contains a statutory definition of "Ceylonese" which precludes Indians who have permanently settled down in Ceylon from facilities for getting land from the Crown. The definition of "Ceylonese" in the Bill insists on a domicile of origin. Mr. Natesan observed, after referring to the difficulties suffered by Indians in South Africa:

There is of late a tendency on the part of even Ceylon, the daughter of India, to repeat in a small measure some of those disabilities which have been crying for redress in other parts of the world where Indian nationals happen to live.

A few years ago, difficulties were raised here in regard to the franchise of the Indians; but afterwards the statesmanship of the leaders of the country asserted itself and they said: 'We are agreeable to accept the Indians on the electoral roll on a five year residence.' That is an act of statesmanship. Now, I ask this House to rise to an equal height of statesmanship in regard to this question which affects the possession of land."

Malaya

INDIANS IN MALAYA

We understand that wages for Indian Labour are steadily rising and that before long an Indian labourer would be able to earn the standard rates of wages, provided he showed the necessary zeal for work. The general consensus of opinion in the Colony is reported to be that if the price of rubber continued to show uninterrupted improvement, the benefit must, in the first instance, go to the estate staffs and labourers.

Australia

INDIANS IN AUSTRALIA

Indians are practically excluded from Australia except as temporary visitors and those few who have settled down in the Commonwealth suffer from certain disabilities. As a result of Mr. Sastri's visit to Australia in 1922 on behalf of the Government of India, Indians in Australia were given the benefits of Old Age and Invalid Pensions, and Mr. Sastri was assured that Indians resident in Australia would be enfranchised and that their other disqualifications would be removed. But nothing has been done so far. Recently, when Mr. Tushar Kanti Ghosh, Editor of the *A. B. Patrika* and India's representative at the forthcoming World Press Congress in Melbourne, went to Bombay, prominent merchants drew the attention of Mr. Ghosh to propaganda by interested parties in countries like Australia, and requested him to ask Australian papers to keep well informed Indian correspondents, so that the Australians might know the true state of affairs in India.

South Africa

INDIAN PROSPERITY IN NATAL

Statistics recently published in South Africa showing the value of registered property owned by members of the Indian community in Durban make interesting reading. In 1924-25, the value of such property was estimated at £1,191,360. The figures of two-yearly periods thereafter were:

1926-27	...	...	£1,237,430
1928-29	...	...	£1,482,540
1930-31	...	...	£1,624,860
1932-33	...	...	£2,010,040

It is stated that between the years 1930-31 and 1932-33, Indians owned £385,180 more property in Durban purchased from Europeans.

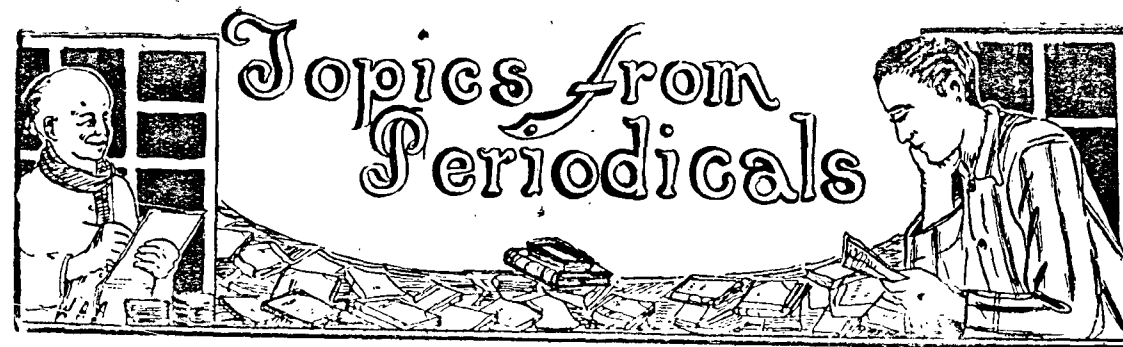
East Africa

INDIANS IN KENYA

Interviewed by the *Statesman* during his brief visit to Delhi, Mr. C. F. Andrews gave his views on the position of Indians in Kenya. He said that by far the most serious question in Kenya was the economic marketing proposals which involved a monopoly for what was called the Native produce. Owing to the world economic depression, the value of raw products had declined in recent years, and an attempt was being made in Uganda to raise the prices by means of a monopoly, and ground-nuts had already been given as a monopoly to a European firm. If this process continued, it was likely to drive out a large number of Indian traders who only trade in Native produce and sell to Africans in return for cotton cloth.



MR. SYED RAZA ALI
who succeeds Kunwar Sir Maharaj Singh as Agent
to the Government of India in South Africa.



INDIRECT ELECTIONS

The Joint Committee Report is naturally the subject of considerable criticism in the press, and no part of the report has been condemned so thoroughly as the chapter dealing with election to the Federal Legislature. "Kerala Putra," a well-known writer on Indian political problems, commenting on the report in the pages of the December *Twentieth Century*, presents what one may call the other side of the shield. The proposal to extend indirect election to the Lower Federal House is certainly objectionable, especially as the present Central Legislature is directly elected. There are other objections also which may be summarily stated here:

First, if elections to the Federal Legislature are to take place from the Provincial Councils, which are elected on purely Provincial issues, federal problems will never come up for discussion before the country. In India, experience has shown that Provincial elections are governed by purely local considerations. What is required at the Centre, however, is that the legislature should be elected on issues of a purely federal character. Indirect elections would make that impossible. Secondly, dissolution of the Federal Legislature on important issues, and appeal to the country for a verdict, would not be possible, as the members will not have to go to the country but merely to their Councils, where the elections will be on a strictly

party basis without any reference to opinion outside. A third point of view has also to be remembered. The interests of the federal government, and the provincial governments, are not likely in all cases to be the same. If the Central Legislature is constituted of representatives of the provincial legislatures—naturally therefore predominantly representative of the parties in power in the provinces—the Federal Legislature will be more a conglomeration of provincial interests than a body representing all-India opinion. Unless there is a federal electorate in which electoral battles are fought on purely federal issues, it is almost certain that the federal centre will be weak and unable to cope with the claims and demands of the provinces.

There are, of course, theoretical considerations, and it should not be forgotten, says "Kerala Putra", that arguments of considerable validity can also be advanced in favour of indirect election. Among such the writer mentions the following:

The size of the federal electorates is bound to be so large as to make elections to the Centre extraordinarily expensive and render them in many cases farcical; the necessity to safeguard the newly won autonomy of the provinces against the tradition of centralization in India; the wider character of the provincial electorates, which will enable the federal representatives to be more democratic than representatives elected from constituencies of more restricted franchise. In any case, the present modification cannot be said to limit the power of the Federation or to change vitally the form of government.

THE VICARIOUS SACRIFICE

Since the dawn of history we have had accounts of the sacrifice of the one, or the few, for the many. Dr. Irene Bastow Hudson, writing about this vicarious sacrifice in the current Number of the *Aryan Path*, says that "so long as physical life has been, we know that cells have divided to form daughter cells, thus sacrificing individuality for the propagation of the species".

Religions of modern and ancient peoples have made use of the universality of the vicarious sacrifice, and from this habit may be traced all sorts of customs and ceremonies, some of which exist even to the present day. The vicarious atonement, says the writer, seems to be "a modern fungoid growth, which would take from Man his responsibility and has no place in the evolutionary scheme of Nature".

According to the writer's view, both sacrifice and atonement must be personal, individual and racial, and the sooner people learn that vicarious suffering for the sins and sorrows of all men is a fallacy, the healthier and happier will be the population of this earth on which we have to dwell.

It is man who has tried to make the sacrifices vicarious; it is man who has tried to shift his responsibilities to other shoulders by paying another to act or die in his stead, or by paying a priest or a 'wise man' to free him or absolve him from his sins and his troubles. The Great and Holy Ones who have gone on ahead on the path will look back and hold out the helping hand, albeit invisibly to most of us, and such are the Adepts, the Bodhisattvas referred to in the *Voice of the Silence*, but even they cannot alter the law, and Karma must be worked out. "The ripple of effect, as the great tidal wave, thou shalt let run its course."

HINDU-MOSLEM UNITY

Rai Bahadur Ajit Nath Das contributes an article on the above subject to the *Land-holders' Journal*. Indian Moslems, he says, cannot expect any active sympathy or help from other Islamic nations any more than the Christians of one country in Europe can expect help from the Christians of another country.

It is obvious, therefore, that the Indian Mahomedans must look to India as their country and be prepared to live in amity with the other inhabitants of the country. The word 'Hindusthan' will have to be changed or at any rate a different connotation be given to it in its application to India. It is impossible in India to have a settlement such as is being attempted in Ireland and even the Irish experiment seems not wholly successful. Once the Indian Mahomedans feel that they are Indians, they will be readier to work amicably with Hindus.

In concluding, the writer points out that:

In India, men must be taught to consider themselves as Indian so far as public life is concerned, and Hindus and Mahomedans so far as their inner lives are concerned. It must not be thought that a Hindu cannot represent Mahomedan interest or that a Mahomedan cannot do justice to Hindu aspirations.

In Native States, especially in the Nizam's Dominion, Hindus are given prominence when they so deserve it, and there is no question whatsoever that they cannot and will not be true guardians of Mahomedans. Similarly, in Mysore there is no question with regard to a Mahomedan being incompetent to safeguard Hindu interest. From such examples as these, both the Mahomedan and the Hindu in British India may broaden each his own mind and regard himself as an Indian representing Indian interests—Indian interests meaning common interests of the Hindus and Mahomedans. It is not a question of how many positions of importance go to either community, though the general public are very jealous on this point.

THE ECONOMICS OF WAGES

It is tragic to watch the conflicts that go on between employers and their employees over the question of wages and the hours of employments. In the course of an illuminating article in the December issue of the *Modern Review*, Major D. Graham Pole endeavours to deal with this question and in particular the problem of wages:

To the average man in the street, it seems an obvious truth that the wages he receives are paid out of capital owned by his employer. Employers on the other hand, who are usually just as stupid on economic matters as the most illiterate of their employees, love to exploit the fallacy that the capital they possess is the source from which the wages of their workers are drawn.

The fact is, the payment of wages, so far as the employer is concerned, is but the return to the labourers of a portion of their capital which he received from labour. So far as the employee is concerned, what he receives from the capitalist in the form of wages is but the receipt of a portion of the capital his labour has previously produced. As the value paid in wages is thus exchanged for a value brought into being by labour, the Major asks: "How can it be said that wages are drawn from capital or advanced by capital?"

In a rational state of society the value of physical and mental labour would rise, while the cost of individual commodities would fall. Indeed, this is the whole underlying principle embodied in the statement that "man seeks to gratify his desires with the least possible amount of exertion". He will invent tools and other devices to help him to conquer the forces of nature and make them more easily the subject of his will. This clearly postulates that with the development of science and the arts, more production of the things wanted to gratify his human desires should never cost him a moment's worry.

In conclusion, the writer points out that it is because of the stagnation in wealth distribution that we have in an aggravated form this blind struggle over the question of wages.

The worker is not a charge upon the cost of production and in any industry where efficiency is observed, high wages paid to the worker would not be to the detriment of the industry but the very opposite. The higher the wage paid to the worker, the greater would be his enthusiasm for the task he would undertake, and the more efficiency would be expected of him. This would mean, taking the national view, that if wages were increased, high efficiency amongst the workers would follow, and surely it is self-evident that the nation which possesses the most highly efficient and contented craftsmen is the nation which is bound to defeat the competition of any country where wages are low and in which the workers are therefore inefficient and miserable.

INDIA IN PERIODICALS

SCOPE FOR MUNICIPAL SOCIALISM IN INDIA. By Prof. K. T. Shah. [The Calcutta Municipal Gazette, Tenth Anniversary Number, November 1934.]

INDIAN STUDENTS IN ENGLISH UNIVERSITIES. By B. S. Kesavan, B.A. (Hons.) London. [The Indian, November 1934.]

INDIAN RELIGION AS VIEWED BY A GERMAN MIND. By Helmuth von Glasenapp. [Prabuddha Bharata, December 1934.]

AN ETHNIC STUDY OF THE PANDAVAS. By Abhayananda Mukherjee, M.Sc. [The Modern Review, December 1934.]

THE TRAGEDY OF INDIA. By Dr. Sir Hari Singh Gour. [The Twentieth Century, December 1934.]

THE PROBLEM OF JUTE CONTROL IN INDIA. By Dr. H. L. Dey, M.A., D.Sc. [The Calcutta Review, December 1934.]

A DECADE OF INDIAN POLITICS. By M. Chalapathi Rau, M.A., B.L. [Triveni, September-October 1934.]

INDIA AND THE J. P. C. REPORT

Commenting on the Sapru-Jayakar Statement on the J. P. C. Report, the *Servant of India* observes:

Sir Tej Bahadur Sapru and Mr. Jayakar are really for accepting the Joint Select Committee's recommendations, although they do not wish to put it so frankly. If they were not for unconditional acceptance, they would not have gone out of their way to say: "With all the defects and shortcomings of the proposed constitution—and they are neither few nor negligible—and with all the attendant disappointment, which is perfectly understandable, we cannot foresee in the near future the possibility of any constitutional scheme being devised in England or in India which may be acceptable to the country as a whole." This is as much as to say: "No amendments in the forward direction will be carried in Parliament now. Nor will the Labour Party, when it will come into power, one does not know how long it will take to give us a larger measure. The constituent assembly will be a failure. Therefore, submit to the inevitable." It may be that the cry of rejection has wrought damage to our cause. Will this cry of abject submission do any good?

The journal goes on to argue that the Liberals, like the Congress, must reject the Report:

We would like British politicians to believe Mr. Chintamani and Dr. Paranjpye implicitly when they say that they would prefer the *status quo* to the reform proposals now under discussion.

Nor would Congressmen be right in going back upon their pledges to the electorate. Congress had declared a policy of rejection. We hope, says the *Servant of India*,

there will be no one who, however strong he may himself be against rejection, will now advise the Congress to be untrue to its pledges and to abandon its rejection policy. Honesty in politics is a much higher good than the adoption of any particular programme.

BRITISH FOREIGN POLICY

The *World*, edited by Mr. Vernon Bartlett and published in London, gives month by month a summary of press comment from all over the world about the problems or events that are likely to interest the British Public. Discussing the Japanese attitude towards the British Government, Mr. Bartlett opines that the Japanese ambitions are based not on National prestige or considerations of security but on a determination to dominate the Far East. 'Parity' for Japan means predominance for Japan in the Western Pacific.

If Great Britain and the United States agree not to haggle about their respective naval strengths on the ground that they are never going to fight each other, they can insist upon the maintenance of security as the criterion of tonnage in the Western Pacific. Japan might tear up the Washington Treaty, or, rather, refuse to renew it as she has a perfect right to do, but she would not be able to build against the combined navies of Whitehall and Washington. This is so elementary a fact that one is surprised by British reluctance to say, once and for all, that Great Britain and the United States have common interests which they will defend in common. There is nothing unfriendly to Japan in the assertion that we will not abandon without a struggle interests which we have built up in the course of centuries in Eastern Asia. But there is something unfriendly to the United States in hinting that we would rather run this grave risk than abandon arguments with them over the gunnage of their cruisers or the tonnage of their capital ships. If Whitehall and Washington insist on security, but not superiority, for Tokio in the Pacific, they will further their own security in the Atlantic.

CIVILIZATION AND LIBERTY

In a thoughtful article in the *Nineteenth Century and After*, Prof. Ramsay Muir discusses the progress of European civilization and points to liberty as the basis of its achievements.

Four hundred years ago, there were in existence four highly developed civilizations—the Chinese, the Indian, the Islamic and the European. They had developed quite independently, and the European civilization was in no obvious way superior to the others. In the long conflict with Islam, Europe had been defeated, and as late as the third decade in the sixteenth century had to defend its premier capital, Vienna, from its Islamic neighbour. Yet, within four centuries, European civilization had not merely established its superiority, it had won the domination of the world.

The superiority, according to the Professor, is not in its mere power over the resources of conquest but in the capacity for the diffusion of liberty.

The movement of emancipation has striven after several different forms of liberty, which have been attained in varying degrees in various countries. None of them has been secure until it has been placed under the guardianship of law. For liberty is dependant upon law; it is not only precarious, it is unreal until it is both protected and regulated by law, upheld by the common will.

The movement for liberty has gone on ceaselessly in different directions. The first of the liberties after which men have striven, has been the freedom of the person involving not only the abolition of slavery

but the security for every person against the possibility of arrest, imprisonment or personal violence.

The second and yet greater freedom that the Western World has won is freedom of the mind.

Freedom for all men, not only to think and believe, but to speak and publish what seems to them true; freedom to persuade their fellows to accept their beliefs; freedom to co-operate with others to make their beliefs prevail, which is freedom of association; and all this under the regulation of law, to ensure that this freedom is not used in such a way as to impair the corresponding rights of others.

The third freedom which the Western World pursued was freedom of enterprise: freedom for every man to make the most of his powers and his opportunities.

The fourth freedom toward which he has seemed to be moving, is freedom of intercourse—the maximum possible freedom of movement over the face of the earth for ideas for men, for goods and for capital.

The free movement of all then from land to land has turned the intellectual and material wealth of the whole world into a common inheritance of all its peoples.

It seemed, until yesterday, that the progressive and rapid achievement of these liberties by the civilized peoples had demonstrated that human society can be organized upon a basis of liberty regulated by law. Then with amazing suddenness, says the Professor, the greater part of the world has gone back upon its ideals of liberty and reason.

In some of the greatest countries, arbitrary arrest and punishment without trial have become commonplace; freedom of speech and publication have been suppressed by violence; political liberty has been overthrown; and, as for freedom of intercourse, all the Governments of the world seem to be in a conspiracy to destroy it by means of tariffs, quotas, and exchange restrictions, immigration and Alien Acts, and elaborate passport regulations. Freedom of enterprise, which has made the modern world, is coming to be regarded as an evil thing.

CHINESE CULTURE

The *Primitive Man* for July has an interesting article on "Peace and War in Chinese Culture" by Dr. Thomas Tseng Mien of the Catholic University of America. The Chinese have not been a dominantly warlike people. They have been one of peace for more than four thousand years. There is something absolute about their will against war—an attitude developed both in their theoretical ideals and in their practical activities. While the Chinese were the inventors of gunpowder, they never utilized this invention in killing human beings through military operations until more recent centuries. In fact, in ancient times the soldiers were neither in honour nor in respect.

Most families in China had in their homes an altar for their ancestors, and still have. At each altar there is a tablet inscribed with the objects of worship which are: first, Heaven; second, Earth; third, the Emperor; fourth, the family's ancestors; and fifth, masters or teachers. The soldier does not come within any of these five honoured groups. Again, the following are the four honoured social classes ranked in order of honour: first, scholars; second, farmers; third, working men; and fourth, merchants. The soldier class finds no mention here.

In the main, the Chinese people have not only hated war but have condemned whatever might encourage the fighting spirit. Bravery in fighting, or fighting and quarrelling itself is one of the five things which are pronounced unfilial, for such bravery or quarrelling would easily endanger one's parents. It may be recalled that whatever, in the Chinese sense, is unfilial is looked upon as a very grave sin.

The literature of the period of the Emperors simply describes the glory of the golden age of peace and prosperity and peaceful conditions of the people in the third millennium B.C.

ASIATIC EXCLUSION

Writing in the December Number of the *Calcutta Review*, Dr. Radhakamal Mukerjee says that the question of Asiatic exclusion is the chief problem in international population and migration. While more than a third of the people of European origin live in other continents, obtaining their food products and raw materials to maintain their standard of artificial industrial living and thereby standing in the way of a nicely adjusted balance between agriculture and food supply in the tropical regions, the Orientals are confined to narrow surroundings which aggravate the evils of poverty and low standard of living. Dr. Mukerjee says that the rigid rules that are now in vogue with regard to the Asiatic migration should immediately cease. For, the drawback of such a scheme of racial segregation is, that the artificial geographical barrier would break down and everywhere a white oligarchy would dominate cheap Asiatic labour. Dr. Mukerjee points out in conclusion:

Both in Australia and South Africa, the claim for settlement must rest on normal toil both for the Asiatic and the European. While the white man should not be encouraged to slacken his personal share of the farm work by relying on cheap Asiatic labour, the Asiatic worker must enjoy full economic and political rights such as the Australian has secured for himself. It is only on the basis of mutual respect and true economic co-operation that Asiatics and Europeans can blend the best features of their respective civilisations for the building up of a new culture either in Australia or in South Africa. Unfortunately, race prejudice and narrow nationalism die hard and thus delay approach to such a consummation, while the slow progress of South African and Australian immigration destroys the prospect of making a white South Africa and hampers the development of the last continent available for humanity.

ANCIENT HINDU CIVIC LIFE

"The impartial student of history cannot shut his eyes to the fact that in spite of priestly admonitions, cities did grow and flourish quite early in India's chequered annals and the amenities and responsibilities of civic life were not altogether unknown or unappreciated in this country in ancient times," writes Dr. Hem Chandra Roy Chowdhury, M.A., Ph.D., in the sumptuously got up Tenth Anniversary Number of the *Calcutta Municipal Gazette*. The writer supports his statement by the things revealed at the unearthing of the remains of stately cities with brick buildings, bathrooms and an elaborate system of drainage laid bare in the pre-historic ruins of Mahen-jo-Daro and Harappa. Imperial capitals with gates, watch-towers and walls graced the valley of the stream that flows into the Bay of Bengal, when the son of the Sakyas and the hero of the Jatakas preached their message of peace and good-will full five centuries before the birth of the sage of Galilee.

An elaborate system of Municipal Government was developed at least as early as the 4th century B.C. and urban establishments for dispensing charity and medicine excited the admiration of foreign travellers as early as the 4th century A.D. The writer continues:

From the beginning Indian citizens showed a keen appreciation of the true civic ideal which, in the words of some of the most illustrious sons of modern India, is to build up a healthy and progressive community with co-operation and public service as ideals. "This is the holy mystery," declares the Santi Parva of India's national epic, "there is nothing nobler than humanity," and the service of humanity was always placed by the Indians in the forefront of the civic programme.

The citizens of ancient India devoted themselves to the service of the poor and the destitute irrespective of caste, creed or nationality and understood the value of good dwelling houses, fine parks, well-lighted and well-watered streets, a proper system of drainage, hospitals and medical relief. They developed a system of municipal government which won the approbation of Megasthenes, and the arrangements they made for the service of the poor and the education of students and inquirers excited the admiration of Fa Hien. Well may the city fathers of the former metropolis of British India emulate the example of their forbears to whose hands were committed the destinies of the metropolis of ancient India when the throne of the Mauryas and the sceptre of the Guptas had not yet passed into the hands of a new race.

It will thus be seen that the citizens of ancient India did not take a narrow view of their responsibilities. Civic life in olden days was exemplary.

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GEOGRAPHY IN THE RAMAYANA

Readers of the Ramayana will find names of states and cities and kings, of rivers and mountains indicating distinctive parts of South India. It is worth while to examine afresh and to see what light is thrown by the Ramayana on the geography of India. Dewan Bahadur K. S. Ramaswami Sastri, writing in the journal of the Madras Geographical Association, points out :

Ayodhya was the famous capital of the kingdom of Kosala. It was known as Saketa. It was on the banks of the Sarayu river. It was situated between the Ganga and the Yamuna. We learn in the Ramayana about the kingdom of Anga which was ruled by Lomapada who adopted Dasaratha's daughter Santha, the kingdom of Kekaya in Northern Punjab of which the capital was Girivraja and which was ruled over by Kaikeyi's father Asvapati, the kingdom of Mithila which was governed by Sita's father Janaka, the kingdom of Kasi, the kingdom of Magadha, the kingdom of Sauvira, the kingdom of Saurashtra, the kingdom of Sindhu, the kingdom of Vanga (Bengal), etc. We find detailed descriptions of Kishkindha and Lanka. We find references also to the Kekaya kingdom which was ruled by Kartavirya Arjuna. The Ramayana says that Satrugna killed Lavanashura and established the town of Mathura (Muttara) on the banks of the Jumna.

In the account of Rama's journey to Lanka, we find a clear description of the geography of Middle India and of South India.

Rama lived for a while on the Chitra Kuta hill and for ten years in the Dandaka forest. Janasthana was ruled by Ravana's vassals as an outpost.

Sugriva's description to the Vanaras in regard to the search to be made by the search parties gives us valuable details about Indian geography. We hear in it about the Kaveri and Tamraparni rivers. In short, the Ramayana shows and gives us a clear knowledge of the geography of India.

WHITHER EUROPE ?

Under the above heading, Mr. Kalidas Nag contributes an article to the November issue of *India and the World*. Recent events in Europe, he says, have provoked some outstanding thinkers to opine that never since the Dark Ages of medievalism has Europe presented such a dismal sight of disintegration. The writer gives a catalogue of events that took place in the last six months, such as the merciless suppression of the anti-Nazi organizations in June of last year, the cold-blooded murder of the Austrian Chancellor in the next month, followed in quick succession by the simultaneous assassinations of the King of Yugoslavia and of the Foreign Minister of France and several other tragic events. Describing the present European mentality, Mr. Nag says :

"Love thy neighbour" as a maxim appeared very remote indeed from European spirit which continued to dwell on the possibilities of ever intensified exploitation of others and brought in its train suspicion, exclusiveness, tariff walls and in a vicious circle, to drift towards another war. Helplessness of the vanquished did not, as a matter of course, eliminate violence which came to dominate European statecraft, and the tragic failure of the Disarmament Conference proved beyond doubt that non-violence was as remote from the European mind as the North Pole from the South. Democracy and parliamentary government—proud legacies of the 19th century—appear to-day in the majority of European countries as hopeless propositions as Kaiserism or Tsarism of the pre-war periods. Communism, Fascism, Nazism and what not followed in quick succession to shake the very basis of man's confidence in representative Government.

Though the last war witnessed the exit of the Tsars and the Kaisers, concludes the writer, the average professional politician of Europe has not ceased to exploit his neighbour.

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

+

NOTES

Questions of Importance

CONGRESS AND J. P. C. REPORT

The following is the text of the resolution passed unanimously by the Working Committee of the Congress sitting with the Parliamentary Board :—

Whereas the Congress has after full and earnest consideration resolved that the scheme of the future Government of India adumbrated in the White Paper be rejected and that the only satisfactory alternative is a constitution drawn up by a constituent assembly, etc. etc. ;

And whereas the proposals made in the Joint Parliamentary Committee Report are in several respects even worse than those contained in the White Paper and have been condemned by almost every shade of opinion in India as reactionary and unacceptable ;

And whereas the Joint Parliamentary Committee scheme, designed as it is to facilitate and perpetuate the domination and exploitation of this country by an alien people under a costly mask, is fraught with greater mischief and danger than even the present constitution ;

This Committee is of opinion that the said scheme should be rejected, well knowing that the rejection must involve the necessity of struggling under the present constitution, humiliating and intolerable as it is, until it is replaced by one framed by a constituent assembly, in accordance with the Congress resolution on the subject.

This Committee requests the members of the Assembly to reject the scheme of government sought to be thrust upon India in the name of reform and appeals to the nation to support the Congress in every step that it may decide upon to secure the national objective of Purna Swaraj.

REFORMS IN PARLIAMENT

In the House of Commons, the Government motion accepting the recommendations of the Joint Select Committee as the basis for a revision of the Indian Constitution and considering it expedient that a Bill should be introduced on the general lines of the report was passed by 410 votes to 127 after the Labour amendment urging a Bill on the lines of Mr. Attlee's report had been rejected by 491 votes to 49.

In the House of Lords, the Government motion on Indian Reforms was agreed to. The motion, which was introduced by Viscount Halifax on 12th December, ran as follows :—

"This House accepts the recommendations of the Select Committee as the basis for a revision of the Indian Constitution and considers it expedient that a Bill should be introduced on the general lines of the report."

The Marquis of Salisbury's amendment to the Government's motion was defeated by 239 votes to 62. The amendment was as follows :

"This House is unwilling to pronounce in advance for the acceptance of the far-reaching recommendations for Indian constitutional reform, until it has had an opportunity of considering and approving of particular recommendations of the Select Committee to be adopted by the Government and proposed in the concrete form of provisions of a Bill."

The India Bill was formally introduced in the House of Commons by Sir Samuel Hoare on the 19th December.

THE VICEROY'S SPEECH

Addressing the European Association H. E. the Viceroy welcomed Congress participation in the ensuing Assembly and said :

I welcome the return to the Central Legislature of the representatives of the Congress Party who have been successful at the recent elections for closer association with the Government and with its problems and difficulties which will, I hope, make them realise that all of us, whatever our political views or whatever our position, are equally eager for the advancement of this great country to its promised goal. . .

To my mind, the proposals contained in the J. P. C. Report are an immense advance towards Responsible Government on the provisions contained in that measure. I do not think that anyone will doubt my sincerity of purpose. During all the years I have lived in this country my constant effort has always been to move India forward until she achieves her great desire to arrive at a complete position of equal partnership within the Empire with the other Dominions under the Crown, for, I have always held that the nationals of any country are fully justified in claiming that they should have the control of the administration of their own home-land as soon as they are ready to undertake the full responsibility.

SIR HY. GIDNEY'S APPEAL

Presiding over the annual general meeting of the Domiciled European and Anglo-Indian Association of Calcutta on the 10th of last month, Sir Henry Gidney said :

With the change in government, as is indicated in the J. P. C. Report, the power to a certain extent, it is true, will certainly pass into the hands of Indians belonging to other communities, who it is not unnatural will try to promote the interests of their kith and kin or their constituency. Who will watch your interest? If you say that our representatives in the legislatures will do it, you will be living in a fool's paradise.

He therefore asked them to identify themselves completely with Indians.

LORD ERSKINE ON SAFEGUARDS

Addressing the Madras Caledonian Society H. E. Lord Erskine observed in proposing the toast of the Empire at the annual Dinner :

I would point out that if Parliament passes legislation on the lines of the Report, in the Presidencies and Provinces full autonomy is to be granted. The reins of Government are to be handed over to Indians, and they will be in charge of their own destinies. Criticism here has centered round the safeguards that are to be retained in the hands of the Governors, but in regard to them I would observe that in every constitution, democratic or otherwise, there must be some ultimate power that can come to the rescue if affairs of State should become impossible. Here in Madras, with the sound political sense that the Presidency has always shown, I have no fear of provincial autonomy; nor do I think that the proposed constitution will prove difficult to work. I sympathise deeply with Indian aspirations and I wish the responsible Ministers all success in the great and onerous task that lies before them.

SIR H. EMERSON ON GOVERNORS

Speaking at a dinner given in His Honour by the President and members of the Punjab Legislative Council on December 18, Sir Herbert Emerson, Governor of the Punjab, said :

My conception of the future role of a Governor is very different from that which many critics suggest. I regard him as a friend and confidant of ministers who by mutual consent keeps in close touch with them, ready to give advice and assistance. I conceive that the chief function of a Governor will be to assist towards the smooth working of the administrative machine. If this is dictatorship the definition of the term stands in need of revision.

THE PUNJAB COUNCIL AND THE J. P. C. REPORT

By fourteen to five votes, the Punjab Legislative Council after two days' lively debate on the Joint Parliamentary Committee Report passed the following amendment motion of Mr. Chaudhri Afzal Haq, the Government Members remaining neutral :

That in the opinion of the Council the Report of Parliamentary Committee does not satisfy the aspirations of Indians.

Sirdar Habibullah's alternative motion Whereas the scheme of constitution outlined in the Report of the Joint Parliamentary Committee definitely falls short of the pledges given by His Majesty's Government and does not satisfy the Indian aspirations, in the opinion of this House it is inadequate, unsatisfactory and disappointing was rejected by 25 to 14 votes.

THE CONGRESS AND ITS PROGRAMME

The Working Committee of the Congress which met at Patna on the 6th December, has adopted the following resolution regarding its immediate programme :

While congratulating the country on the faith and confidence it has shown in the leadership of the Congress by the splendid response it has given in the recent Assembly elections, this Committee is of opinion that all the Congress organisations and Congressmen should now concentrate their attention for the next three months on :

1. The enrolment of Congress Members and organisation of Congress Committees under the new constitution.
2. The collection of accurate and useful local data with a view to assist the revival of village industries under the All-India Village Industries Association.
3. Further education of masses in ideas contained in the Congress resolution on fundamental rights and duties and economic programme passed at Karachi and amplified by the All-India Congress Committee at Bombay.

STATES' PEOPLE AND J. P. C. REPORT

Mr. Manishanker Trivedi, General Secretary of the Indian States People's Conference has issued the following statement on the Joint Parliamentary Committee's Report :

The report states that Parliament should not recommend what constitution should prevail in the various Indian States although they also are to be the federating units of the said Federation. Parliament is aware that a system of personal rule prevails in the States. Thus British people will indirectly vote for the continuance of the present autocracy in the States.

Similarly Parliament will not be concerned with the fact that even elementary rights of citizenship are denied to the 85 millions of States people who will theoretically be named as citizens of the said Federation.

The report however makes it necessary that the representatives from the federating States for the Legislatures will all be nominated by the Princes. This will be a direct vote by the Mother of Parliaments in favour of perpetuating the system of personal rule in the States.

In return of these characters of autocracy the Princes have to pay a heavy price.

The Princes think that the Viceroy's "paramountcy" power will protect them from the growing tide of Indian democracy but they fail to realise that the uncontrolled exercise of the paramountcy rights by the Viceroy will result in turning them as a solid official block always under the obligations to safeguard British interests.

The people of the Indian States have already refused and will always refuse to accept a constitution which is deliberately to stifle the progress of democracy in India. As the late revered Pandit Motilal Nehru once most emphatically wrote in his memorable letter to Sir Leslie Scott : "It is the voice of eighty million of States people that will count in the end." I hope the ministers and representatives of the Indian Princes will take note of this fact if they wish to guide our Princes rightly.

DRAWBACKS IN EDUCATION

Dr. R. P. Paranjpye, Vice-Chancellor of the Lucknow University, in his address to the Nagpur University Convocation referred to the drawbacks prevailing in the educational system, and said that the Government could do a good deal by encouraging rapid economic development of both industries and agriculture. Government action, he thought, could not effect a permanent cure, and he emphasised the necessity of practical work of training the hand and the eye. He advised the graduates to return to the villages, in which there was much scope for improving the conditions.

Proceeding, he urged them to form their own opinions and not be blind followers of others while dealing with the problems facing them.

Stressing the need for spreading education based on conscious planning, Dr. Paranjpye said: "If the impending reforms do nothing else, they should at least lay down that Provincial Governments should make elementary education free and compulsory for all." He deprecated religious and communal considerations being introduced in political matters, and urged absolute separation of them from each other.

EDUCATION AND FREEDOM

"Education according to me has for its object freedom—freedom of intellect, freedom of sympathy, freedom in material universe through our truthful dealings with universal laws, freedom in society through our maintaining truth and love in all human relationship," remarked Dr. Rabindranath Tagore in the course of an instructive and interesting address performing the opening ceremony of Theosophical Montessori School at Benares.

ANDHRA UNIVERSITY CONVOCATION

In his Convocation address to the Andhra University, Sir K. V. Reddi made a strong plea for imparting religious education in our schools and colleges. He said: "The principles and tenets of the three religions—Hinduism, Islam and Christianity—should be taught from the earliest standards right unto the final University classes. He next advocated the abolition of the 'Ladder system' and emphasised the need for making the Rural Elementary education and the High School education self-sufficient in themselves. Dealing with the "main theme" of his address, viz., the problem of the unemployed, he pointed out that the remedy lay in (1) development of industries and (2) colonisation in India and abroad.

ELEMENTARY EDUCATION IN MADRAS

Out of about 53,000 children of school-going age in Madras city, 15,000 do not attend any school. This feature of elementary education in Madras city is revealed by a census of children of school-going age, which was recently completed by teachers employed in the Corporation Schools in Madras.

Statistics show that the total number of children of school-going age is about 53,000. Of these, during the year 1933-34, 38,211 attended recognised schools, including those maintained by the Madras Corporation. Thus, about 15,000 did not attend any school.

A scheme of compulsory elementary education is in operation in Madras City, but it is felt that Corporation schools cannot admit more children than are already being provided for, unless more accommodation is provided in the schools and the teaching staff is increased.

MR. S. C. BOSE

On his arrival in Calcutta on the 4th December, Mr. Subash Chandra Bose was served with a restraint order directing him not to leave his residence nor address public gatherings. The following is the full text of the Order served under Section 2 (1) of the Bengal Criminal Law Amendment Act:

(1) to proceed at once to 38/2, Elgin Road and reside there until further orders;

(2) prohibiting from being absent from the precincts of the said house and from interviewing visitors at any time;

(3) not to correspond, converse, communicate or associate in any manner with anybody save the members of his family actually living in 38/2 Elgin Road;

(4) to deliver unopened, to the Deputy Commissioner of Police, Special Branch, Calcutta or an Officer specially deputed by him for the purpose, all books or communications (whether such communications be in the nature of telegrams, letters, postal packages or otherwise) received by you from any source whatever or intended for you to whomsoever be the address and whether the same be received by you or by some agent or servant on your behalf;

(5) when so required by the Deputy Commissioner of Police, Special Branch or any Magistrate to facilitate in every way access of such person for any lawful purpose to the premises in which you are living;

(6) if you knowingly disobey any direction contained in this order, you will be punishable with imprisonment for a term which may extend to seven years and also liable to fine.

DR. SATYAPAL

Dr. Satyapal, President of the Punjab Congress Committee, who was charged with sedition under section 124-A, was sentenced to one year's rigorous imprisonment by Mr. F. B. Pool, Additional District Magistrate, on the 17th December, and was placed in "A" class.

CHIEF JUSTICESHIP AND I. C. S.

The Bombay Bar Council met on Dec. 5 to consider the Joint Committee's report on Indian Reforms, and passed a resolution opposing the proposed amendment of the Government of India Act, entitling I. C. S. officers to hold the post of Chief Justice. The Council thought the Act should be so amended as to remove the disqualification now imposed on persons qualified in India from holding that post.

The Bar Council also proposed the abrogation of the statutory requirement that at least one-third of the Judges of every High Court must have been called to the English, Scottish or the Irish Bar.

The Council decided to send the terms of the Resolutions to the Prime Minister, the Secretary of State for India, Mr. George Lansbury, and Bar Councils in India.

Similar Resolutions have been adopted by the Bar Councils in Madras and Patna.

MR. T. R. RAMACHANDRA AIYAR

A unique event in the history of the Madras Bar took place on December 12 at the Madras High Court, when the members of the bench and bar bade farewell to Dewan Bahadur T. R. Ramachandra Aiyar on the occasion of his retirement from practice after an active service at the bar of over fifty years. The Court hall of the Chief Justice's Court was packed to the full with practitioners. The reference was made before the Chief Justice, Mr. Justice Ramesam and Mr. Justice King. Sir Alladi Krishnaswami Aiyar, the Advocate-General, who spoke on behalf of the Bar, paid an eloquent tribute to the career and service of Mr. Ramachandra Aiyar.

PARTNERSHIP INSURANCE

The value of Partnership Insurance is gaining increasing recognition in this country, writes Mr. G. K. Bhatta to a contemporary, and it is likely that in time a policy of this nature will be as normal a feature of any partnership as the deed itself. In the case of small businesses the death of one partner throws a great burden on the other, which may be sufficient to cripple the business for several years. When each partner insures the other, however, he is able to command immediately a sum large enough to restore the capital value of the partnership to the widow, and the bonuses which will have accrued on the policy serve to meet the inevitable expenses of reorganisation.

Another advantage arising out of Partnership Insurance which is of considerable value is the stand-by which the policy affords as a means of raising loans to meet an emergency.

Should the partnership be dissolved before the policy attains maturity, there is of course a cash surrender value attached to it which would assist in the formation of a new business.

THE INSURANCE SOCIETY

The formation of this Society in Lahore is a good augury and is an encouraging event in view of its wide range of activities.

The Society has undertaken a very comprehensive programme. It intends to promote social, educational and benevolent activities among all insurance workers by providing frequent entertainments and similar opportunities of mixing by opening schools and library and by starting an Insurance Officers' Benevolent Fund and Insurance Clerks' Orphanage.

INSURANCE FOR FARMERS

In order to make up the loss sustained in Czechoslovakian farming owing to severe hailstorms, no less than 21 indigenous insurance companies were started in 1932, out of which 11 were joint-stock and the rest co-operative. In addition to these, 3 foreign companies also transacted some business in the same year. Total premium-income of all companies during this period was 5,132 crowns and the money spent in paying damages was 2,578 crowns. The volume of business done in 1932 had appreciably diminished in comparison with the result of the previous year. The following table will disclose the extent of shrinkage per cent:

	Policy	Sum insured	Premium
Bohemia	6	10	14
Morevia & Silecia	15	8	10
Slovakia	1	16	...

There has occurred still further diminution of business in 1933. Number of policies issued has been reduced by 12.5 per cent. and the premium-income by 18.5 per cent.

AMERICAN LIFE INSURANCE

The 1934 Life Insurance Book reveals that in 1933, 318 legal reserve Life Insurance Companies received in premiums 8,321,797, 924 dollars and had a total income of 4,622,29,923 dollars. The same Companies paid to the policyholders or their beneficiaries in the form of death claims, annuities, dividends and surrendered values 3,016,434,220 dollars as compared with the figure attained in 1932.

Total disbursement reached the sum of 8,917,481,410 dollars resulting in a saving for future protection of policyholders of 704,860,522 dollars.

INDO-BRITISH TRADE

The Secretary of the Ahmedabad Mill-owners' Association has forwarded a letter to the Secretary, Government of India, Commerce Department, New Delhi, requesting the Government to take into their confidence Indian industrialists and other important interests concerned before giving finality to the terms of the Indo-British trade agreement which are under discussion, in the same manner as the British industrialists had been consulted by the President of the Board of Trade. The letter adds:

My committee have been greatly concerned at the attempts once more made by Lancashire in dictating fiscal policy to the Government of India, which will be definitely disadvantageous to the interests of the country. This not only amounts to utter disregard of the principle of tariff autonomy, which has been established in practice for a period of 14 years in Indian affairs but is even contrary to the observation of the Joint Committee.

It is only a year since the Mody-Lees Pact was signed and it is on the basis of this Pact that the Indian cotton textile industry is entitled for its progressive development to a responsible measure of protection against the imports of United Kingdom yarn and piece-goods.

ALL-INDIA INDUSTRIAL EXHIBITION

The Association for the Development of Swadeshi Industries, Delhi, has decided to hold its third All-India industrial exhibition from February 24 to April 4, 1935.

Only Indian made products or such foreign machinery as will assist in the development of industries in India will be permitted.

All the income of the exhibition will be devoted in furtherance and promotion of Indian industries, which is the main object of the Association and will not be distributed amongst the members.

VILLAGE INDUSTRIES' ASSOCIATION

The following is the pledge for members of the All-India Village Industries' Association released to the Press by Mr. Gandhi:—

Having read the constitution and rules of the All-India Village Industries' Association, I offer to be a member thereof and, God helping, promise to devote the best part of my energy and talents to the furtherance of its object, which is the all-round welfare of the villages of India.

So long as I remain a member of the Association, I shall not take part in any campaign of civil disobedience.

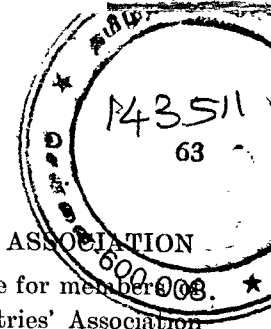
In the discharge of my duties I shall seek the assistance and co-operation of all those who may be willing to give them, irrespective of differences in politics.

To the best of my ability I shall strive to live up to the ideals of the Association and prefer the use of village manufactures to any other.

In the prosecution of my obligations to the villagers, I shall recognise no distinction between man and man.

THE ASSOCIATED CHAMBERS

The Associated Chambers of Commerce which met in Calcutta on December 17 passed a resolution cordially approving the recommendations of the Joint Committee on Indian Reforms as a basis for the revision of the Indian Constitution while reserving the right to bring to the notice of His Majesty's Government certain important matters arising therefrom and to submit proposals for amendment. The Chambers considered the proposals regarding Law and Order and Commercial Discrimination generally satisfactory.



WOMEN'S CONFERENCES

ALLAHABAD

Last month we gave a summary of the proceedings of the Andhra, Bombay, Calcutta and Madras Women's conferences. The annual constituent Conference of the All-India Women's conference met at Allahabad on December 10 under the presidency of Lady L. G. Mukerji. The conference passed a number of resolutions affecting women. One resolution urged upon the Government of India the necessity for the appointment of a Commission to enquire into the legal status of women and their rights to inheritance, marriage, divorce and guardianship of children and suggested that the Commission should further be empowered to make such recommendations as would remove women's disabilities and place them on a footing of equality with men.

The conference demanded greater representation of women in local bodies, noted with regret that a very small percentage of the total expenditure on education was spent on the education of women and recommended that the authorities should take immediate steps to rectify this grave injustice to one half of the population of this country and within a reasonable period should bring about a just distribution of funds, which should be equal between the education of boys and girls. It reiterated its previous resolution to lend whole-hearted support to the encouragement of indigenous industries, emphasized that the employment of and improvement in the condition of the workers was one of the primary objects behind the Swadeshi movement and welcomed the growth of trade union movement as a safeguard to workers' rights and trusted that it would receive the support of the Government and the people in its future development.

DELHI

Lady Sircar, the wife of Sir N. N. Sircar, the Law Member of the Viceroy's Executive Council, presided over the ninth session of the Delhi Women's Provincial Constituent Conference on the 27th November. She was glad that the Delhi Women's League was interested in removing the disabilities of women in matters of inheritance and other rights, since it was a hopeful feature that, among at least a certain section of Indians feeling was growing that the time had come for removing the age-long injustice done to women. Addressing the conference, she said:

No reasonable man or woman can possibly deny that one of the most pressing problems in this country is the removal of appalling illiteracy among our sisters. While the Government may not have funds for starting compulsory primary education, are we to sit with folded hands?

Lady Sircar concluded by saying that, while in this country conservatism was a bar to social progress, signs were not wanting that the citadel of conservatism was receiving continued attacks, and she was sure that the Delhi League could help in the campaign.

INDORE

The Indore women who also met in conference last month resolved that a Commission should be appointed by the Government to consider the rights and disabilities of women as regards marriage, inheritance, guardianship and adoption of children, etc.

THE NEXT WOMEN'S CONFERENCE

At a public meeting of women presided over by Miss D. H. Watts at Trivandrum, a resolution was adopted inviting the next session of the All-India Women's Conference to Trivandrum.

LITERARY

DICTIONARY IN TURKISH LANGUAGE

A conference of well-known scholars of Turkey, under the presidentship of Gazi Mustapha Kemal Pasha, was held recently in connection with the preparation of a dictionary in the Turkish language.

For this purpose the office of the Majlis-e-Ilmi of Angora has been shifted to Istanbul as a temporary measure, and a committee has been appointed with Ibrahim Ajmi Bey to examine important pieces of Turkish literature.

It is noteworthy that the conference was attended by two savants from Soviet Russia and one from Germany.

A LIBRARY IN EVERY VILLAGE

A library in every village in India, is the ideal advocated by Mr. R. Littlehailes, Vice-Chancellor of Madras University.

Opening a Library School for high school teachers in Madras recently, Mr. Littlehailes recalled what he had previously said, that the importance of libraries in the educational uplift of the country had not received as much attention in India as it deserved. To make the library system effective, teachers, he said, must train their pupils in the use of libraries, which was a long neglected function.

CAMBRIDGE UNIVERSITY LIBRARY

The new University Library of Cambridge, containing more than 1,500,000 volumes, arranged on shelves 40 miles long, was opened by H. M. the King last month. One of the greatest treasures in the Library is a 42-line Bible, printed at Mainz in 1456, which is insured for £50,000. The Library, designed by Sir Gilbert Scott, has been built at a cost of £300,000. The Royal opening took place in the Reading Room, which is 194 feet long.

LORD RIDDELL

Lord Riddell, newspaper proprietor and Government press director during wartime, died on December 5.

Lord Riddell represented the British Press at the Peace Conference 1919-22 and at Washington Conference on Disarmament, 1921. He was a familiar friend of most of the leading statesmen of the past 30 years and consequently a first-hand observer of the history of the present century in the making.

PERSONAL

SIR FRANK NOYCE

While conferring the degree of Doctor of Literature on Sir Frank Noyce, the Vice-Chancellor of the Delhi University said:

Sir Frank Noyce has a brilliant record of public service in India in various official capacities. As Secretary, Indian Cotton Committee, as Indian Trade Commissioner in London, as President, Indian Tariff Board and in recent years as Attached Officer and Assistant Commissioner, Royal Commission on Agriculture in India and now as a Member of His Excellency the Governor-General's Executive Council in charge of the Department of Industries and Labour, Sir Frank has always had in view the economic prosperity and the industrial development of the country.

MR. J. M. SMITH

The Governor of Madras has appointed Mr. J. M. Smith, (Managing Director of Messrs. P. Orr & Sons,) Sheriff of Madras for this year. Mr. Smith joined Messrs. P. Orr and Sons as an assistant and is now its Managing Director. He was at one time Chairman of the Madras Trades Association. In 1926-28, he was a member of the Madras Legislative Council, representing the Trades Association. This is the second time that a Managing Director of Messrs. P. Orr and Sons has been appointed Sheriff: the first to be so appointed was Mr. R. J. C. Robertson, who was Sheriff in 1929.

SIR MALCOLM HAILEY

Sir Malcolm Hailey has been appointed to make a survey of East Africa in connection with some important scheme, the object of which is considered to be to take measures to unify the system of Government in that country and to compose different interests.

NOBEL PEACE PRIZE

The Nobel Peace Prize for 1933 has been awarded to Norman Angell and the prize for 1934 to Mr. Arthur Henderson.

The prize is worth about £7,000 sterling.

Mr. Henderson was awarded the Carnegie Peace Prize for 1933 worth over £2,000 sterling.

FOUR LAKHS FOR MEDICAL COLLEGE

A donation of four lakhs of rupees was recently made to the Dacca University by the executors of the will of the late Jaganmohan Pal, Banker and Merchant of Dacca, for the establishment of a Medical College named after him.

The Executive Council of the University at an extraordinary meeting thankfully accepted the generous benefaction and authorised the Vice-Chancellor to take all possible steps for the utilisation of the money and carrying on negotiations with the Bengal Government for the early fulfilment of the scheme.

MEDICAL PROFESSION IN INDIA

That a sub-committee be appointed to go into the decisions arrived at by the Joint Parliamentary Committee on the Reformed Constitution, affecting the interests of the medical profession in India, and to tabulate resolutions on the same for the open Conference, was one of the resolutions adopted at the suggestion of Dr. A. C. Sen, at a meeting of the Working Committee of the Eleventh All-India Medical Conference held under the Chairmanship of Dr. M. A. Ansari.

SLEEPLESS MAN

Mr. William Blackburn, a 64-year old Yorkshireman, has just celebrated his ninth year without sleep. Doctors cannot cure him, and the only explanation they offer is that his inability to sleep is due to some strange disorder in his nervous system. Nine years ago he underwent a serious operation, since when he has not been able to enjoy one minute's sleep. At night he takes the morphia pills—a fatal dose to any ordinary man. These enable him to rest and recover his normal energy.

SIGHT RESTORED

An old soldier, who has been blind in one eye for the past eighteen years had his sight restored by falling out of bed. He is Mr. W. W. Gibson, of the Park, Ealing, an ex-Serviceman. About a fortnight ago he fell out of bed, striking his head hard on the floor. "I woke up the other morning," he said, "with a terrible pain over my eye—but to my joy I found that I could see with it."

RECIPE FOR GOOD HEALTH

Good health depends greatly on good food, and the four necessities of that are:

1. That it should be varied;
2. That a good protein dish should be eaten daily (meat, fish, cheese, etc.);
3. That fresh fruits or salads should be common;
4. That there should be considerable use of milk.

These points were set out by Dr. Leslie Harris in an address at the Industrial Welfare Society Conference on "Dietetics and the Industrial Worker".

The most usual deficiencies in working-class diets, he said, were:

1. Too few vegetables, fresh fruits and eggs, and too little milk and butter;
 2. Too much food that was tinned, preserved, refined, dried or compressed.
- The average kind of middle-class diet is adequate, unless however, one complied with the four conditions already mentioned.

CHAIR OF NATIONAL HEALTH

What is claimed to be the first Chair of National Health, not only in Germany but in the world, was inaugurated at Munich recently by Dr. Gerhard Wagner, the head of the German Medical Association, who stated that the new chair would form the model for others. The first professor of the new faculty, Dr. Schultze, the Bavarian State Commissar for Health, addressing a crowded audience of students, stated that the new instruction would have as its negative side the combating of medical errors arising from specialization. Among its positive studies were racial culture and supervision, housing and settlement problems, social insurance, and what was good in the so-called lay medicine. The principle of the whole would be "National health means political power."

THE FOOD VALUE OF BREAD

Writing in *News Chronicle*, Sir Charles Higham says:

There is no single food of such value to the human race as ordinary bread. This is not to say that civilized communities can, or should live, on bread alone. Nevertheless, it is still, and is likely long to remain the staple food, the foundation of every meal.

THE RESERVE BANK OF INDIA

A *communiqué*, dated December 13, announces the following appointments to the first Central Board of the Reserve Bank of India: Eight Directors from areas served by the various registers:—

Bombay Register: Sir Purshotamdas Thakurdas and Mr. F. E. Dinshaw.

Calcutta Register: Sir Edward Benthall and Sir Badridas Goenka.

Delhi Register: Khan Bahadur Nawab Sir Muzammillullah Khan of Aligarh and Sir Sunder Singh Majithia of Amritsar.

Madras Register: Dewan Bahadur M. Ramachandra Rao.

Rangoon Register: U Bah Oh.

Four Directors to be nominated by the Governor-General-in-Council:—

The Hon. Sir Homi Mehta (Bombay), Mr. A. A. Brace (Rangoon), Lala Shriram (Delhi), and Adam Hajee Mohamed Sait (Madras).

One Government Official to be nominated by the Governor-General-in-Council:—

Mr. J. W. Kelly, Controller of the Currency.

These Directors, together with the Governor and the Deputy-Governors, will constitute the Central Board.

THE FUTURE OF FINANCE

In a recent speech on the future of finance if White Paper proposals are given effect to, Sir Basil Blackett said:—

"Opponents of the White Paper have, it seems to me, made altogether too much of the financial problems involved. They add together the increased expenditure due to the Reforms, the existing provincial deficits, the revenue lost to the centre by transfer to the provinces and the revenue transferred to Burma. They then say that the cost of the Reforms is £15,000,000 or £20,000,000 or some such total. This is clearly an arithmetical fallacy. The extra expenditure attributable to the Reforms is something under £2,000,000 a year; not an extravagant figure for Indian tax-payers to find for the purpose of securing for themselves self-government and a federal constitution." Yes, if only they can be sure it will secure self-Government, they would not mind the expense involved.

REDUCTION OF FARES IN GERMAN RAILWAYS

The German Railways announce a reduction of 60 per cent. in fares to all visitors from abroad, provided they stay at least seven full days in Germany. This reduction extends until midnight on March 17th, 1935. The reduction will also apply at Easter 1935 from April 13 to April 29, and again for the summer season from June 1 to October 31. Tickets for the winter and summer season will be valid for two months, but expire at mid-night on the last day of each season.

SPEED OF TRAINS IN GERMANY

A fast train which will travel over 600,000 miles without passengers will be put into operation on a trial section of the track between Stendal and Salzwedel on the Berlin-Bremen line. An experiment has been made in laying the track with forged rails each about 30 yards long, and the train in question will test this track, which has been so put together as to make the reverberations at high speed scarcely perceptible.

RAILWAY AUTHORITY IN INDIA

The *Associated Press* understands that a bill for the establishment of a Statutory Railway Authority in India, which was contemplated to be introduced in the last session of the Assembly in Simla, will not be introduced in the forthcoming session either but may probably be reserved for the Simla session in autumn next.

RAILWAYS' INCOME

The total gross earnings of the State-owned Railways from April 1 to November 24, 1934, amount to Rs. 55'82 crores, which are Rs. 269 lakhs more than the receipts for the corresponding period of last year.

SPECIAL XMAS CONCESSIONS

It was quite a happy idea of the M. & S. M. Railway to offer Special Third Class Xmas Season Tickets from the 20th December 1934 to the 15th January 1935 for unlimited travel on certain areas of that Railway for the sum of Rs. 10 per ticket.

There are three series of such tickets each available over a separate area, each of which is over 900 miles in length. These tickets can be bought at any station on the section to which they refer. This will afford opportunity for travel during the holidays for a large number of middle class people.

MODERN INDIAN ART

H. R. H. the Duchess of York recently opened the Indian Art Exhibition at New Burlington Galleries.

The Marquess of Zetland, asking the Duchess to perform the opening ceremony, described the art movement in India in recent years as the outcome of an instinctive impulse towards self-expression, and said that Indian art was certainly affected by contact with Europe and there had been occasions when it had been in danger of becoming little more than imitative. But when such a tendency was manifested, the movement always languished. Recent art in India remained true to what had broadly always been the distinguishing characteristic of Hindu as compared with European art, namely, that the artist aimed at giving expression to mental concepts rather than reproducing objects of the external world around him.

THE POWER OF MUSIC

The power of music is great, so great that it might even conquer the world, observed Sri K. B. Sundarambal, the talented musician and leading figure, in South Indian Stage, in declaring open the music section of the Calicut Swadeshi Fair and Exhibition on the 18th of last month. In an impressive discourse she appealed to the public and musicians in particular, not to spoil the beauty of music by mixing Karnatic with Deseeya music.

ALL-INDIA MUSIC CONFERENCE

The Sixth All-India Musical Conference, Benares, was opened recently by the Maharajah of Benares. The discussions of the Conference began with a lecture on "Renaissance in South Indian Art" by Mr. E. Krishna Ayyar, which was highly appreciated by the Conference authorities, who are trying to organise an academy in North India on the lines suggested by Mr. Krishna Ayyar.

TIPPOO SULTAN'S PHOTO

Maharajah Bahadur Sir Prodyot Coomars Tagore has presented to the Government of India, for the Viceroy's House, New Delhi, a beautiful picture of Prince Tippoo Sultan of Mysore by John Zoffany.

THE OLYMPIC GAMES

Preparations are proceeding on a vast scale in Germany for the Olympic Games in 1936. The Olympic village promises to be at least equal to the wonderful buildings at Los Angeles, where 2,000 athletes were housed in comfort.

The Germans want to show the world what they can do in big organisation. Just outside Berlin a racecourse is being transformed into the Olympic City.

Herr Hitler will open the Games in spectacular style. He will receive a torch carried to the Stadium on August 1, by the leader of 3,000 athletes, who will have started a great relay 12 days previously.

With this torch, Hitler will start the Olympic Flame at the Stadium and declare the Games open, and a specially written hymn will be sung.

The relay will be started at midnight on July 20. Each runner will pass on the lighted torch and cover about 5 furlongs in five minutes. At this time schedule the runners will cover 1,837 miles, and pass through Athens, Bulgaria, Jugo-Slavia, Hungary, Austria, and Czecho-Slovakia.

To ensure that the time schedule shall be accurately maintained, the Olympic Hour will be shown in all the market squares through which the runners pass.

THE LATE MR. L. S. DEANE

Death occurred in Delhi, on December 18, of Lewis Seymour Deane, Controller of Railway Accounts, in his 52nd year.

Deane was well known as a tennis player. In 1921, he represented India in the Davis Cup competition against France at Paris and against Japan at Chicago. In 1923, he represented India against Ireland at Dublin. He reached the final of Mixed Doubles at Wimbledon with Mrs. Shepherd Barron in 1923 and toured America. In India, for many years he figured in many of the principal tennis tournaments, but his official duties precluded his devoting more than a small amount of time to his favourite recreation.

Deane also won the Bengal Tennis Championship in 1915.

INDIAN ACADEMY OF SCIENCES

His Highness the Maharaja of Mysore has been pleased to assign to the Indian Academy of Sciences ten acres of land for the purpose of locating thereon a suitable building for the premises of the Academy.

The Government of His Highness the Maharaja of Mysore have also been pleased to make an annual grant of Rs. 3,000 per annum for five years in aid of the publication of the proceedings of the Academy.

The site gifted to the Academy occupies a very conspicuous position and is not far from the Indian Institute of Science. It will form a magnificent and most convenient location for the Academy. The Academy is also making rapid progress in many other directions. Already 125 scientist men of distinction, representative of all branches of science, have joined the Academy.

DR. VORONOFF ON SIR J. C. BOSE

Dr. Serge Voronoff, the eminent physiologist and rejuvenation specialist, who went to Calcutta last month, visited the Bose Research Institute on the 7th. Giving his impressions of the visit, Dr. Voronoff says:

"One of the objects of my visit to the East was to see Sir Jagadish Bose, the eminent biologist and I may say that my visit to the Bose Research Institute gave me the greatest pleasure of my life. I saw, by means of his marvellously delicate instruments, carbon assimilation of plants, growth of plants, effect of drugs on automatic pulsations in plants, the exact measurement of speed of excitation in plants analogous to nervous impulse in animals and the mechanism of ascent, of sap and numerous other vital activities in plants."

PROFITEERS OF SCIENCE

In order to get sufficient funds for research work, two American Universities, the University of Wisconsin and the Columbia University, have now started controlling the use of discoveries made in their laboratories.

It is the result of the commercial concerns which have profited by the research refusing to give contributions for the furtherance of scientific work.

SCHOOLS WITH CINEMAS

More than 1,000 elementary schools in Britain are daily holding cinema performances on the school premises as an aid to education, says a Survey of the British Film Institute.

More than a dozen subjects in the ordinary curriculum are covered by film producing firms. "Educational films," says the Secretary of the Institute, "are made with and without sound. They are not intended to supersede teachers, but rather to help them and further attract the attention of the children."

THE SANGEET FILM CO.

We learn that Mr. Jaddan Bai of Calcutta has started the Sangeet Film Company. The best possible artistes, we are told, have been engaged for the first production "Talash-e-Haq" or "Search for Truth". Jaddan Bai, who has written the story and dialogues, will be playing the chief role and will entertain the public with no less than eight songs. Yakub Khan, the inimitable villain, will be performing hair raising stunts and thrills. Gulzar Begum will give two unique dances. Mr. Chimanlal Luhar, B.Sc., is in charge of direction.

THE RAJPUTANA FILMS

Mr. A. V. Pandit, writing in the *Hindustan Times*, says that this is the pioneer and first limited Indian film concern started in Rajputana for the development of stage and screen Art, and especially to establish well-equipped Studios and Laboratory, up-to-date technical and mechanical paraphernalia at Ajmer, and other centres in India.

GARBO'S NEW AGREEMENT

Greta Garbo is reported to have signed an agreement for a new picture with M. G. M. under which she will be paid three hundred thousand dollars (about £60,000). She is understood to have been paid two hundred and seventy thousand dollars (about £54,000) for her work in the *Painted Veil*.

THE LONDON FILM PRODUCTIONS CO.

Anthony Asquith, the film-director, son of the Countess of Oxford, has been engaged by London Film Productions to direct *The Reign of King George V.* which Mr. Winston Churchill is writing.

MOTOR VEHICLES IN CANADA

The heavy demand for new automobiles in Canada is regarded as one of the most reliable indicators of better times. Sale of new cars and trucks in the first six months of 1934 totalled 50,351 valued at \$51,500,000 (over £10,300,000) whereas in the similar period of 1933, the number was only 28,453 motor vehicles worth \$28,500,000. The outstanding feature was the number of cash transactions. About 36,500 of the new vehicles sold in the first half of 1934 changed hands for cash. This was double the cash transactions of a year ago.

DRIVING TEST

Compulsory driving tests for new motorists, in England, according to a correspondent of the *News Chronicle*, will be imposed.

Mr. Hore-Belisha, Minister of Transport, has sent out the preliminary draft of the regulations to motoring organisations for criticism and suggestions.

The proposed regulations will be discussed in the near future at an important conference to which the Minister of Transport will invite representatives of the organisations concerned. Thereafter the new code will be issued to the public.

BRITISH MOTOR INDUSTRY

During the last three years the production of British motor cars has increased rapidly. In 1928-29, the peak year before the depression, it was 182,347. But in 1932-33 it was 220,775 and in 1933-34 it was 255,000. This increase in production is due principally to prohibitive tariffs and to some extent also to the growth in the number of users of motor cars. In 1929, the total number of cars in use in Britain amounted to 980,886, and in 1932-33 it was 1,203,245.

FORD'S NEW INNOVATION

The Ford Company have now started a new scheme for the exchange of engines, whereby when a Ford owner has to have his engine overhauled, he can call at the local dealer's and have his engine exchanged for a new one at a nominal price, the exchange taking only a few hours. This is certainly a remarkable development which, it is claimed, will be cheaper both to the Ford Company and to the owner than repairs.

NEW AIR LINK FOR INDIA

The Indian National Airways Air Service between Lahore and Karachi was inaugurated on the 4th of last month by H. E. Sir Herbert Emerson at Kot Lakpat near Lahore.

In the course of his speech on the occasion, His Excellency explained the great advantages of an Air Link from Lahore to Karachi, which in itself was an important link in Imperial Air communications. The Governor said the enterprise would confer definite benefits on the province. "The enterprise of the Indian National Airways and progressive policy of the Government of India have given us an opportunity of showing what the province wants, and if we fail to utilise the means available, we shall have only ourselves to blame if they are not extended," said the Governor.

His Excellency thanked the Government of India, and especially Sir Frank Noyce, for the stimulus they have given to commercial flying and for the general policy of advance which they proposed to pursue.

NEW 'PLANE FOR VICEROY

The Viceroy's new 'plane is named *Star of India* and is a four-engined Avro monoplane, with 215 horse-power Lynx engines, piloted by Mr. Neville Vincent.

It is capable of a speed of 152 miles per hour, has a cruising speed of 130 M. P. H. and a range of 550 miles.

The 'plane will carry a crew of four and has accommodation for eight passengers, and 500 pounds of luggage.

It is upholstered in silver grey leather in accordance with the wishes of Lady Willingdon and also has a refreshment cabin.

THE MADRAS-KARACHI AIR MAIL

The Madras-Karachi weekly air mail service will shortly be converted into a twice-a-week service, probably from January next.

This decision has been taken by the Tatas consequent on the doubling of the London-Karachi air mail. The firm have apprised the Madras Flying Club of their decision and requested them to make the necessary arrangements at this end.

DAIRY FARMING

As a result of the grant of Rs. 4 lakhs by the Imperial Council of Agricultural Research, intensive improvements have been undertaken at the Imperial Institute of Dairy Farming and Animal Husbandry, which has its headquarters in Bangalore.

The Institute was started as a commercial concern to meet the requirements of the British Troops stationed in Bangalore. Gradually it developed into a training centre for practical dairying and animal husbandry. Realising the good work done by the Institute, the Government of India decided to convert it into a national development department, placed it on a non-commercial footing and encouraged its being run as a training centre.

To-day, the Institute carries on a great deal of research work in all problems connected with dairying and in improving the breeds of milch cattle suited to Indian conditions. The Institute is provided with up-to-date plant for pasteurising milk and manufacturing butter, cheese and other dairy products. A large number of students are always in training. The day to day work at the Institute furnishes a practical example of how a dairy in India should be conducted.

LAND REVENUE

The Hon. the Rajah of Bobbili, Chief Minister to the Government of Madras, opened the Mirasidars' Conference at Shiyali, on the 15th December. The Conference protested against the present heavy land revenue and suggested a levy of only 25 per cent. of the net proceeds. The Conference also passed the following resolution:—

"This Conference appeals to the Government to remit the land revenue for this Fasli (revenue year) by at least 33 1/3 per cent."

WORLD WHEAT CROPS

The preliminary estimates of the International Institute of Agriculture indicate that the wheat crops of the whole Northern Hemisphere, excluding Russia and China, will total 78,000,000 to 79,000,000 metric tons; which is between 7,000,000 and 8,000,000 tons, less than last year.

The production of 17 countries, representing two-thirds of Europe, is much below the record of 1933, but some 1,000,000 tons above the 1928 to 1932 average.

CEYLON CONGRESS DEMANDS

At a joint meeting of the National Executive of the Ceylon Labour Party and the General Council of the Trade Union Congress, a number of resolutions were adopted, to be moved at the forthcoming Ceylon Congress sessions, including (1) that the Congress reiterates the demand for Swaraj, (2) the Congress strongly resents the interference of the Colonial Secretary in the internal affairs of the country by means of Orders in Council, and (3) the Congress calls upon the State Council to introduce legislation for immediate restriction of immigrant labour in view of the serious unemployment prevailing in the country.

EMPLOYEES' PROTECTION BILL

Notice for permission to introduce in the next session of the Madras Legislative Council a Bill known as Madras Employees' Protection Bill has been given by Mr. C. Basudev. The Bill seeks for provision of a protection fund on the lines of provident fund to which the employer is bound to contribute a twelfth part of the employees' earnings during the preceding twelve months and to which the employee at his option may contribute an equal amount. No permanent employee can be dismissed without three months' notice or without sufficient reason. An employee who has served continuously for three months cannot be treated as temporary.

THE DEPRESSED CLASSES CONFERENCE

The Depressed Classes Conference which met at Lucknow, has passed a number of resolutions demanding *inter alia* yearly recurring grant of at least one lakh of rupees for the purpose of awarding scholarships and stipends to Depressed Classes students and their exemption from payment of tuition fees in all kinds of institutions.

CURE FOR UNEMPLOYMENT

Dr. Bhagwandas, in performing the opening ceremony of the All-India Swadeshi Exhibition in Benares, stressed the necessity for solving the present difficult problem of unemployment in India.

He appealed to his countrymen to forget all nationalism, rationalism and communalism, and with a view to solve the problem put human interests first.

THE MERITS OF HINDUISM

In the course of his Kamala lecture at the Calcutta University, Sir Sivaswami Ayyar dwelt on the claims of Hinduism for preference over other religions. The following, according to him, are its distinctive features:

(1) Hindu law of Karma: It acts as a dynamic incentive to human energies for work by holding man himself and none else responsible for the fruits of his own deeds.

(2) Ahimsa: Hinduism preaches non-violence towards every creature.

(3) Hinduism admits the claims of lower animals for humane treatment.

(4) It is permeated with the broadest spirit of toleration bearing no malice to any other beliefs or systems.

(5) Hinduism considers what is called 'rights' in other religions as aggressive and takes these rights as mere obligations and duties. So it is more large-hearted and liberal regarding others' respect.

(6) Hinduism realises 'Self' or 'Atma' in all creation, making no distinction between man and man, or a man and a beast.

(7) Hinduism does not allow persecution for religious beliefs.

INDIAN DEFENCE EXPENDITURE

In the House of Commons, the Government was asked to state the net expenditure on military and naval services in India for 1933-34, and amounts spent in India and in England.

In reply, the Under-Secretary, Mr. Butler, said that the gross expenditure charged against Indian revenues was Rs. 49'67 lakhs or 24 per cent. of the total central and provincial expenditure. The net expenditure was Rs. 44'42 lakhs, of which 81 per cent. was in India.

A further question was asked as to the number of military officers in the United Kingdom drawing pensions from Indian revenues and the amount of these pensions chargeable to India.

Mr. Butler replied that during the year ended March 31, 1934, a total of 4,671 officers were drawing pensions of a total value of £2,088,846.

THE TIMES OF INDIA ANNUAL: Bennett Coleman & Co., Bombay. Rs. Two. Yet another number of the *Times of India Annual* is on our table—a number as sumptuous and entertaining as any of the previous year's. Stories of Indian life interspersed with pictures and coloured plates adorn this volume, which is printed and got up in an attractive style. It is a charming book for a Christmas present.

EVOLUTION OF THE CONGRESS. By U. C. Gopalan. National Literature Publishing Co. Ltd., Madras.—Contains a vigorous account of the Congress struggle for national freedom down to the Montagu Reforms.

SPARKS FROM OUR LIFE. BY H. D. Rajah. National Literature Publishing Co., Ltd. Sketches and stories of real life and every-day experiences. Some of these had originally appeared in the *Young Liberator* and *The New Age*.

DHAMMAPADA or The Way of Truth. Translated from the original Pali by S. W. Wijayatilake. G. A. Natesan & Co., Madras. Price As. 8. To subscribers of the "Indian Review", As. 6.

BRANCH BANKING IN INDIA. By C. H. Diwanji, A.I.I.B. G. A. Natesan & Co., Madras. Rs. 3 net.

THE SOCIAL TRIUMPH OF THE ANCIENT CHURCH. By Sherley Jackson Case. George Allen and Unwin, Ltd., London.

PROCEEDINGS OF THE FIRST MEETING OF THE ANIMAL HUSBANDRY WING OF THE BOARD OF AGRICULTURE. Manager of Publications, Delhi.

GUIDE TO LIFE ASSURANCE. By J. C. Mitra, Insurance and Finance Review Office, Calcutta.

THE CHRISTIAN MESSAGE FOR THE WORLD TO-DAY: A joint statement. George Allen and Unwin Ltd., London.

CHRIST TRIUMPHANT: An anthology. George Allen and Unwin Ltd., London.

BOMBAY LOOKS AHEAD. Edited by Clifford Manshardt. With an Introduction by H. E. Lord Brabourne. D. B. Taraporevala Sons & Co., Bombay.

RELIGIOUS INSPECTION IN SCHOOLS. By N. Rama Rao, B.Sc., B.T., Power Press, Bangalore City.

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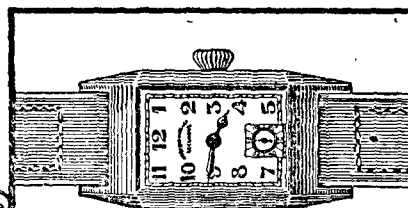
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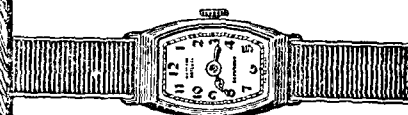
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† Through Steamers from Australia.

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"Dumana"†	8,427	28-12-34
"Labore"*	5,304	11- 1-35
"Domala"†	8,441	15- 1-35
"Nagpore"*	5,283	29- 1-35
"Modasa"†	9,070	12- 2-35
"Mulbera"*	9,100	27- 2-35
		13- 3-35

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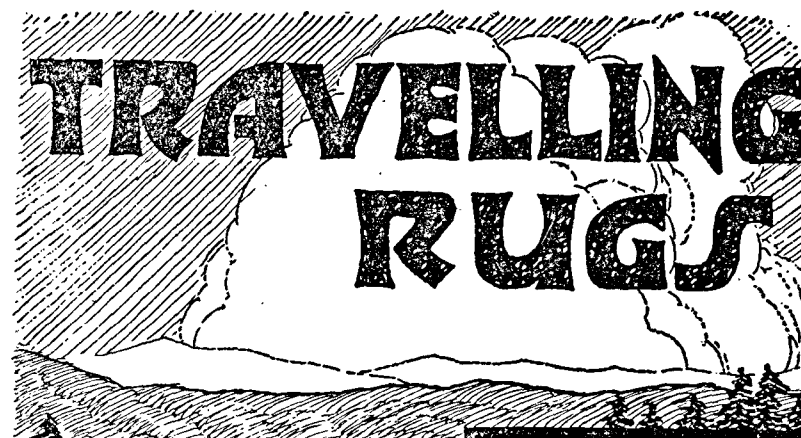
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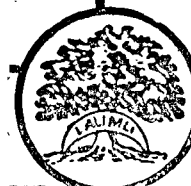
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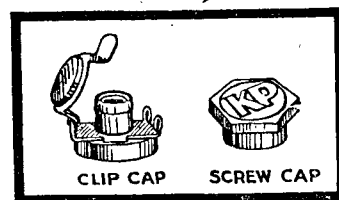
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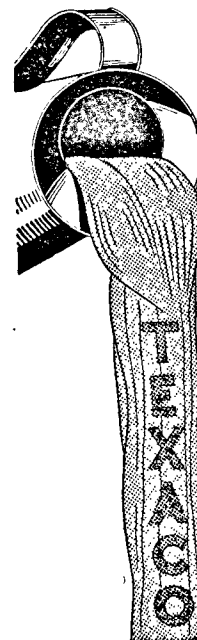
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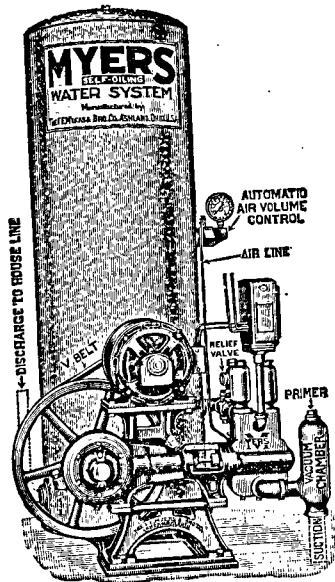
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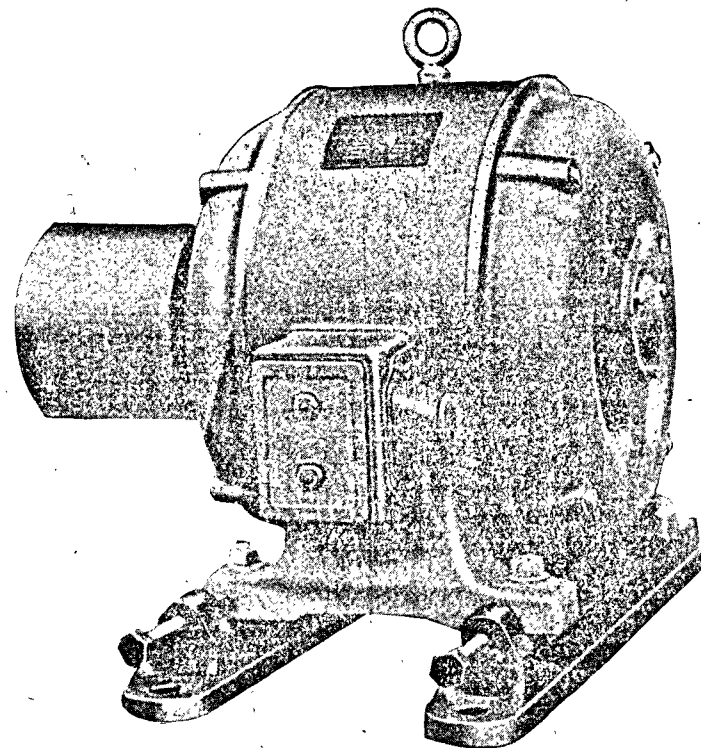
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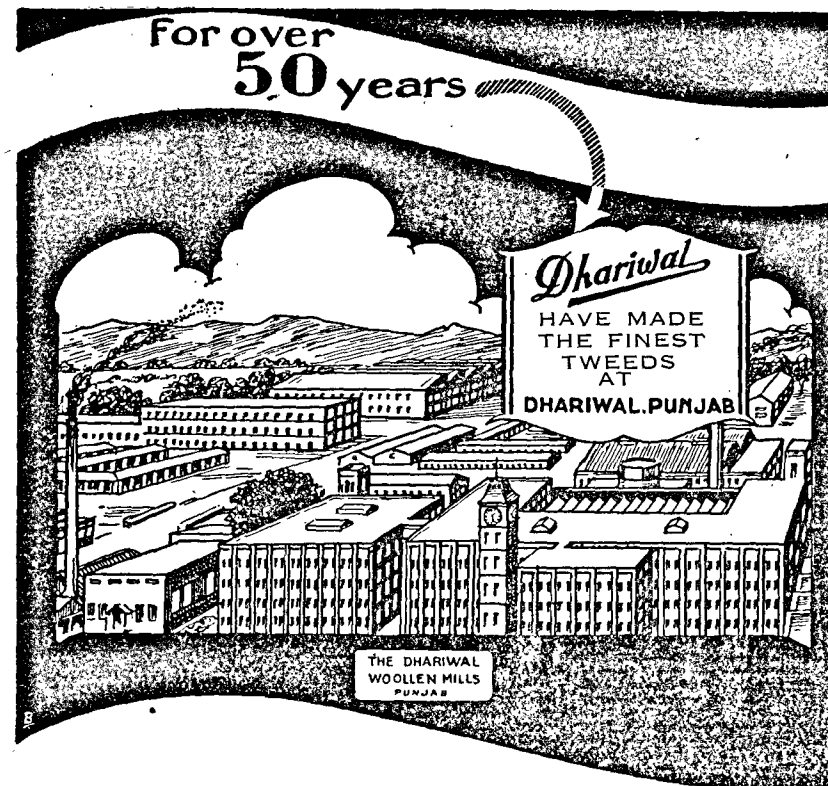
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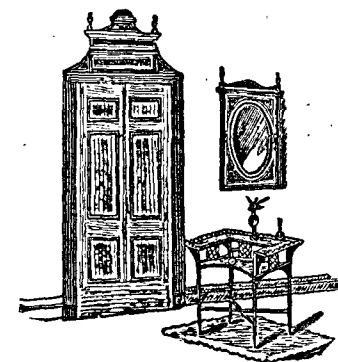
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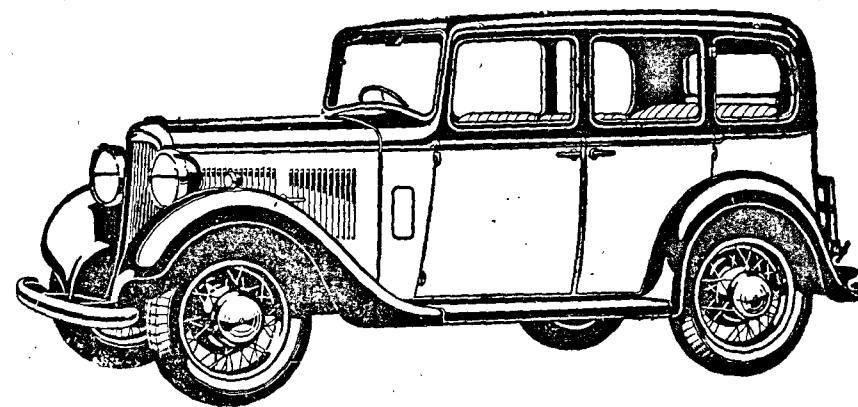
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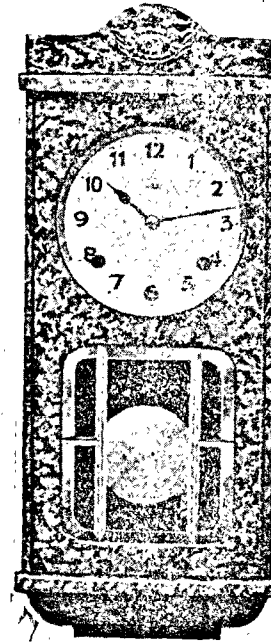
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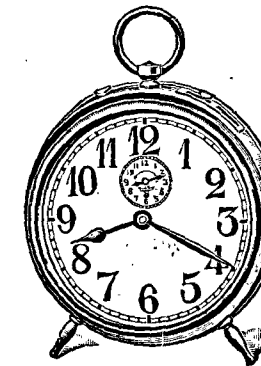


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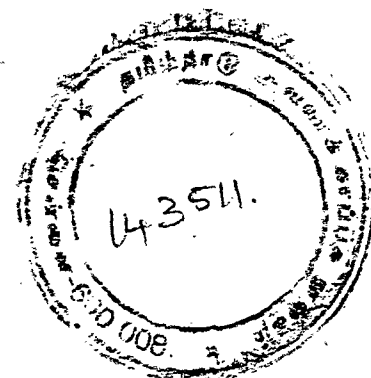
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