

CONQUEST OF OLD AGE

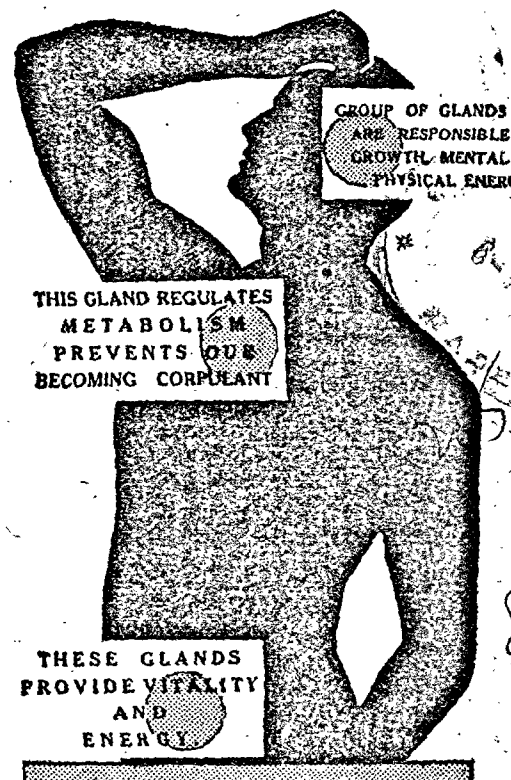
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[XVI.]

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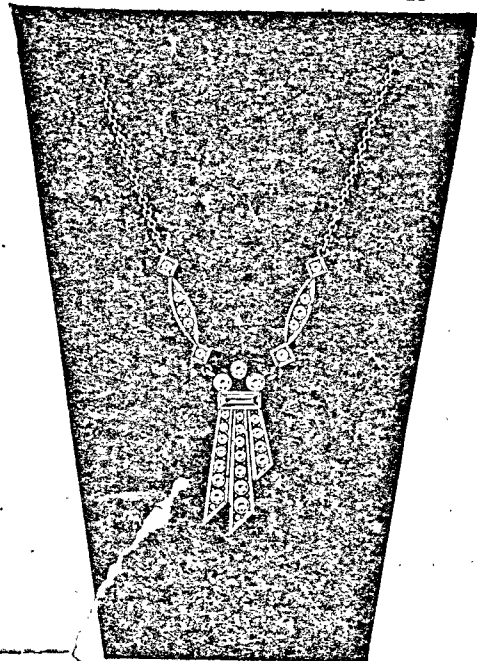
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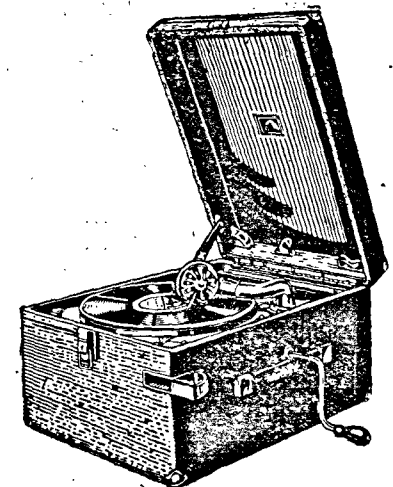
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THU.	...	3	10	17	24	31	...	7	14	21	28	...	...	7	14	21	28	...	4	11	18	25	...	...			
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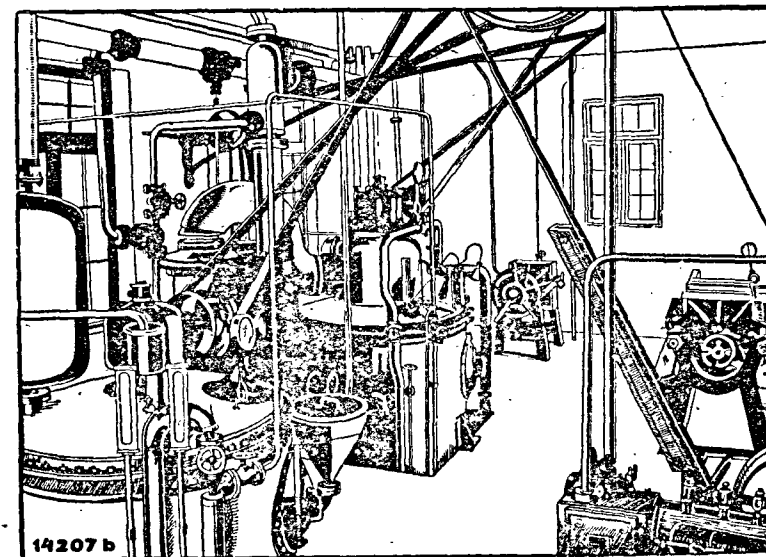
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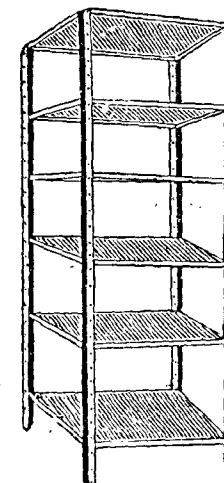
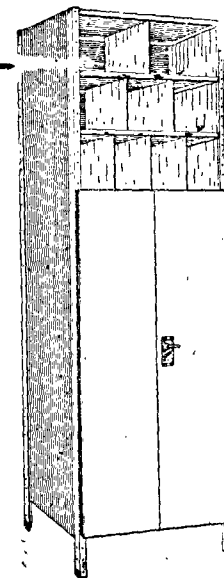
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THE DANGER ZONE IN CENTRAL ASIA

BY SIR ALBION BANERJI, C.S.I., C.I.E., I.C.S. (Retd.)

(Sometime Foreign and Political Minister in Kashmir)

RECENTLY some information has been given by Press political and diplomatic correspondents regarding manœuvres of the Soviet Government in Turkey connected with the re-militarisation of the Dardanelles. By means of British intervention, these manœuvres were foiled, and Turkey, apparently to prevent further intrigues, made an announcement at Geneva early in June, that proposals in this behalf would not be pressed. It has to be remembered, however, that Turkey, under the recent Balkan Pact, has agreed not to participate in any conflict against her big neighbour, Soviet Russia. Thus the Foreign policy of Soviet Russia has very cleverly spread its tentacles in the near East.

The object of this article, however, is to deal with a danger zone in Central Asia. Although fragmentary reports have appeared in the newspapers during the last six months about happenings in Central Asia, sufficient public attention has not been drawn to what I may describe as "The Kashgar Menace". Kashgar is situated not more than 150 miles from the Soviet boundary, and the recent attempts made to establish a Moslem republic there have a deeper significance than appears on the surface. There is as yet no justification for anyone looking far ahead, or one fairly conversant with the Central Asian intrigues to assert that this manifestation of Moslem imperialism, however small in scale it may be, is only the beginning in disguise of the Pan-Islamic movement in Asia. Certain facts, however, have to be faced,

especially at the present time, when a new federal Government is being evolved in India as a result of seven years discussion on its internal political and constitutional problems. Opinion, both in England and India, has to be enlightened by careful study of those facts. I am no expert on the problems of the north-western frontier of India. Many books have been published on the military aspects so far as the larger question of defence of India is concerned. But now certain developments are taking place over extensive regions in Asia beyond the limits of geographical boundaries. An attempt to connect them from the historic standpoint, as well as from the point of view of future possibilities, may not be untimely.

While all the countries of Europe are in a state of economic war, and the futile discussions of the Disarmament Conference have only emboldened European nations to improve their military strength to the utmost possible extent, we have seen in 1934 two historic meetings, one in Rome, and the other in Angora, between a pair of Dictators who have within a very few years succeeded in changing the whole condition of things in their respective countries, by their masterful personality, and sweeping changes in the methods of Government. I refer to the visits of Herr Hitler to Signor Mussolini in Rome, and of the Shah of Persia to Kemal Pasha in Angora. It is believed that the Gazi is now contemplating a return visit to Persia, and grand preparations are being made by the Shah for his reception,

It is relevant in this connection to remember the extraordinary speech that Mussolini delivered a few months ago about his dreams for the expansion of Italy, and the possibilities of extending the arms of Italian influence to the East, conjuring before the eyes of the world the example of such intrepid and ambitious conquerors as Alexander the Great. We have before us now the Franco-Italian Pact relating to the cessation of territory in North Africa to Italy.

History may repeat itself, and who knows that a new Roman Empire may not evolve in less than a century from now, penetrating the Near East and through those regions and also East Africa into the very heart of Asia? Any union therefore between two European Dictators at the present time, both of whom are burning with zeal for colonisation and expansion, has a very deep significance, deeper than a superficial observer cares to give credence to, as to what may happen in the near future in the Near East and in Asia.

The Shah was invited to visit the Dardanelles, and it has been alleged in the Press that a new alliance is being discussed, which will form the foundation for an Eastern Pact, comprising Turkey, Persia, Irak, and Afghanistan. Economic treaties are being discussed and arrangements for the expansion of trade and commerce are also in progress in so far as the existing state of affairs are unsatisfactory between those countries and Soviet Russia. The meeting of the two Asiatic Dictators is of momentous importance, for the history of the relations of Turkey and Persia during the past century or more is not such as to create in the minds of the Turks or the Persians a desire to join hands, unless it be for a common purpose outside their own geographical boundaries. Ostensibly the meeting and discussions are intended for economic understandings between the two countries, but it is easy to see deeper meaning which the diplomatic world would only surmise rather than have tangible proofs for questioning, as between the conflicting interests of its component parts.

The meeting of Hitler and Mussolini in Europe, and the meeting of the Shah and Kemal Pasha in Asia, make a strange coincidence; a spectacle that gives the thinking world

cause to ponder what is to happen next. The Russian Bear, a proverbial designation of that vast empire which is now quivering with new enterprise and life, having risen from centuries of stupor under the oppression of Czardom, is now shaking its head right and left, watching these developments. The frontiers of the Soviet Republic abut on the south-western borders; the extreme northern frontiers of Persia, Chinese Turkistan, Afghanistan, and even the North-Western frontier of India above Chitral and Gilgit. It has also over a thousand miles of frontier between itself and the whole of the Chinese Republic, through which the Soviet influence has penetrated, straight through Chinese territory and Manchuria, now under Japanese influence, to the Far Eastern Seas. Recently a Japanese news agency reported something of a Soviet intrusion into Chinese Turkistan. Japan is attempting to create unrest in the minds of the British, as well as the Indian peoples, owing no doubt to her policy of aggrandizement, by circulating rumours of the wildest kind. Three such rumours were broadcast from Tokio. One was the supply of arms and ammunitions to the new Moslem Government in Chinese Turkistan; the second, the finding of a Moslem State in these regions directly under Soviet influence; and the third, the establishment of a base of operations in these regions for Communist activity in India and Tibet. In my recent book "The Indian Tangle," I foretold certain events in the Indian sub-Continent by referring to the possibilities of a Pan-Asiatic movement led by Japan from the East and a Pan-Islamic movement organised by the Moslem Kingdoms in the West. As between the two, Bolshevik emissaries in Central Asia would probably play a part to seek their own ends according to the exigencies of the moment.

I have before me a leading article published sometime ago by the *Madras Mail*, the leading British Journal of Southern India, with the title "Japan looks to India", which lends support to at least a part of these forebodings. The writer quotes a letter said to have come from an authoritative source in Tokio, in which the following statement appears: "The application of Japan's policy to Eastern Asia demands an answer to the

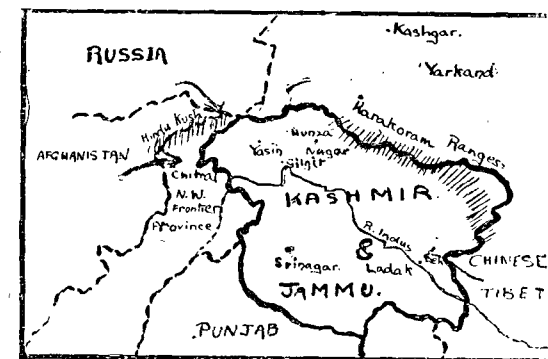
question: what is meant by Eastern Asia in the Japanese mind, which includes all countries east of India as well as India." The writer asserts that Japan's Monroe Doctrine for Asia intended to prevent Western nations from interfering with the independence of Asiatic nations, so as to leave her a free hand to do as she pleased in Asia, where she rightly or wrongly contends, she is the only country that has paramount interests. The *Madras Mail* says that India will not be safe if she attempts to stand alone, thereby implying that the alarm regarding Japanese invasion of India is not altogether fantastic. We recently saw a Press notice of Pan-Asianism—a movement started in Japan which declares that the Manchuko is the beginning of a Pan-Asiatic movement, the object of which is to diffuse Japanese civilisation in all Asiatic countries.

The question now arises whether one would be right in supposing that the seat of future conflicts between nations will be in the Eastern hemisphere. If so, should not preventive measures be taken to avoid a serious conflict which may involve England and also some of the European countries, and in which India will be the pawn or the main bone of contention?

In an article on the problems of Kashmir, which I published two years ago in the *Nineteenth Century and After*, I indicated some of the dangers underlying the present frontier policy of the Kashmir State, and I suggested that a new treaty should be entered into between the British Government and the Kashmir Maharaja, according to which the present divided responsibility over the Kashmir frontiers proper and the Moslem States lying beyond, now under the suzerain power of Kashmir, might be substituted by supreme British control. The recent Kashgar rebellion, which may or may not have been influenced by Bolshevik intrigue, has caused an unrest amongst the several Moslem kingdoms of Central Asia. If British policy in the south-west frontier and Kashmir is not suitably revised to meet the present situation and future developments, this unrest will grow and the region over which it spreads will be the hunting-ground

of rival intrigues from the East as well as from the West.

From the frontier outline of Kashmir, as indicated in the following Sketch Map, some conclusions may be drawn. While the



north of the State is well guarded by the high Karakoram Ranges, no one can say with certainty how far Kashmir can defend herself along her eastern and western frontiers, should a conflict take place in Central Asia. The political district of Gilgit, which, as a part of Kashmir proper, is under the dual control of His Highness's Government and the Government of India, has the Hindu Kush Mountains in the north, which separate Afghanistan from the Kashmir territory, and on the west lies Chitral. Gilgit itself has a very interesting history in the past. It is the military as well as administrative headquarters of the political agency, which comprises within its jurisdiction the States of Hunza and Nagar, the Republics of the Chilas district, and Yasin, as well as the governorships of Kuh-Ghizr and Ashkaman. These States are subsidized both by the British and the Kashmir Governments, having accepted joint control and promoted free passage of military and political officers through their borders. They also undertook to put an end to raiding on the Yarkand road and elsewhere. Their political history has not been a tranquil one. Hunza and Nagar especially, who pay small tributes to the Maharaja of Kashmir, have by their past conduct clearly shown that they can be easily won over by outside pressure and anti-British intrigues, which might develop not only in the north towards Yarkand, or in the Chinese frontier, but also in the western region bordering on

Afghanistan. After the rebellion of 1891 in Hunza and Nagar, revised Sanads were granted by the Maharaja to the Mirs of these two States.

Chitral is not now Kashmir territory, though it is under the suzerainty of Kashmir, and there is a political officer in Chitral, which is now under a separate agency. Occupying a highly strategic position east of the Afghan borders, it is now entirely under British military control, and is garrisoned with British Indian troops. How far the past political history of these semi-independent territories under the joint control of the British and the Kashmir Governments justifies the present system, is a question that naturally arises. There are many matters connected with the military administration of these tracts and the apportionment of expenditure of frontier defence, transport, and garrisoning, which frequently rouse controversies between the two Governments. The forces employed in the Gilgit agency are Kashmir forces, armed by the British Government in India, which bears half the cost.

It is evident that should a conflict arise out of disturbed conditions in Central Asia, the pressure will come from the Afghan borders on the west, the Yarkand borders on the north, and the Chinese Turkistan borders on the east. The Karakoram Mountains guard the main portion of the northern frontier of Kashmir, but as there is a high road from Central Asia through Leh and Ladak to Srinagar, Kashmir is vulnerable at many points, should a strong military organisation concentrate itself in Kashgar, or in Chinese Turkestan. Needless to say, the Gilgit agency, including these subordinate kingdoms, is also vulnerable from the Afghan, as well as from the Russian side; for the Russian Pamirs are within about two hundred miles from Gilgit itself, and much less from the actual Kashmir frontier line.

In a remarkable book "The Restless Pacific" published in 1928, Nicholas Roosevelt makes many pertinent remarks, especially in the chapter "Conflict of Policies", regarding the designs of Japan on the one side, and Russia on the other, for the mastery of Asia. He quotes the famous Russian General Skobeloff, who said: "The stronger Russia becomes in Central Asia, the weaker will England become

in India, and the more accommodating in Europe." The author also expressed the opinion that the seeds of future wars in Asia lies in the problem of Manchuria, which is vital to Japan and Russia, and of still more importance to China. Those who have been watching with care the developments during the last two years in Manchuria, including the withdrawal of Japan from the League of Nations, and the establishment of an independent kingdom more or less under the control and supervision of Japan in Manchuria, can have no doubt as to the direction in which Japan intends to develop her future policy of expansion.

I should like to quote here a significant passage in Mr. Roosevelt's book, as regards Russia's dominant motive towards Asia. He says: "Russia, the great Continental power, European in origin, but Asiatic by destiny, dreams of restoring the Empire of the Moghul Khans, and her strength based on the wealth of old Asia, taking her place as leader in world affairs." It would thus appear that eventually at some point or other, Russia and Japan are bound to come to a clash regarding mastery of Asia. Moreover, Russia will so reorganise her Eastern policy, and consolidate her own internal affairs with a view to its fruition, that some day she will find herself ready to wipe out old scores against Japan, which she is still harbouring after her ignoble defeat in the Russo-Japanese Wars. Nothing has happened in history during the past hundred years which has so diminished the prestige of European nations in the eyes of the Eastern peoples as Russia's defeat and Japan's victory. Here we are able to trace the real significance of Russia's expansion through China, and her opposition to the establishment of a Japanese stronghold in Manchuria. It would seem to me unlikely that the confederation of Moslem States will so surrender their own Pan-Islamic dreams as to come under the sway of Soviet Russia in the near future; on the other hand the probabilities are that there will be a triangular contest between the Moslem Confederation, Soviet Russia, and Japan for supremacy in Asia, with the ultimate object of driving England out and taking possession of India.

These developments may come very soon, or they may take years to mature. In either

contingency, the future of India, her constitutional advance, and the achievement of a federal form of Government for all India which are now receiving the anxious consideration of both Houses of Parliament, cannot be precisely determined without serious consideration being paid to the problems of Asia as a whole, and the storm clouds gathering in Central Asia, that may one day bring about a deluge. The immediate solution is no doubt of paramount importance and that can only be found in suitable changes in the Treaties and Sanads between the British Paramount Power and the independent Ruling Princes of India in the first instance. These existing understandings are of no avail in regard to the Central Asian problem. The major Princes ought to be given a higher status similar to that given to Nepal by which they would be equal partners, and be jointly responsible for the defence of India as a whole against every kind of foreign aggression, be it from the East or the West, be it under the influence of Soviet Russia or Japan, be it through a strong confederation of Moslem States outside.

Furthermore, England should aim at encouraging a broader sense of nationalism amongst the Indian peoples by every means in her power, and she should endeavour also to remove the slightest suspicion of the policy of *divide et impera* playing one community against another. If Hindus and Moslems do not come to a compromise about most of the vital problems of India to-day, there is going to be a cleavage, which will

endanger the very peace of all Asia, and India in particular. Japan may cajole Hindu sentiment, promising independence and restoration of Buddhism to the land of its birth. Similarly, the Pan-Islamic movement would cajole the Moslem States with a stronger force of religious fanaticism, promising to the States an independent status similar to that they themselves enjoy, with a view to restore the ancient glories of the Mogul Empire. Heavy responsibility therefore lies on England at the present moment. Apart from the question of the stakes she has in Asia, she has a responsibility towards India, through a political and economic connection lasting more than a century and a half. Diplomacy, as well as sound military judgment are both needed to-day to do the correct thing. England cannot afford to adopt a *laissez-faire* policy in Central Asia to-day. Internally she should secure the support of the Indian Princes, and the political leaders of the two sections of the Indian peoples, both Hindu and Moslem.

Both the external and internal foreign policies of India require to be co-ordinated without further loss of time, and without waiting for the establishment of a federal constitution. The danger of a Pan-Asiatic as well as a Pan-Islamic movement can be adequately met only by united action, in which the Indian Princes and peoples, setting aside their differences, should co-operate with Great Britain for the protection of their joint interests for the integrity of India as a whole and for conserving peace in the whole Asiatic Continent.

Planned Economy for India

BY DR. P. S. LOKANATHAN, M.A., D.Sc.

ECONOMIC Planning is a heavily over-worked term. Its advocates have used it in widely varying senses and with very diverse aims. While the inspiration has often come from Soviet Russia, the concrete proposals have been the outcome of the catastrophic conditions of the world since 1929. The desperate attempts of some governments to save themselves from the collapse of national economy and the opportunist policies of others to secure a favourable balance of trade under the influence of

economic nationalism and self-sufficient economy have been characterised as experiments in Economic Planning. Again, partial schemes of economic reconstruction, desirable in themselves, have been elevated into a system of Planned Economy, as if the adoption of the first directly leads to the second. In our own country a plea for greater efficiency in the machinery of Government to cope with its increasing responsibilities and duties for a redistribution of the portfolios of members of Government or for

a widening of the functions of the Tariff Board has been advocated as a great step in Planned Economy.

It would appear that in most cases the implications of a system of Planned Economy have been very little understood. Those who are not, are now believers in planned economy. In the words of Prof. Lionel Robbins of the University of London: "We may not all be socialists but we are certainly (nearly) all planners." According to many of its sponsors planned economy does not imply any great change in the existing system of capitalistic economy. They would create an economic council which should chalk out a programme of action for a limited period, to be carried out by the industrialists and agriculturists in the country. In countries, however, where representative organisations of industry exist, it is argued that each industry may be asked to work out its own plans subject to the supervision and co-ordination of a central organisation.

Now this view of the possibility of economic planning without public control does not seem to rest upon a proper understanding of the nature of planned economy. Planning implies a definite and a central control to secure that end. It implies an attempt to organise production all along the line in such a way that the economic resources of the country may be put to maximum advantage. Under the existing system the distribution of resources in capital and labour is effected through the play of consumers' preferences expressed in terms of prices upon the costs of production. But under a system of planned economy, nothing but the authoritarian decisions of the planners can effect this distribution. There is here no room for private capitalists to decide in relation to the influence of prices on costs. Planned economy and private ownership and control of industry are mutually contradictory.

So long as planning is negative and merely asks people to refrain from doing this or that, it can succeed without involving any breach in the existing economic order. But if planning implies also the power to say that this or that plan must be carried out, as surely it does, it logically leads to control and possibly of ownership of the means of production. The view that each industry

may be made the starting point of economic planning rests upon the misapprehension that the problems confronting the organisers of a particular industry do not differ except in a degree from those confronting the organisers of a planned economy. To give each industry the power of self-government is not planning; it is syndicalism. It will result in the creation and growth of sectional interests, each pulling in opposite directions and destroy the essential content of any comprehensive plan. In the end the community will be "more planned against than planning".

Those in India who are, however, in favour of economic planning do not aim at creating a system of planned economy in the sense described above. They are impressed by the deplorably low standard of living of the people of the country and feel that by organised efforts, the national dividend of the country can be multiplied within a short period of time. They realise that there are gaps in the industrial mechanism of the country; that some industries have had an arrested development while the basic industries have been thoroughly neglected; that there is a lack of balance between the growth of agriculture and industry and that by conscious and organised co-operation, a more equal distribution of the employed population may be effected between agriculture and industry, at the same time improving and industrialising agriculture itself. One of the earliest, if not the first, to put forward a scheme of partial reconstruction in India was Mr. N. S. Subba Rao of Mysore who, in his brilliant Presidential Address before the Indian Economic Conference at Allahabad in January 1926, suggested a plan of development to make up industrial deficiencies, and an organisation to study, review and advise. Since then we have had a crop of suggestions to similar effect, but it cannot be said that in all cases the limitations of economic planning or the special difficulties in a country like ours have been properly appreciated. The appearance therefore of a comprehensive book on Planned Economy by Sir M. Visvesvaraya* is most opportune as it

* PLANNED ECONOMY FOR INDIA. By Sir M. Visvesvaraya, Bangalore Press. Price Rs. 6. Available of G. A. Natesan & Co., Madras.

affords one an opportunity to test the scope and content of economic planning that may be practicable in India.

The qualifications of Sir M. Visvesvaraya to write a book of this kind are almost unique. No one combines in himself to the same degree as he does the rare qualities required for being a brilliant engineer, a great administrator and a practical economist. His experience of industry is of no ordinary kind, and by his extensive travels in Japan and America, he has acquired an unrivalled knowledge of the conditions of industrial life in those countries. He is a great optimist, and not all the failings and mistakes and inertia of the people and government of the country have served either to dishearten him or diminish his enthusiasm for the economic reconstruction of India.

The essential content of his plan of reconstruction—for it is a plan of reconstruction in India, not of recovery as in other countries—is that the income of the country should be doubled within a period of ten years, and the appalling poverty of the country appreciably reduced. To this end he would constitute a network of organisations in the country, starting from the centre and going down through provinces to the districts and villages. The main features of the organisations that he proposes are on familiar lines. There is to be a Central Economic Council with Provincial and Local Economic Councils with Committees of experts to enquire and advise. The work of planning is to be entrusted to a Planning Commission, but the execution of the plans is to be left to the Development Departments at the centre and in the provinces. There is to be a General Economic Staff to be associated with the Development Minister at the Central Government, who are to constitute something like the 'Brain Trust' well known in America under Roosevelt's regime.

Sir M. Visvesvaraya is impatient of criticism that is not helpful. The lack of initiative and adventure which he notices amongst the Indians is attributed by him to the one-sided development of their faculties, the critical and not the constructive faculty. He points out that "in these days, it is easier to secure opposition and resistance than agreement to constructive proposals". But as he must be fully aware his philosophy

of life is at variance with that held by some others whose influence on the masses is great. Hence at the very outset he is likely to encounter opposition to the substance of his plan. According to him "a community should not be made to believe, as is often done in the country, that to be content with a low standard of living is a virtue, or that agriculture ought to be the principal, if not the only, occupation of the people" (p. 215). Again, "any country which needlessly continues to use human labour while machinery can do the same work at a much reduced cost" is not doing the right thing.

"The neglect to use machinery till now has been extremely harmful to India" (p. 244) and "the policy in India in the immediate future should therefore be to utilise up-to-date tools, machinery and power to the fullest extent permitted by its resources". One can only hope for a quicker appreciation of the validity of the above ideas and a more favourable attitude to economic progress than has been the case so far in this country.

Those who advocate a central economic organisation to plan a programme of economic reconstruction, do so under the belief that, not merely the main structure but even the details of reconstruction would be on the lines laid down by themselves. But this belief is a delusion. Even if there be agreement on the end of economic policy to be reached in India, it is not likely that the measure of agreement will extend to the actual methods of securing that end. Take the question of self-sufficiency for India. Sir M. Visvesvaraya is a firm believer in economic nationalism and would have no hesitation in putting very high tariffs on all goods that can be manufactured in India. In one sense there is no commodity which cannot be produced in any part of the world. It is all a question of costs. But is it likely that he will be able to persuade an economic council to accept his proposal of taxing heavily all imported textile and steel goods to the point of excluding them?

The scheme of agricultural and industrial development which Sir M. Visvesvaraya outlines may not therefore receive universal acceptance in all its details; but his plea for filling the serious gap that now exists in the industrial system cannot be easily set aside. He places among the forefront of his

recommendations the development of basic industries, i.e., the development of heavy chemicals, the manufacture of machinery, railway plant and rolling stock, etc. The development of electric power in India has not been commensurate either with the country's resources or needs, and therefore he urges that within the next ten years at least 50 per cent. of the potential 27 million horse power said to be available in India should be actually developed and utilised.

Sir M. Visvesvaraya is quite prepared to propose the heavy expenditure which his schemes would involve. The magnitude of the financial proposals of his plan may seem staggering to some. The capital outlay needed for the actual development is 500 crores of rupees and it is proposed to raise this by loans in India and outside, although he expects that in later years a portion of the capital may be found from the surplus profits of the industry. The operation cost of his schemes is estimated by him to be annually Rs. 10 crores (2 crores to be borne by the Central Government and Rs. 8 crores to be met by the Provinces), part of which is to be raised by loans. Considering the fact that he is willing to let Governments assume responsibility for starting and maintaining large scale industries even at the risk of loss (p. 66), it may be doubted if the loans floated by Governments for the purpose would be subscribed for by the public.

Sir M. Visvesvaraya is not himself unaware of the difficulties which his scheme is likely to encounter with the Government of India constituted as now and even as it may be in the coming years. Hence he proposes that in case Government does not establish a planning commission, the public should take it up and devise machinery for economic planning. His suggestion to buy out British vested interests by paying them compensation of about 10 crores of rupees per annum for a period of 20 years is highly interesting, but impracticable at least for the next 10 years which is all that he has in view.

Some of his schemes of reconstruction are also likely to knock against certain fundamental difficulties even at a fairly early stage of their execution. Thus from the point of view of productive efficiency alone, the planners will have to face vital problems like land tenures and indebtedness and encounter

the opposition of vested interests in industry, Indian and British. The relation between landlord and tenant and between capital and labour will have to be readjusted.

But without a fairer and juster distribution of income, it cannot be said that an increase in national dividend can either be rapidly brought about or bring contentment to the masses of the population. This is therefore an aspect which will have to receive attention at the hands of planners. But those who advocate planning in India are not prepared to face this issue yet; and indeed who can blame them? For, on every side, they see the helplessness and handicaps of Government. The Government of India's power is seriously curtailed on the side of currency, Reserve Bank, trade and tariff matters by constitutional and other limitations, and on the side of land tenures and other agrarian questions by the vested interests of the landed classes. If the prospects of successful economic reconstruction on strictly limited lines are thus not very bright, the talk of planned economy in India in her present economic and political conditions is somewhat premature.

For any immediate plan of reconstruction, however, no better guide can be found than this book which is the outcome of the vast experience and intimate knowledge of economic conditions gained by a distinguished son of India. Neither the author's economic ideas nor his concrete programme may be wholly acceptable to everyone; but the main lines of the country's economic development are clearly marked out with a wealth of useful data for all those who would reconstruct.

PLANNED ECONOMY FOR INDIA

BY

SIR M. VISVESVARAYA, K.C.I.E.

This book is, perhaps, the first systematic exposition we have of the Indian economic problem in all its varied aspects, based on unassailable facts and remarkable for the powerful and passionate plea it puts forth for organizing India in the economic field on a thought-out cohesive plan.

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THE INDIAN GENIUS

BY PROF. K. A. NILAKANTA SASTRI, M.A.

THE need for revaluation in History was never so great, as it is to-day. "Dives and Lazarus rub shoulders." The rich and prosperous West is beginning to see that there may be other ways of approaching the East than those of patronage and exploitation; the East, no longer dazed by the success of the scientific and methodical West, is developing a new self-esteem and beginning to look the West in the face. Humanity is becoming a closely knit family in which the joys and sorrows of any one member necessarily affect the rest. Only the family feeling is not there and is yet to come. The best hope for the future lies surely in finding the middle path between the passionate acquisitiveness of the West and the resigned indifference of the East.

On any intelligent estimate, the significance of the ancient civilisations of India and China for the history of humanity can hardly be overrated. They are the expressions of life and thought, the native genius of a good part of the human race; their fundamental conceptions present marked differences from those of the Western Nations; and they fall behind no other civilisation in 'the brilliance or originality of certain manifestations of art and thought'. It is therefore with genuine pleasure that we welcome the appearance of the volume on India in the well known French series *L'Evolution de l'Humanite* and of its translation in English* in the corresponding English series, *The History of Civilisation* issued under the editorship of C. K. Ogden.

French scholars as a rule have generally shown a great capacity for sympathetic understanding and convincing interpretation of the forms of Eastern thought and art; when we find the name of Masson-Oursel taking the place of honour on the title page of a work on India, and when we learn further from the Editor's Foreword that Professor Sylvain Levi, 'invisibly present', has collaborated in the planning of the work, we naturally start reading the book with great

expectations, and we may say at once that these expectations are indeed fulfilled in a very considerable measure. The collaborators have steadily kept in view the central aim that should dominate a work of this nature, viz., to present clearly before the reader's eyes 'the attractive personality of India'—the phrase is that of the French editor, Henri Berr. Confusing and insignificant details are eschewed, and attention is given to all the broad and significant trends of development in the various fields of national life, particularly in religion, philosophy and art. Even the most familiar facts are often presented with a touch of originality and placed in a new light. And there is no lack of that sparkling epigram which forms such a characteristic of the French writing at its best, especially in the first half of the book contributed by Masson-Oursel.

Ancient India is taken to come to an end with the death of Harsha, though some later developments are briefly alluded to where this is required to complete the elucidation of a topic. The most striking feature of the work is the emphasis it lays on the social and cultural history of the country, the narration of political history occupying only sixty out of a total of four hundred pages; even of these sixty pages, a third is given to a sketch of the geography and ethnology of the land, which leaves only forty pages to what is usually called political history. In such a summary account, specialists will no doubt be able to pick a quarrel with particular statements; but the account serves very well the purpose for which it is intended and forms an adequate introduction to the more interesting and instructive studies that follow.

But two general observations require to be made before we leave this part of the book. The first observation is that, being primarily a student of Indian philosophy, Masson-Oursel has obviously had to work up the political history without sufficient opportunity for reflection; and if one may venture a guess, he seems to have been reading the first part of the report of the Simon Commission rather more than is good for a historian of Ancient India. He asserts at the outset: "In India, history

* ANCIENT INDIA AND INDIAN CIVILISATION. By Paul Masson-Oursel, Helena De Willman-Grabowska and Philippe Stern. Kegan Paul, Trench, Trubner & Co., 1934, London.

is reduced to unconnected genealogies" (p. 22), and again at the end: "That world of ancient India, we must repeat, is a chaos, because of differences of race and language and multiplicity of traditions and beliefs. Only in our own time have the reduction of distances by rapid communications and the imposition on all these alien peoples of a common tongue, English, given some homogeneity to the country" (p. 59). This is a superficial view; it is good enough, nay it is necessary, for the work of a Royal Commission on Indian Reforms. But we in India know that British rule in India has not always worked for the liberation and encouragement of factors making for unity among the different parts of India or among different sections of the population in the same part; and we also know that for all the genealogies and wars of royal dynasties, ancient India was fundamentally one and not many, and that what survives of unity in India to-day derives in no small measure from the great work of civilisation that went on in the centuries of which Masson-Oursel and his collaborators write in this volume.

The other observation is that Masson-Oursel exaggerates the debt of India to the rest of the world and is apt to under-rate the other side of the account. He cites with approval Smith's hasty conclusions on the Mongolian origin of the Buddha and the Indian republican clans. Then he says: "It is a thing to be noted, that whenever a power extending to Iran or Serindia predominates in India, there is a recrudescence of Buddhism, and when a purely Indian dynasty comes to the fore there is usually a Brahmanic reaction" (p. 45). This neat generalisation has unfortunately no foundation in facts. It ignores the history of Buddhism in the Eastern parts of Hindusthan, and in the Deccan and South India; and it misinterprets the fact that, as a rule, the message of the Buddha appealed more strongly to peoples who were comparatively less advanced in their spiritual culture than to the people of India; within India, Buddhism was only one of the several experiments made in the laboratory of religious experiments, and not the one particular lodestar of conduct and faith, that it became to many peoples outside.

Religion is, in India, the common basis of all the factors that make up social life, and

the study of Indian society in Part II of this work constitutes a fairly systematic account of the social influence of religion. The chapter on Caste is a succinct summary of the great controversies on the interesting and enigmatic history of this all-pervasive institution, but makes no advance on the earlier theories. In the study of polity we come across the striking, if somewhat doubtful, statement: "There is nothing more remote from Aryan usages than hereditary sovereignty and extensive kingdoms." The Arthashastra is placed by Masson-Oursel in the fourth century A.D., and attention is drawn to the *a priori* and scholastic character of the treatises on government as of those on aesthetics, erotics, and the drama. The relation between Sastra and practice in India has certain peculiarities which it is not always easy to grasp for a student who is not an Indian by birth; the Sastra aims at a certain ideal of completeness and often concerns itself with matters of only very remote or no practical importance, and a writer like Vatsyayana (of the *Kamasutra*) often states explicitly that one should not think of putting into practice everything that one finds in the pages of a book. The failure to grasp fully this side of Indian scholasticism is evident in a remark like the following, *viz.* "Man's conscience in this country, which rises so high in religious experience and meditation, falls below the average, to our European eyes, in the domains which have been purposely kept apart from moral and transcendental ends" (p. 100). The curious suggestion that any domain of national life was purposely kept apart from moral ends flatly contradicts what Masson-Oursel has himself stressed elsewhere, *viz.*, that religion suffused the whole of Indian social life; it shows how difficult it is even for the most sympathetic foreign students of Indian culture to present a correct analysis of its elements.

In the chapters of Part III on the Spiritual Life of India, we see Masson-Oursel at his best. He writes with an intimate knowledge of the history of Indian religion and philosophy and his criticism is generally shrewd and sound. After Barth's great book on the Religions of India, we have not read anything so well-informed and so cogent as these pages. How fully our author comprehends the truths discovered by the spiritual teachers of India

is seen from statements like the following: "The knowledge which is at once most objective and most satisfactory, not only to Europeans but to all mankind, will doubtless have in the future to take into account the spirit contributed to it by non-Occidental minds, which are more sensitive than ours to certain aspects of reality." Again, "there is myth all through the chemistry, the physiology, and even the anatomy of the Hindus. But a tradition of thousands of years of practice cannot be wholly fallacious; the power is often greater than the knowledge. Just as Leibniz found gold in the dung-heap of scholasticism, a science yet more critical than our own will one day extract the ingredient of success and true data from the asceticism of a Yogin or the magic of the Tantras". Or lastly, "in her philosophies as finally established, it is not true that India merely sought deliverance, negatively; she seeks to achieve liberty, positively".

The Aesthetic Life of India is studied in two sections in Part IV, the first given to Literature and the second to Art. There are traceable here occasional divergences from the positions held by Masson-Oursel in the earlier parts of the book; this is to some extent inevitable, and the general editor is right in his statement that while the three collaborators whom he has had the fortune to bring together stand at different points of view to study India, they have one and the same object, which is to understand India. The section on Literature by H. Willman-Gabrowska provides brief and adequate summaries of epics, plays and stories, and its literary estimates will generally be read with approval. Take this about Kalhana, for example: "Kalhana often reminds one of Tacitus. . . . He has poetry in him, but he is not a poet; he is important to history without being a true historian." "Jayadeva," again, "is content to be a poet without aiming at philosophy"—an estimate that may not command such universal approval, but quite correct. Effigies of dead kings and celebrities receiving divine honours were not unknown in India as the author, commenting on Bhasa's *Pratima-nataka*, seems to suppose (p. 303). Philippe Sterne's study of Indian art-forms is very suggestive in spite of its admittedly sketchy character. The author's plan has been to show the evolution

of æsthetic tendencies in Indian art by "sometimes simplifying greatly, at the risk of being incomplete and slightly distorting the facts" (p. 340). He has certainly done well to study tendencies rather than attempt a systematic history in a work of this character. His comparisons with Western art forms on the one side, and those of Indo-China on the other are very helpful. His suggestion that the Hindu representation of Gaja-Lakshmi arose out of a misunderstanding of a Buddhist sculpture form is worth noting, though it may not find acceptance without further evidence. The illustrations have been confined to a minimum but they are obviously chosen and produced with great skill.

These sections on Literature and Art furnish a necessary corrective to the distorted view that is generally held of the character of the Indian people. That they were not all of them, nor all the time, plunged in dreams and mystic contemplation, and that 'we are too much inclined to forget that India was one of the greatest marine and colonising powers of the past' are among the valuable truths demonstrated by this brilliant book.

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The Plight of Indian Coal Industry

BY MR. HANUMAN PROSAD PODDAR, M.L.C.

(Member, Bengal Board of Economic Enquiry)

THE action of the Government of India in rejecting *in toto* the restriction scheme sponsored by practically the entire coal industry of the country, after taking such a long time to ponder over it and after protracted negotiations and 'careful considerations', is indeed very unfortunate. It may be somewhat amusing to those who are not directly interested in the industry to note that while both the industry and the Government are agreed that "coal is a commodity the supply of which is very vital to the economic structure of the country", the former should deduce that in restriction alone lies its salvation and the Government should come to a diametrically opposite conclusion. After having taken nearly 30 months to consider, the Government observe that the restriction scheme does not command the approval of the majority in India, since of the major provinces only Bengal and Bihar and Orissa are in favour of restriction. This observation is indeed amazing. It is something like an international conference on coffee production dismissing a scheme for the restriction of the output on the score that only Brazil was in support of it! It appears from the precedent set by the Government of India, if they were approached for the restriction of the jute production in India, they would summarily dismiss it on the plea that only Bengal is clamouring for it, no matter that it grows 90 per cent. of the jute crop in India!! If the solicitude for consumers is the only consideration in deciding whether there should be any restriction or not, as the Government of India appear to think, logically speaking there should not be any restriction of production in any commodity, and the Government of India themselves should not have lent their aid in restricting the rubber and tea production of India.

Government in now rejecting the scheme for restriction appear to base their opposition on a matter of principle that restriction of output of any commodity as a rule cannot bring any lasting benefit either to the industry or to the country. This is in a marked divergence to their previous attitude. When they gave their views on the subject nearly a year ago, the Government appeared

only to dislike the particular scheme submitted to them in December 1933 and not opposed to restriction of the output of coal as such. They then made much about the lack of unanimity in the coal industry in regard to the restriction scheme. The so-called lack of unity in the industry when closely sifted proved to be entirely illusory and the coal interests lost no time in pointing out to the Government that nearly 95 per cent. of those responsible for the production of coal in British India were agreed as to the need for restriction of the output and the only difference that existed amongst the coal interests was due to a small disgruntled group demanding more seats than they were entitled to in the proposed Coal Restriction Control Committee. The amount of unanimity that is evident amongst the colliery owners is no less than that existing in the tea industry. It is really surprising that while the Government should have immediately gone to the relief of tea, they have turned a deaf ear to the wails of coal.

The public in general are agreed that the coal industry is in urgent need of aid from the Government and that the Government themselves are responsible for a greater part of the misfortune which has now overtaken the industry. The strength of feeling in the country in regard to these matters was manifested during the debate in August last in the Legislative Assembly when Mr. A. H. Ghuznavi moved a resolution recommending the appointment of a Committee to enquire as to what length the depression in the coal industry was due to the working of the State Railway collieries and the levy of surcharge on coal.

The Railways are one of the principal customers of the coal trade. Formerly they used to buy from the market a major portion of their requirement. The Railway Board, however, decided about a decade back to raise more coal from the mines owned and controlled by themselves and to buy as little as possible from outside. This caused a loss of custom of more than a million tons and it has not been compensated by the expansion of the existing demand or the creation of any new demand. The injustice of the State interference in private enterprise which has

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not conducted itself in any improper manner has been dwelt very often and need not be dilated at this juncture. It is true that the Railways have lately slightly increased their purchase from the market. But then, this increase in purchase is nothing but a fraction of the total custom lost by the trade on account of the policy pursued by the Railway Board.

The levy of a surcharge of 15 per cent. on railway freight on coal has been another contribution by the Railway Board in bringing about the present parlous condition of the industry. In this country, the demand for industrial consumption of coal is highly elastic. If the cost of transport increases or decreases, there has been fairly a corresponding decrease and increase in the demand for coal. When in April 1926, the freight rates on long distance were reduced to a certain extent, in all the succeeding years, there was an increased traffic in coal. Similarly ever since the freight rates were increased by the levy of surcharge in January 1932, there has been a fall in the quantity of coal carried by the Railways.

The Government of India in their last *communiqué* issued a few weeks back have most magnanimously offered a reduction of the surcharge by 2½ per cent. from April next! The surcharge of 15 per cent. was imposed primarily according to the Government to make up the deficits in the Railway Budget. The Government have also repeatedly stated that it would be abolished as soon as the earnings of the Indian Railways improve. Now that the Indian State Railways for the past few months have been making good improvement in their revenues, it was expected by the industry that the Government would make good their oft-repeated promise and do away with the surcharge altogether. The public are aware how strongly the unjust imposition of the surcharge is resented throughout India. The niggardly reduction by only 2½ per cent. in the surcharge is not likely to prove of any appreciable help to the industry especially in its present crisis.

As the Government of India have announced their final decision not to give their sanction to any scheme of restriction, it is their duty to help the industry to rehabilitate itself by other ways. Merely pointing a finger of scorn at the industry and telling it that it itself is responsible for all the kicks it is now receiving and that

it jolly well deserves what all it has got is not going to benefit either the industry or the Government. Closing of the State Railway collieries and insisting on the Railways buying from the market and the abolition of the surcharge alone would materially help the industry. The adverse effects from the foreign competition is being felt more and more acutely. Japan has ousted India from the Far Eastern markets, South Africa, not content with capturing India's market in coal in Ceylon, Straits Settlements and other places, is trying to invade India and is proving a formidable rival in the western parts of India. Unless some measure of protection is devised by the Government, in all likelihood, the foreign coal is likely to make serious inroads into the Indian market also. It need not be added that the preservation and development of a basic industry like coal is vitally necessary to carry on the existing industries as well as for further industrialisation, and no Government at any time could afford to say that it will sit aloof and watch the vicissitudes of the industry with an Olympian detachment.

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99, ARMENIAN STREET, D. R. BALAJI RAO, MADRAS. Secretary.

E. Jan. '36.

INDIANS IN CEYLON

BY DR. MUFTI MUHAMMAD SADIQ

CEYLON—the Garden of Eden—is a veritable cornucopia ever pouring forth a delicious stream of the rarest fruits and vegetables. This Island of Spices is situated in the Indian Ocean and is separated from India by a narrow strip of sea called the Palk Strait. This Island is joined to India by an under-sea ridge which assures us of the belief that Ceylon in not far-off days was a part of our country. In those days when Ceylon was part of India, the inhabitants of both the countries were the Dravidians. Times rolled on and the face of mother earth was changed by eruptions, erosions and devastations. As a result of these changes, the isthmus connecting Ceylon and India was submerged and Ceylon permanently got separated physically. Ceylon became an Island—self-supporting—and led an extremely isolated life till Valmiki in his immortal epic Ramayana sings of the Hindu Hero-God Rama who went to Ceylon then known as Lanka, the domain of Ravana in search of his spouse, Sita. Judging from his account, Ceylon seems to have been in a fairly flourishing condition of civilization with a capital city of Lankapura embellished and ornamented most extravagantly. Rama was a fair-coloured Aryan, but his faithful ally Hanuman was a dark skinned Dravidian of South India. This is the reason why he is referred to as a monkey.

We lose sight of further connections with Ceylon for another epoch for a time till a great Teacher of our country, Sakiya Muni, went over to Ceylon to preach his religion and lead the Ceylonese to light and learning. The Ceylonese should be grateful to us—Indians—for giving them the (Dhamma) high philosophy which made them civilised out of the Yakkas and Nagas (aborigines of Ceylon). This Indian Saviour (Lord Buddha) of Ceylon left his foot-prints on the Rock of Ages on Avanis peak and prophesied that the Island would be one where his teachings will be well received. He further prophesied of the Buddha Maitry, who would rise in India and urged his Ceylon followers to accept him too.

Long before the advent of Lord Buddha but after the severance of Ceylon, India was overrun by the Aryans. The last two

Indians, Rama and Sakiya Muni, were both Aryans; but Ceylon as a result of its insularity was Dravidian. Rama's visit did not concern the Ceylonese much. Lord Buddha's influence worked wonders though not at once. There was another spell of time till an Aryan Vijaya, a prince of North India, who was exiled by his father, reached Ceylon in 543 B.C. with 600 of our countrymen. They were tempted by the climate and they settled permanently.

This Aryan Prince married a Dravidian among the Ceylonese and became the Ruler. Vijaya's love of his country and his people was intense, and he wished to re-establish his connection with India again. He divorced his Ceylon wife and married a Princess from Madura in South India. Vijaya's children by the Ceylon wife were opposed by the Ceylonese and they fled to the jungle and their progeny is called the Veddas. The Veddas are at present a wandering race. They do not come in touch with the civilised people. Explorers have gone into their country and studied their lives. They are Indians.

The Princess from Madura went with 600 noble ladies, and they were married to the Prince's 600 companions. This is the inception of the Ceylonese race now known as the Singhalese. Vijaya died and left no issue by his Indian wife, and a nephew of his was taken from India to rule Ceylon. Vijaya's landing in Ceylon is commemorated annually.

The progress of Ceylon commenced with the Indian rule and the original inhabitants dwindled off. An impetus to the onward march of Ceylon was given by the introduction of Buddhism from India by Mahinda in 308 B.C. during the reign of Devanampiya Tissa (Tissa the believer in God).

Anurajapura was founded and made the Royal city, and Ceylon enjoyed a regime of peace.

In 231 B.C. another section of Indians tried to extend over Ceylon. Urged by greed, not by chance, the Malabar Tamils invaded Ceylon and for a short time usurped the rule, but Vijaya's successors drove them away. Some went back to India and others created chieftancies in interior districts.

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There were quite a succession of Indian invasions during the Singhalese regime. Prince Elava, an Indian Tamil, invaded Ceylon and ruled Ceylon for about 50 years and endeared himself even to the Singhalese of the city of Anurajapura. His chivalrous death in a single combat with his Singhalese rival claimant to the throne is remembered to this day. Each of these invasions left a few Tamil chiefs, who betook themselves to the North and North-East of the Island. These parts of the Island were not populated by the Singhalese owing to the unsuitable climate. With the elapse of time these chieftains grew mightier till they had established an independent Tamil kingdom in the North.

While the Tamils were gaining ground in North and North-East of Ceylon, the Singhalese who were not a sea-faring race, took no steps to guard the coast. The Arabs who were the masters of the Eastern Waters, were attracted to Ceylon by the various spices found in Ceylon, and due to their regard for Adams Peak where the first Prophet Adam is believed to have rested. They landed at Berberyn now known as Beruwela and established a colony. Their descendants are known as Moors. They were satisfied with the Singhalese rule, which extended to them all the freedom they required. Their relation with the Singhalese was very cordial. They were in the service of the kings and were rewarded with land tenure. The Singhalese king even married a Muslim lady and the son of this lady—king Vathemi Bahu—ruled Ceylon for a short time. These Arab or Moor traders found favour with the Muslim king. They used to trade in cloth, and the king suggested that they should bring the weavers, from whom they obtained their clothings to Ceylon. The weavers were in Cholathesam in South India and the Muslims took the weavers into their sailing vessels and set sail to Ceylon, being carried on the shoulders of the Moors at times in their journey. They are known as Salagama Singhalese. In like manner also many of the Indians were forcibly taken to Ceylon.

The European rulers came in later and the power of the Indians waned along with the Singhalese. The Portuguese held the maritime garrisons for a century. The Dutch came in and held the maritime provinces for

another century. The descendants of the these two European races did not treat the Indians fairly. The English came in about hundred years ago and held the coast for a time till they came in touch with the Indian king of Ceylon at Kandy—Kandasamy of Madura—who assumed the name of Sri Rajasingh and was ruling to the discontent of some aspirants to the throne. . . . The throne on which this last Indian king of Ceylon sat, has just been returned to Ceylon from England by H. R. H. the Duke of Gloucester. . . . The Singhalese and Tamils of Ceylon were originally Indians, the rest of the Ceylonese trace their descent to Europe and other parts of Asia. The Moors trace their descent from Arabs. It is a pity that some section of South Indian Muslims are mixed up with the Moors and their identity as of Indian descent is ignored. They are called Indian Moors or East Moors by which name they are not known in India.

Besides the permanent population enumerated above, there is a foreign population of whom 90 per cent. are Indians. These Indians belong to five distinct chief groups. First, the South Indian Tamil labourers who are extensively employed in Estates, chiefly in tea, rubber and cocoanut Estates. These Indian labourers have contributed largely to the prosperity of the Island. They have been in the Island for a considerable time and their number has increased.

Their increase is as follows:

In 1827	about	10,000
„ 1847	„	50,000
„ 1877	„	146,000
„ 1927	„	720,000

There is another class of Indians other than the Tamil coolies—the Tamil Chettiars. They are enterprising merchants like the South Indian Muslims. They came from South India and do a lot of sundry business, dealing principally in grains. They trade under the name of Vilasam Company. That Company is named by the first letter of the name of the individual partner. There are a lot of labourers among them.

The Malayalees in Ceylon are from the coast of Malabar. The majority of them are Hindus, a few are Christians or Buddhists. They are most successful in the competition for petty jobs. A large number of them are employed in Government service as

Railway firemen, office peons, garden coolies, omnibus drivers and night watchers. Their docility, honesty, whole-heartedness, cleanliness and aptitude to improve are not the least qualities that find them work. The same economical reason that applies to Indian coolies applies to them also. They save whatever can be spared. They are ambitious and always progressive. They are benefited by the many night schools, and failing that, they engage a teacher to instruct them, each contributing a small sum as fees. Large houses are engaged and they chum up. They have a newspaper of their own. They inter-marry among the Singhalese. The poorest lot of the Malayalees are toddy tappers. Malayalees number about 17,000.

The Muslims from Malabar are called Moplahs. They were inconveniently called Cochi Moors. Few of them seek employment under others. They are pedlars, tea keisk-keepers, street vendors, and shop-keepers. They deal in sundries, dryfish, sweets, etc. In towns they are wholesale dealers. The chief Moplah in Ceylon is Haji Poothen Bulil Umbitchy, J. P., who owns a large number of properties and has running business, giving employment to many people. He has contributed thousands in the interest of the permanent population, his latest grant being Rs. 25,000 for the extension of Zabira of the business centre of Colombo.

The third class of Indians are those who are wrongly called Moors. They are from South India and are called Shammankarar in Tamil. In India, they are known generally as Mulims and are divided into two sections called Libbes and Marahakayars. They are proud in their Indian lineage. They are very good business men. The majority of them do independent business, or work under their own kind. They are very enterprising. They start on any petty trade and build up. The trade of the Moors has recently passed into their hands. They are grocers, jewellers, etc. and grain dealers, and 90 per. cent. of the sundry boutiques in the Island are run by them. They do business in almost all the Ceylon produce. The woman folks of these people do not accompany them, but a large number of their women are found in Ceylon having gone there independently—all engaged in some work. They do not observe purdah. Young and old go about from

house to house grinding chilly, pounding rice and preparing ingredients for food. Now they are penetrating into factories, tea works and coir manufactories. They intermarry with the Moors and there are centres where they predominate. Hambanwella or Bankshall street is their headquarter in Colombo. A section of these Indians have settled among the Malay section of the Muslims and are passed off as Malays. Beside this clan of Indians, there has been intermarriages among the Malays by Indians of Bengal and others of North India. They always live in their business places. A large mosque was built by them at a cost of some lakhs in Pettah. Siripina Lane Moor streets, New Bazaar and Price Park Quarters are places where these Indians have settled down predominantly. This Indian community have religious Leaders called Shaiks and Alim Saibos. They trade with their religious knowledge which is very fanatical. With the accumulation of wealth they change their form of life and dress and adopt those of the Moors. It is a pity that they are thus losing their Indian identity. This class number about 15,000.

There are the Muslims from Baluchistan who are called Afghans in Ceylon. They are chiefly engaged in lending money at high interest and looked upon with disfavour by the people. Some trade in cloth etc. on terms of instalment with all those un-Islamic inhabitants; at the appointed time they fall down and pray in public parks or at any available space. Their women never visit Ceylon. They have no permanent place of business. Fifty to sixty people chum up in one house, and during day they walk about the city offering money and collecting their dues at the point of their walking sticks. They have isolated from the permanent population of Muslims and non-Muslims. They belong to Hanfi sect and have their religious service performed separately. They are hated by the people. Their victims are poor mercantile and Government clerks and people of the lower strata. The Baluchis number about 200.

The Chettiyars are another class of Indians who lend money on interest in Ceylon. They have amassed great wealth. They are the middle men between the merchants and banks. They live in the busiest business centres in the towns. A few are pawn

brokers. Hindu temples receive magnificent sums from them for maintenance. The capital sunk by them in Ceylon amounts to crores. The Ceylon industry and business are helped greatly by them. Recently they have taken up to some business in wholesale trade. Immovable property is being forced on them by foreclosure sales. Their mode of life is rich. They often import their cattle direct from India.

There are the merchant class of Indians in Ceylon. They are the Borahs, Sindhis, Parsis, Tamils, Memons, Gujaratis and Paravas or Bhavatas.

The Borahs are Muslims of the Shia sect. They carry on extensive wholesale business, principally in grain and live in their business premises. They have no palatial buildings on the sea coast. They are living with their several dependants such as daughters, sons, sons-in-law and daughters-in-law together. Some of them have not been to India for years. They have bought over a large number of properties with estate and houses in the towns. In the heart of the town of Colombo, they have a magnificent mosque in the business centre called Pettah and a Musafar Khana. They have identified themselves with Ceylonese interest, and a merchant prince, Adamjee Lukmanjee Sahib, has gifted Rs. 30,000 for the Colombo Municipality for a creche in the north of Colombo. They are isolated, not even mixing up with the Sunni Muslims. One of the nominated members in the Legislative Council is a Borah and one sat in the Municipal Council also as a nominated member.

They export Ceylon produce. Their children are educated in the Colombo College. There mode of life is expensive. Except the female servants, the rest of their workmen are all Indians. They own oil-mills and weaving factories. Of the Indians in Ceylon, these are the only people who have gone to the Island's Dependency—the Maldive—in pursuit of business. The Sindhis in Ceylon deal in curio and silk fabrics. They are expert merchants of good manners and are very successful in their business. Their centre of activity is in Fort and Pettah in Colombo. The Borahs number about 400.

The next class of Indians are the Memons. They are Muslims of Hanfi sect. They are building a magnificent mosque in Pettah as they prefer to follow their own Imam. They deal in piece-goods and rice. They hail from Kathiawar and Cutch. The Memons number about 250.

The Parsis in Ceylon have been well known for their philanthropy. They are business men and hold good posts also. The Khan Clock in Fort is a monument to the memory of a Parsi merchant prince. They have a separate burial ground.

A Parsi temple has been built recently in Coepettya, the residential portion of the sea coast. The Parsis number about 200.

There are a very few Bengalis, who are highly qualified and hold responsible posts.

Some of the Indian community are educated and have a high standard of living and are liberal in their dealings. The savings of the other class of Indians go to help their dependents in their mother country. The Indians in Ceylon start with a small capital and as they improve their business, they are financed by their countrymen. Ceylon is a very good country for Indians to do business. Except for a very small minority of the Ceylonese who dislike the Indians, particularly the businessmen, the rest are very cordial and welcome them. They have consolidated and promoted the business of the Island. They have contributed largely to the financial prosperity of the country and do not look upon themselves as foreigners, while the Singhalese and Tamils being Adi Indians look upon present-day Indians as foreigners.

Valmiki Ramayana (Condensed in the Poet's own words). The Text in Devanagari and English translation by Prof. P. P. S. Sastri of the Madras Presidency College. With a Foreword by the Rt. Hon. V. S. Sastri, P.C., C.B. Re. 1-4. To Subscribers of the "Indian Review", Re 1.

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HIKING IN THE HIMALAYAS

BY MR. J. M. GANGULI, M.Sc., LL.B.

EVER since my first hiking adventure in the Himalayas have I wondered why people going to hill stations in summer remain stuck up in one place, playing bridge during the day and walking a little in mornings and afternoons on Mall Roads, and perhaps going to a cinema hall after dusk. That is not indeed the best way of improving health which is often the chief concern of a large number of hill-goers, much less of enjoying the beauties of the Himalayas. Go out, instead, trudging on into the interior wilderness of the Himalayas, up and down hills, along and across fast flowing streamlets, or through pine and deodar forests and you will not only enjoy the romantic beauty of the Himalayas, but when you rest for the night you will have a savage hunger and when you get up the next morning you will feel like a merry bird chirping in the nest and springing with new life. Throwing yourself thus into the arms of wild nature, you will forget the privations and want of artificial comforts on the journey, loathe to think of the luxuries of town life and feel for once what a call that great mountain has for people who have had the æsthetic culture to appreciate real beauty.

I shall narrate here some of my experiences in one of the several hiking trips I have made in the Himalayas.

It was in the autumn of 1931. We—my mother, her sister, and myself—were spending a few weeks at Bagshai, a military hill station about 23 miles from Kalka upon the Kalka-Simla road. On that small hill-top, about 6,000 feet high with a bracing climate, where social engagements are few and the amenities of big cities fewer, one recovers from the strain of a year's metropolitan life in a wonderfully short time. Thus after a month's stay there we felt like skipping. Going up and down the surrounding hills was not enough for my energy, and hiking over long distances with a fishing party on Sundays or alone with a long *khud* stick made one wish for continuing the trips further through the changing scenery of enchanting beauty in the interior of the Himalayas. It was not of course my first visit to the great Himalayas. I had been to

most of the popular hill stations in the past, but not previously had I enjoyed the wild beauty of the Himalayas so much as when I trudged on in my weekly excursions down and up the hills, crossing a murmuring streamlet of cold crystal water here and scaling a steep slope there cool under the shade of pine trees and bedecked here and there with wild fern and fragrant flowers.

Thus it was that I conceived the idea of walking from Dagshai to Simla a distance of about 36 miles and from there proceed to Mussourie on foot. Years back Lord Hardinge had gone from Simla to Mussourie through the hills and the description of the scenery on the route, which I read at the time, had charmed me. I therefore determined to seize the opportunity. But what great difficulty would I have experienced in finding out a suitable route and in making arrangements for the trip but for the ready help and advice which I received from the late Mr. Crump, the then Deputy Commissioner of Simla and later from his successor.

The road from Dagshai to Simla was enjoyable no doubt, but for the dust which resulted from the heavy motor traffic on it. The road, however, was so much frequented that it lacked the wilderness and romance which I was seeking. At mid-day we arrived at Solon, but just as we sat down for lunch our luggage-carrier asked me to make some other *bandobast* as he was not feeling strong and well enough to proceed further. I asked him to get a substitute, and fortunately without much delay I got a man who seemed to be rather keen for the job. But just as we were on our legs again, a shop-keeper of Solon came to my mother and requested her to take with us his wife to Simla. His wife who, we learnt later, hailed from the Mansarobar side, was with him with a small bundle under her arm and she wanted to go to her men at Simla. Leaving Solon thus with increased responsibility we went ahead with a glaring sun overhead and had to pass through a dry region for some miles. Water was scarce and our throats were dry, but we had to

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continue marching as Kandeghat where we could get shelter was nine miles away. The Mansarobar girl was fresher having started from Solon and she was giving us a welcome diversion, when we were looking out in every direction for water, by describing her romantic country to us. By four o'clock we had the sun behind a lofty hill which we were circling and the sight of a snow-white thread of water trickling down the hill on the opposite side of the wide valley we had to go round made us quicken our pace. Never perhaps had we tasted water so sweet. And how soon we were refreshed. The green valley stretched down across the road, sloping down to the zigzag water course which separated the thick pine forests on the other side. A few groups of happy-looking farmer girls were sitting here and there on the field below and while engaged in their work of weeding were humming a sweet tune which seemed to be in harmony with the soft murmur of the falling stream at our back. We liked to sit longer and enjoy the melody and the scenery, but the sun had gone down and it was dark very soon inside of high hills after the sun has descended down the other side. So we got moving again, but when at last we entered the small but very healthy place Kandeghat, we were anxious to find that other travellers had preceded us and occupied almost all the available halting places. I went up to the Railway Station but the waiting rooms there were full. It struck me that I might try at the Post Office, but when I requested the Post Master for permission to sleep in the veranda of the Post Office in the night, he looked up to me in astonishment at having heard the strangest proposal in his life. I returned to my party and we decided to satisfy our hunger first and then think of night's shelter. So under a tin shed where some *sadhus* were burning firewood we unpacked our things, improvised an oven, in which as also in cooking my mother and her sister are great experts, lit up a fire and as we were carrying all necessary things with us the cooking started without difficulty. We ate like hungry tigers that night leaving not a morsel behind. A full meal after over sixteen mile's walking almost at one stretch brings sleep to one's eyes, but I had to get up again in quest of a sleeping place. The rooms which were available were not clean and

ventilated enough for us and so I went to the Post Office again not for shelter so much as for advice this time. The Post Master was away but the Telegraph Master whom I met was most hospitable and practicable. Seeing us stranded with ladies he offered me a room meant generally for inspectors which was vacant, and in a few minutes we were in the room, bag and baggage, stretching our beds and falling thereon as exhausted as hackney cab horses.

Early the next morning just when the dawn was breaking, we were roused by the song of a bird outside, and when we shook up on the bed we felt as light as the bird over there. There was not the least trace of weariness in our body, and when in a few minutes we had come out on the road, we felt like double marching. A refreshing cool breeze was blowing and the landscape was majestic. The several springs washing down the hills which we met on the way added further charm to our environment. We covered about eight miles without feeling it. The sun was now hot enough and so we stopped by the side of a streamlet for our bath, meals, etc. It was a wonderful experience really and so much we enjoyed the novelty of the thing that we never minded the numerous difficulties attending the nomadic life we were leading. In fact those troubles and difficulties made the adventure more romantic.

We arrived at Simla the next morning, and after a week's stay there, during which we felt rather impatient, we started on our long journey to Mussourie. The weather was charming. We went round the outer side of Jaco hill on the road to Phagu which was the first stage on the route twelve miles away. When, however, we reached the place we were in such high spirits that we could not resist the temptation of hiking on further. The western horizon was getting crimson when we entered Theog, the capital of an Indian State of the same name. As we walked through the small bazar we were objects of considerable public curiosity, but what struck us most was the willingness on the part of the local people to help us.

After spending the night comfortably at Theog, we set on the next morning for Kotkhai, but the road which was very good and almost level so far sloped down abruptly

towards the river down below about three miles away. The road was rugged also and so our descent was slow. When we reached the valley, the road became more or less even again. But here one after another thing retarded our progress.

We failed to reach Kotkhai that night, and it was only through the intercession of my mother and her sister that we got the permission of a female shop-keeper to stop for the night on the uncovered verandah in front of her shop. We decided to keep awake by turn but very soon we were all asleep like opiumed men though we rebuked ourselves in the morning for our very risky carelessness. The lady of the house appeared early morning and on our offering rent she nodded so emphatically that we expected her to name a big sum. But when she named the figure as two pice with almost a commanding gesture we could arrest a smile escaping with an effort. But these hill people are so simple and unavaricious—thanks to modern civilisation not having made its inroads there—that they are no good at bargaining. Underneath their pure, white skin there is purity of mind and beauty too which are in harmony with Nature's beauty all around.

Resting at Kotkhai that day we proceeded to Jubbal the next morning through a shady valley along a murmuring rivulet of most appealing beauty. But three miles ahead we crossed it and were faced with steep climbing which was to continue for four miles. But when half way up we rested and turned round to view the landscape we felt more than recompensed. The hill on the other side of the valley had been cultivated from top to bottom and with vegetation of different colours having grown in patches the whole mountainside looked like a huge carpet of beautiful colours spread over in a scenery which was itself romantic. What we saw we shall never forget. Our eyes were feasting upon it when our Cooly reminded us of the journey forward. Toiling up we at last reached the ridge which was 9,600 feet high and known as *Khara Pathar*. Right down on the other side was Jubbal, and as the place was still five miles away we hurried down delighting at the descent after the strenuous climbing we had.

Jubbal is 48 miles from Simla, and the State is ruled over by one of the most charming and enlightened rulers I have met. I had

sent an intimation beforehand, and as I entered Jubbal, I was met by a State official who took us into the State Guest House, which I was surprised to find equipped and furnished in the most modern way.

After two nights' rest at Jubbal, we felt much refreshed and so defying the drizzle of rain which had set in and which delayed our start by about three hours we were on the move again. The weather cleared up and the afternoon was glorious when we arrived at the confluence of two big rivers in the midst of two wide valleys. It seemed as if we were at the gateway of a wonderland where in undisturbed solitude and silence Nature revealed herself in all her wild beauty. But as we sped on almost in ecstasy, we soon discovered that we were entering a jungle area which made our Garwali cooli who knew the dangers of wild animals there better rather nervous. So when fortunately we sighted a small roadside shop, he insisted on stopping there for the night. But as there was no accommodation we decided, as on a previous occasion, to pass the night in the open in front of the shop in company with some other hill men who arrived soon after us. It was an experience which we well remember and which added romance to our adventure. It was drizzling again the next morning but we continued our journey to Tiuni where we stopped in the beautifully situated Forest Rest House. The Forest Officer, Mr. Iknammuddin, was also there, and he not only accommodated us most comfortably but was anxious to help us in whatever way he could. He gave us valuable information regarding the route ahead but what made us most anxious was the inclement weather. It started raining when we were about three miles from Tiuni, but we were inside a thick forest and the Kathiawar Rest House was distant. So we could not risk losing time and be benighted there. We were getting drenched but we had to trudge on. There was not a human being to be seen who could be asked if we were on the right track. Every moment it seemed a wild animal would spring on us, till at last there was actually some sound on the hillside about a hundred yards away. My aunt thought she saw the tail of a bear rushing through a bush. We collected together and proceeded most cautiously, and when after about half an hour we saw a

buffalo grazing we were greatly relieved thinking that habitation was near. After a sharp turn we suddenly sighted the Rest House and we felt like having reached heaven. But the bungalow rooms were all locked, the durwan having apparently gone to his village for the night. We shouted for him but only the echoes returned from the hills. I thought of breaking open the locks, for the place was extremely dangerous there being very thick forests all around. Eventually we made screens of our clothes, hung them up in the verandah, refreshed ourselves with what little we had and determined to keep awake we merely inclined ourselves a little. How we all fell asleep we did not know, but we thanked God in the morning that we had not been carried away by a tiger who could have devoured us without arousing us. It rained again the next day and when we approached Mundali, which was over 9,000 ft., all wet with rain we were shivering. The first thing we did therefore at Mundali was to ask the Rest House man to lit up a fire in the chimney before which we sat basking ourselves. The weather cleared up the next day afternoon when we were four miles from Deoban bungalow. From there we caught the first glimpse of Mussourie and our toils seemed to have ended. But suddenly our path wound into a dense forest, and as it was dusk now already it was pitch dark within the jungle. The road was very slippery and a small pocket torch was all that we had. I got indeed the fright of my life and did not know what to do. A single false step or a slip meant calamity. The darkness became ink-like very soon and the silence was horrible. Poets seek inspiration in solitude and silence, but have they ever stood engulfed in such solitude and under the weight of such silence as that?

When, however, one stands helplessly in a situation however awe-inspiring it might be, one regains confidence. It happened so with us, and step by step we proceeded onwards with the little torch lighting our way. The progress was extremely slow, but there came into our ears all of a sudden the tinkling sound of bells usually put round the necks of mules from behind. We seemed to have been saved and listening to the sound of the bells we waited for the mules and the mulemen to come up. It was the most

hair-raising experience we have ever had, though this was not the first and the last of our various adventures.

From Deoban onwards the route was safe and easy, for we had left the forest land behind. When we triumphantly descended to Chakrata the next morning the snow-peaks on the north were glittering in the sun. From Chakrata to Mussourie the road lay mostly over ridges of barren hills and it was most welcome to us after our long journey through forests. When at last we entered Mussourie we were hailed by rickshawallas, but we merely smiled at their unknowingly offering to convey people who were coming all the way from Simla to their lodging places in the town.

In spite of all our troubles and hardships that journey from Simla to Mussourie made us enjoy the joys of hiking and the beauties of the Himalayas so much that ever since we have never missed any opportunity (we have had some) of going into that great hilly land of beauty and romance.

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Grouping of Children in Schools

USE OF INTELLIGENCE TESTS

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

THE school, being an organization, proceeds by stages from the kindergarten through the high school, and children must pass through these stages in the process of education. This orderly succession of grades has presented an inflexibility which has bothered school administrators and educationists a good deal. How to have a child develop fully and rapidly as his capacities will allow while remaining at the same time a member of a group in a more or less rigid organization is a problem which many progressive educationists have tried to solve. Various devices have been worked out by them for the solution of this problem. The Dalton Plan, the Winnetka Plan, semi-annual examinations, yearly promotions, opportunity classes, special grouping of children, remedial classes,—these are some of the numerous experiments by which the school has tried to adapt itself to individual pupils while still teaching children in groups under an organization. So long as we consider education as consisting very largely of memorizing, large groups of children could be handled together in a class efficiently. But the moment we shift the emphasis from memorizing to thinking and doing and to a clearer understanding of the theory of individual differences as applied to the education of children, we become immediately aware of the need for change in method. This shifting of emphasis has inspired many in the West to attempt to break the prevailing lock-step system in education.

INTELLIGENCE TESTS

The range between the feeble-minded and the child of super-normal ability is so wide that it suggests at once the problem of measuring intelligence, or finding standards by which to judge in what section of the scale a pupil is to be placed. Ever since Binet and Simon set out to investigate whether the backwardness of a child was due to mental defect or some such bad condition as illness, a small army of psychologists have been devising tests by which to grade a child's native ability. Such tests are commonly called

'intelligence tests' and are the antithesis of 'scholastic tests' which are used to find out the use a child has made of class instruction. The invention and development of these intelligence tests made it possible, so claimed their advocates, to group children more or less adequately according to their ability to perform the abstract mental accomplishments in reading, writing, arithmetic and so forth which most schools set as their educational objectives.

In the West, therefore, there came about a period of great activity in mental testing. In a very large number of schools group intelligence tests were given to thousands of children; grouping and school life were determined almost solely on the basis of this measure. This was the heyday of the "genius"—the time of the "slow", the "normal" and the "advanced" classes. Even the "dumbbell" group came into existence. Teachers soon became aware of the fact that this new panacea for educational ills, this new formula for solving educational problems, had certain by-products which were evil. The terminology was modified. Innocuous names were given to the groups. Instead of classifying the groups as "slow", "normal" and "advanced", the children were grouped as A, B, and C classes or X, Y, and Z groups, and the "dumbbell" group came to be known as "an opportunity class".

OPPOSITION TO THE MOVEMENT

This method of separating the scholastic sheep from the goats continued to be applied frequently in the grouping of children but not without opposition from some quarters. The opponents maintained that it tended, not infrequently, to give more attention to children with a high degree of ability in abstract mental accomplishments. Dr. William Bagley of Teachers' College, Columbia University, for instance, opposed vigorously the domination of the school's curriculum by the intelligence testing movement which, he maintained, was based on the deterministic philosophy of education. Further, the new outlook on education also has made

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teachers more cautious in the use of mental tests. In fact, within the last decade, educationists have begun to look upon the education of children from a different angle. They have come to realize that the child is not a mere abstract brain. They have come to see that in addition to a brain, a child has a body,—that he has emotions, that he has aesthetic abilities and a social sense. And so they now talk about educating the "whole child". Further, they have come to realize that a child has a home, a community environment which is also educating him, in some ways perhaps even more effectively than the school.

It seemed as though all these things, as well as his abstract verbal ability, ought to be considered in determining his grouping and his school life. "Perhaps," some of them thought, "there is more than one kind of intelligence, the kind measured by the intelligence tests." The psychologists began to discuss "social intelligence", "aesthetic intelligence" and so on. Research scholars discovered that there is often little correlation between "social intelligence" and "abstract intelligence"; that high "aesthetic intelligence" does not necessarily go along with high "abstract intelligence" as measured by the tests. In short, some educationists began to see the folly, if not the crime, of completely determining a child's educational life on the basis of a measurement which, it began to appear, described, and that not too accurately, only a partial segment of the "whole child", and which measured only one of the many factors that should contribute to his successful adjustment to school life.

WHAT "INTELLIGENCE" MEANS

The question then arose as to what this "intelligence test" really measured. The idea that it measured "general intelligence" came to be doubted, especially since no two authorities could be found who seemed to agree on a definition of "general intelligence". "I doubt," declares L. P. Jacks, "if we shall ever be able to produce an intelligent definition of intelligence." Under such circumstances, it is no wonder if the idea that a homogeneous group could be secured by means of the intelligence test came to be challenged. Dr. J. Ralph McGaughy of Teachers' College, Columbia University,

proved, after experimenting with 4,000 children in public schools, that even the abstract mental abilities in children are highly specific; that even in groups made homogeneous theoretically by the test, there is found extreme variation. A child classified in the "advanced" group might be, and often was, excelled in arithmetic accomplishment by a child classified by the same test in a "slow" group. In fact, so often did these variations occur in this experiment, that Dr. McGaughy now denies homogeneity even in these narrow abstract mental processes, maintaining that a child's abilities are specific rather than general.

After an extensive experiment in the elementary schools in many of the large cities of America, Dr. McGaughy found it necessary to warn American teachers against too great confidence in the use of intelligence test. "We should not forget" he writes, "that the i.q. (intelligence quotient) is an average—that a pupil's accomplishment in several separate performances are averaged, together and a single score is given him. Nor should we forget that the intelligence tests we are using are undoubtedly lop-sided,—that they test particularly and almost exclusively an abstract intelligence which is able to react to spoken and written words." It seems therefore that the intelligence tests as now developed are not sufficient in themselves to act as a measure by means of which children in school can be best grouped. Indeed, there are few reputable psychologists who would claim this. On the other hand, since the tests do present an easy formula by which this difficult problem of grouping can be met (not solved), too many schools are either using them entirely to determine the school life of children or are giving them undue weight in arriving at decisions concerning the education of children in school.

NEED FOR INTERPRETATION

Averages at best are dangerous indices upon which to make decisions concerning such variables as children's abilities, especially when the averages are based on only a few of the abilities in a child which the modern school considers significant. Modern schoolmen in actual contact with children recognize a something which has been called

"intelligence". It may be that this intelligence is the total of a large number of specific abilities not bound together by a common factor, as Thorndike maintains, or it may be that it is made up, according to Spearman, the eminent English psychologist, of a factor representing general ability or mental energy common to all performance in a single individual *plus* specific factors, *e.g.*, musical capacity, mathematical capacity, etc., which may vary markedly in amount in the same individual. Whether intelligence test as constituted measure very accurately intelligence in accordance with either of these definitions is at least to be questioned. That the intelligence tests do measure some of the things which make for success in school life is fairly certain. They should be interpreted as giving that measure. It is just as certain that there are also many, many factors making for success in the modern school which the present intelligence tests do not measure.

No doubt, the idea that innate capacity could be measured apart from the influences of education and training has proved barren.

So also the attempt to construct a single reliable test capable of measuring general intelligence has been given up as impossible, and all average measures have come to be distrusted in so far as they obscure significant individual variation. Nevertheless it would be folly not to get from the use of the tests such information as they give. It would be folly also not to recognize that the measure, which they do give, is altogether too inadequate to determine to any great extent the school life which a child shall have. Modern psychology recognizes many kinds of intelligences. As these different intelligences are defined and their characteristics discovered, it may be possible to devise tests capable of measuring more accurately and comprehensively those characteristics which make for success in school and in world's work. Until that golden day arrives, those, who actually do determine what shall happen to children in school, must use the best measure and judgments which are available. With the growing concern over educating "the whole child", the wise use of mental tests becomes therefore a major problem.

SANTINIKETAN SONG

BY SIR RABINDRANATH TAGORE

—: o :—

SHE is our own, the darling of our hearts, the *Santiniketan*.
Our dreams are rocked in her arms.

Her face is a fresh wonder of love every time we see her,
for she is our own, the darling of our heart.

In the shadows of her trees we meet,
in the freedom of her open sky.

Her mornings come and her evenings

Bringing down heaven's kisses,

making us feel anew that she is our own, the darling of our heart.

The stillness of her shades is stirred by the woodland whisper;

her *amlaki* groves are aquiver with the rapture of leaves.

She dwells in us and around us, however far we may wander.

She weaves our hearts in a song making us one in music,

tuning our strings of love with her own fingers,

and we ever remember that she is our own, the darling of our heart,

The Bengali Theatre: Its Present Decadence

BY MR. BUDDHADEVA BOSE

THE Bengali theatre is dying.

At last the time has come to say so. For, although they are running four houses in Calcutta, all of them are eking out a precarious existence—artistically, that is, and not necessarily financially. It is a fact that not one of the houses is doing as well as it ought to, from the practical point of view; but what is worse still, the number of good new plays is apallingly diminishing. For some strange reason, Bengali theatre has not been able to keep pace with its literature. Our literature is alive with bold adventures and novel experiments; it is ever making new encounters, seeking fresh conquests. But our theatre is stagnating; it has virtually remained where it was in the last century. Rather it has fallen off since then; for, in the nineteenth century, a band of great actors and producers with a mastery over their own special art compensated for the poor quality of the average play. For, the plays of Girish Chandra Ghose, modelled on the old *jatras*; have hardly any literary value; and there is much in D. L. Roy's plays that is merely theatrical. Yet that was the golden age of our theatre; that was the time when the Bengali theatre, we can legitimately feel proud of, was built up.

Then in the twenties of this century, Sisir Kumar Bhaduri made his appearance. His name needs no introduction now; he is among the great. An ex-Professor, a man not only highly cultured but also gifted with a superb personality, he came and worked miracles with our theatre. He introduced the subtler and more psychological mode of acting, as opposed to the old declamatory school; he was the perfect producer with a keen eye to such stage-details as was customary till then to overlook; as a trainer and 'discoverer' of latent talents, he was found to be incomparable. His name spread like fire after one or two amateur performances, and very soon he gave up his professorship and started the famous *Natya-Mandir*. His first great success was *Sita*, an indifferent play by Mr. Jogesh Chandra Chowdhuri, himself an actor in the Bhaduri troupe—the tragic name of *Sita* as called out

in that marvellous voice still echoing in the air of Bengal.

But even Bhaduri did not get the good plays he deserved. In the course of the brilliant and not too long career of the *Natya-Mandir*, we saw only two plays which were great dramas also. The first was *Sadhabar Ekadashi*, the masterpiece of Dina Bandhu Mitra, by this time one of our literary classics. It is a farce and more than a farce; it is a comedy and more than a comedy; it is a mirror held up to the entire Bengali life of the early nineteenth century. The other was *Sorashi*, adapted from a novel of our most popular living novelist, Sarat Chandra Chattopadhyaya—the profound tragic point of which was for Sisir Kumar to reveal.

While the *Natya-Mandir* was going strong, Calcutta's oldest theatre, the *Star*, was also rising to unexpected heights under the pressure of competition. Leaving aside such popular successes as *Karnarjun*, remarkable only for gorgeous spectacularity, the *Star* gave us two Tagore plays which will ever live in the national memory. It may be a surprise to some to learn that Rabindranath Tagore is the chief dramatist of Bengal; but a greater comedy than *Chirakumar Sabha* or a greater tragedy than *Griha-probesh* will never be written. And both these plays the *Star* Theatre impeccably produced. Neither of them was a roaring success, commercially; but they remain an unforgettable testimony of the highest that the Bengali theatre can give.

That was the time when hope was rife. The two rival houses of the *Star* and the *Natya-Mandir* were vying with each other in reaching higher and higher degrees of excellence. We were always on the edge of new expectations; unforeseen horizons seemed to glimmer; it seemed that the theatre was taking in the spirit of the century, and an altogether new epoch may not be late in coming. While Deshabandhu Chittaranjan Das was the Mayor of Calcutta, we had heard murmurs about a National Theatre. That idea went out with his death, but we began to hope that the Bhaduri theatre would grow up to be one of our premier national institutions.

While the *Natya-Mandir* was at its apex, roughly five years from now, suddenly Mr. Bhaduri took it into his head to go out on a tour to the United States. Perhaps the idea itself was not very happy; certainly the Company had not all the necessary equipments for taking the West by storm. The primary difficulty of acting in an utterly foreign language before a highly sophisticated audience might have been overcome by other factors not all of which were present. The tour was only a dubious success, and Sisir Kumar came back after some months to find that the lease of the house of his *Natya-Mandir* had expired.

That was the beginning of a decline from which Sisir Kumar, inspite of brave efforts, never completely recovered. For some time after his return from America, he was without a house; for some time he joined the *Rung Mahal*, a newly started house, and after that the *Natya-Niketan* (formerly the *Manomohan*) owned by that veteran of the Bengali stage, Mr. Prabodh Chandra Guha, for many years a co-Director of the Star Theatre, who had lately started on his own. At the *Rung Mahal*, Mr. Bhaduri gave a new play, *Roma*, adapted from another popular novel of Sharat Chandra. It was a good thing, though it had nothing to compare with *Shorashi*.

Meanwhile, another figure appeared in the Bengali theatre, who proved himself to be a factor in rather a short time. Mr. Satu Sen, who had long lived abroad and in touch with the Western theatre, is an admirable light-technician, understands stage-craft, and is a man with ideas. For some time he worked for the *Natya-Niketan*, trying to 'modernise' the theatre with unconventional plays. The experiment fell through, chiefly because good plays were wanting, and realistic stage-settings remained Mr. Sen's chief achievement. Later on, he joined the *Rung Mahal* as a Director where he is still working with a group of young artists. The new plays he has given are many, the most important of which is *Mahanisha*, adapted from a novel of Anurupa Devi, our chief female novelist. A sickeningly sentimental play, abounding in bombast, it is almost enough to cure one of one's passion for the theatre. That it should have proved a good draw is indication enough of the present vitiation of the public taste. Another recent

success is *Manmoyee Girls' School* produced as the *Star* some time ago. Its young author, Rabindra Moitra, who unfortunately died just as the play was running, was a noted vernacular journalist. *Manmoyee Girls' School* is called a farce—it is a farce perhaps in too literal a sense. It is full of stale jokes—of a type that was the fashion in D. L. Roy's time; the situations are ludicrous in a sense rather different from the humorous; it is a play, on the whole, that can please only infantile minds. These recent 'successes' only prove that the Bengali theatre has met with a violent set-back—it has gone back half-a-century. The hopes that Bhaduri and the *Star* together once inspired have gone to pieces, the horizons have closed again, the literary inaptitude of the nineteenth century has come back while the average acting is of a much lower standard than prevailed in those times. We have again all those features that make a play so viciously 'theatrical'—the same heroics, soppy sentimentality, 'tragedy' expressed in terms of the number of deaths that happen on the stage or off-stage, the same moral platitudes, the same churlish 'humour'. Has really our tastes so deteriorated? Or is it that the theatre people are profusely catering to the worst tastes just to keep the show going on? Far away seem to be the peaks attained by *Grihaprobesh* and *Chirakumar Sabha*, by *Sorashi* and *Sadhabar Ekadashi*; at present our theatre is floundering in confusion, without taste, without imagination, without courage.

Nor can we dare to look to Bhaduri for hope. True, he has at last found a permanent house—the *Star Theatre* having closed its doors, he has taken the house and re-named it *Nava-Natya-mandir*. But of the old glory, little more than the name remains. For one thing, the original staff of the old *Natya-Mandir* is mostly scattered all over the stages and film-studios of Calcutta; only a few faithfuls have adhered to their master through all vicissitudes. That excellent teamwork which used to characterise all Bhaduri productions in the old days is, therefore, no longer to be seen. And the return of Sisir Kumar from America seem somewhat to be like the return of Sherlock Holmes; he has never been the same man again. When he

gives revivals of old plays, sparks of his innate genius sometimes break out, but in recent years he has not produced a new play that has really been able to come up to the standard of old *Natya-Mandir* days.

Since the inauguration of the *Nava-Natya-mandir*, however, Mr. Bhaduri has been ceaselessly striving to bring back the magic that once belonged exclusively to his theatre. It has been a regrettably single-handed fight, unaided by good plays or good new actors. Of the recent productions, the most remarkable is *Birajbon*, yet another novel of Sarat Chandra dramatised. It is the best new play Calcutta has seen for years, but that is not saying much. Not a very lively play, it is saved by virtue of one or two tense moments towards the close. But the public did not take to it, though it was a play well worth going to. Bhaduri's latest endeavour, *Bijoya*, opened only last Christmas, ought to be the last of the Sisir-Sarat partnerships. This play, a dramatic version of Sarat Chandra's highly entertaining novel *Datta*, made by the author himself, has proved to be a tremendous box-office success, but has hugely disappointed all those who are not taken in by cheap tricks and claptrap. Like the average Bengali play of to-day, it is a play for provincials, for the naive and the callow. For, the penalty of acquiring a certain degree of culture, as Aldous Huxley has pointed out, is that you will lose your capacity for enjoying much that is popularly applauded. *Bijoya* is not really the sort of play one can sit through. It is long, too long; the dramatisation is absurdly crude and the dialogue monotonous; the characters are left at the end where they were at the beginning; and it can somehow get a footing only by virtue of fairly efficient acting. It is a lesson in how bad a play can be made out of a lovely story. We are hearing rumours about still more Sarat Chandra plays; but let this be the last, Sarat Chandra will not do any longer.

At the *Rung Mahal*, the development is mostly on technical lines. Mr. Sen has introduced the revolving stage and is showing three simultaneous scenes. He has put on an opera *Kajri* with farcical back-stage scenes which has been running for months. Mr. Sen's technical devices and effects of light are always admirable.

So far. But what about the drama? What of poetry? of passion? what of love and

laughter, desire and despair—all the simple and profound things that set all our heart-strings vibrating? What of that perfect illusion, that magic spell which makes us listen and laugh and weep like a two-year-old child? No amount of technical skill will avail if the spirit of the drama is absent. Rather we can afford to dispense with what is known as stage-craft if we get real emotions. It is obvious that the play is more than mostly feigning; if we can always take for granted a room with three walls and accept a man whom we had been chatting with half-an-hour ago for Aurangzeb or Ramchandra, we can easily imagine naked boards to be a battle-field or a lovers' bower. After all, stage-accessories, though they do help in creating the necessary illusion, do not so much matter: the play is the thing.

And the play is the thing that is fearfully lacking in Bengal at present. One or two playwrights, writing entirely for the stage, have attained a certain doubtful celebrity; but their works are like October rains, they come and go and are forgotten. The Bengali theatre will continue to decay till new blood is infused into it, new hopes, new ideals, new inspiration. Along with the new type of plays that must appear as the years roll, a new actor must also come, a man with imagination and courage who will create the public taste and will not leave his work half-finished. This is more than a pious wish; this is the lesson of history—a decadence is invariably followed by a revival. If the Bengali theatre is dying, it is only for a new birth; and the sooner its present shape dies out, the better.

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

BY MR. P. N. APPUSWAMI, B.A., B.L.

AT maturity, the tree of Scholarship stands stately and umbrageous, laden with flowers and fruit. Generations of men look up in wonder at it and gather its fruit and inhale its fragrance. But as a tender plant it is difficult to rear, and needs careful tending to make it grow straight. Adversity

Rarely however—so very rarely—a plant comes out of a hardy stock, grows smooth and tall with leafy branches and fragrant fruit. It strikes its roots deeper and ever deeper and seeks and gains life-giving nourishment. It spreads its branches wider and higher and catches the glorious sunshine

that warms all life. It takes years to grow and by a marvel it grows straight! Such a tree—shady, fragrant and sweet—is Mahamahopadhyaya Dr. V. Swaminathier.

He comes of a family of Musicians—steeped in culture and still eager for knowledge. He was lucky enough to find a guru who was profoundly learned and sympathetic and friendly beyond measure. He had the strength to give up, early in life, the distracting charms of music and concentrate whole-heartedly on his one and only love—Tamil. Thenceforward with one aim, one object, one desire, he has marched ever forward, ceaselessly, laboriously, patiently. Is it a wonder then that his conquests have been final and manifold and honours have come to him unsought? His titles would fill a paragraph, and the names of his published works would fill a page.

No easy work was his. The works he has edited are over two thousand years old; and represent a state of society and a view of life and its purposes that are, even now, but vaguely understood by us. Out of this world, so remote from us, come local allusions,

symbolisms, obsolete words and technical expressions that are well-nigh incomprehensible. The errors of scribes, the animosities, personal and sectarian, of scholars, the trickery of knaves, and the worm and the weevil and the white-ant, all these ravages of time have added greatly to the



MAHAMAHOPADHYAYA DR. V SWAMINATHA AIYAR

dwarfs and stunts it, criticism warps and twists its trunk, and ill winds (of which there are a thousand) make it shrunken and shrivelled. And hence this tree occurs usually as a stunted, twisted, flowerless growth with gnarled stem and prickly branches and heavy with bitter fruit.

difficulties of the Editor. The writing is faded, the palm-leaf broken, the characters themselves often indistinguishable. One set of symbols may stand for as many as six different sounds, e.g., *செர*, *செர*, *செர*, *செர*, *செர*, *செர*. Verse was written continuously, with no spaces to mark off words or feet or even lines. The grammatical structure was highly involved, one sentence sometimes running into two hundred lines. A whole poem and a single sentence may thus be coterminous. Cadjan leaves often had wrong titles written on them and they were strung together anyhow. Recovering a single work from such lumber was like putting together a jig-saw puzzle.

The story of his recovering and editing some of the works reads like a romance.* In one instance he had to rescue and reconstruct letter after letter, the text of a poem, out of the debris of its commentary. No copy of the text was then available. Years after this reconstruction, when by a lucky accident he came across a bundle of cadjan leaves containing the text, what must have been his satisfaction and the world's surprise, to find that the old copy completely bore out his reconstruction? (See Introduction to Pattuppattu.)

The story of another MS. is even more wonderful. A vague condemnatory remark in somebody's commentary on a grammatical treatise, a casual reading of an incomplete, worm-eaten work with a recondite vocabulary, a passage or two therefrom quoted (though under a different title) by some other commentator on some other work, these were the slender clues which led to the discovery of the identity of the famous *Perungathai*, which tells the story of Udayana. An achievement as marvellous as the deciphering of the Rosetta Stone or that of the Rock of Behistun. Truly many treasures hidden by

* The manifesto issued by the Mahamahopadhyaya Dr. V. Swaminatha Aiyar's 81st Birthday Celebration Committee has the following:—

"He has accomplished, single-handed and at enormous personal sacrifice, the work of rescuing, deciphering, editing and publishing the great classics of the Golden Age of Tamil Literature, with the result that our conception of the culture of the ancient Tamils is very different to-day from what it was when he began his life's work. To him more than to any other single individual it is owing, that we have just historical grounds for taking high pride in our past."

our ancestors have been recovered and made available to us by the lifelong labours of this literary detective. Mr. Aiyar began his labours as an editor in the year that Victoria assumed the title of Empress. Ten years later, he brought out *Jivaka Chintamani*, one of the five great Tamil classics, which he published with a critical text, elaborate commentary, notes and indexes in 1887. From that time onward he has been sending out into the Tamil World a long array of critically edited masterpieces.

He is now eighty, but neither looks nor feels that age. His memory is as unfailing as ever, vivid and accurate. His industry and energy put much younger men to shame. He has still in his hands critical editions of many works all ready for the Press. He is still working away at Manuscripts. In him we have a Grammarian with the breezy optimism of a Ben Ezra.

How, piling life on life of work, he keeps so young is a mystery. Can there be some preservative virtue in Old Tamil? Or could it be his sense of humour which has saved him from the shocks and worries of life?

He has the Scholar's exquisite sensitiveness. An inappropriate word, a faulty idiom, an ungrammatical sentence cuts him to the quick.

He was once pressed to attend a discourse on some Purana. The pauranika spouted with fatal fluency words of little sense but thundering sound. His local fairie, however, stood high and the organiser approached Swaminathier and said in a proud whisper: "All this is not the result of weary learning; it is a natural gift." Swaminathier smiled radiantly and said: "I thought so, too." The organizer swelled with pride that the great man agreed. But there were one or two near by who understood.

He is a charming talker, with an unfailing supply of fun and anecdote. He is a gentleman to his finger tips. His prose writing is daringly simple.

May he live long and be blessed with health and happiness and give us more and more of the fruits of his wisdom and learning!

DR. SINGH: A NEW INDIAN POET

BY SARDAR SANTOKH SINGH, B.A., B.T.

A new poet with a new music and new outlook has arisen in the Punjab. He is Sardar Mohan Singh, whose first thesis on "Modern Urdu Poetry" was approved for the Doctorate of Philosophy in the Calcutta University and whose second thesis on "A History of Punjabi Literature" has recently been approved for the Degree of Doctor of Literature in the University of the Punjab. He is only 36 and for the last six years has been carrying on research-work at the University Oriental College, Lahore.

With his free-verse and his idealism, Dr. Singh is nearer to Tagore, than to Iqbal. His indebtedness to the Bengalis and Bengali Literature is very marked. His literary association with Prof. Naripendra Chandra Bannerjee, Prof. Jai Gopal Banerjee, Dr. S. K. Chatterjee, the late Prof. Seah Navis, Prof. Rakshit has been very fruitful to him. Isn't it strange that even at the Government High School, Sialkot, as early as 1913-14, he was a favourite student of Mr. Bannerjee, a teacher of English? Here are his glowing, fervent tributes to Tagore and Calcutta, which speak volumes for his acute study of both. My translations are all from his Punjabi poetical anthology *Dhupp Chhan* or *Light and Shade*.

TO TAGORE

(1)

"Like the Zephyr you have passed lightly through many an orchard;
Like a piece of glad news you have travelled over the electric wires round the whole world;
Like a swallow you have flown over all the seven seas;
Verily, you have returned a conqueror of all the Kingdoms, like the hero of the Aswamedh Yoga.

(2)

Returned, indeed,
And brought
The flowers of Companionships,
The paintings of Knowledge,
The marble statues of sea-nymphs and ocean-waves,
The wealth of victory—for the poor, aged, indigent India,

To pour all into his empty lap.
And lo! The old man has regained his youth; how he stiffens his collar-bone;
How he dallies with his beard, clears his throat, puts out his chest,
Tightens his grip on his staff,
And walks once again from untrue selflessness into real self-hood.

(3)

China, Japan,
America, and, at last, Europe,
Are happy to see this Magic display of Bengal.
But I, of the Punjab, alone understand the secret of this Magician;
What in him has captivated all hearts?
A newly-married young girl,
With a long portion of her head-cover pulled down over her eyes,
Wearing Jewellery
Strictly Indian-made,
Created with your powers of Magic
Have you shown them
And intoxicated them all?

TO CALCUTTA

(1)

Where women sell disease,
Where men sell souls,
Where the tram-car and the ship purvey music,
Where dances come from stark naked boys in the street,
Pitch dark,
Where love thrives only in the Theatres,
While secret enmity stalks publicly in the Bazars,
Where men bear the yoke,
Where beautiful shoes are made from the hides of beautiful animals,
Where Kali is worshipped,
Where Ganga is composed of tears, blood and water in which hides have been washed,
That Calcutta, I have seen.

(2)

But outside that Calcutta there is another Calcutta;
I have seen that too.
There live the poor and the unemployed,
There live those who fear God and the Policemen equally,
Who divide their life equally between Hope and Despair,

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Where the old look older,
Where now and then are seen even Sadhus and Dervishes.
That river journey from Chandar Nagar to Dakhneshvar
The water-course still flows within my soul.
The boat melted away in the contemplation of my dreams;
I closed my eyes
And thought I was moving direct towards that Land
Where the dust and the lonesomeness of the village
Where the smoke, the noise and the dirt of the city
both exist not.
Where women offer fidelity and where men present love."

It will be seen from the above extracts that our poet has been able to assess the Eastern and Western civilizations properly; and what is more important, he has realized what the East to-day needs most to keep pace with the West in the march of Life. To Dr. Singh, Tagore's message consists of assimilation of the new with a reiteration of the oath of loyalty to the old. The Indian city with its modern evils is a gift from the West; the Indian village with its depopulation and dejection is a relic of the ancient East. It should be possible to take something away from the one and put something into the other, to bring up both to the desired level. He is not at all pessimistic.

"The civilization of to-day puts Beauty on the path of Love;
It does want to lessen misery, though, as ill-luck would have it, our sufferings have increased;
It is this which has awakened the latent forces; it's this which has arrested the progress of the enemies of the human race;
Ere it goes the way of its forefathers, it will, indeed, have advanced us far on the path to the Sat-Yuga, the Golden Age."

Such an optimism can only come from an idealistic view of Life. Life is a continuous advance towards self-fulfilment. Many and varied are the ways in which life fulfils itself. The changes that we are witnessing to-day in our ancient religion, politics, literature are inevitable steps in our upward climb. The

poem headed "Life" in which occur the words *Light and Shade* providing the title of the book, expresses this view in a most original and charming manner.

(1)

"The current of Life is a glorious gift;
Whence and whither, we know not thereof;
We raise the dams of Religion and Business;
it just overflows the banks and the dam alike;
It must show us the whole, must make us taste the Entire: What a grand spectacle it presents!

(2)

Our Life is like a huge mountain;
lights and shades alternate over it every moment;
The cloud rains; the sun shines; we have dry places and wet places at the same time;
There move about both Health and Disease;
the rich and the poor cluster together;
Seeing the old and the young together, I think and think till I rise above them both and shatter my bonds."

Is it not remarkable, in this connection, that the only modern Indian poet whose English poem he has translated is Chattopadhyaya and of all Chattopadhyaya's poems Dr. Singh should have selected *Dependence alone*? Here is that masterpiece of the gifted Bengali Poet-Dramatist, which sounds the same note as raised by the sturdy son of the sturdy Punjab. I make no apologies for quoting Chattopadhyaya.

"What can He do without the Universal power.
How will He pass His long eternity of Love, Without our aid? He seeks from even the frailest flower
On earth, a little strength to live His life above.
We give him love, we build or break His home of sky,
We tend the gardens of His peace until they flower;
In us He seeks His solace and forgets His cry.
We make Him richer and sublimer every hour."

In making Him richer and sublimer, in glorifying Him, we really enrich and rarify and glorify ourselves, for is He not our Fullest and Highest Self? Chattopadhyaya's treatment of God is in a very delicate manner echoed in Dr. Singh's treatment of Him in a poem headed 'God' in which Man addresses God and says: "Oh well, I have begun to know you and like you; for you are really nothing more than a lover like me; the name of my beloved is *Kamla*, while your beloved is called *Maya*. Being good, honest lovers both, let us co-operate, let us laugh and weep, lose and win together. But one question I must put to you: Is your love really greater than mine?" God's reply is really implied in the poet's question. This brings us to the second important coloured strain of his poetic web, namely, love.

Over a dozen poems detail the poet's view of the transforming powers of love. The subtleties of his free verse and rhyme arrangements and line-lengths are nowhere more resplendent than in his two longer love poems. Never before has much a complex harmony been heard in any North-Indian Vernacular.

(1)

"Love is a sharpening wheel,
It sharpens the Intellect.
Love is an arrow,
It pierces the consciousness of the lower self.
Love is a path
Which is older than life.
Love is a coolness,
Which freezes unholy ambitions and melts
frozen hearts.

(2)

Love links up new ties;
Love breaks up unreal connections;
Love seeks
In its beloved, a new beauty every day;
Love dissuades
From darkness and injustice.

(3)

Love brings knowledge,
Love secures concentration,
Love is the essence of religion,
Love is the honour and glory of action,

(4)

It shortens time and lengthens space,
It lessens distance and expands minutes and
moments into years,
Love is the Beginning-less, Endless Cause,
Love is the beautification of the Self.
Love hardens the skin; softens the heart;
It obliterates suffering; it produces
new pains;
Only the Lover understands Love;
Only the disciplined one values discipline.

(5)

Numberless are your forms, O Love,
And countless are the paths of your approach
towards us.
In what dress will you meet us, in
what country?
At what time; through whose instrumentality;
and on what excuse?
Our eyes have stiffened;
Our hopes have sickened;
Your sweet arrival—
May I have witnessed and enjoyed that in
this very birth!
Morning and evening I beseech God for you.
Why should I hesitate to beg the Lord for
real love and pure?"

Our poet does not want weak, anæmic love; he longs for love which like the rays of the sun, warms up the heart, dispels darkness, kills germs and secures unfailing health. He desires his love to become a flood which may sweep away all the dirt of sin, which may overflow all the dams of "No"; again, he wants his love to waft on its wings, zephyr-like, all the sweet odours of virtue, sympathy, gentleness. Let his love become like the magnet and compel response as the sun compels response from the speck of dust or the drop of dew.

Dr. Singh is the poet of young Punjab who, God willing, will before long follow newer paths both in life and letters and giving up communalism and pessimism, will fight the battles of their land and their lives with real hope and faith and charity.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The Late Mr. Sherwani

THE premature death of Mr. Sherwani removes, as Mr. Bhulabhai said in a moving speech in the Assembly, another link with Pandit Motilal Nehru and C. R. Das whose steps he followed with a courage and consistency seldom excelled in the history of the Congress struggle with the bureaucracy. Only 47, he towered above his colleagues by his brave and unflinching devotion to the Congress and quickly rose to a position of authority and eminence in the ranks of Congressmen. So great was his influence and so strong the support of the House that he missed the chair by a very narrow margin. Mr. Sherwani had hardly the time to influence legislation in the Assembly but his life was a shining example of devotion to public causes and loyalty to great principles, of upright character and indomitable will. A nationalist to the core, he was resolutely against communalism of any kind. His death at this time is a serious loss, not only to Indian nationalism but to the cause of Hindu-Muslim unity, for which he stood four-square to all the winds that blew. To the aged parents and to the bereaved family, we offer our heart-felt condolences.

Sir Bamfylde's Conversion

Sir Bamfylde Fuller, who has returned Home after a third visit to this country, is evidently impressed by the phenomenal change that has come over the country. While admitting the rapid progress that the nationalist movement has made in India, we cannot ignore the fact that Sir Bamfylde himself has become a convert to the cause of India's freedom. Sir Bamfylde was a die-hard if ever there was one, and when he threatened to resign, Lord Morley—a stern disciplinarian who was then at the

India Office—coolly accepted his resignation, though the services and their patrons in England were furious. The considered judgment of the Cabinet was not to be trifled with by a Lieutenant-Governor. It was a much needed lesson in discipline that Morley gave the I. C. S. men. Though we cannot share Sir Bamfylde's enthusiasm for the Council of Six, which he adumbrates for the governance of India, we welcome his definite statement that the only solution for India's unrest is the grant of Dominion Status by the British Parliament.

The Leader

Our felicitations to the *Leader* and its indefatigable Editor, Mr. Chintamani, on the occasion of its Silver Jubilee! Few Indian papers could be said to have shaped and moulded the public opinion of a Province quite in such an extraordinary way as the *Leader* has done in the U. P. The credit undoubtedly is due to Mr. Chintamani who has fashioned the paper after his own heart, reflecting his patriotism, his public spirit and his undiluted liberalism. But who can forget on such an occasion the venerable founder of this institution—Pandit Madan Mohan Malaviya!

The Late Dr. Ganesh Prasad

The sudden death of Dr. Ganesh Prasad, the great mathematician and educationist, has cast a gloom in the University circles in Northern India. As University Professor in Benares, Calcutta, and Allahabad, he had a brilliant career and counted hundreds of students as his admirers. To great simplicity of life and indefatigable industry, he combined the virtues of profound scholarship in more than one branch of study and extreme kindness and helpfulness to students. The tributes paid to his character and versatility by the citizens of Allahabad the other day give us a measure of the esteem and affection with which his memory is cherished.

Indianisation

The Army Secretary was evidently in a temper when he was heckled with questions in the Assembly. Everybody agrees that there can be no self-government without self-defence; and only the other day the Secretary of State for India emphatically reiterated that the natural issue of constitutional advance in India is the attainment of Dominion Status. And the status would be utterly meaningless without a national army! And yet the Indian Army or the Indian politician is always under an experiment. Who is to judge if the experiment has proved a success? Following the lead of the Commander-in-Chief in the Council of State, Mr. Tottenham went a step further and declined to budge an inch from the position taken up by his leader. It is a pity the Army Secretary should have brought into the august Assembly the language of the barracks. Cornered by a volley of questions, Mr. Tottenham burst out saying:

"None but a congenital idiot could fail to see that so long as the present proportion of the British *personnel* continued, the Indian Army could never be Indianized."

The President then came to the rescue of the Army Secretary by stopping further questions on the point. But the House gave a definite verdict by accepting a cut motion in the Army budget.

The Communal Talks

Yet another attempt at communal settlement has broken down, and the joint statement of Babu Rajendra Prasad and Mr. M. A. Jinnah is regrettable reading. In the meanwhile, the campaign against the Award is going on. Hindus have a difficult problem before them and a deputation to England is in contemplation.

Pension for Inferior Services

In the course of the debate over the Budget grants, Sir James Grigg made pointed reference to the fact that the nominated member on behalf of Labour seldom walks into the Government lobby. That is true, and Mr. Joshi has always acted independently. On the 9th March, Mr. Joshi put in a proposal for fair dealing with inferior grade employees of the Post and Telegraph Department in the matter of pensions. In urging the case of the menial employees, Mr. Joshi took the opportunity to remind the Government that its poorer servants needed greater provision after retirement than the superior or subordinate services. Pension rules were apparently three-quarters of a century old, and Mr. Joshi said if there could be money for building palaces in Delhi, there must be money also to protect the poor man. He demanded a pledge from non-official benches that they will support revision of the pension rules this year.

Sir James Grigg immediately promised sympathetic consideration since the finances of the Government seemed to be improving and as the Delhi correspondent to the *Hindu* puts it: "Mr. Joshi enjoyed the Finance Member's dig into his ribs for being unfaithful to the nominating authority."

The New Home Member for U. P.

We congratulate Kunwar Sir Maharaj Singh on his appointment as Member of the Executive Council of the Government of the United Provinces in succession to Kunwar Jagadish Prasad. Sir Kunwar has had considerable administrative experience and has just returned after a strenuous career in South Africa, where as Agent-General to the Government of India, he had discharged a very onerous responsibility. We wish the Kunwar every success in the new office to which he has been called,

Rural Uplift Programme

From the time of Dadabhai Naoroji and Sir William Wedderburn, it has been a cause of constant complaint with Indian publicists that little is done for the benefit of the peasants from whose toil the Government derive the bulk of their revenues. The old Congress never ceased complaining against the apathy of the Government in regard to rural welfare, while the grants for Military and Civil Services were mounting to inordinate proportions. It is therefore with some relief that the country received the Finance Member's announcement in the Assembly that the Government had decided to set apart a crore of rupees for rural reconstruction work. Considering the vastness of the country and the immensity of the work that lies before it, a crore of rupees is anything but adequate for so gigantic an enterprise as the uplifting of the rural population. But it is a wholesome departure and must be welcomed as a good beginning fraught with great possibilities for the future of the Indian peasant.

The Agent-General's Appeal

On reaching South Africa, Mr. Raza Ali, the new Agent-General to the Government of India, gave the one advice that is most imperative under the circumstances. We may win or lose in the long run, but the one fatal mistake is to be divided among ourselves. Mr. Syed Raza Ali, therefore, gave the wholesome counsel:

I hope my countrymen realize the supreme need of standing together in a country where they have enormous political and other difficulties to contend with.

The Karachi Tragedy

The Assembly showed its importance of the issue when it gave assent to the adjournment motion over the question of the firing at Karachi. The officials must have known that there would be trouble over the execution of the Muslim fanatic who stabbed a Hindu in September last. Was every precaution taken to prevent the contingency of mob violence? If so, where was the need for resorting to such terrific firing as to result in the death of 40 and injury to a hundred? The public has certainly a right to know whether firing was absolutely unavoidable and, if so, whether the minimum force was used. Many innocent people should doubtless have suffered in the firing. Humanity and efficient administration alike demand that the matter should be investigated and public apprehensions set at rest.

Educational Progress in Baroda

Education still forms the main head of expenditure in Baroda. The Administration Report for the year shows that the efforts of the Durbar in that direction have been unremitting. Compulsory education in the State has been in force since 1906. Though it has met with fair success, there has been considerable wastage too. But the investigations carried on by Mr. R. Littlehales, now Vice-Chancellor of the Madras University, have revealed certain defects in the system which the Durbar is now attempting to rectify. Mr. Littlehales' recommendations have met with the Durbar's approval, and the age of compulsion is now to be reduced from 14 to 12. The Department has been busy during the year under review trying to eradicate the evils of stagnation.

JL

M. A. Jinnah 125.36.4

MADRAS BUDGET

THE Madras Budget for 1935-36, the publication of which was just too late for inclusion in these columns last month, enables a review of the experiences of this province during the period of the depression. If we leave aside the year 1929-30 as having been touched by the depression only in the last quarter, we have the five years ending with March 1935. The first year of the depression was in many the worst. For it closed with a deficit of Rs. 105½ lakhs against a budgeted deficit of Rs. 16'61 lakhs and a revised estimate of Rs. 56'39 lakhs. It may be said that during 1930-31, the Government were caught more or less unawares and that the real work of financial reconstruction could be attempted only during the course of 1931-32. At the time of the budget, 1931-32 was expected to end in a deficit of Rs. 9'45 lakhs. In the revised estimate it had to be put up to Rs. 50'74 lakhs. But in the end, owing to the efforts at retrenchment, and the expansion of excise and stamp revenue, the year ended in a small surplus of Rs. 5'41 lakhs. 1932-33 yielded a surplus of Rs. 77'21 lakhs against the revised estimate of Rs. 62'77 lakhs. The same tendency of actuals proving better than earlier revised estimates was experienced in 1933-34, when the actual surplus of Rs. 6'25 lakhs compared with the revised estimates of Rs. '61 lakhs and the budgeted estimate of Rs. 4'08 lakhs. For during the year 1933-34, the actual revenue fell short of the revised estimate by Rs. 25'21 lakhs, the figures being Rs. 16,03'06 lakhs as against Rs. 16,28'87 lakhs. But the expenditure showed a decrease of Rs. 30'85 lakhs from the revised estimate; and as has been said already, the year

closed with a revenue surplus of Rs. 6'25 lakhs. The actual closing balance of the revenue account for 1933-34 which is also the opening balance for 1934-35, comes to Rs. 284'60 lakhs.

As for 1934-35, the revised estimate of revenue stands at Rs. 16,02'57 lakhs against the budget estimate of Rs. 16,48'63 lakhs. Expenditure is expected to be lower by Rs. 17'56 lakhs as compared with the budget estimate. The result is that as against a budgeted surplus of Rs. 4'46 lakhs, the year is now expected to end in a deficit of Rs. 19'04 lakhs.

It is now expected that the year 1934-35 will close with a revenue balance of Rs. 214,76 lakhs.

For the year 1935-36, taking Part I of the Budget only, revenue is put as Rs. 16,48'80 lakhs and expenditure at Rs. 16,11'04 lakhs, representing as compared with the revised estimates of the current year an improvement in revenue of Rs. 46'23 lakhs and a saving in the expenditure of Rs. 10'57 lakhs.

The figures of expenditure (Part I) charged to revenue show a decrease of Rs. 10'57 lakhs as compared with the revised estimate for the current year.

The total net cost of Part II schemes for 1935-36, after taking into account the additional revenue, works out to Rs. 34'29 lakhs against Rs. 39'14 lakhs available. If the anticipations as to revenue are fulfilled, these estimates would leave a small surplus of Rs. 4'85 lakhs.

The estimates for the capital and debt heads provided a sum of Rs. 88 lakhs for existing Part I commitments. Of these Rs. 4'94 lakhs relates to the Cauvery-Mettur project and the balance of Rs. 83'06 lakhs is distributed on other items.

As regards new schemes, the Government have decided to provide for an expenditure of Rs. 22'25 lakhs, the total amount to be drawn from the revenue balance for capital expenditure will then be: Part I estimates Rs. 54'56 lakhs, Part II estimates Rs. 22'25 lakhs, or a total of Rs. 77'11 lakhs. The Government propose to take no loans from the Government of India in 1935-36.

The closing balance of the revenue account for 1935-36, therefore, works out as follows:

Anticipated Opening Balance in 1935-1936	...	214'76
Add—Anticipated surplus excluding Part II schemes chargeable to Revenues	...	39'14
Total lakhs Rs.	...	253'90

Deduct—

(i) Provision for Part II schemes chargeable to Revenues—

	Lakhs.
Class II schemes (net)	33'71
Class III schemes (provided for)	58
	34'29

(ii) Amount to be utilised for Capital expenditure—

Part I	...	54'56
Part II	...	22'55
		77'11

Revenue Closing Balance in 1935-36 142'50

RELIEF FOR RICE

An important legislative proposal in the period under review is the Tariff Amendment Bill introduced by Sir Joseph Bore in the Legislative Assembly reducing the wheat import duty from Rs. 2 to Re. 1-8, and imposing a duty of 12 annas per maund on imports of broken rice of foreign origin. The reduction of wheat has been proposed in consideration of the fact that since the import duty was first levied, the prices of Indian wheat

has been out of parity with the world prices, and India has not, therefore, been able to regain even in part with her foreign market. The Government members indulged the hope that by restoring the parity, Indian wheat will again be exported. But it is to be wondered whether we are not running the risk of even having the security in the home market impaired by a reduction in the import duty. Those who are directly affected, namely, the wheat growers of the Punjab, have already entered their purchases and it remains to be seen whether the representatives of the people in the Assembly will be able to have a popular voice heard in the Councils of the Government. As for the duty on broken rice, it is well known that South India has for the past one or two years been suffering from the import of Siamese rice. The rice growers have repeatedly urged the Government to levy prohibitive duties on such rice, as it not only entered into competition with the home made production but also threatened to depress prices to a highly uneconomical level. The Government of Madras have also recognised the reasonableness of this demand. The marketing officer has introduced this plea on his own arguments. The crop planning conference also laid great emphasis on the need for regulating the import of rice in India, in order that rice growing may again become profitable. In spite of all this, the Government of India have persisted in the attitude of unconcern, and the measures that have been proposed may be apt to be called a case of adding insult to injury. Even a Tyro could not say that the Siamese exporters will find it the easiest thing to dodge this duty as it is only in reference to broken rice and as the duty is very little compared to the differential prices.

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

LLOYD GEORGE'S NEW DEAL

WITH the National Government in Britain losing bye-elections, being greatly criticised over their lack of success in dealing with the unemployment problem, and the fierce fight over the New Constitution Bill for India, it is refreshing to turn to Mr. Lloyd George's New Deal movement to seriously tackle and try to solve Great Britain's economic problems. For many years L-G as he is popularly called has been in retirement; he has been writing and publishing his War Memories, but now the serious condition in his own country has called him forth, and like an old warrior, now over seventy years of age, he is buckling on his armour again, and is entering the fight once more.

In launching his campaign, Mr. Lloyd George has made several great speeches in which he has outlined his plan.

"Now that we have got our tariffs set up, I would use them ruthlessly and to the full as a means of inducing a removal of, or at least a reduction in, the difficulties of trading with other countries.

I would find work for the workless instead of doles. American remedies are not necessarily applicable to this country. I propose that a permanent body shall be set up for the purpose of thinking out and preparing schemes of reconstruction which would provide useful and necessary work. It ought to be a Statutory Council with an independent existence, with definite functions, and with power to act within the limit of those functions. When the Council has reached conclusions, its recommendations should be passed on to the Government as definite plans of action. The final responsibility must rest with the Government of the day."

Mr. George advocates a small Cabinet of Ministers, exempt from departmental pre-occupations similar to the former War Cabinet.

AMERICAN POLICY

Some time ago an independent Commission of Inquiry was set up in America to consider national policy in international relations: its report is of more than ordinary interest, for it advises the U. S. Government to reverse the trend towards economic isolation, and to promote the interchange of goods and services between nations. The chief proposals pertaining to international relations are as follows:

That a Commission be established to settle War debts, with power to accept in payment the defaulted obligations of political units of the United States. These are principally Civil War and pre-Civil War debts of Southern States.

That tariffs be lowered under proper safeguards, or removed altogether, where such action would not increase unemployment in this country. It is suggested that in certain instances tariffs might be removed for the benefit this would have on trade in general, and the small unemployment resulting from such action could be dealt with by paying a dismissal wage to the labour adversely affected.

That the President should declare that, though he intends to retain his power under the Gold Purchase Act, he will not exercise it to change the price of gold.

ARMS TRADE INQUIRY

Following the American example, now comes the announcement of a British Royal Commission to inquire into the private manufacture and trade in arms. The setting up of Royal Commissions is in answer to rather insistent demand; they always follow public opinion. There has been a great outburst of protest against the trade in arms as promoting the possibility of war. The Commission should see how far this is true, and more important how it should be controlled. There are seven members in

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WORLD EVENTS

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the British Commission, including one lady, two journalists, a professor, a Judge, and one or two business men. It is thus representative and much is expected of it.

Sir John Simon, British Foreign Secretary, says that the inquiry will cover three points:

1. Whether a State monopoly was practicable and desirable.

2. Whether our existing system of licences was satisfactory.

3. Whether, if a State monopoly were rejected, means could be found to prevent undesirable propaganda which the incentive of private profit might produce.

BRITISH LABOUR PROPAGANDA

A General Election is good and is necessary to give life and zest to politics, otherwise members and Governments would go to sleep and let State affairs just drag along. The Labour Party are organising their forces and are beginning to formulate their policy and organise their campaign. Mr. Attlee recently complained that the Government were not sufficiently alive to the meaning of the failure of capitalism; they were not solving the unemployment problem and the fact of much poverty in the midst of plenty; they were also failing in establishing a collective peace system, and they were not bent upon substituting the competitive economic anarchy which makes for war for a system of international co-operation.

TROUBLE IN THE BALKANS

For a long time the Balkans have been regarded as the powder magazine of Europe, for peace does not remain with them very long. Civil war has broken out in Greece. We do not know yet the actual causes except that much dissatisfaction is felt with the present Government. A serious rebellion has developed; war ships have been seized by the rebels, and certain islands as Chos

and Somos and even Crete have been established as headquarters of the revolutionaries. It is reported that M. Venizelos has joined the rebels. The most serious aspect of the trouble is the repercussion which it may have on the near-by countries. Turkey, Bulgaria, and Egypt are preparing against the possibility of trouble in their countries.

The latest information says that the revolt in Greece has collapsed. The fall of Crete and the flight of M. Venizelos have ended the revolt. There may, however, be an attempt to rally the discontents, but it is hardly likely to succeed. M. Venizelos, the former Prime Minister, has fled to Italian territory; the question now is: Will the Italian Government hand him over? The opinion largely held is that he will not be handed over, but will be allowed to remain in the island of Casos as a political refugee.

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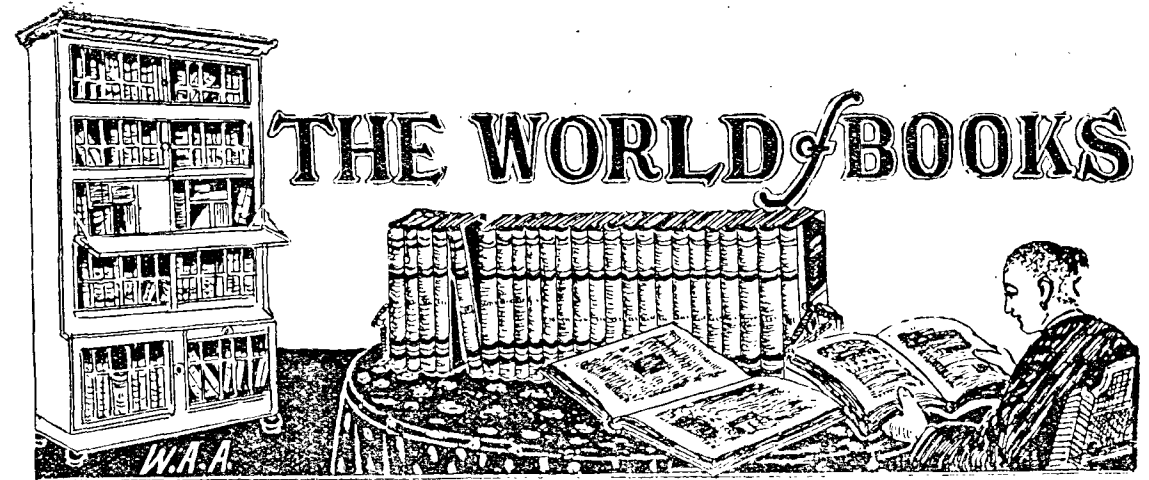
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E. Dec. '35.

DIARY OF THE MONTH

- Feb. 25. The Princes and their Ministers in Conference in Bombay demand change in India Bill.
- Feb. 26. The Assembly passes the Railway Budget.
- Mr. Churchill's motion for adjournment is defeated in the Commons' Committee on the India Bill.
- Feb. 27. The Council of State adopts a non-official resolution urging the prevention of foreign rice imports into India.
- Feb. 28. Sir James Grigg introduces the Finance Bill in the Assembly showing a surplus Budget.
- Mar. 1. Resolutions condemning the Communal Award and the India Bill are passed at the All-India Anti-Communal Award Conference at Delhi, Mr. C. Y. Chintamani presiding.
- Mar. 2. The King of Siam abdicates his throne.
- Mar. 3. The Military revolt in Greece is overpowered by the Government.
- Mar. 4. The European Group in the Assembly entertains Sir Fazli-I-Hussain and Sir Joseph Bhole.
- Mar. 5. The Assembly discusses the Budget.
- Mar. 6. An Army Officer is appointed as the Joint Magistrate and District Collector of Midnapore.
- Mar. 7. Bombay Millowners' Association submits Memorandum to the Indian Tariff Board urging protection for woollen industry.
- Mar. 8. Mr. Aney's cut motion censuring Government's repressive policy is carried by the Assembly by 63 votes to 58.
- Mar. 9. Assam Council rejects the consideration of the J. P. C. Report.
- Mar. 10. The portrait of the Governor of Bihar is unveiled in the Council.
- Mar. 11. A delegation from Kenya headed by Mr. Shamsuddin arrives at Bombay.
- Mar. 12. Indian Delegation to the Empire Parliamentary Association Conference in London is elected.
- Mar. 13. Mr. Lloyd George forwards his New Deal Memorandum to the Prime Minister.
- Mar. 14. The No-Confidence Motion against the Madras Ministry is lost by 80 to 42.
- Mar. 15. Kunwar Sir Maharaj Singh is appointed Home Member of the U. P. Government.
- Mar. 16. An extension of term is granted to Sir Joseph Bhole, Member of the Viceroy's Executive Council.
- Mar. 17. England—India Air Mail route is resumed.
- Mar. 18. The White Paper presented by the Secretary of State to the Parliament re: Princes' demand for changes is published.
- Mar. 19. Strong criticism of the attitude of the Colonial Office towards the Zanzibar Anti-Indian decrees is expressed at the meeting of the Assembly Standing Emigration Committee.
- Mar. 20. Military open fire on Karachi mob resulting in the death of 40 and injury to 100.
- Mar. 21. The Chettiers' deputation wait on Sir Samuel Hoare.
- Mar. 22. Mr. T. A. K. Sherwani, M.L.A. is dead.
- Mar. 23. Mahatma Gandhi goes on four weeks' silence.
- Mar. 24. Mr. S. C. Bose unveils the Memorial Tablet to the late Mr. V. J. Patel in Switzerland.



MARCUS AURELIUS: A Saviour of Men.
By F. H. Hayward. George Allen and Unwin Ltd., London.

The meditations of Marcus Aurelius have been "a spiritual guide-book for hundreds of years"; and yet no adequate or authentic biography gives us the details of his early life, his campaigns and his personal relations with those around him. We have any number of dissertations on his Stoic philosophy and his resolute attempt to live up to his own ideals of conduct but few intimate revelations of his relations with his tutor, wife, or son. These are set forth with admirable clarity in Mr. Hayward's *Life of "Marcus: A Saviour of Men."* The author has drawn an interesting parallel between Marcus and Christ and one is struck with the similarity in the teachings of the Pagan philosopher and the founder of Christianity. Indeed "in nearly all the spiritual qualities on which the Christian Church at her best had laid stress (all of them at any rate except joy) as well as many others which the Church has unhappily left alone, Marcus is supreme". The Roman Emperor irresistibly reminds us Orientals of another great prince and teacher, Gautama Buddha, who flourished about seven centuries earlier in India. He too taught the

same doctrines and lived the noble life of virtue but with a difference, a vital difference. Marcus did not renounce his kingdom but carried on his kingly duties in the spirit of those civic and moral ideas which, like a true Roman and Stoic, he enforced in his teachings. But the one quality which brings him nearest to Christ and Buddha is his compassion. By precept and by example it is he who has taught us "to be patient with the busy body, the thankless, the unneighbourly and the rest of the annoying tribe that we know so well; who checks our tongue a little when the easy retort, fatal to peace, is waiting on the tip; who, calling to us: "Let others say or do what they will, I for my part. . ." stifles the spirit of censoriousness as it swells up like a devil within, nay, who bids us scrutinize evil men themselves with a glass that is nearly opaque to all rays except the good and is splendidly generous in its magnifications; and to do this on the chance, nay, in the almost assured hope, that as we thus patiently scrutinise, we shall catch sight of something which may be called the divine."

No wonder we do not feel it blasphemous to compare such a man with Jesus or Buddha,

SPEECHES AND ADDRESSES of H. H. Sayaji Rao III, Maharaja of Baroda. Edited by Alban G. Widgery. The University Press, Cambridge.

The three admirably got up volumes may, in a sense, serve as a fitting memento of the forthcoming Diamond Jubilee of His Highness' reign. For, they cover a period of 57 years and comprise important pronouncements of His Highness on various occasions during a long and eventful career. As is inevitable in the circumstances, most of the speeches were made on ceremonial occasions, but even as they are, the careful student of these public utterances will hardly fail to recognise the voice and opinions of a highly cultured and patriotic Prince who is also a statesman with decidedly progressive social ideas. The speeches and addresses collected in this volume and presented in chronological order reveal the breadth and catholicity of the Maharaja's ideas on various subjects of social, economic and humanitarian interest. In a brief but luminous introduction, the Editor pays a discriminating tribute to His Highness' modernism :

It can well be imagined that at an earlier time many must have regarded him as championing an Occidental mode of life as opposed to an Oriental one. It is more correct to say that he has stood and stands for a modern civilization against the deadening effects and the evils of medieval and ancient traditions and customs based upon erroneous conceptions of life and the world. He is far too critical to believe that patriotism is inseparably bound up with the acceptance of particular traditional views and adherence to specific customs appertaining to matters of personal hygiene, of housing, clothing, food, marriage, or social intercourse. For him true patriotism consists in the endeavour to obtain the highest type of life for the greatest possible number of one's fellow countrymen.

DEATH OF A HARLOT. By Bernard Newman. T. Werner Laurie, Ltd. Price 7/6d. net.

This is a profound and thought-provoking study of the problem of prostitution in civilized society. If the book had been written in abstract terms it would very likely make no appeal to the reader. In the form of a concrete novel it retains a gripping interest throughout. Prostitution is not due to the 'oversexing' of men and women. This excessive sex impulse is found to dwell side by side with the highest human virtues. Clarice in the book illustrates this, while Ray the reformer has his own death hastened by the shock of seeing Clarice making an engagement with a professional pimp, just after she has spoken the most touching farewell to Ray, who sacrifices himself to save her soul.

DISTANT DRUMS. By R. J. Minney. Chapman and Hall, Ltd. Price 7/6d net.

This must form a notable addition to the world of Anglo-Indian fiction. The author is intimate with the Englishman's life in Calcutta, and is ambitious to cover nearly forty years of growth in this book. A disappointment in love provides the usual motive for an Englishman to seek adventure in far away India. Nicholas the hero passes through various vicissitudes of a merchant's life in Calcutta. He has initiative and character and builds up a vast and lucrative business. But a persistent melancholy overshadows his life. The protection and bringing up of the son born of the woman whom he loves, but who has been obliged to marry another, becomes the satisfying motive for Nicholas for many years of his life. But the young man, who has been educated at Eton, proves worthless and weak and commits suicide to end his inglorious life.

The book is a picture of two countries, in fact the book might have been entitled "A Tale of Two Countries". The Distant Drums refer obviously to the South African War at the end of the last century, and the Great War of recent years, both of which have influenced profoundly social and personal destinies. Victorian prudery is well depicted at the beginning of the novel. The book is however a more considerable picture of Anglo-Indian than of English life. A good slice of Eurasian life with all its frailties and violence is included in the book. A supercilious sneer is discernible in the manner of the author's description of Indian life. The Katherine Mayo touch is found as when the author makes the scandalous suggestion that an Indian ruling prince invites his English guest to beget a son on his son's wife as the son has proved impotent.

The book is written brilliantly but the construction of the story over a period of forty years is an inevitable defect. Intimate as the author's knowledge of Anglo-India is, he betrays the usual want of insight into Indian life.

SPOTTED GREEN: Indian Ghost Stories. By Schwartz Pon Ratnam. A. H. Stockwell Ltd., London. Price 2/6d net.

This book consists of eight short stories and deal with rural life in the extreme south of India and in Ceylon. The author is able to make it clear how the usual family and village feuds help to create false legends of ghosts. Not all the stories are involved in real or alleged ghosts. The book is valuable for the insight into the typical troubles of rural India. The book might have been made more perfect by the correction of mis-spellings and lapses of grammar.

YOUNG INDIA, 1927-28. By Mahatma Gandhi. With a Preface by Babu Rajendra Prasad. Published by S. Ganesan. (Available of G. A. Natesan & Co. Rs. 4.)

The period covered by the volume under notice is one of exceptional depression, following as it does the failure of the Non-Co-operation programme. The "dual policy" of the Government was in full force. The volume contains a continuous record of Gandhiji's comments on men and affairs during this trying time. The Mahatma's treatment of the day to day problems as they affected the affairs of the nation is of such universal interest and value that the publishers have done well to resurrect these comments from the pages of the periodical. The problems which he faces in these articles are still persisting and perplexing us, and the Publishers need make no apology for presenting what he calls this "guide to perfect life".

ENROLMENTS PROCEEDING FOR 1936 EXAMINATIONS

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General

MR. SASTRI'S APPEAL TO PRINCES

An appeal to the Princes to change their attitude towards the Federal Scheme was made by Rt. Hon. V. S. Srinivasa Sastri at a public meeting in Nagpur. At the first Round Table Conference, said Mr. Sastri, the Princes wanted a share in the British Indian Dominionhood, but what at one time seemed within grasp to the British Indian Delegation had now receded to a distant future. The Princes' attitude at the Second Round Table Conference favoured a Federation. Mr. Sastri proceeded to say that, though he had become a convert to the Federal ideal, he was ever anxious that Dominion Status should not be obscured by the Federal idea. At the Third Round Table Conference, however, some of the Princes changed their attitude; for those of them who supported the Federal plan took no active part in the discussion.

The speaker declared that if the Princes desired to join the All-India Federation and share in Dominion Status which had been promised to India, [he would request them to make three declarations: Firstly, that the Princes should assure British India that they stood by Dominion Status as the goal of Indian political evolution; secondly, the Indian Army should be completely Indianised within a fixed period; and, thirdly, he wanted an assurance that the Princes would liberalise their administration by establishing representative institutions in order to make the States' subjects politically more and more efficient.

NEW AGENT FOR MADRAS STATES

Lieut.-Col. W. A. M. Garstin, C.B.E., Resident in Mewar and Agent to the Governor-General for Southern Rajputana States, has been appointed Agent to the Governor-General for Madras States, in succession to Lieut.-Colonel D. M. Field.

Hyderabad

OSMANIA UNIVERSITY STUDENTS

Mr. A. H. Mackenzie, Pro-Vice-Chancellor of the Osmania University, addressing the new graduates at the Annual Convocation of the University on the 4th of March, declared:

"It is my considered opinion, based on intimate first-hand knowledge, that there is no better human material in all India than in the young men of this State. I say this not to please a Hyderabad audience but because it is the most encouraging of the many pleasant discoveries which I have made since I came here."

Referring to the main purpose for which the Osmania University was founded, Mr. Mackenzie said: "This purpose was well expressed by the founder, H. E. H. the Nizam, in the Charter which he granted when he declared that the principal aim of the new University was to remove the defects created by the present system of education."

CO-OPERATIVE SOCIETIES IN HYDERABAD

"Continued economic depression imposed upon the Co-operative movement a severe test during the year under review," observe H. E. H. the Nizam's Government in reviewing the administration report of Co-operative Societies for the year ending 6th July 1933. The excessive rainfall affected the cotton crop in Marathwada tract and wet crops in Telangana area, in addition to which the wide-spread outbreak of plague in Medak, Gulbarga and Mahbubnagar districts added to the difficulties of the peasant class and thus hampered the working of the Societies. The owned capital and reserves of all Societies however show an increase, which may be considered a satisfactory feature of the movement.

Baroda

RURAL RECONSTRUCTION

"In view of the necessity of continued and steady efforts to achieve satisfactory results in rural uplift work, it has been decided to continue the Rural Reconstruction Centre at Kosamba for a further period of three years. The work done by the centre so far has succeeded in creating interest among the rural population in the problems relating to improvement in their economic condition, and impressing on them the importance of their own efforts." With these preliminary remarks, Sir V. T. Krishnamachariar, the Dewan of Baroda, reviews the working of the Rural Reconstruction Centre established by the Baroda Government in furtherance of their programme of village uplift schemes.

BARODA FINDS

Rai Bahadur Hiranand Sastri, Director of Archaeology in the Baroda State, is apparently on the threshold of a great discovery judging from the numismatic finds of the Kshatriya and Gupta periods unearthed near Amreli.

Considerable fresh light is about to be thrown on the early history of Saivism in Gujarat by the rare specimen of ancient sculpture unexpectedly discovered at Navsari last summer. Besides the interesting remains of glazed pottery and vessels of copper, brass, and bronze of every size, shape and purpose, a yellow stone idol of Siva Nataraja, which found favour with the South Indian bronze-smiths in the sixteenth century, surprised the Saivites of Navasari.

NEW DEVELOPMENT COMMISSIONER

Mr. Satya V. Mukerjea, B.A. (Oxon), has been appointed Development Commissioner, Baroda State. The post, after it was last filled by Mr. Manilal B. Nanavati, was merged with one of the *Naib Dewans*; it has now been revived and Mr. Mukerjea has been appointed to the office.

Mysore

MYSORE AND THE INDIA BILL

The Government of Mysore have sent in their views to the Government of India both on the Government of India Bill and the Draft Instrument of Accession.

They have accepted the main provisions of the India Bill and at the same time have suggested the modification of certain provisions. This the Mysore Government consider very important from the standpoint of the Indian States.

MYSORE FINANCES

The budget for the year 1934-35, anticipated a total revenue of Rs. 3,63,39,000 and the expenditure was put down at Rs. 3,62,32,000 thus showing a nominal surplus of Rs. 1'07 lakhs.

The actuals for the year 1933-34 showed a deficit of Rs. 22'22 lakhs. During the year under review, several supplementary grants were made involving large sums of money, such as Rs. 18 lakhs for the Steel Plant at Bhadravathi, and about Rs. 12 lakhs for the running of the Transmission Line from Mysore to Bhadravathi.

MINING LEASES IN MYSORE

The administration report of the Geological Department in Mysore for the year 1933-34 shows that there is a slight increase in the total area in the State covered by mining leases and prospecting licences. The geological survey conducted during the year covered about 255 square miles. Next to gold, kaolin formed the most valuable mineral mined during the year.

Travancore

THE PLANTERS IN TRAVANCORE

His Highness the Maharaja of Travancore paid a high tribute to the activities of the Planters on the High Ranges in an address recently when opening the newly constructed bridge across the Periyar river at Neriamangalam, on the Alwaye-Munnar Road.

Replying to the address, the Maharaja said :

"The High Ranges have been the scene of notable activities in many directions of the great planting community, and I cannot let this occasion pass without paying a tribute to their pioneering work as well as their unremitting policy of all-round progress and attention to detail."

LIBRARY MOVEMENT IN TRAVANCORE

It is understood that an All-Travancore Librarians' Conference will be held at Neyyoor in South Travancore shortly under the auspices of Dewan Nanoo Pillai Memorial Reading Room, Neyyoor. A voluminous reference book named 'The Library Movement in Travancore' will also be published on the occasion.

Cochin

COCHIN HARBOUR

The potentialities of Cochin to develop as a first class port on the West Coast are great and being realised. Statistics reveal that Cochin's trade has increased from 5,10,000 tons in 1930-31 to about 8,00,000 tons this year. The number of ocean-going steamers entering the inner harbour has also increased from 550 in 1930 to 738 in 1934.

THE NEW DEWAN OF COCHIN

Sir R. K. Shanmukham Chettiar, ex-President of the Legislative Assembly, has been appointed Dewan of Cochin by His Highness the Maharajah in succession to Mr. C. G. Herbert, I.C.S.

Gondal

GONDAL'S JUBILEE BOONS

The following are the most notable among fifteen boons granted by the Maharaja to his subjects when he was presented recently with a golden casket by his people in commemoration of his jubilee :—

Primary and Secondary Education to be made entirely free.

Full remission of one year's land-revenue to cultivators representing a total sum of about fifty lakhs.

Remission of old debts of subjects to the State to the extent of five lakhs.

Release of prisoners.

Increased annual grants to Pinjarapoles. Rs. 50,000 for feeding cattle.

Preservation of animal life on the 25th of August every year.

FALLING SICKNESS?

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INDIANS OVERSEAS

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South Africa

SYED RAZA ALI'S PLEA

A strong plea for co-operation between European and Indian in South Africa was made by Syed Raza Ali, the new Agent-General of the Government of India in South Africa in his first public speech since taking up duty. "There is no South African problem you Europeans and Indians cannot solve," he said, "if actuated by a spirit of co-operation and friendship. I hope to secure a removal of the restrictions that have been imposed on our countrymen in various forms. One fact is clear that if we want to have more rights it can only be achieved with the co-operation of the European population."

FRUIT TRADE WITH S. A.

The possibilities of increasing South Africa's export trade to India were stressed to a Natal Advertiser representative by Mr. A. A. Hayles, Editor of the *Madras Mail*, who was in Natal last month to attend the Imperial Press Conference. There is a nation of about 370,000,000, many millions of whom are vegetarians who would welcome your fruit, he said. "Yet in Madras we are eating apples brought all the way from Canada. We have received two consignments of South African peaches. This is an extremely small quantity. If a definite scheme of exports was started in collaboration with the shipping companies, South Africa would find a ready market. But it would be necessary to have more frequent direct shipping services. South African oranges have been sent to India for some years, but last year those which arrived were not good varieties. We pay about 2½d. each for oranges, but if more shipping was provided and exports were increased, the price could probably be reduced, so that the market could be extended."

SOUTH AFRICAN INDIANS

Interviewed by the Associated Press in Delhi as to whether Indians in South Africa were interested in India, Kunwar Sir Maharaj Singh, who has since been appointed Home Member of the U. P. Government, said :

South African Indians are deeply interested in India and her problems. Leading newspapers of India are eagerly read by hundreds of South African Indians, despite the fact that only fifteen per cent. has the standard of literacy among the South African Indians. Over 80 per cent. of Indian boys and about 30 per cent of Indian girls of school-going age, are at school in South Africa. Secondary education, however is still in a backward condition though the number of institutions opened to Indians and teaching up to the Matriculation Standard have increased by the time from 3 to 5. Facilities for University and professional education are extremely restricted though here also a beginning has been made, there now being 3 Indians in Cape Town University, while Johannesburg University agreed for the first time in its history to admit Indians. In Transvaal and Cape Province, both primary and secondary education are free to Indians and Europeans alike. In Natal, however, fees are still taken from Indians and natives even for primary education though recently fees for Indian girls have been substantially reduced.

AN INDIAN COMMISSIONER IN DURBAN

Swami Bhawani Dayal Sannyasi has been appointed as a Commissioner of Oaths for the District of Durban by the Governor-General-in-Council. He is the author of many books, has organised two Hindu literary conferences, studied in India and has travelled in the Union preaching the Vedic doctrines. He is the only colonial-born Indian to attain the rank of ashram and is known to all the members of the Indian community as a social reformer and political leader.

East Africa

INDIANS IN EAST AFRICA

According to the Mombassa correspondent of the *Bombay Chronicle*, the White settlers are planning for a Closer Union of the East African Territories of Uganda, Kenya and Tanganyika as a Customs and Fiscal combine against the indigenous and especially the Indian competitor in the domain of trade.

The East African Indian National Congress is shortly holding its session with a view mainly to forge counter-plans to meet the new move.

INDIANS IN ZANZIBAR

"There is no economic necessity for the protection of agriculture in Zanzibar as agriculture is understood in India. Nor has there been a political necessity for enacting such protective measures as the Attorney-General of the Zanzibar Government says. We are still in the dark as to what is meant by political necessity" declared Mr. Ghulam Ali Kaderbhoy, the Zanzibar Indian leader, in an interview with a Press representative in Bombay, giving his views about the findings of Mr. K. P. S. Menon about the recent legislation of the Zanzibar Government regarding Land Alienation and the Clove Industry.

British Malaya

INDIANS IN BRITISH MALAYA

Sir Shenton Thomas, the new Governor of the Straits Settlements, in a recent speech at Ipoh, expressed satisfaction at the amicable relations among the different nationalities in the Peninsula. He said that Europeans, Chinese, Malaya Tamils, Sikhs and Chettians all got on together, like a band of brothers, and he said he would do all in his power to foster that. It was not the same elsewhere unfortunately, but it was a valuable thing and they would prize it.

Trinidad

INDIANS IN TRINIDAD

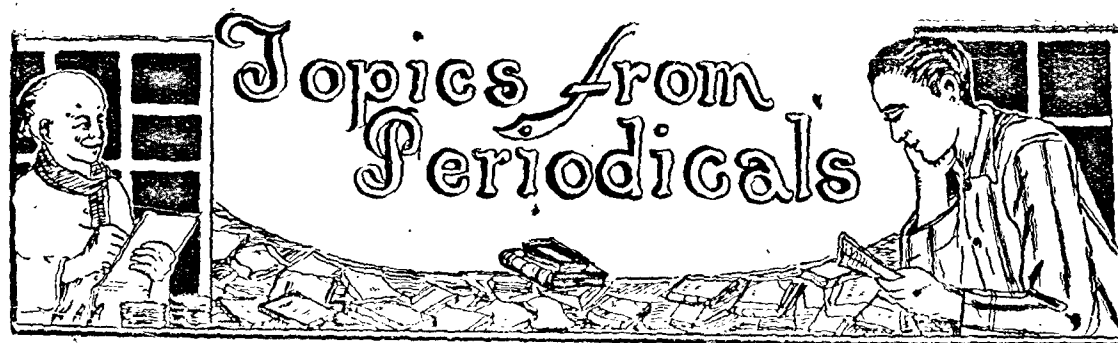
In a moving article in a recent issue of *Harijan*, Mr. C. F. Andrews narrates the tragic result of the Indians in Trinidad eating low grade rice brought from the mother country. They became afflicted by a special disease as the rice which was of poor quality became positively poisonous by the slipshod manner of transporting it. When the authorities of Trinidad became aware of the cause of the new disease, they wanted to enter into a commercial agreement with British Guiana for supply of a better quality of rice. But the Ottawa Agreement blocked the way, because Trinidad being within the Pax Britannica could not levy higher duties on Indian rice. This is, perhaps, the most unexpected result of the Ottawa Agreement and illustrates the fact that the Agreement is undesirable even in those respects in which it seeks to help this country.

Mauritius

INDIANS IN MAURITIUS

Mauritius is a small island in the Southern Indian Ocean situated about 2,000 miles from Ceylon. The Indian population (265,796) which is about 70 per cent. of the entire population of the island is mainly composed of the descendants of immigrant labourers from Madras, the United Provinces and Bihar, but there is a sprinkling of traders from the Bombay Presidency. Owing to the cessation of immigration since 1909, the number of resident Indians born in India has declined considerably.

Indians have done well in all spheres of life in Mauritius. In not a few cases, Indians whose forefathers went out to Mauritius as indentured labourers without any means whatsoever, says a Correspondent to the *Hindustan Times*, have amassed considerable fortune and Indian owners of land now number thousands.



LITTLE INDIA IN FIJI

Writing about the Indian problem in Fiji Lewis B. Radford observes in the course of an article in the *Fortnightly* that Fiji is a little India with all India's problems simplified by their isolation and concentration in a new and promising environment.

The enormous increase in the Indian population in Fiji is mainly due to the fact that repatriation never kept pace with immigration. More than 45 per cent. of the Indians now in Fiji are natives of Fiji. The Indian birth-rate is higher than the Fijian, and the Indian death-rate lower. The Indians have from the first resisted with far greater success than the Fijians the stress of new social and economic forces and the infection of new epidemic diseases. It seems that within less than 30 years, according to estimates of competent observers, the Indians will equal the Fijians in number and will continue to forge ahead.

"Indian racialism in Fiji," says the writer, has little connection with nationalism in India. The main social grievance is the racial discrimination which excludes Indians from European railway carriages and from the Suva public baths and from the Civil Servants' Association. Respectable Indians object to wholesale penalisation of race instead of discrimination between individuals. They claim equality in this respect with Fijians and insist that any exclusion which may be advisable should rest not on race but on character and capacity.

Sensitive Indian pride has made some small grievances great, or spoiled a strong

case by mingling great grievances with small. Abiding or inherited memories of indentured labour, and later of Governmental neglect and racial prejudice, will not readily vanish. But Indian hopes are rising high at last, even if Indian demands are also rising. The Indians were greatly delighted in 1929 by the attendance of the Governor in state at the Suva Jubilee of the first Indians who came over on the *Leonidas* in 1879. They have welcomed the occasional frank recognition by British settlers and officials of the part played by the Indians in the progress of the Colony. They rarely even seem to claim to dominate Fiji; what they are claiming is the full status of imperial citizenship for themselves as an integral factor in the destiny of the Colony. They recognize that Fiji belongs in the first place to the Fijians, but they insist that it is now also their home—one Christian (Indian) calls it "our paradise, our promised Canaan, our homeland". They point out that the term "native", which is the official synonym for "Fijian", will soon be strictly applicable to nearly all the Indians, and cannot justly be reserved for the original people of the island. . . .

Fiji, the writer concludes, may some day be the head and centre of a Pacific federation of island peoples and colonies:

The Governor of Fiji is also the High Commissioner of the British Pacific. It may some day be linked no longer directly to the Home base of the Empire, but to one or both of the twin Pacific outposts and trustees of imperial tradition, Australia and New Zealand. Fiji will in any case be the main centre of imperial advance and transition in the Pacific; and the peace and progress of Fiji will depend mainly on the continued loyalty and devoted service of its Indians in the unity of the new Fiji.

ITALY IN AFRICA

Ever since its inception, the Fascist Government has taken the Italian colonies seriously. In the course of an article in the *Vu* of Paris, a precis of which is published in the March issue of the *World*, Mario Goetschel observes that the advent of Fascism to power came just a little too late as the era of colonial conquest was over and Fascist Italy had to be content with the development of small and arid dependencies bequeathed by the previous regime.

These, all situated in Africa, are : Libyal, consisting of the Mediterranean coastal strip with a huge wedge of the Sahara for hinterland; the Dodecanese, an Aegean group of islands between Greece and Turkey; Eritrea, a coastal zone bordering the Red Sea; and Somaliland, alongside the Indian Ocean, the two last impinging on Abyssinia on the north and the south-east.

Proceeding, the author explains why Italy is ever anxious to push on southward.

These desert and rock-strewn areas of which the subsoil is perchance richer than the surface are on the centuries old route from Libya to Lake Chad, along which in Imperial Roman days flowed a stream of black slaves and beasts for the Circus. Italy will certainly not extend her territory as far as Lake Chad; for then there would be a serious break in the continuity between French West Africa and French Equatorial Africa, and Italy would more than likely construct the notorious Trans-Saharan Railway, no doubt joining up with the British railway in Nigeria, which already extends to N'guru, about 190 miles from Lak Chad.

Regarding the rumour that has been set afloat that France is ready to yield up her economic privileges in Ethiopia and even to surrender possession of the Somali coast, the writer says that

if we hand over this territory, we shall be certain of a long period of friendship with Italy, but on the other hand much French capital has been sunk in Somaliland and Ethiopia and we should lose a convenient port of call on the sea-route to Indo-China and Madagascar.

HINDU-BUDDHIST UNITY

In a paper published in the *Hindu Review* on the above subject, Mr Seth Jugal Kishore observes that there is no real difference between Buddhism and various other sects of Hinduism (Aryan religion).

If we judge with an unbiassed mind it will be quite clear to us that the different religious sects of Hindu religion of present India, viz., Sanatani, Buddhist, Sikh, Jain, Arya Samaji, Brahmo and so many other branches, do not really differ in their basic principles about re-birth, Karma-theory and Moksha or Nirvana. They, practically speaking, deal with these metaphysical subjects almost in the same way and all of them have the same culture.

It is a common belief that whenever there is decay in religion on account of predominance of Tamaguna and the society becomes a prey to several evils, the incarnation of God takes place. A similar situation, says the writer had arisen some twenty-five hundred years back.

On account of spread of hypocrisy in the name of religion and blind faith instead of true devotion, the people had forgotten the high value of good actions. Lord Buddha was born at such a time. He, with a view to dispel that Tamaguna, keeping Nirvana as his goal, thought it necessary to preach love, service, renunciation, austerity and observance of certain rules for the control of body and mind. As a result of these preachings of his, irreligion was uprooted and Dharma Yuga was established. It was at this period that India reached the highest pinnacle of its glory.

We have even now amongst us unequalled teachings of different Incarnations, the religious and metaphysical treasures like Geeta and Dhammapada along with various other treasures of religion.

The need of the hour is that we should meditate upon them and act up to those high teachings. We should cultivate feelings of love and fellow feeling so that we may reach the highest stage of development in no time.

INDIAN ART

Mr. Bal S. Mardhekar, writing in the *Twentieth Century* for March, criticises the Bombay School of Art as evidently inspired by English tradition. What is the chief note of the English tradition as distinguished from the Continental or Western?

This English tradition draws its inspiration primarily from the sentimental content, the subject matter of the work of art and in relegating the *formal* element to comparative insignificance remains itself self-condemned to relative inferiority. Now those who have seen the productions of the students of the J. J. School will hardly need to be reminded of the number of those who depend for their appeal not on their formal organisation but on their subject, upon the emotions, other than the emotion experienced at the sight of a pure colour or a perfect form, such as pity, devotion, love or gratitude which they seek to evoke in the spectators.

There is in the last analysis no such thing as Western art or Eastern art; for art, according to the writer, when it is not prostituted by what is extraneous to it must obey, always and everywhere, the same principles. The writer illustrates his thesis as follows:

A tree is covered with leaves of a rich green. For an artist the significance of the tree would lie in this colour; it is the greenness that will hold him spell-bound. That the green foliage might offer a shady shelter to the weary traveller from the scorching heat of an Indian sun is nothing to him as an artist. He will therefore forbear so long as he remains faithful to his æsthetic inspiration, from introducing 'sleeping kine' or 'an unturbaned traveller' in his composition unless these too are conceived so as to achieve some purely formal effect. A dish of pomegranates again will fill an artist with silent rapture at the vermilion and white of the seeds; the thought that they would silence the hunger contractions of his stomach might not even enter his mind. If he happen to taste the fruit and find it as disgusting to his palate as it was alluring to his eyes that will not diminish one jot or little of his æsthetic joy.

FELLOWSHIP OF WORLD FAITHS

The current number of the *Hindustan Review* contains an article by Mr. G. A. Chandavarkar, M.A., who discusses human culture in two aspects, one, the individual and the other, the social. If in the progress of civilisation, at any time, the individual aspect of culture were emphasised and the social neglected, it has been found that more harm than good has resulted.

Culture is not and can not be the monopoly of any one nation, race or group. Real culture should be the net result of the genuine endeavours of the cultured few to spread sweetness and light among all the members comprising a society, be they rich or poor, the rulers or the ruled, the masters or the slaves, or the capitalists or the labourers. If such attempts be restricted to one group, the very objects of culture will be defeated and the hands of the clock of progress will be set back. Real culture is not so much a question of the survival of the fittest but a question of making the unfit fit, the weak stronger, the poor richer, the unhealthy more healthy and the intelligent more intelligent. Such culture is like mercy twice blest. It blesseth him that takes and him that gives.

The writer goes on to add that the economic aspect of the life of a nation too needs some consideration. Any attempt to make the masses economically stronger, e.g., the improvement of cottage industries, is an attempt in the right direction.

The question of "Fellowship of World Faiths" is as essential as it is complex. So many factors, educational and economic, act and react upon it. But the colossal nature of the work need not deter any one from contributing his mite in any shape. Its cause is the cause of humanity. The time spirit demands the formation of an international nation. Intellectual co-operation is its watchword. Fellowship of Faiths is its very life-breath.

THE PROBLEM OF DEMOCRACY

Concluding a general account of the crisis in Democracy, Mr. Luigi Sturzo writes in the *Dublin Review* :—

The problem of democracy is to-day, above all, a problem of collective psychology. If the great public of the governing class has still confidence in public liberties and their moral and political efficacy, if it believes that authority is the more strongly founded, the more nobly it is accepted, and the more the citizen feels himself free and conscious of his own actions, of his own assent to laws and order; then democracy, with the reforms required by the needs of each separate country, will surmount the crisis of to-day and the crisis of to-morrow. If not, then there will be an experiment in dictatorship with those moral and political consequences that anyone may learn from the mournful experiences of to-day in Russia, Italy, Germany and more or less everywhere.

CHICAGO ART EXHIBITION

"Whether money is made or lost, has little to do with the fact that the greatest spectacle ever presented for the entertainment and education of mankind," says Ida M. Gurwell in the course of an interesting article in the current number of the *Modern Review*, "was through the world's Fair held in Chicago in 1933 and 1934. The Exhibition was an outstanding achievement and was housed in the vast galleries of the Art Institute. There were 43 galleries containing 744 paintings and 131 pieces of sculpture. Both the 1933 and 1934 Exhibition depended upon the co-operation of Museums, private collectors and art dealers, who loaned masterpieces for a period of five months for the enjoyment of throngs of visitors to Chicago's Art Exhibition.

The 1934 Art Exhibit of paintings and sculpture of 'A Century of Progress' was arranged with two objectives: First, to show the characteristics and development of American painters from the eighteenth century to to-day and, secondly, to exhibit a certain number of outstanding works which

have either originally belonged to the great European collections and Museums, or at one time hung on their walls.

The Exhibition of 1934 shows an investment of \$75,000,000. A tour of the Art Institute is equal to a month spent in the Art Galleries of Europe. Here are Religious Paintings extending over 700 years. The greatest Spanish work of art in America, El Grecco's "Assumption of the Virgin," a painting worth between one and two million dollars—hangs in this Exhibition. Here are five masterpieces purchased from the Soviet Government of Russia. Three came from Katharine the Great's famous collection in the Hermitage, Petrograd, and two of them direct from Moscow. They are as follows :—

Joseph and Potiphar's wife	Rembrandt
Music Lesson	... Terborch
Le Mezzetin	... Watteau
Le Cafe de Nuit	... Van Gogh
Mme Cezanne in the Conservatory	... Cezanne



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THE LAST OF THE MARATHAS

Mr. U. C. Gopalan writes in *Advance India* on Nana Sahib, the last of the Marathas. The Maratha Empire closely following the fall of the Moghuls, extended over the whole of India and was a powerful rival to the East India Company, which was rapidly acquiring territory in India. Nana Sahib, the adopted son of Baji Rao, had a miserable career and thus the line of the Marathas came to an end.

The mutiny of the Indian Army broke out in 1857. Nana Sahib was twice defeated and was driven out of his capital and finally fled to the Nepalese kingdom followed by his wife.

The government of Lord Canning made desperate efforts to get at Nana Sahib and bring him back alive. Letters were addressed to the king of Nepal and the then resident at the capital, Sir George Ramsay, made great efforts to induce the Rana to surrender Nana Sahib. The Rana would not yield and utilised the opportunity to get larger concessions from the British. Rumour was afloat that the Nana had still with him European women captives. Sir George Ramsay continuously addressed the Nepalese Durbar but to no purpose. Spies were sent everywhere to find out Nana Sahib and the Nepalese Government laconically said: "If the Nana Sahib is within the Nepalese territory, let the English people take him away." Sir George Ramsay had very many interviews with the Rana, and in utter despair wrote to the Viceroy on 22nd July 1861: "If the Nana be still alive, the secret is buried in the heart of Jung Bahadur."

Nana Sahib roamed about the forests as a mendicant. Spies were sent against him and everything was in vain.

A mystery still surrounds the death of Nana. Some say he was killed by a tiger, some others that they saw him attend the Kumber Mella in 1885, and some other that they saw him on the banks of the Godavari, but none could say where the last of the Marathas had vanished.

CO-OPERATION AND EDUCATION

The *Indian Co-operative Review*, the Quarterly Journal of the All-India Co-operative Institutes' Association, contains a number of articles on Co-operation, Economics, Agriculture and allied subjects. In an article in the January Number on "Co-operation and Education" Prof. B. B. Mukerjea of the Patna College deplores the lack of tuition in co-operation in our schools. To make the students take an interest in the co-operative movement, says the writer, provision should be made at the outset for instruction in co-operation by means of lectures, talks, games or other outdoor activities, with a view to develop gradually a co-operative outlook among them. The writer quotes the example of Roumania where school co-operative societies perform the following functions :

- (a) To sell school requisites to the members;
- (b) to collect and invest the members' savings;
- (c) to encourage pupils to complete their own education by their efforts, notably by making use of the school library.

Prof. Mukerjea advocates the formation of co-operative thrift societies in schools with the teachers and students as members. He says :

The best approach to students' co-operation is the organisation of thrift societies. The principle of thrift is as important from the co-operative as it is from the educational point of view. Thrift gives a basic foundation to character and it is easy to form this habit in one's early life. In the process of the formation of this habit, the young student will have to exercise rigorous self-discipline which will not only have a great effect on his own spiritual life but will react on his family and through the family on the society as a whole.

THE NEW GERMANY

Quite a sensation has been created in all the Chancelleries of Europe by the Reich's decision, in violation of the Treaty of Versailles, to re-introduce general compulsory military service and to organise an adequate peace army. It was well known that for some time past Germany had been re-arming. On that plea her neighbours began to increase their military budget. While the failure of the disarmament conference spurred them on to form groups and combinations for mutual defence. Fear of one another has acted as a deterrent to disarmament and to actual increase in military expenditure. Thus cause and consequence have gone on in a vicious circle. For this deplorable situation those powers which denied equality of armaments to Germany and failed to carry out their pledges given in the Versailles treaty to disarm after Germany had disarmed, are very much to blame. Seventy millions of virile and resourceful people could not be expected to be content with a position of helplessness and inferiority for an indefinite period. Germany, observes the *Economist*, has morally, if not juridically, "a very strong case". It writes:

Nor is her grievance on this point merely a question of status and *amour propre*. We have no reply to make when the Germans point out that, so long as they remained effectively disarmed, reasonable German demands were only too often flouted, or at any rate ignored, by the heavily armed powers. Now that Germany is successfully re-arming, the rest of us are becoming rapidly more attentive and respectful to her. And this significant change in the other Powers' behaviour bears eloquent testimony to Germany's contention that it is through armaments, and armaments alone, that Germany has a prospect of re-attaining political equality with her fellows in the international arena.

THE SAVING OF CIVILIZATION

The *New Century*, an international quarterly published in London, has evidently an ambitious programme. It has been founded, says the Editor, "to play a part in clearing away the dangerous misunderstanding which exists to-day between nations and to help towards bringing about a fuller life to the citizens of countries by freeing them from the dread of their neighbour across the frontier, which not overscrupulous politicians, aided sometimes by a one-sided Press, have awakened within them."

The task before the genuine seekers of goodwill in the world to-day, says the writer, is the saving of civilization, a fabric that has taken thousands of years to build up. The writer goes on to add that civilization is in danger because the thoughts and ideas of man, its builder, have not expanded in equal measure with the great edifice they were rearing.

Up to a certain point of its development, man held mastery over civilisation. Now the great thing he has evolved has broken loose from his control, and is defying his efforts to guide it. But the cause for this is not to be found in civilisation, which is a beneficent thing. Rather we have to look for the failing in man himself. He is frittering away in what might be called trivial affairs that strength which he should be applying to taking advantage of the rich fruits of happiness, comfort, and well-being that civilisation is prepared to yield him if it is wisely and prudently directed. He can control civilisation, and must do so if it is not to collapse and bury him in its ruins. But this can be done only by the exercise of singleness of purpose. Man must cast his thoughts beyond national boundaries and subdue feelings of racial prejudice, and realise that his fellow of another country and race is a human being like himself, and that the interests of both are now very much alike, in spite of what may have been the case in the past.

TRUE AND PSEUDO-SWADESHISM

The Lucknow Swadeshi League has brought out an *Annual* to which many leaders have sent messages and contributions. Sir Hari Singh Gour, writing under the above caption, says that every country must observe Swadeshi since without Swadeshim no country can keep what it has got, nor maintain the balance of its trade upon equal terms.

A country without Swadeshim is a country that has given hostages to fortune a country that descends headlong into economic bondage of foreign countries, a country whose wealth would be exploited by others, and a country whose youths will find no useful or profitable occupations or any scope for the utilization of their brains and skill in the constructive field of creative industry.

Swadeshim should then be the breath of the nostrils of every Indian. It should be his master and his creed which he should both preach and practise, and see that others of his less enlightened brethren do the same, till it becomes a national axiom in which the child in the nursery is bred, and the youth is brought up to revere it as one of the most hallowed privileges of his country.

There can be no two opinions about Swadeshim as a national necessity. But how is Swadeshim to be fed. We cannot practise our newly acquired virtue upon nothing; we must find Swadeshi products in sufficient quantities, of uniform quality at reasonably competing prices, procurable everywhere without difficulty. This implies that we must embark upon an intensive programme of wholesale industrialization of our country.

Sir Hari Singh distinguishes true Swadeshim from pseudo-Swadeshim which

a section of our people, he says, are striving to impose on the country. He writes:

As the standard of life improves, man naturally turns to articles of better quality and it is an established mental trait which it is useless to combat. And the thatched huts in which our primitive forefathers lived in an age long since passed have disappeared from the towns where modern and sanitary dwellings have replaced the old hovels, while in larger cities like Calcutta and Bombay we see palatial buildings replacing makeshifts of an earlier age. Now, if our patriots were to urge the restoration of the primitive dwellings as a matter of patriotic duty, what answer will they get.

Sir Hari Singh advocates the pooling of all the economic resources of the country to industrial uses and he hopes that 'this may in time develop an overseas trade, without which the teeming population of India can never keep the wolf from the door.

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THE GREEK CONCEPTION OF LIFE

"The Greek view of life is a challenge to us—the moderns—in all sorts of ways, observes a writer in the *Modern Student* for March. The Greeks valued moral and physical beauty—beauty of soul and body—above everything else. They despised the niggling, stooping, cheating lives. The life of the average man of the present day they would have counted uncivilised.

The ancient Greek was interested in the ways of man; in the ironies of life, in human suffering, in the triumphs of the human brain, of the human mind and above all of the human soul. He loved beautiful things in a way that we do not. His conception of life itself was highly beautiful. His gods and goddesses were to him the perfection of beauty in all its form. Not only this, every little item of his life, his jar, his cup, his temple, were all highly beautiful. Look at his amusements. They were not of the class and kind that we have at the present day, but they were on a higher plane than ours. He was not 'flick-minded'. He preferred Tragedy and Comedy; he loved grace. The plays that he preferred remain even to-day as the very foundation of drama and poetry:

The Greek art still lives to-day as the highest expression of life. The Greek had an amazing feeling for proportion, balance, symmetry and measure.

It is the glory of Greek art that it is alive all these thousands of years. The *Venus di Milo* is as lovely as womanly, as living to-day as in the second century B.C. She makes us believe in women. She says nothing but she makes life beautiful. The sublime beauty of soul is expressed on her face—the moral beauty that every human being is to possess. And the *Lizard Slayer* conveys to us ennobling thoughts of life.

The ancient Greek sees life steadily and sees it whole. He considered beauty as the key to the real nature of things and interpreted life in terms of it. To him beauty is the eternally true value comprising the other two values of goodness and truth.

JAPAN'S ECONOMIC POLICY

In an informing article in *Japan To-day and To-morrow*, published by Mr. Richiro Araki of the Osaka Mainichi Publishing Company, (Osaka) Japan, the writer says that though the commodity prices have risen in coefficient when compared with those of 1911, the rise in the index has not been multilateral.

To explain in detail, prices of some special commodities have soared high since the last half of 1933, having been placed in a better position to compete with merchandise abroad due to the adverse yen quotation. Likewise, iron and steel, and the output of other heavy industries involving munitions have come to command exceptionally high prices.

Agricultural products, standing almost entirely outside the sphere of benefit, are placing the farmers in an awkward dilemma. The goods they must purchase are priced high, whereas the produce they offer brings only low prices. Under the circumstances, the conditions in the stock market, in industrial production, and in the labor market are abnormal—some groups prosper while others can hardly make both ends meet.

INDIA IN PERIODICALS

THE PLIGHT OF THE IMMIGRANT INDIAN
By Dr. Lanka Sundaram. [Contemporary India, February 1935.]

THE COMING CONSTITUTION. By Dr. Radhakumud Mookerji. [The Twentieth Century, March 1935.]

CONTEMPORARY INDIAN PHILOSOPHY. By D. M. Datta. [The Aryan Path, March 1935.]

AN ALL-INDIA NOTATION FOR INDIAN MUSIC.
By C. Subrahmanya. [The Calcutta Review, February 1935.]

INDIAN ART IN LONDON. By Oswald Couldrey, M.A. (Oxon). [Triveni Vol. VII, No. 3.]

POSITION OF INDIANS IN SEPARATED BURMA.
By Anil Chandra Banerjee. [The Modern Review, March 1935.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

+

NOTES

Questions of Importance

THE ASSEMBLY AND THE BUDGET

"It is futile to minimise the implications of the Assembly vote rejecting Mr. Bhulabhai Desai's motion virtually refusing the Executive Council grant by 67 votes to 65. Victory by a majority of two votes may be a source of temporary relief but cannot be regarded with any degree of complacency," says the *Pioneer*. "We cordially agree, although we cannot quite subscribe to its deductions therefrom," says the *Servant of India*. "The heavy cost of administration of India, the first point made by Mr. Desai, has been the subject matter of comment and criticism for decades and yet the Government have not only not moved its little finger in the matter, but under the new constitution would further add heavily to the intolerable burden. The disparity between the paltry grant of a crore of rupees for rural uplift—a matter long pending and quite urgent—and that of 86 crores for the services is so ludicrous that any other Government would be laughed to ridicule over such a Budget."

MODERNISING THE ADMINISTRATION

On behalf of the European groups in the Assembly, Mr. F. E. James moved a token 'cut' under the demand for Executive Council and raised a very interesting debate on the methods of modernising the administration. Following up the reasons he urged on a similar motion last year, Mr. James propounded a new plan of administration and pleaded for the redistribution of

portfolios, appointment of an economic advisory staff overseas and revision of customs tariffs. He disclaimed any attempt to propound a scheme of planned economy.

Sir James Grigg in reply said he was no believer in planned economy and dealing categorically with the point raised by Mr. James, he concluded:

"Where there are five economists there will be six opinions; in the case of India where economics are inextricably mixed with politics, these six may become sixty."

Eventually, Mr. James withdrew his motion.

THE PRINCES AND THE INDIA BILL

The important relationship between Paramountcy and the Federation was discussed at length by Sir Samuel Hoare in the House of Commons on March 20 when dealing with the objections to the India Bill raised by the Princes and published in the White Paper.

Paramountcy, he said, was a question for the consideration of India and was to a great extent distinct from the consideration of the Federal Constitution. The British Government stood on the principle that the Crown's representative must retain an ultimate discretion. The States would exchange control of Paramountcy for a due share of constitutional control over a wide field of subjects.

He drew three conclusions: first that the Bill, far from worsening the position of the Princes regarding Paramountcy, would improve it; second, that the greater part of the Bill was not concerned with Paramountcy, and therefore must be decided on other considerations; third, that Paramountcy must be dealt with in the normal way in India.

MR. LANSBURY ON FEDERATION

Replying to Mr. Churchill in the Commons debate on the India Bill, Mr. George Lansbury defined the attitude of the Labour Party and said:

There is not one organisation of any worth in British India which has accepted or said one word in support of these proposals. But the Government take not the slightest notice. I will not say that they treat them with contempt, but they treat them as though they were of no consequence. We resent that. We think that they have an equal right with the Princes to be considered. I know it has been said in a jeering sort of way that they disagree among themselves. Yes, but you do not give them the chance, which you have given to the Princes, to formulate their demands and requests. You just brush them on one side, and say, as the Secretary of State said to-day in relation to the Princes, that it is for us in this House to lay down the terms and conditions. We dissent from that altogether.

We do not want there to be any misunderstanding about our position. If there is going to be this kind of federation, we would rather have no federation at all. This kind of federation is the worst that could have been proposed. I do not think that the Attorney-General did my hon. Friend the Member for Caerphilly (Mr. Morgan Jones), justice in his reply to him. For these reasons, I have risen to tell the Committee and everybody concerned that if we had our way and had the power we should throw out the Bill and consult British India in the same manner as the Government are consulting the Princes. We cannot understand the logic of the Government in taking so much trouble about the Princes, whom we want to see in a federation, and at the same time refuse to consider and consult the representatives of British India. However difficult it may be to arrive at a conclusion, we think that any constitution imposed upon the people of India is bound to fail, and that to go on with the Bill at this time when British India is against it and without knowing exactly the attitude of the Princes, is a sheer waste of public time.

MR. BHULABHAI'S APPEAL

Addressing the Swadeshi League at Lucknow, Mr. Bhulabhai Desai exhorted the country to follow Gandhiji's lead and win freedom for the country. After referring to what he called the failure of the intellectual classes, he went on to observe:

In the earlier struggles, the intellectuals took part and we were charged by the beneficent rulers that we were only a microscopic minority who could not claim to talk for the masses. God gave us a man of the masses almost coincidentally with the Great War. He came amongst us and leaving the intellectuals alone, began the movement from the very foundation where it ought to have begun. When we reached the masses, it was the intellectuals who failed us. In every country in the world, the students and the intellectuals are the first protectors, protagonists and force in the cause of freedom but why was it that a reverse process was in operation in this country? For indeed if only the whole of the youth of this country and the intellectuals had joined hands with those who realized that while wanting nobody else's land we want our own, if only they had not been silent spectators while a few men and women were being physically suppressed while they would not respond or retaliate, if they had only felt that it was their own kith and kin who were expressing in their own life and conduct an earnestness to attain freedom, if they had only stood behind us, freedom would have been won. And that is the situation in which we find ourselves to-day. I am not here to tell the students that they ought not to acquire knowledge or spend the best part of their time in acquiring every form of knowledge, science, literature, art, philosophy or anything else they may like.

If you miss the psychological moment, if you miss the guidance of the man who has moved the masses of this land and commands the reverence of the world, a man perhaps the like of whom centuries will not and have not seen, a man who, in his own lifetime, has seen a greater following than even a Prophet of old did, if you miss this psychological time in the life history of India, you will never see such a time again.

INDIANISATION OF THE ARMY

The old, old question of the Indianisation of the Army was the subject of considerable discussion in the Assembly. Mr. Abdul Matin Choudhury, moving a cut motion in the Army estimates, said that India's demand was that all recruitment of British officers should cease. India was prepared for whatever cost might be involved.

Sir Henry Gidney, while opposing the plea for the withdrawal of the British Army, thought that the pace of Indianisation should be increased.

Mr. G. P. F. Tottenham stated that Indianisation could not be complete for another 25 years. One complete division and a brigade of cavalry would be Indianised by 1952.

VOTING ON THE J. P. C. ISSUE

The attitude of the members of the Central Government, in contrast to that of their provincial compeers, in taking part in the voting on the issue of the J. P. C. Report, was the subject of a number of questions by Mr. Satyamurthi in the Legislative Assembly. Sir N. N. Sircar, the Law Member, explained that their conduct on that occasion was determined by their conviction that Government members had a right to vote which, they thought, it was fit to exercise.

INDIAN CIVIL SERVICE

Sir Henry Craik, Home Member, replying to Mr. Sri Prakasha, said the Canadians, Australians, South Africans and Ceylonese in common with other British subjects can compete for the Indian Civil Service in London. So far as the Government are aware, he added, there is no statutory bar to the appointment of lawfully resident Indians to the Civil Service of the Dominions mentioned.

THE COMMUNAL AWARD

The All-India Anti-Communal Award Conference held at Delhi, under the presidency of Mr. C. Y. Chintamani, passed the following resolutions:—

(1) Resolved that this second session of the All-India Anti-Communal Award Conference condemn without reservation or qualification the so-called Communal Award as being grossly unjust (to Hindus and Sikhs particularly) as making for increased communal discord, as being anti-national and undemocratic and as rendering it very difficult for legislature to function on non-communal lines for the amelioration of the condition of the people as a whole as well as because it will have the effect of strengthening the British dominion over India.

(2) Resolved that this Conference is firmly of the opinion that the Government of India Bill is full of provisions including the so-called Communal Award injurious to Indian interests and obnoxious to Indian opinion and should, therefore, be withdrawn.

(3) Resolved that this Conference appoints a committee (of the persons named) with power to add to their number, to take steps in co-operation with other Associations with similar objects, to carry on activity of the agitation against the Communal Award as well as the Government of India Bill as a whole.

LABOUR'S OPPOSITION TO INDIA BILL

At the outset of the proceedings in the Committee of the House of Commons on 19th February, Mr. Lansbury made clear that the Labour Party was opposed to the India Bill *in toto* and that if it moved amendments in detail, it was only because it was conscious that its opposition to the very principles of the Bill would be unavailing. He said: "People do not quite understand that if we felt we had the power to stop the Bill we would use that power, but we have not and therefore we propose, with the assent of the Committee and the House, to do our best to amend it in such ways as we think necessary."

A COURSE IN JOURNALISM

In the course of his speech to Calcutta Journalists on the need of the University including Journalism in its curriculum, Mr. Mrinal Kanti Bose said:

The preponderant opinion is in favour of the Universities of this country coming into line with the British, Continental and American Universities.

Three of the Indian Universities, besides the University of Calcutta, have been considering the question and have asked the University of Calcutta to supply them with a scheme. The Indian Journalists' Association has also placed before the University a scheme, and the matter has been engaging the attention of the authorities.

The Universities cannot solve the problem of unemployment by shutting their doors to the seekers of knowledge. There is demand for experts for every industry, not the least for the newspaper industry. The Universities can help very considerably the development of the newspaper industry by turning out experts of the type that the newspapers require.

VERNACULAR AS MEDIUM

From 1939 onwards, if the Government approves, vernacular will become the medium of instruction for the Matriculation Examination of the Calcutta University.

This decision was arrived at by the Syndicate at its last meeting. Mr. Shyamprasad Mukherjee, Vice-Chancellor and son of Sir Ashutosh, introduced the subject in the meeting, this being his father's lifelong ambition.

The change provides that except English, the other subjects should be taught in the candidate's own vernacular either Bengali, Hindi, Urdu or Assamese. There is a slight change in girls' curriculum.

The changes represent the agreed recommendations of the Conference between representatives of the Government and the University.

TRAINING OF CHILDREN

"I wish that all teachers would stimulate a critical faculty among children by pinning upon the black board each day the main news page of all our popular papers."

This was one of the observations made by Lord Allen of Hurtwood, the Labour Peer, in a speech to the annual meeting of the School Managers of London at the London County Hall.

"Our future citizens might then," he went on, "come to realise how necessary it is to watch the manner in which these newspapers present the truth on any given subject."

"We used to say," he commented amid amusement, "little children should be seen and not heard. The result has been a world of adults who are often not fit to be seen or heard."

"We cannot train the critical faculties of children if we insist on trying to make them in our own image. The teacher must make his pupils feel that they are called upon to enter into a partnership of discovery in the world of ideas. This is the exact antithesis of the attitude to the child we see under dictatorship."

PLEA FOR UNIVERSAL EDUCATION

That education should be universal in India was the plea strongly put forward by Dr. James H. Cousins in the course of a lecture, which he delivered recently under the auspices of the Osmania University and added that England was spending Rs. 16 crores for a population of half a crore, which was 16 times of Indian expenditure under the same head. He urged that religion should not be mixed with education.

HIGH COURT AND THE EXECUTIVE

The Calcutta High Court came in for a good deal of trenchant criticism at the hands of Mr. N. K. Basu, leader of the Opposition in Bengal Council on March 21, when he moved a token cut in the demand under the "Administration of Justice".

Mr. Basu maintained that the deterioration in public esteem of the Calcutta High Court was due to two reasons. In olden days it was well known that Judges of the High Court were not hand-in-gloves with the Executive of the Province. But those days have now gone by. It seems now-a-days that High Court Judges took delight in hobnobbing with higher members of the Provincial Executive. Judges now seem to be in constant dread of the Provincial Executive, and he did not doubt that if the Home Member was to pass verbal order to-day, it would be translated into judicial circular by the High Court to-morrow.

That, claimed Mr. Basu, was the principal reason for the progressive deterioration of High Court in the popular esteem.

TOUTING

"A sore; one of the greatest blots on the legal profession; a canker"—thus the Hon. Sir Owen Beasley, Chief Justice of the Madras High Court, condemned touting, when he asked the Madras Bar Council as a responsible body to make a strong and firm move to eradicate that great evil which brought down the respect of the legal profession.

The occasion for this statement was the unveiling at the Bar Council of a portrait of Sir C. V. Anantakrishna Ayyar, a former Judge of the Madras High Court, presented by his apprentices and pupils.

ALLOWANCE TO STATE PRISONERS

Asked as to the procedure for granting an allowance to State prisoners, Sir Henry Craik said in the Assembly that allowances are granted to State prisoners with reference to their status in life and their wants and those of their dependents if any. The amount in each case is fixed on the recommendation of the local Government concerned. As regards the State prisoner, Arun Chandra Guha, his allowances have not been curtailed. The payment of his insurance premia has been discontinued in view of the principles observed by the Government in this matter.

LAW OF INHERITANCE

Mr. U. Thein Maung asked the Home Member in the Assembly whether the laws governing the marriage and inheritance of Indian Buddhists were really Hindu law and whether the Government was prepared to take action to remove the anomaly.

The Home Member said: "The Government of India think that it is most improbable that the position is as suggested by the questioner, but they cannot undertake the responsibility of pronouncing on the question which could not be authoritatively decided otherwise than by courts. The Government do not propose to take any action."

KING'S COUNSEL FOR INDIA

The Patna High Court Bar Association has passed the following resolution:—

"Resolved that the Bar Association, High Court, Patna, for reasons contained in the annexed report of its sub-committee, is of opinion that the system of appointing King's Counsel should be introduced in India."

TWIN INSURANCE

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

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

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

INSURANCE IDEALS

Insurance in order to be effective should be demanded by the people as a whole. This is possible only if the range of assurance is reduced to a minimum so as to be within the reach of all, says Mr. T. S. Krishnamurthy (the winner of the first prize in the Sir M. C. T. Muthia Chetty Endowment Essay Competition) in his essay which is published in the Anniversary Number of the *Insurance World*. A Life office is specially fitted to be an instrument of obtaining this ideal proportion between saving and spending.

If it can succeed by the completeness of its programme and the efficacy of its advocacy in driving the nation to utilise to its full extent the possibilities of life assurance, so that the people of this country may insure against all foreseen contingencies and assure their lives and then with complete peace of mind spend readily what is left, our ideal will be attained. Our model office, if it is to serve

this ideal, must offer to the public policies based on an ideal programme fitted to the needs of average men. The ideal programme will cover the following uses of life assurance:—

1. Family maintenance.
2. Clean-up policy.
3. Business liabilities.
4. Educational and marriage expenses.
5. Retired Fund.
6. Unpaid balance of mortgage on house.

THE SURRENDERED POLICY

Being convinced he was sure of long life because of the old age his parents had enjoyed and assuming that he didn't need the life insurance he had purchased, a Canada Life policyholder recently persisted in surrendering his £3,000 policy despite every possible effort put forth to persuade him to keep it in force.

The surrender cheque was delivered to him on June 15th last. Twenty days later, July 5th, when returning from a week-end visit to his summer home, this policyholder was drowned through a motor accident, when in passing a truck his car ran off the side of the road into the river.

INSURANCE LEGISLATION

A treaty has been concluded between Poland and Danzig regarding sickness insurance, industrial accident insurance, workers' insurance against invalidity, old age and death. The contracting parties under the terms of the treaty define more clearly the scope of their insurance legislation and affirms the principle of equality of treatment for their nationals. Making certain exceptions, insurance is governed by the legislations in force at the place of employment.

WOOLLEN INDUSTRY

Giving evidence before the Tariff Board, Mr. W. P. Watt, representing the Cawnpore Woollen and New Egerton Mills, said they had the largest plant in India with up-to-date machinery but the output was limited owing to Japanese competition.

The present labour force of each mill was about 1,400, but if fully employed it would be double in the day-shift. Improvements and reductions in the cost of production could not be secured, he said, without protection which, provided the present currency standards were maintained, was required not so much against Continental countries as against Japan.

He said they were definitely against any duty being imposed on imported wool as it was utilised for many types of goods, and such duty would only help Japan. Given assured markets, Indian mills could meet all the Indian demands. Ten years was the minimum period, he added, during which protection should be applied to allow the industry to develop as a whole and consolidate itself against foreign competition in future.

Proceeding, Mr. Watt said: "The form which protection should take should be a higher scale of duties, principally against Japan, or a quota against Japan so that Japanese manufacturers cannot quote lower figures than importers from other countries, subject to a 10 per cent. preference under the Ottawa Pact."

EFFECT OF MATCH EXCISE

The effect of the excise duty on matches, which is in force from last year, was revealed in a reply given by Mr. A. J. Raisman, to a question from Mr. Avinashalingam Chetty, which showed that as many as 132 cottage match factories have been closed as a result of the new duty.

JACQUARD PLANT IN INDIA

Mr. John T. Hardaker, the well known maker of jacquards, who is not new to this country, is the Founder and Chairman of Directors of John T. Hardaker, Ltd., Bradford, England, who are acknowledged to be the largest makers of jacquards and also make the largest range of jacquard machines in the world. Mr. Hardaker has been travelling very extensively in different parts of the world since 1914. His practical experience of the working of textile factories, and his own expert knowledge in jacquard manufacture, says the *Indian Textile Journal*, places him in a favourable position to advise Indian manufacturers on all matters appertaining to jacquards, jacquard harnesses, jacquard card cutting and repeating installations, in fact anything and everything relating to jacquards.

This firm has now arranged to open a branch works and service station in Bombay, where Indian manufacturers and users of jacquards in general will have service from a specially selected plant from the Hardakers' English and American Works.

HAND-LOOM INDUSTRY

Sir Frank Noyce, replying to Mr. Samuel Aaron in the Assembly, said that it was estimated that four and a half lakhs of rupees would be available for assistance to the hand-loom industry. A sum of Rs. 26,500 had been allotted to the Madras Presidency for the period from November 1934, to March 1935, and it was proposed to allot Rs. 59,500 during the coming financial year. The Government of India had given approval to the Madras scheme for the development of the hand-loom industry.

THE MODERN WOMAN

However much the cynic may sneer at the modern flighty woman, there is no doubt that behind all her desire for a gay time, she has sterling qualities. All honour, then, says a writer in the *India Magazine*, to the modern woman, who dances away her troubles, hides tragedies behind the laughter-provoking clink of cock-tail glasses and shows a brave face to the world. "Frivolous, did you say? Far better in a way to the drooping and sighing Victorian maiden, for ever clinging on to the braces-straps of a proud and protective man, and preaching morals to her neighbour's daughter. Hurray, then, for Modern Miss 1935. May her adventures prove a success and may her inherent laughter, her armour of courage, her desire for beauty and her craving for intellectual uplift lead her on to ever-opening avenues of fame and fortune."

WOMEN IN THE EAST

Madame Halida Edib Hanum, the Turkish novelist, speaking on "Freedom" at Mr. Gandhi's residence in Wardha, said that no nation could retain freedom so long as 10 per cent. of the country's population lived a good and comfortable life at the cost of the majority.

Referring to villages and their poor, illiterate and ill-fed population, she urged the girls to go out to the villages and do service.

Speaking about women in the East, she said they had always preserved ancient ideas.

Turkish women had been always in the front in service to their country. They served as teachers and nurses in all the schools and hospitals and she desired girls to take a lead and do the same. She concluded by paying a tribute to Mr. Gandhi as the greatest man of the 20th century and wishing India freedom and prosperity.

WOMEN IN GERMAN UNIVERSITIES

A big reduction in the numbers of women pursuing higher education has taken place since the introduction of the Nationalist Socialist policy of restricting university studies in accordance with the possibility of future employment for men and discouraging them for women, whose career in the Nazi State is regarded primarily as domestic. In some faculties women students have declined by a half, says the Berlin correspondent of the *Manchester Guardian*,

Compared with the winter term of 1932-3, the number of women studying in 1933-4 has fallen by 22 per cent. in the faculty of medicine, 25 per cent. in dental surgery, 15 per cent. in pharmacy, 57 per cent. in law, 48 per cent. in philosophy and pedagogy, 35 per cent. in economics, 41 per cent. in business administration, 53 per cent. in physics, 54 per cent. in chemistry, and 58 per cent. in geography.

WOMEN'S SUFFRAGE ALLIANCE

The *Associated Press* understands that Lady Abdul Qadir, Mrs. Hamid Ali and Mrs. Kamaluddin will represent the All-India Women's Conference at the International Women's Suffrage Alliance to be held at Istanbul, on April 16, under the presidentship of Mrs. Corbett Ashby.

BEGUM SHAH NAWAZ

Begum Shah Nawaz will represent India at the forthcoming Conference of the League of Nations Advisory Committee for the protection and welfare of children.

LITERARY

THE RAMAYANA PRIZE

The Founder's Day of the Sanskrit College, Madras, one of the institutions which owe their existence to the munificence of the late Mr. V. Krishnaswami Aiyar, was celebrated on Saturday, March 9. The annual prize distribution also took place on the occasion which was presided over by Mr. G. A. Natesan, one of the intimate friends of the Founder. The President at the outset referred to the sterling qualities of the late Mr. Krishnaswami Aiyar and his many benefactions to the city. He stressed the importance of Sanskrit learning which opened up a large field of literature and observed that some of the noblest ideals of life are embodied in that language. The commemoration address was delivered by Mr. T. M. Krishnaswami Aiyar.

Before the close of the proceedings, Sir Alladi Krishnaswami Aiyar announced that Mr. Natesan (the Chairman of the meeting) had instituted an endowment of Rs. 1,000 for a Prize to be known as the "G. A. Natesan Ramayana Prize".

DR. DHIRENDRANATH SEN

Dr. Dhirendranath Sen, Editor-in-Charge of *Advance* and lecturer in Politics, Calcutta University, has been admitted to the Degree of Doctor of Philosophy, Calcutta University.

His thesis was on the problem of Minorities. It was referred to a Board of Examiners consisting of Prof. Barriedale Keith, Prof. Harold Laski and Mr. M. R. Jayakar. Dr. Sen is the first in the University of Calcutta to receive the Degree of Doctorate in Constitutional Law and Politics. He also becomes the recipient of the Mahendra Nath Roy Prize.

PRESS CONFERENCE

The delegates from India to the fifth Imperial Press Conference held in South Africa early this year were: Mr. A. A. Hayles; *Madras Mail*, Mr. G. B. Wilson, *Rangoon Gazette*, Mr. Desmond Young, *The Pioneer*, Lucknow.

PERSONAL

EMPIRE PARLIAMENTARY ASSOCIATION

The following have been elected as delegates to represent the British Indian Branch at the Empire Parliamentary Association Conference to be held in London in July next:—Hon'ble Sir Abdur Rahim who will lead the deputation, Mr. B. K. Basu, member of the Council of State, Mr. D. K. Lahiri Choudhry, Sir Cowasji Jehangir and Mr. K. L. Gauba, members of the Assembly.

GIRDHAR GOPAL SINGH'S CHARITIES

A sum of Rs. 39,000 has been set apart by Mr. Girdhar Gopal Singh, Advocate, Chapra, out of his saving and a trust has been created for the management of the said fund, the interest of which will be devoted for the poor students of Chapra Zilla School, Siwan School, Kayestha Pathasala, Allahabad, and poor and needy patients of the Chapra General Hospital in the shape of milk and fruits.

Mr. Girdhar Gopal Singh has recently donated another Rs. 9,000 to the Siwan Hospital.

SIR JOSEPH BHORE

His Majesty the King-Emperor has been pleased to extend the term of office of the Honourable Sir Joseph Bhore as Member of the Executive Council of the Governor-General until May 25, 1935 to enable him to receive all honours as a cabinet minister when he attends the King's Jubilee in London.

SIR MAHARAJ SINGH

His Majesty the King-Emperor has been pleased to approve the appointment of Kunwar Sir Maharaj Singh as a member of the Executive Council of the Governor, United Provinces, in succession to Kunwar Jagdish Prasad, who vacates office on March 31, 1935.

DR. KATIAL

Dr. C. I. Katial (Labour) captured a seat in Finsbury where the Labourites have 37 gains and secured control. It is believed Dr. Katial is the first Indian member of the London Borough Council.

MIRACLE OF SURGERY

Men and women who once limped painfully, because of infantile paralysis or other disease left them with a shrunken leg, may now walk, work and play with normal ease, thanks to a miracle of surgery that actually restores the length of the deformed leg. This new operation used at the Hospital for Joint Diseases in New York City, employs an ingenious instrument which controls the stretching process, a thing heretofore impossible, for the surgeon cannot stretch a bone, he can only cut it. The new bone tissue which gives the added length is produced by Nature, writes *Popular Science*.

The bones usually severed are the fibula and tibia—the long bones of the lower leg. Oblique cuts are made, longer than the length that is to be added to the leg, so that when it is later stretched the sections of bone will not entirely lose contact. Then four short pieces of stiff piano wire are driven at right angles through the bone, two above the cuts and two below.

With the patient still under anaesthesia, the leg is placed in the stretching instrument, a brace-like mechanism with upright arms on each side. The wires protruding horizontally from the leg are made fast in these arms and the patient put to bed. The wound is permitted to heal for five or six days.

CANCER BACILLUS

The claim of discovery of the cancer bacillus is made by Dr. von Brehmer of the State Institute of Dahlem which may fundamentally alter the conception of the pathology of cancer, since cancer has been generally believed to be caused by irritation of the tissues.

Dr. von Brehmer declares that he has made it visible under the microscope and cultivated and injected it into animals which subsequently showed signs of cancer.

Explaining why the discovery had not been made earlier, Dr. von Brehmer asserts that the cancer bacilli nestle so close to the red corpuscles that they must be separated by a special method of injection before the pathogenes become visible. The Doctor states that the cancer bacillus thrives only in persons with alkaline blood.

CURE FOR WRINKLED SKIN

A wrinkled skin is not necessarily an old skin. When prematurely lined it is generally due to one or more of these things: over-fatigue, defective digestion, nerves, lack of fats to nourish the skin tissue, a too frequent use of a drying cream, or working continually in a hot and dry atmosphere. Take a glass of hot milk with breakfast each morning and another on retiring at night, stirring into the milk a small teaspoonful of finely grated mutton suet. Take a vitamin B food for several weeks, and, if weak and anæmic, an easily assimilated iron tonic. Get all the fresh air possible, and at least eight hours' sleep each night. Use cold cream freely in the place of soap, that is, rub the cream into the moistened skin just as the soap lather is used.

OXYGEN TONIC FOR ATHLETES

Athletes preparing for a grueling competition may find it advantageous to treat themselves beforehand with oxygen. Studies show that the body can store it for a limited time.

The journal of the American Medical Association recently reported that after three inhalations of oxygen, a person in a resting position can hold his breath more than six minutes.

ARTIFICIAL EYES FOR THE BLIND

The National Institute for the Blind in Britain is to provide artificial eyes for every blind baby in its sunshine homes, subject in each case to the approval of the Institute's medical advisers. The decision follows successful tests with the "eyes". It has been found that they greatly improve the children's appearance. In many cases too the headaches to which they were previously subject no longer trouble them. This is because certain muscles and nerves which were formerly dormant are brought into use.

VITAMINS IN APRICOTS

In addition to being one of the best sources of vitamin A, apricots have been found to be a good source of vitamin C. Experiments show that cooking this fruit reduces the vitamin C content by about half but increases the available vitamin A.

RESERVE BANK SHARES

Applications for shares in the Reserve Bank of India, capital of Rs. 5 crores divided into 500,000 shares of Rs. 100 each have been received from March 25, 1935. The shares allotted are as follows:

Western area served by	
Bombay register	... Rs. 1,40 lakhs
Calcutta Register	... " 1,45 "
Delhi Register	... " 1,15 "
Madras Register	... " 70 "
Rangoon Register	... " 30 "

The shareholder is qualified to be registered in any area in which he ordinarily resides but no person will be registered in more than one register.

The cumulative dividend on shares has been fixed at $3\frac{1}{2}$ per cent. per annum by the Governor-General in Council. The following Press *communiqué* has been issued:

It has been decided for the convenience of intending subscribers in outlying districts that applications may be lodged at such places as soon as the copies of the prospectus are available, but such early applications will not receive any preference in the event of the issue going to allotment, nor will they be dealt with before the opening date of the issue.

GOLD EXPORT FROM INDIA

During question hour in the Legislative Assembly, the Finance Member informed Mr. Mohanlal Saxena (U. P. Congressman) that approximately 27,500,000 fine ounces of gold were exported from India between September 22, 1931 and January 12, 1935.

Mr. G. R. F. Tottenham, Army Secretary, gave Mr. Asaf Ali details of capitation payments on the Army and the Air Force made by India since 1861.

During the Great War, he said the payments were between £872,000 and £930,000.

AN INDEPENDENT CURRENCY

Mr. Frederic Holsinger, formerly of the *Indian Daily Mail* says, in a statement to the *Hindu* that it is indispensable to cut the rupee away from sterling and establish India's complete independence in currency.

SIR PERCY ROTHERA

Sir T. Desikhachariar unveiled on March 3 within the Trichinopoly Junction compound the bust of Sir Percy Rothera, Agent of the South Indian Railway.

Surveying what has been achieved during the last decade during which Sir Percy has been Agent of the S. I. Railway Company, Sir Desikhachariar said:

"Six hundred and fifty miles of new lines have been constructed providing a network of railway lines which has opened up several parts of the Presidency; it has shortened the route of the pilgrims to Danushkodi through the wealthy Chettinad and created facilities of railway transport greatly desiderated in the beautiful country of Malabar. The Villupuram-Trichinopoly and the Trichinopoly-Pudukottai-Manamadurai chord lines have not only reduced the distance of the route to Rameswaram and Ceylon but also proved of untold advantage to the important areas since traversed by them. This is no mean achievement."

SIR PERCY'S SUCCESSOR

Mr. C. A. Muirhead, Deputy Agent, S. I. Railway, has been appointed Agent in succession to Sir Percy Rothera, granted long leave from March 7, preparatory to retirement.

LOCOMOTIVES IN INDIA

In answer to a question in the Assembly, Mr. P. R. Rau, Financial Commissioner for Railways, said that an investigation is being made as to the possibility of building a workshop in India to produce broad gauge locomotives and boilers. The question is whether it is likely to be remunerative.

Mr. Rau further stated that the manufacture of metre gauge locomotives had been undertaken by the Bombay Baroda and Central India Railway at their workshop in the belief that they could get their requirements on the whole cheaper than by importing them from abroad.

About 15 locomotives per annum had been built during recent years, representing practically the entire requirements of that railway and about 50 per cent. of the average number of metre gauge locomotives purchased in India during the last five years.

UDAY SHANKAR

The world famous Uday Shankar who has extensively toured with his troupe of Indian dancers and musicians has returned to India with fresh laurels from the United States and the Continent. Uday Shankar, it must be remembered, was with the great Anna Pavlova for two years and composed a Radha-Krishna Ballet for her which won him her esteem and admiration. Mr. Haren Ghosh who claims to have introduced the talented dancer to the public of Calcutta in the early years, says in the course of an intimate study which is published in the March issue of the *India Monthly*:

"We had never seen such a graceful composition of rhythm and music. I myself began to realise in him a new orientation of Indian dancing. It was simply magnificent."

THE POWER OF MUSIC

Presiding over the third anniversary of the Manhar Goyan Samaj, Nagpur, the Rt. Hon. Srinivasa Sastri referred to the power of music and said:

That it has the virtue of pleasing us in our dullness, of making us forget not our differences, I fear, but our sorrows, our limitations and our shortcomings. There are some amongst us, who think that when they suffer from one or other of the pitfalls of life, they should not listen to music. They miss, I think, one of the real glories of music. To music we must go, we must seek it just when our spirits are low and we shall be raised to regions of hope.

AJANTA FRESCOES

Dr. James H. Cousins, Principal of the Theosophical College, Madanapalle, has received from Professor G. Yazdani, Director of Archaeology, H. E. H. the Nizam's Government, a gift for the Madanapalle Chitralayam (Art Gallery) of three full-size drawings of Ajanta frescoes. The drawings are by Mr. Syed Ahmed, Curator at Ajanta.

The pictures will be unveiled when the college reopens in July.

A marble Buddha statuette from Burma and a remarkable Nataraja image from the Northern Circars will be added to the gallery shortly.

INDIAN HOCKEY TEAM TO NEW ZEALAND

The Indian Hockey Federation at its meeting in Delhi on March 19, selected the team to tour New Zealand in the summer. The team consists of:

Goalkeepers—T. Blake (Sind) and N. Mukherjee (Bengal).

Backs—P. Das (Bengal), Mahomed Hussain (Manavadar) and Rashid Ahmed (Punjab).

Half-backs—E. Nestor (Bengal), Masood (Manavadar), M. J. Gopalan (Madras) and Mahomed Naeen (Punjab).

Forwards—Shahabuddin (Manavadar) L. Davidson (Bengal), Dhyani Chand (Army), Rup Singh (Gwalior), Nawab of Manavadar, G. C. Agnihotri (U.P.) and F. C. Wells (U.P.)

The Selection Committee consisted of Messrs. P. Gupta, A. Chatterji, Masood, Swami, Jagannath and Major Tinney.

The team will assemble in Madras on April 12 and will play an exhibition match there the next day. Leaving Madras on April 13, the members of the team will reach Colombo on the 15th morning. The same day another exhibition match will be played. The team will sail for New Zealand on the following day.

The Nawab of Manavadar has been selected to captain the team.

MADRAS TENNIS RANKINGS

The Madras Provincial Council of the All-India Lawn Tennis Association has drawn up the following ranking of players for the year 1935:

1. B. Rachappa.
2. T. B. Balagopal.
3. N. Krishnaswami.
4. S. Narayanarao.
5. M. Janakiramiah.
6. K. R. Prasad.
7. T. Ramanathan.
8. C. J. Mullen.
9. Rajah of Ramnad.
10. U. Mahadevan.

MISS MARTHA GENENGER

The German Champion, Miss Martha Genenger, has covered the 200 metres breast-stroke in 2 minutes, 49 2/10 seconds, beating the world's record, established by Miss Mayehatas of 3 minutes 4/10 seconds in 1933.

TATA RESEARCH SCHOLARSHIPS

The Secretary, Lady Tata Memorial, writes:—

Applications are invited for ten scientific scholarships of the value of Rs. 150 per month each for the year 1935-36.

The scholarships are open to men and women and will be tenable for a period of twelve months commencing from the 1st July, 1935. Any or all the scholarships may be extended for a further period of twelve months within the discretion of the trustees. All old scholars who desire renewal should re-apply.

Applicants, who must be of Indian nationality, must be graduates in medicine or science of a recognized university. Applications, must be addressed to the Secretary, the Lady Tata Memorial Trust, Bombay House, Bruce Street, Fort, Bombay, so as to reach him not later than April 15.

LARGEST TELESCOPE IN THE EAST

Proposals are now being mooted for the construction of a highly efficient astronomical observatory at the Indian Institute of Science, Bangalore.

In an interview, Sir C. V. Raman, Director of the Institute, said that the final plans and estimates had not been prepared.

The observatory, he said, would be fitted with a high-power telescope, which would perhaps be the largest of its kind in the East.

Various works of improvement are also being carried on in the Institute. A large number of bore-wells have been sunk with a view to avoiding the high charges which the Institute now incurs by getting its water supply through the City distribution system.

A NEW THEORY OF RELATIVITY

A new mathematical theory of relativity presented recently before the U. P. Academy of Science by Sir Shah Muhammad Suleman, Chief Justice of the Allahabad High Court, appears to have attracted attention in Europe and America and it is reported that investigators are checking his mathematical theory as they consider it to be on the border line between the classical mechanics of Sir Isaac Newton and the newer concepts of Professor Albert Einstein.

CINE-RADIO EXHIBITION

The opening ceremony of the first Photo-Cine-Radio Exhibition, organised by the Motion Picture Society of India, was performed by Sir M. Visweswarayya, ex-Dewan of Mysore, on February 19, at the Town Hall, Bombay, in the presence of a large gathering of leading businessmen, industrialists and officials.

Sir M. Visweswarayya, in declaring the Exhibition open, said that the commercial and social significance of the film industry was very great and there was great need for the Government Agency or some business executive in contact with the Government to attend to the growing needs of the industry which was at present unorganised in the country.

Referring to the requirements of the industry, Sir Visweswarayya emphasised the need for reliable statistics of this industry and said that the higher scientific equipment and training needed for the purpose were lacking and that the necessary initiative to provide this should come, as in the Western countries, from the Government.

HINTS TO CINEMA-GOERS

Here are fine hints to Cinema-goers which Mr. Clifford Bower gives his readers:

1. Never visit the cinema just to kill time. If there is no good film you must see, stay away and save your time and money for a bumper week.

2. Go to the pictures alone whenever possible. The distraction of a companion prevents you from soaking yourself in a film's atmosphere.

3. Read as many reviews as possible but always use your own judgment. Dig out the facts of the picture. What is trash to the critic may be first-rate entertainment to you.

4. If you can't make up your mind about a film from the reviews, study the still pictures in the cinema show-cases or the film papers. They are a great help in assessing a film's quality.

5. Above all, take film-going seriously and with restraint. Those who don't trouble to find out what they want in picture can look forward to disappointments.

MOTOR CAR IMPORTS

America is making a bold bid to capture the Indian motor car market. This has been the growing impression of motor car importers of Bombay, which is, by the way, the principal centre in this trade.

America has succeeded in placing on the Indian market nearly four times as many cars as she did in 1932-33. This is disclosed by a study of figures for the nine months of 1934-35 in comparison with the same period of two previous years. The United Kingdom which has had supremacy for years in this field, appears to be losing ground, as it is believed that the actual statistical curve for the remaining quarter of 1934-35 will remain unaltered.

Comparing the values of their respective imports of cars, the U. K. advanced from 64'87 lakhs to 66'82 lakhs of rupees, while the U. S. A. advanced from 25'58 lakhs to 70'30 lakhs of rupees for the corresponding periods of 1933-34 and 1934-35 respectively.

Although other countries are not serious competitors, Canada has been pushing her way successfully in the Indian market for the last two years, while Italy among the European countries has maintained her position almost stationary. Japan is considered a potential competitor, although she has not yet imported her motor cars into India, excepting a few as specimens of her achievement in this branch of industry.

SOUNDING HORNS AT CORNERS

While approaching or passing on sharp bends or corners, it is essential to sound horns. But continuous sounding of the electric horn will prevent the driver from hearing any sound or noise from other cars that may be coming towards him from the other side of the bends or corners. It is advisable to leave the button for five seconds after every ten seconds or so, instead of hooting continuously.

MOTOR VEHICLES IN ENGLAND

The registrations of new motor vehicles in the United Kingdom during the month of January totalled 37,160, an increase of 6,523 on the corresponding figure of 1934. All classes of vehicles shared the increase, which was the heaviest in regard to private motor cars.

TRAINING IN AVIATION

In reply to a question in the Assembly asking for the number of pilots and airmen in the service of the Government of India in the Posts and Telegraphs department and what facilities have been afforded them, Sir Frank Noyce replied that the Government do not operate any air service and therefore did not employ any pilots. The agreements with the three companies operating air mail services in India, namely, Indian Transcontinental Airways Ltd., Tata Sons Ltd., and Indian National Airways Ltd., provide that these companies should employ the largest percentage of Indian personnel reasonably if possible and as soon as suitable qualified Indians are available. With the development of air services in India, a greater number of qualified pilots will naturally be in demand by the operating companies. In regard to facilities for training, the Government will administer a fund called the Petrol Tax Fund derived from the proceeds of additional tax on petrol used for aviation purposes which is utilised *inter alia* for grant of scholarships and financial assistance to Indians for advanced training in aviation.

NEW LANDING GROUNDS FOR AIRCRAFT

The utilisation of roofs of large buildings, such as railway stations for landing grounds for aircraft is as yet not a question of practical politics. Such, at least, is the view of Sir Leopold Halliday Savile of the Aerodrome Advisory Board of Great Britain, late Civil Engineer-in-Chief to the Admiralty, and at one time Departmental Chief Engineer of the Bombay Port Trust. Even with the improvement of the Autogiro and Helicopter type of machine, the danger of accidents, he says, and the effect of crashes in the middle of congested areas make all plans for such landings both impracticable and undesirable.

SPEED RECORDS IN AIR

Two new airliner speed records were established recently.

Carrying nine passengers the nine-ton "Lufthansa" flew from London to Amsterdam, a distance of 220 miles in exactly one hour.

A similar liner, carrying over a ton of freight and mail, reached Cologne from London—320 miles in 92 minutes, averaging 208 miles per hour.

AGRICULTURE IN CEYLON

The development of fruit industry in Ceylon, with a view to supplying the Island's requirements of fruits, particularly limes, oranges and grapes, is envisaged by the Director of Agriculture in his administration report for last year. The Director says:

"Not only could the Island entirely supply its own needs in these fruits, but there should be possibilities for export to other countries and especially to supply the ships that pass through the port. Instead, we find a large importation of fruits, often of a most inferior quality, Ceylon being a satisfactory disposal ground for poor quality fruits from other countries."

Reporting on the work of the propaganda division of the Agricultural Department during the first year of its existence, the Director of Agriculture states that during the year over 25,000 villagers attended lectures, both in English and the Vernacular, which were illustrated with lantern slides and films. This had the effect of stimulating new interest in agricultural problems and the evidence is already more than sufficient to justify the creation of this branch of the Department's work.

LAND REVENUE IN C. P.

The condition of agriculturists in the Central Provinces is giving some cause for anxiety. Following remission of land revenue in parts of Harsud Tahsil where the crops have failed, the Deputy Commissioner, Nimar, has sanctioned complete suspension of land revenue recoveries in several villages of Khandwa Tahsil and a partial suspension in others. The total suspension of land revenue is estimated at one lakh of rupees in that district.

WHEAT IMPORT DUTY

Sir Joseph Bhore introduced in the Legislative Assembly, on March 13, a Bill for amending the Indian Tariff Act 1934, which reduces the wheat import duty from Rs. 2 to Rs. 1-8 per cwt. The Bill also restores formal equality in the levels of duties on wheat and wheat flour. The Bill imposes a duty of 12 annas per maund on imported broken rice of foreign origin.

INDIAN LABOUR IN BURMA

A deputation consisting of Mr. P. C. D. Chari, a member of the Council of State, and Mr. N. M. Joshi, Mr. V. V. Giri, Pundit Nilakantha Das, Mr. K. Nageswara Rao, Mr. N. G. Ranga, and Dr. T. S. S. Rajan, members of the Assembly, waited on Sir Frank Noyce, (Member for Industries and Labour), in the Secretariat, Delhi, on March 19, to discuss certain matters regarding Indian Labour in Burma. Mr. A. Rao was also with the deputation.

The deputation stated that employment of labour through contractors was an unmitigated evil giving rise to indebtedness, arbitrary dismissals, deductions from wages and unemployment. As a remedy for these evils they suggested the employment of special labour officers charged with the duty of controlling engagements, dismissals and payments to labourers. They stressed the need for extending the application of the provisions of the Payment of Wages Bill of 1935 to all industrial workers including dock labourers in Burma.

Sir Frank Noyce assured the deputationists that he would bear in mind the views expressed by them when the question of a trade agreement between India and Burma would come up for final settlement.

GOVERNMENT'S LABOUR POLICY

On March 10, the Assembly voted down without a division Mr. N. M. Joshi's token cut intended to voice the grievances of labour.

Both the mover and Mr. V. V. Giri criticised Government's apathy towards labour and suggested ways and means to remove them. Mr. Joshi further said that Government should eschew violence themselves if they wished to root out violence in others. Mr. Giri pleaded for a planned economy and action under the Trade Dispute Act.

The Home Member and the Industries Member vehemently defended Government attitude and said they were acting in accordance with the recommendations of the Whitley Commission.

NATIONAL PUBLIC WORKS

Both Great Britain and America are spending huge sums on public works for the purpose of giving employment in these times of distress and also to give effect to some needed reforms in economic life. It is being realised however that these benefits are only temporary and are not commensurate with the money that they cost. In the United Kingdom since 1919 over £700,000,000 have been spent on new housing schemes.

About £130,000,000 have been spent in the same period on road schemes and about £120,000,000 on telephone development. Over the same period schemes of a wide range of types at an estimated cost of £190,000,000 and numbering 17,640 were assisted by grants from a special committee, —the Unemployment Grants Committee. Smaller sums have been spent by statutory companies with State aid on the development of their undertakings and by public authorities on land settlement, land drainage, assistance for colonial development, fishery harbours, rural water supply and other works.

NEW JAGIRS IN THE PUNJAB

A *communiqué* announces that in pursuance of the policy announced in April 1917, of creating new Jagirs in the Punjab, Jagirs in the shape of grants of Rs. 250 per annum were awarded to eighteen persons tenable for their life, and half that number to single descendants to be chosen by the Governor-in-Council. Grants, to which a definite condition of "continued good conduct, steadfast loyalty to the King-Emperor and active good service to public or Government", attaches, aggregate to Rs. 4,500 yearly.

THE INDIAN SOLDIER

"We were much struck by the marvellous military manœuvres held recently in Delhi. I think the Indian soldier is an example to the world in regard to efficiency and discipline," so remarked Capt. Khab Kunjara, Secretary of the Siamese Military Delegation, now in India, in the course of conversation with a *Madras Mail* reporter recently.

BIHAR EARTHQUAKE

A comprehensive report of 22 chapters on the Bihar Earthquake and on the measures taken in consequence thereof upto December, 31, 1934, compiled by Mr. W. B. Brett, C.I.E., I.C.S., Relief Commissioner, has been published by the Government of Bihar and Orissa.

BOOKS RECEIVED

EVOLUTION OF HINDU MORAL IDEALS. By Sir P. S. Sivaswami Aiyar, K.C.S.I., Calcutta University. Price Rs. 2-8. The thirteen chapters which comprise Sir Sivaswami Aiyar's Kamala Lectures to the Calcutta University deal with the evolutionary character of the moral ideals of the Hindus as reflected in their sacred laws and customs. Moral ideals are no more stationary and immutable in India than elsewhere, and Sir Sivaswami Aiyar stresses the need for adaptation to the practical requirements of the age. A detailed review of the book will follow.

MAULANA SHIBLI AND UMAR KHAYYAM. By Rustom Pestonji Bhajiwalla: The I. P. Mission Press, Surat. Price Rs. 4. This work contains a biographical study of the late Shums-ul-Ulema Maulana Shibli No'mani, a well known Oriental scholar and a translation of his review of Umar Khayyam's poetry and philosophy from the Urdu work *Sher-ul-Ajam*, Vol. I. A picture of Khayyam by the courtesy of Sir Fazulbhoy Currimbhoy gives additional charm to the volume whose print and get-up are well executed by the I. P. Mission Press of Surat.

VALMIKI RAMAYANA. (Condensed in the Poet's own words). The Text in Devanagari and English translation by Prof. P. P. S. Sastri of the Madras Presidency College. With a Foreword by the Rt. Hon. V. S. Sastri, P.C., C.H. Re. 1-4. To Subs. of the "Indian Review," Re. 1. G. A. Natesan & Co., Madras.

SCIENCE AND MONISM. By W. P. D. Wightman. Allen & Unwin.

A NEW HIGHWAY. By T. Wigley, M.A. (Cantab). Allen & Unwin.

THE HOLINESS OF JESUS. By A. D. Martin. Allen & Unwin.

INDIAN PROHIBITION MANUAL. By C. Rajagopalachar, Congress Prohibition Committee. (Can be had of Gandhi Ashram, Tiruchengode).

THE BRIHADARANYAKA UPANISHAD. By Swami Madhavananda, Advaita Ashrama, Mayavati, Almora.

SACRED THOUGHTS culled from the world's masterminds. By Ramanadasa K. S. Seshagiri, Brodie's Road, Mylapore.

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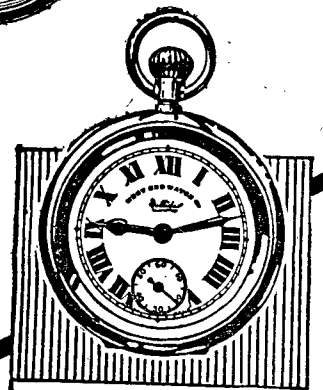
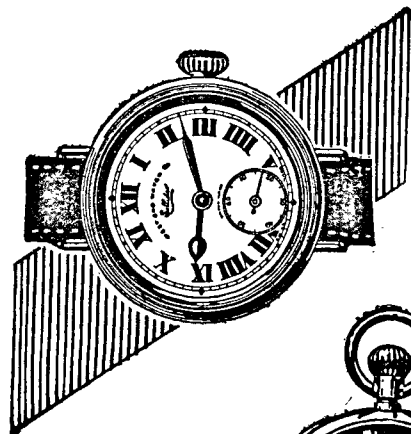
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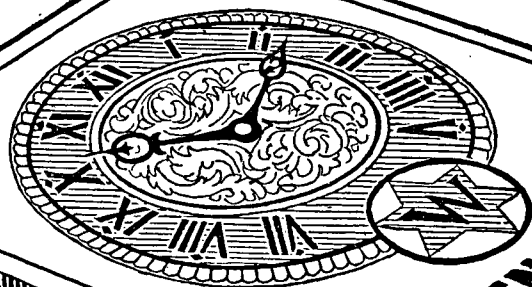
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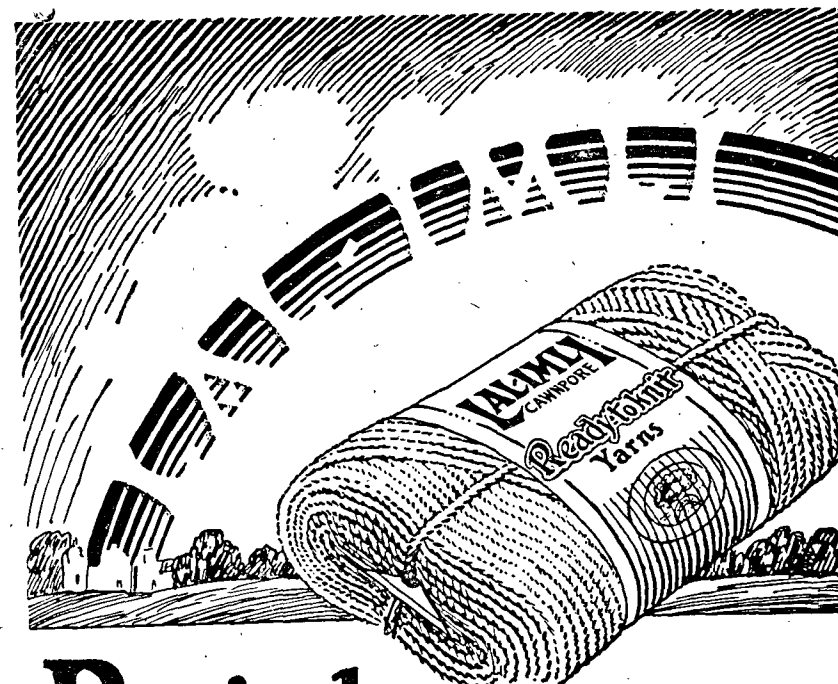
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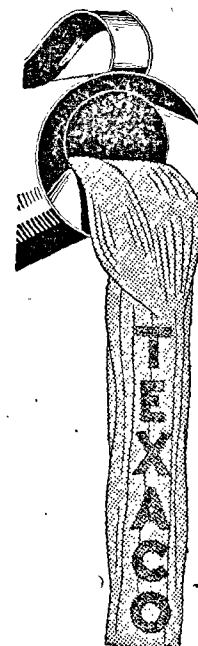
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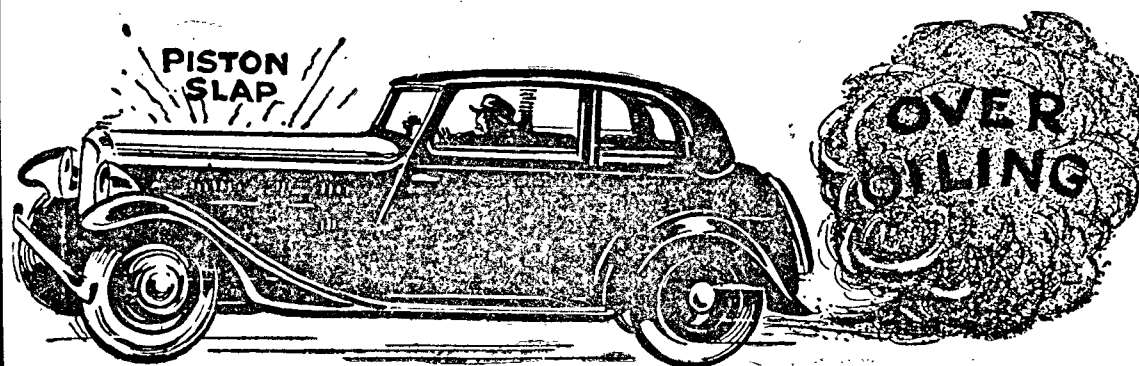
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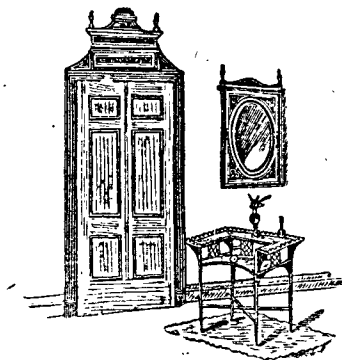
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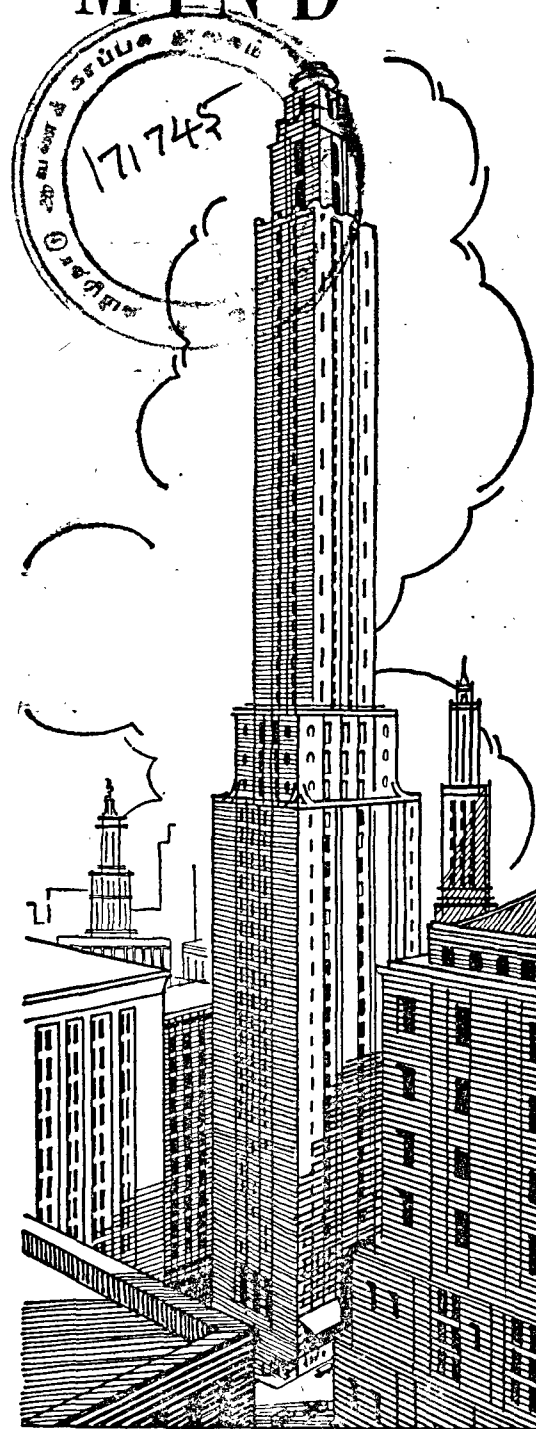
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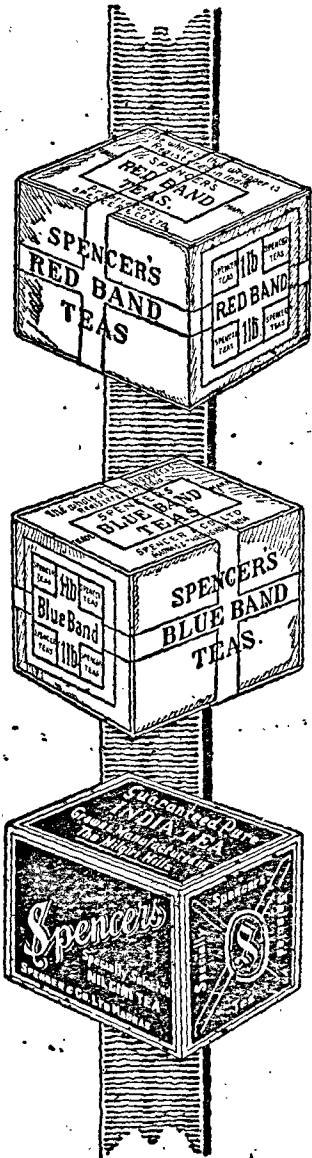
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