

THE
INDIAN REVIEW

A MONTHLY PERIODICAL

DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY MR. G. A. NATESAN

VOL. XXXVI.

MAY: CONTENTS.

No. 5. 1935.

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BY MR. ARTHUR LAMSLEY

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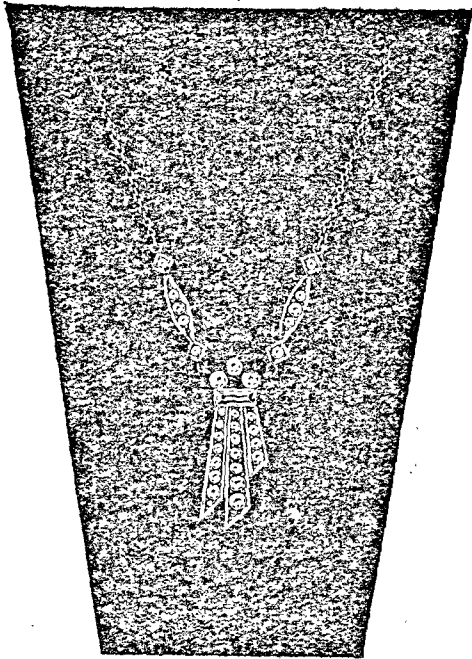
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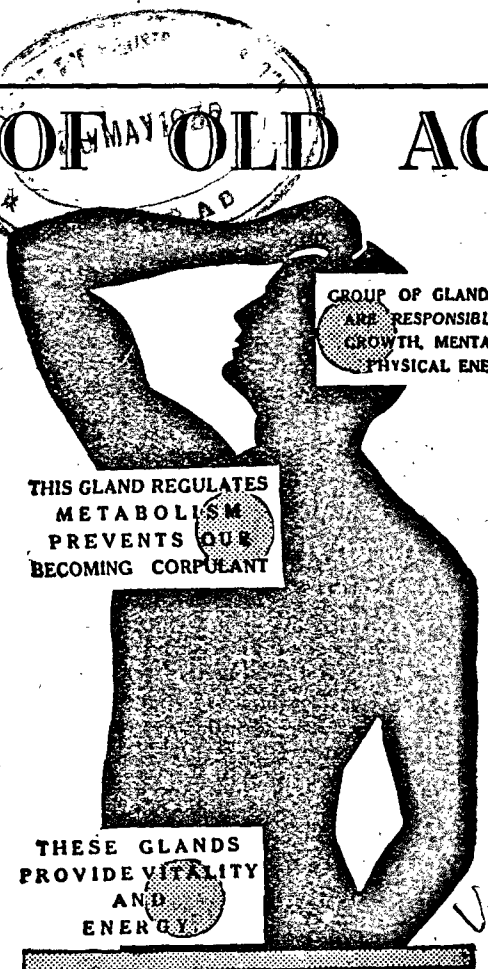
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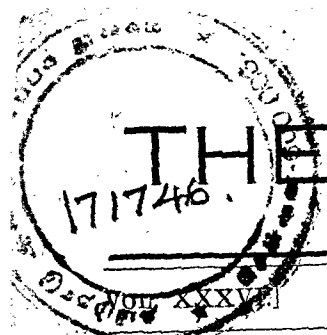
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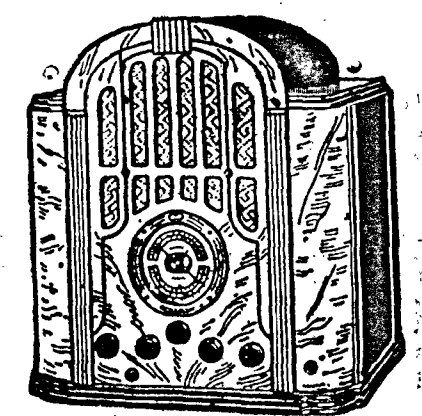
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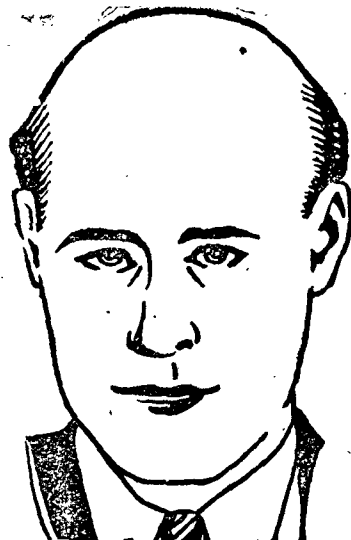
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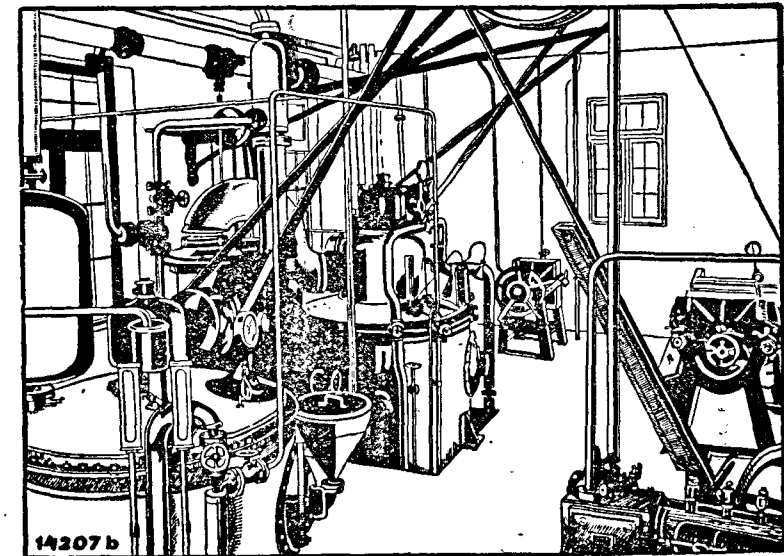
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[No. 5.]

KING GEORGE OF ENGLAND

BY MR. ARTHUR LAMSLEY

“ENGLAND is fortunate in her King: he is a great gentleman.” A principal official of the United States Embassy, in London, said these words to me recently whilst we were discussing the world

Majesty, who, during these unprecedented times of recurring crisis, has been the nation's sheet-anchor.

During the past three years, England has re-discovered its soul which has been renewed and re-vivified by the example, character and personality of the King. Serene, resolute, and calm, with natural charm and wonderful self-possession, with confident assurance in the ability of the country to pull through its every crisis, King George has been the ideal Englishman, shunning all forms of exaggeration, loving the natural things of life and of earth by which men and women have attained nobility and dignity of character.



H. M. KING GEORGE V

economic situation. I am sure this is the International opinion of England's Monarch and why on May 6th, the King's Silver Jubilee, messages of congratulation from the ends of the earth and from every nation, will arrive at Buckingham Palace.

In a world of capricious changes, of tottering national prestige, of republics, dictatorships and Soviet Communism, alone amongst the powerful European nations, England has stood by the Monarchy and in return for her unfaltering trust has been thrice-blessed by the inestimable services of a good and wise King. Apart from the steady confidence given by the present National Government, it has been His

On eminent public occasion, when the rest of the world has been “listening-in”, His Majesty has spoken with wise reserve, and always with the right words; lucid, and logical, and carefully concise sentences, constructive and definite in plan and purpose. Behind this seeming reserve there is an unhurried vitality of a dynamic force and energy of mind, amazingly alert, concentrated and creative, shattering meanness and littleness, intolerant of vaunted inefficiency, driven along by an imagination, which is comprehensive and thoroughly practical, and a nature, conservative, understanding, linked with a liberal, adventurous spirit.

By virtue of his high office, the King has to exercise perfect detachment, yet to be the centre of the scene. Looking back on those dark days of August 1931, one can see with what remarkable diplomacy and tremendous self-possession King George handled one of the most anxious constitutional situations the English have had to face for a century.

In the long line of English Sovereigns, there has never been a reigning monarch who has captivated and held so securely the heart and imagination of the people, and never one who has so completely and sincerely understood them.

His Majesty's public conduct is inspired solely by his private life. It should not be surprising to anyone to learn King George, like many great men, has a number of guiding maxims for signposts along life's path. And one of the most simple and significant of these maxims is: "Teach me to be obedient to the rules of the game." How well George V has played the game is the admiration of mankind.

Another maxim which hangs in His Majesty's work-rooms at Buckingham Palace and at Sandringham is: "Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other." This maxim was never displayed more simply or sincerely than in the King's message which was broadcast to the Empire and to the World last Christmas. It was a model of sentiment, rich in the simplicity of noble expression: "If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence." Profound philosophy characterises this maxim, and much excellent advice and worldly wisdom is contained in another of the King's maxims which reads: "Teach me neither to cry for the moon nor to cry over spilt milk."

To sportsmen of every nation, especially the peoples of the United States and England, perhaps this maxim which will make a universal appeal is: "Teach me to win, if I may: if I may not, teach me to be a good loser." His Majesty loves and has an interest in all forms of sport, but the only one in which he can take a personal and active part is in yacht racing with his splendid old racing cutter *Britannia*.

Let no one make the mistake that the King, when in his yacht, merely goes for a sail in the Solent. His Majesty goes racing, and races hard, and is never happier than when seated at the helm of *Britannia* measuring a distance, judging a cross-wind, serious, critical, with the practised eye of a seaman, enjoying the challenge and counter-

challenge of an opponent. Ready at all times for an emergency, the King is a member of the *Britannia's* crew; the pomp ceremony and responsibility of his great office are left awhile to take part in a thrilling race in which he is out to win.

On a memorable day in the Solent, I well remember *Britannia* racing a dead-heat with the American-designed and built Schooner *Westward* in which I raced, after battling for fifty miles in a raging storm off the Isle of Wight. It was the classic race of the last half century, in which the King's yacht challenged the big schooner every inch of the course. On account of the storm the judges could have stopped the race after the first round, especially as three of the big yachts had been driven back to harbour, but the King was taking a personal part in the race and two rounds were sailed.

At the end of five hours' racing in which the heavy seas washed half up the decks of the battling yachts, it was a dead-heat, a result almost unique in yacht racing. At the finish, the *Britannia* came up head to wind and His Majesty led the cheering for the *Westward* whose owner, Thomas B. F. Davis, a wealthy South African, once a boy before the mast of a sailing Clipper in the India Ocean, gave his Royal rival no mercy in the race. Amongst no other people in the world could such a sporting contest have happened.

One of King George's greatest delights is to be amongst his family, where he can relax and know the joy of abandon. Essentially a lover of home life in its most profound expression His Majesty believes, setting a noble example, that under the family roof the virtues and greatness are born and nurtured making for successful citizenship. No nation can long exist without a profound love of home life in the majority of its people. Because of the simple, unaffected domestic life lived by the Royal Family, every man and woman in the civilised world feels that King George is more than a sovereign—he is a personal, fatherly friend. The amazing loyalty he inspires is the material expression of this truth. The English are indeed a fortunate people in their King.

RURAL RECONSTRUCTION IN INDIA

BY PROF. KRISHNA KUMAR SHARMA, M.A.

(Sanatana Dharma College, Nawabganj.)

IN the budget for 1935-36, there is provision for one crore of rupees for rural uplift work; while the Provincial Industrial Conference of 1934 under the chairmanship of Sir George Schuster set apart some money for cottage industries for various provinces. The holding of the Crop Planning Conference and certain other steps taken both by Provincial and Central Governments show that there has been a departure from the traditional attitude of *laissez-faire*.

These measures are, however, more or less un-co-ordinated and scattered. This is not what is desired and commensurate with the magnitude of the task. There should be a planned system of rural economy guided by some Central Machinery, consisting of the representatives of the people and the Government. This can best be done by setting up a system of Economic Advisory Bodies; as in European countries, supplemented by similar bodies in the provinces.

There should be a Rural Development Board in every province consisting of about 30 persons representing the people and the Government. There should be representation of Co-operative Department, Industries Department, Education and Public Health Departments and of experts in other lines as engineering, etc. These Provincial Rural Development Boards should work in collaboration with the machinery at the Centre.

A five-year plan should be started for every province with the necessary backing of the Government. The plan should be a systematic attack on all aspects of rural problems: material, cultural, and humanitarian. A definite programme should be laid down for the coming year coupled with a tentative programme for the quinquennial period in advance. The results of the immediate preceding year should be reviewed by the Development Boards to see the achievements made and improvements effected.

Similarly, there should be local economic councils or local development boards in rural districts which should seek co-operation at

the hands of Government officials, business men and others interested in rural reconstruction schemes. Men imbued with a spirit of social service can start centres at which training can be given to our educated young men in rural welfare and economic schemes and later on these centres can be multiplied. These local schemes should depend upon local resources and the Government and local bodies should grant cash subsidies to them on certain conditions.

In Japan, in model villages Village Improvement Associations have been started for rural improvement. Their membership consists of the heads of families in a village or in a group of villages. This Association meets once or twice a year to chalk out a programme of village uplift work and to take stock of the existing situation. Its executive committee meets oftener, say, once a month to which important business men and others interested in such schemes are invited. The wants of the village, its resources, the possibilities of starting new industries and the condition of the existing ones are the subjects that form part of the discussion at the meetings of the executive council.

The Village Improvement Association keeps registers of the income of individual families for the year in question, of the income of the village for the year in review, and a progress register for the past years showing the progress made year by year, which may give some guidance for the future plan of action and which indicates the extent of progress made.

The expenses of the Association are met out of a fund created by levying a sort of cess on every member family and partly from grants by local bodies and from donations given by philanthropic individuals. The possibilities of the starting of such Associations should be considered seriously in selected places in India also on the Japanese model. The success gained in a few selected places should be utilised for forming such Associations elsewhere also, where conditions prove to be propitious.

The whole plan of Central, Provincial and Local Development Boards should consider all aspects affecting rural conditions. A

scheme of compulsory primary education should be planned preferably on the model of South American Republics. In South America there is a central school for a group of villages to which children of school-going age are admitted. They are brought to the school from their homes and taken back in carriages arranged by local authorities. This makes a saving in recurring as well as in non-recurring expenses and increases the quality and quantity of teaching. The same system should be tried in India also in connection with primary education in rural areas and a five-year plan should be started in every province providing for the imparting of education to a definite number of children every year.

The overhauling of secondary and University education is also necessary to rehabilitate the rural side. Practical training should be given in the use of modern tools and machinery so that cottage industries should be started in rural areas by people. Secondary and higher education in India is not sufficiently practical to prepare persons for business life. University education should be remodelled to give a practical bias to people in addition to improve merely the cultural standards.

In Japan and other countries, education is adequately practical. In Japan, there are higher industrial schools with over 20,000 pupils, middle industrial schools with over 15 lakhs of pupils and in addition about 300 brilliant graduates are sent annually to foreign countries for training at Government expense. According to "Looking Forward" by President Roosevelt, one-third of the expenditure of the State is on education in the U. S. A. and a fairly large portion goes for technical instruction. Undoubtedly, advanced education is of as much advantage to a country as the building of railways, steamships, etc., but one of its main objects should be to train the recipients for the battle of life.

The reform of education along the above-mentioned lines will create a practical bias and commercial-mindedness among our educated young men and if other facilities in villages for them are provided, they will establish themselves there and will carry on industries and agriculture which will improve the rural side and reduce unemployment by augmenting the wealth of the country.

Cottage industries should be improved and new ones should be started in villages preferably on co-operative lines wherever possible. If a spirit of home discipline is infused into people and they are made to cultivate a habit of working regular hours every day, the village side is bound to become prosperous. A comprehensive rural survey will open out vast potentialities of development of irrigation schemes, new industries, hydro-electric schemes, etc., and with the help of the latter, the establishment of cottage industries on remunerative lines will be possible. Such industries at present suffer from difficulties of finance, organisation and marketing, which can be removed by the combined efforts of the people and the Government. In the U. P., for instance, the extension of hydro-electric scheme will improve agriculture and cottage industries and such possibilities exist in every province to a greater or lesser extent which should be fully explored.

Agricultural industry should also be improved by consolidating the holdings, by making provision for co-operative agricultural credit, by starting land mortgage banks, by carrying on propaganda for the utilisation of better seeds, better cattle and better implements and by introducing the necessary changes and modifications in the rent and land revenue legislation. Marketing facilities can also be provided by improving village roads and by the inauguration and extension of rural broadcasting, which may in course of time secure better prices for the produce. Agricultural research should be promoted and demonstration farms must be multiplied; while peripatetic demonstration parties should be utilised for carrying on propaganda among the rural folk to enable them to understand better methods of cultivation.

Social services should also be extended in rural areas to enlighten people and to improve their health and physique. Medical facilities on adequate lines are practically non-existent in villages in this country and there is a great need for improvement in this direction. Wherever possible, the help of the village school master and the co-operative movement may be utilised in these directions. In the curricula of primary education, knowledge of hygiene should be given due

importance, because many diseases spring up owing to sheer ignorance.

Village sanitation in India is very deficient. Water logging, particularly in the rainy season near about villages, is very injurious to health as it spreads diseases like malaria and also makes the villages impassable by wheeled traffic during the season. Adequate drainage schemes should be constructed to remove this defect. The improvement of village roads and the introduction of tramways or light railways in suitable areas is bound to make the village side attractive and it should also facilitate the marketing of agricultural and industrial produce of villagers.

Libraries in villages should be started containing books of general knowledge and also books on hygiene and those giving information about better methods of agriculture, the use of implements and marketing facilities, which may be a sort of propaganda among people for better living, better agriculture and better industries. A knowledge of co-operative principles can be spread in rural areas in this manner. For want of funds, the system of circulating libraries may be introduced as an experimental measure.

The co-operative movement should be reinforced. It has not made adequate success in this country although India is eminently suited for its growth. Trained men should organise such societies and they must permeate all aspects of the life of the cultivator. Credit facilities, marketing, the supply of implements, seeds, manures, village uplift and consolidation of holdings—all these activities can be included within their purview. The movement must prove its efficacy and usefulness to people and it is then that they will appreciate it. But this requires money which must be found by Government in the early stages at least.

The help of University graduates can also be taken advantage of for rural uplift work. Some work lasting for a period of four to six months in a village should be insisted upon by the Universities before a student becomes entitled to B. A. Degree. If necessary, the course and the period of theoretical training may be correspondingly reduced. This will give students a rural bias and bring them into living touch with villagers. This will also be a sort of preliminary training for them for carrying on some industries.

It may be said that the rural reconstruction scheme should be a part and parcel of a plan of economic development of the country. Our young men after getting education do not settle in villages but try to go and remain permanently in the towns. It is partly the fault of education and is partly due to the absence of amenities of life in villages, where conditions are not such that they may carry on independently some business or industry to earn a decent livelihood. If the village side is properly attended to and economic and cultural conditions there are improved, our young men will find it possible to settle in villages, earn their livelihood and spread culture and knowledge among the village folk by their example.

These improvements in rural conditions can remove poverty and find employment for the vast army of our educated unemployed young men. They are bound to raise the purchasing power of the people and consequently their demand for the products of manufacturing industries must increase. It may, therefore, give an impetus to the big organised industries. Industrial and agricultural development are likely to follow rapidly and the national dividend and the per capita income must rise and this will prevent a colossal waste of human and material resources of the country.

The Government of India, however, seem to be against the introduction of a planned economic system in this country; for according to Sir James Grigg's speech in the Assembly planned economy has not succeeded in any country. He said that America was not happy despite President Roosevelt's New Deal, that Japan's prosperity was only skin deep, that Italy and Germany were not faring any better and that Russia, the arch planner of them, was in the throes of economic tyranny. He further remarked: "Now we know where we are. For this mild benevolent regime that now exists, we are to substitute an autocratic sway." But the real issue is whether the Indian masses are satisfied with their existing economic conditions under "this mild benevolent regime". Conditions would not have been better, probably they would have been worse if those countries had not started economic planning. Probably it cannot be denied that conditions are better than they

would have been in the absence of economic plans in Germany, Japan, U. S. A., etc. Things may not have been prosperous in the countries which had done economic planning; but they are certainly superior to those in India where no plan has so far been started as shown by the following table:

NATIONAL INCOME AND WEALTH			
Population (millions)	Income per capita Rs.	Wealth per capita Rs.	
U. S. A.	122'77	2,053	9,365
Canada	10'37	1,268	8,023
U. K.	46'18	1,092	6,371
Japan	65'36	271	2,308
Br. India	271'73	82	441

The Finance Member pointed out that he did not believe in *laissez-faire* to the extent of denying protection to infant industries, but at the same time he recognised that such protection constituted a net loss to the country and a burden on the poor. He said: "I believe that in general, the producer should be capable of providing what the consumer wants at a price which he can afford to pay without any adventitious aid, and that if he is not, then he had better make room for somebody else who is." In this connection it is probably pertinent to ask whether the recent fiscal policy of the Government of India, embodied in the Ottawa Agreement, the Iron and Steel Protection Act of 1934 and the Cotton

Protection Act of the same year granting preference to British goods, is in keeping with the economic doctrine preached by the Finance Member to the Members of the Assembly. The U. K. whose economic system Sir James Grigg held up to the Assembly as ideal is launching schemes which in spirit if not in name are tending towards economic planning.

It is true that the poor of the country cannot be turned rich in a single night or even a year as the Finance Member pointed out; but gradualness too in the economic sphere is exposed to the danger of lapsing into stagnation. Economic conditions in countries like Germany, U. S. A. and Japan, which have adopted economic planning, are decidedly superior to those in India.

Economic planning and rural reconstruction schemes should be started in India not only because they have been adopted by other countries and have thus become the order of the day; but also because under a system implying a complete lack of economic planning, India has remained very poor and the economic and cultural standard of her people is miserably low; while the present depression has still further reduced the staying power of her masses. Economic planning, based on clear thinking and profiting from the experience of other countries, is bound to raise the standard of living of the masses and is likely to improve national wealth and to reduce unemployment and poverty.

TO A BUDDHA

By Mr. E. H. d'ALWIS

Nay, do not mock me with those carven eyes,
I too might grow beneath that gaze of Thine
Desireless, immortal, unerringly wise
Disdaining human dreams. Lo, by Thy shrine
A multitude slow, worshipping still goes
Unsandalled, bearing perfumed offerings,
While down the avenues of time still flows
The splendid pageant of all timeless things.

Nay, do not mock me with that ecstasy.
Born of a peace abstracted from life's pain,
Love and its futile dream shall trouble me
Too briefly—I shall find myself again;
And look on Thee unpassioned, mute, alone,
An agelessness invincible in stone.

The Education of Soviet Children

By Mr. A. RAMAIIYA, M.A., B.L.

AN English translation from a Soviet official source of the recent Report of Joseph Stalin on the work of the Central Committee of the Communist Party of the Soviet Union says that "in the sphere of the cultural development of the country we have the following: (a) The introduction throughout the U. S. S. R. of universal compulsory elementary education and an increase of literacy among the population from 67 per cent. at the end of 1930 to 90 per cent. at the end of 1933. (b) An increase in the number attending schools of all grades from 14,358,000 in 1929 to 26,419,000 in 1933. Of these, the number receiving elementary education increased from 11,697,000 to 19,163,000; middle school education increased from 2,453,000 to 6,674,000, and higher education increased from 207,000 to 491,000. (c) An increase in the number of children receiving pre-school education from 838,000 in 1929 to 5,917,000 in 1933."

This progress is undoubtedly very remarkable. But for some time past the Soviet authorities have become restive about the present generation of children and have begun to doubt the wisdom of some of their educational theories and innovations.

What has been the education of a Soviet child thus far? From the very first the Soviet school aimed to be as different from the hated Tsarist school as it possibly could. Formerly teaching was theoretical, abstract; therefore the Soviet school had to be made part and parcel of life; children had to acquire knowledge not so much from books as from visits to factories, from actually working there a certain number of hours each month, from visits to farms, city institutions, etc.

Rigid discipline and absolute respect for authority were characteristic features of a Tsarist school. Soviet children, therefore, had to be given the right to talk in class, to answer in groups, or individually, or all together, or not at all, as they wished.

The teacher at first dared not and later could not assert his authority. Children participated in teachers' meetings, and took an active part in shaping school policies and activities. Soviet children are now taught that there is no God, that religion is an invention of the rich for the exploitation of the poor, that class hatred must never be relaxed. They are encouraged at Christmas time to go round and convert those "backward" children who may still want to have Christmas trees and celebrate the holiday in the traditional manner. As a writer of authority, Mr. W. H. Chamberlin stated in *Foreign Affairs* (January 1932):

Every teacher is obligated to give anti-religious instruction, not only in the class-room but through such media as excursions to anti-religious museums and the organization of atheistic skits, plays and carnivals. Then, too, a good dose of the Year Plan is inserted into every course of study, and a bust or picture of Lenin is to be found in almost every class-room. Children are politically propagandized in the schools from a very early age, even to the point of being pressed to vote approval for sentences of execution which are passed upon accused, counter-revolutionaries and saboteurs.

Again, Fairy stories and even pictures of genuine animals, accompanied by jingling rhymes, are now frowned on; and children from an early age are supposed to concentrate on the problems of the Five Year Plan. Even toys are made with a view to turning children's ideas along definite lines. Military toys and models form a large part of the equipment of every school and kindergarten; every child knows about the aims of the Red Army, is taught the history of the revolution, the necessity of proletarian dictatorship, and similar Communist doctrines.

The following excerpt from a symposium on the proper kind of Soviet toys is quite typical:

Show the children malignant caricatures of Tsars, capitalists, policemen, priests.

Show them the faces of saboteurs, bureaucrats, private traders. Show them proletarians of Europe, America, Asia and Africa. And instead of carriages and phaetons, we need toys that reflect our technical revolution: cranes, machines, tractors, motor-cycles, automats.

When Russia, under the Five-Year Plan, began to industrialise, and the need for engineers, mechanics, chemists became greater and greater, it was found that these children were lamentably lacking in concrete, factual knowledge. They could make a speech on the Communist International, but could not name some European capitals and were vague about placing a decimal point. They read poorly and spelt worse. Their algebra teacher had to begin with lessons in arithmetic. A reorganisation of the methods and curriculum was then ordered; drilling in the three R's was enforced; strict discipline was re-introduced together with the examination system.

But recently Soviet educational authorities began to feel that besides factual knowledge, Soviet children lacked something less tangible, though not less important. From mingling so much with adults, from having to face hard Soviet realities, from the materialistic education, children acquired many traits that were lovable. They were self-assertive, sure of themselves, aggressive, loud, practical; there was freedom and decision, but also sharpness in their manner.

Michail Koltzov, the gifted Communist journalist, recently discussed in an article in *Pravda* (Moscow) the present status of Soviet education in its various aspects. He says that a six-year-old girl, Ludochka, educated in a children's home, knew "that it was disgraceful to be a slacker, that God was only for the bourgeois, that there was no revolution abroad, that rabbits were killed by being struck on the head, that in a certain store, felt boots were sold without special cards, that if a bag was stolen, the money was usually taken out, while the documents were left lying in a prominent place; she knew some swear words; she knew that if a nail was driven into a tyre, the truck could not move on."

She breathed heavily into my face in order to convince me that she had eaten

onions. But she did not know that it was wrong to drive the nail into the tyre, that you should not eat from a knife. She and her older playmates knew about international solidarity, but did not think of offering a seat in the car to an old man or woman. 'Why should I yield my seat? He has a ticket and so have I—and I sat down before him,' was the children's argument.

"Our children," laments Koltzov, "are not taught sufficiently the simple rules of collective life." He affirms that "bourgeois" rules constitute good proletarian ethics and wants Ludochka to be taught these rules. He wants Ludochka, when she grows up, not only to surprise people by her dialectical, practical mind but also not to breathe into people's faces, not to eat from a knife, be less angular, become, in short, a girl with whom one could fall in love.

But a Soviet teacher may anxiously ask: "If you teach children to pick up things dropped by elders, to help them in small things, politely to point out the way, when asked, not to interrupt in conversation, will not that be teaching rules of the old regime?"

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A New System of Representation

BY

PROF. J. B. DURKAL, M.A.

DEMOCRACY is one thing, Representation is another. The need of one may be acknowledged without granting the need of the other. Democracy implies the sovereignty of the people. Sovereignty of the people is supposed to imply the Rule of the Majority which in its turn implies that the value of each vote is uniformly the same. This basis of democracy may be objected to on the score of facts and justice and its value may be questioned on the ground of its costliness, inefficiency or failure. But there are perennial grounds for the Representation of the views of the people before the Sovereign. Under the modern conditions of the State, the constitution, laws, justice and administration may need people's views in a representative character and the views may be very useful to the State. Thus without premising the democratic ideal proper representation can be an acceptable aim.

We need not enter here into the theory of representation, as our immediate concern is to consider how to make the representative system more perfect by making it more natural, more definite, more diffused, more honest and more expressive of those whom it claims to represent. The test of its fidelity is its faithful reflection of the people's actual views, sentiments, desires, and aspirations.

How then can there be a proper representation? What should be its fundamental basis? Is the State justified in forcing upon the people to vote under an arbitrary system of grouping? Is there no system of voting better than those at present in vogue that can be more in consonance with human needs and aspirations? If so, what can be its fundamental principle?

The voluntary principle, I think, may very advantageously be substituted for the present one in all possible directions in the representative machinery. And just for the sake of facility the decimal scale may be adopted. We may explain the application of the principle by illustrations. The voluntary principle can be set to work in five ways, viz., (1) in claiming

the vote, (2) in grouping or association for voting, (3) in selecting the representative, (4) in timings of polling, and (5) in the method of voting. Let us take it that there are thirty million people in a province or unit of country, and that out of them ten million are adults—male and female. Now under the proposed system any hundred adults can voluntarily associate themselves to register their votes in favour of a person. They would simultaneously vote for him in his presence—certainly at his instance—at any magistrate's office in the town or village on any day in a specified week, say the first week of January. The complete list in due form with a common affidavit by the signatory-voters that they have not voted for anybody else in the election, that they are above 21 years of age, that they belong to the area of the franchise, and that they are not otherwise disqualified, may be handed in by the candidate to the magistrate who has simply to make them put their signatures or thumb impressions in his presence in the presented sheet. Let us suppose that fifty thousand groups of hundred each (i.e., five million adults) choose to vote and elect fifty thousand candidates. That gives us our first elected persons and let us call them for the sake of convenience, *Representatives*. A similar process with some alterations to which we shall presently refer, will give us delegates and deputies. In the first election the registering magistrate's locality of jurisdiction may be made the residential limit for the electorate.

Let us analyse what this process so far means and implies. It means suffrage for those adults who want it or are alive to it. It means a set-back to caucuses, corruptions and coercions which large electorates involve and necessitate. It means that the candidate has certainly one hundred persons behind him. It means there is an exact record of the persons for whom he stands. It implies that there is no wastage of votes against which the preferential system is sought as a partial remedy. It implies that homogeneous and cognate groups shall be more at home in this natural grouping

system. It implies that voting strength will rise in proportion to the needs of the situation and the growing political consciousness of the people. It means that we are introducing not an arbitrary or cross-division of sex, tax, or property but a cementing force in the election machinery. It means also that these same hundred men can say when necessary that the representative is not representing them on a particular issue when he may be wrongly posing to do so.

We now reach the second step in the system. The fifty thousand representatives as we have called them shall in their turn combine in groups of ten each from amongst themselves. The primary voters have done their work. Now the representatives do theirs *mutatis mutandis*. The unit of locality may now be extended to the whole province, and first class magistrates may be polling officers. An easy time ought to be left between the first election and the second so that the electors may crystallize themselves into groups. This second election can therefore be, say, in the first week of March, i.e., two months after the first. These fifty thousand electors need not necessarily elect from out of themselves. This course, I think, is advisable on two grounds. Firstly, why limit the voluntary principle as regards its choice? There may be men who may not like to pass through various sieves of election and yet may be acceptable as leaders of the nation. Then again, the greater the uncertainty about the candidate's clutching the power of effective operation the less will be the temptations and chances to distilled bribery and corruption. The candidate spends twenty thousand because he knows he would make up for the amount if he got in. The chance of an outsider coming in at any stage would lessen the temptation to over-confidence. This question is however complex, and deserves greater study and experience before final settlement.

Let us take it that about five thousand groups of ten each vote during the stipulated week of the second election. This reduction of the quota of voters from hundred to ten will be appreciated even on a cursory view of the facts involved. The internal homogeneity cannot be so great in these groups and each elector here is not a representative merely of himself but of a hundred. If large masses

of population are to be dealt with, the question of groups of one hundred each might deserve consideration on the grounds of expediency but ordinarily from the second election onward voluntary groups of ten each may be considered judicious and advantageous. The five thousand candidates thus elected by the second election may be called *Delegates* as they may be taken to be representatives by delegation.

The same process may be repeated *mutatis mutandis* in the third election. Here the elected candidates, whom we may call *Deputy* shall be representing, roughly speaking, ten delegates, i.e., one hundred representatives or ten thousand voters. For populations which are not likely to present more than five million voters, these three elections would suffice and their principal Chamber would then consist of about five hundred deputies which would not be an unreasonable number in a respectable house. Thus a country with about five million voters would not need a further elective sifting.

But in cases where large sub-continents like India are concerned, either a further process of sifting may be necessary or the Government may have to select from amongst the deputies the requisite number. It may be said that the same number of elections would suffice if in the second or third or both the elections the voting groups be made of one hundred each. I think however that it is not very desirable. For, representation, to be real, needs more contact of the electors and the elected *inter se*. Further, the process of election would gain advantage by being spread over a longer time and becoming a part of normal routine. It would tend to reduce or eliminate the campaigning and hurried assault which are a feature of the modern elective machinery. The fourth election in this way would give us representatives who may be called senators or councillors; and they will represent roughly speaking a hundred thousand voters each. It may be noticed in passing that there need not be any serious objection to this system on the score of the indirect nature of the representation. Because any representation to be even moderately satisfactory and faithful must postulate very small groups and homogeneous ones. The first representatives in our cadre will be of the most reliable type. Thereafter the voluntary

grouping is the only method which will give a better advantage to the voter in knowledge, personal contact and judgment about the candidate for election.

This then seems to be a more natural and advantageous system for bringing people together for giving their advice, opinion, verdict or mandate. This freedom of grouping is more necessary in a large country with heterogeneous elements of population. The Moslems and Sikhs, for instance in India, need not be blamed if they desire to be allowed to keep to their normal social groups. It will be seen that this system incidentally solves the problem of communal electorates and appreciates the urge for social solidarity. It does not create a community (*viz.* depressed class electorates) nor does it rule them out of count. It leaves the freedom and facility to people to associate in groups most convenient to them. It induces a sort of social fraternity of relationships where the modern system tends to create bitterest hatreds. It also automatically leaves to the woman the option to dive into politics or to be the queen of the home.

There remains only one question of the 'left outs' to be dealt with. It may be argued that there will be several people left out who are desirous to vote but who cannot get into a group of hundred. I think however that it is just here that this system shall be a great impetus and inducement for contact and co-operation. It is more or less an automatic system in which the representative's background is more definite and more uniform. Its representatives in a general assembly can even work for a plebiscite on an important issue.

We may add that for the greater realization of the fundamental objects of representative institutions, the Representatives in the above scheme may be given the power of submitting written representation to the chamber for consideration; and the delegates be given the privilege to speak in the chamber (without being its members) on an issue specially concerning them after due notice and President's permission. It may be remembered that one of the rampant evils of the modern representative system is that once one has managed to get in, not only the people's interests are neglected but there

is the killing of the fatted calf with a vengeance. Who would say that if it were left to their free plebiscite, the people allow or vote for such lavish expenditures and such heavy taxes as the so-called representatives nowadays think it right to impose or sanction? The facts on this matter alone are sufficient to indicate how far these representatives are proper representatives. It shows at any rate that there is something fundamentally wrong with our present systems, that give us results which are, to put it mildly, rather unexpected on a common sense view of people's opinions.

We may in conclusion summarize the main points of the system. It is based on the voluntary principle in grouping. It needs no nominations, no expensive machinery for election lists and polling booths. It makes for a closer touch between the electors and the elected. It incidentally uses the decimal system. It is likely to reduce the many unfortunate features of the present systems by making the elective process more diffused and normal as well as less amenable to mere chance.

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THE LITERARY ELEMENT IN LAW

BY MR. K. VENKOBÄ RAO, B.A., M.L.

“WHOEVER wishes to attain a style familiar but not coarse, elegant but not ostentatious, must give his days and nights to the volumes of Addison” was the tip which the great Cham of literature gave to an aspirant for literary honours. But two centuries have rolled by since this piece of advice was imparted, and since the effect of time on legal authorities is to weaken if not destroy them, it may well be doubted whether the rule laid down by Justice Johnson in Addison’s case is still good law. If a budding author of the present day were to address a similar query to Bernard Shaw, perhaps he would answer, “Whoever wishes to attain a literary manner pungent but not discourteous, informal but not improper, must give his days, nights, and twilights to the English Law Reports, the *Times*, and Mr. Shaw’s works.” Mr. Shaw’s faculty of covering with epigram and paradox the most unpromising subjects which he touches, is too well known to detain us here. My main thesis in this article is the great contribution made by English judges and text-book writers, to the advancement of English Literature by acting as the interpreters of its beauties, the defenders of its faults, the purifiers of its crudities, and the augmentors of its already fertile etymology.

A good drama is a miniature museum where all human activities are faithfully crystallised. Fidelity to actual life is the indicia of the highest dramatic excellence, and Shakespeare has outdistanced all his competitors in the race for dramatic renown, solely by his ability in holding up the mirror to nature. Other dramatic writers have sacrificed to form what was due to substance, and have succeeded in producing the most beautiful models constructed according to the most correct rules, fine food for the eyes no doubt, but lacking the breath of life. And thus Voltaire, Addison, and others go to swell the ranks of the “inheritors of unfulfilled dramatic renown”. But in the drama at least there is the choice between succeeding magnificently, and failing honourably. In a judgment it is otherwise. It is a compendium of the hopes, aspirations, and struggles of mankind. The most fascinating panoramas which the stage of life affords are there ready for the

judge’s art to exercise itself upon. A matrimonial cause would afford an occasion for an eloquent expatiation on the duties, requisites, and incidents of matrimony. In a case of nuisance the judge can indulge in a free commentary on the most important of all the commandments. By holding the mirror away from nature, the judge heads towards disgraceful incoherence. And in this task who can deny that diction and rhetoric play an invaluable if not exclusive part?

The rich storehouse of English Literature can boast of multifarious ores which swell its mineral content. The great treasures which Macaulay has added to it, by means of his monumental historical works are an instance in point. Nor can the labours of Newton, Bacon, and Hobbes in this respect be overlooked. While soaring to the regions of the highest speculative philosophy, they left in their trail a dazzling halo of literary merit and achievement. Coming to the department of law, the imperishable legacy left to literature by some of its accredited and accomplished spokesmen deserves not only mere honourable mention but also grateful acknowledgment. From the time of the Year Books, this fecundity can be traced, and Brian, Rolfe, Camden, Blackburn, Esher, Herschell, Sumner, Dunedin, to mention only a few, adorn the roll of the great English judges who have enriched the language with quotable sayings, brilliant apophthegms, and noble passages.

Let us consider for example the following extract from Justice Blackburn’s judgment in *Rylands v. Fletcher*:

“The person whose grass or corn is eaten down by the escaping cattle of his neighbour, or whose mine is flooded by the water from his neighbour’s reservoir, or whose cellar is invaded by the filth of his neighbour’s privy, or whose habitation is made unhealthy by the fumes and vapours of his neighbour’s alkali works, is damaged without any fault of his own, and it seems but reasonable and just, that the neighbour who has brought on his own property something which is not naturally there, harmless to others so long as it is confined to his own property, but which he knows

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will be mischievous if it gets on his neighbour’s, should be obliged to make good the damage which ensues if he does not succeed in confining it to his property. But for his act in bringing it, no mischief could have accrued, and it seems but just that he should at his peril keep it there so that no mischief may accrue, or answer for the natural and anticipated consequence. And upon authority, this, we think, is established to be the law, whether the thing so brought be beasts, or water, or filth, or stench.”

I have transcribed this passage at some length since it is not contained in many text-books. It is a typical example of Justice Blackburn’s style. In the whole, there is a unity of construction, and symmetry of form, which cannot easily be matched. Thoughts are piled up tier upon tier, and then comes the last sentence in the form of a magnificent dome to surmount the artistic edifice. The skill with which four different species of liability are co-ordinated into a homogeneous mass in regard alike to legal principle and mode of expression, points to an intellect which can with confident ease disentangle the most intricate forensic and philological knots. When Wigmore hailed Blackburn as a shepherd who led into a safe fold, those principles which were wandering unhoused and unshepherded in the pathless fields of jurisprudence, he was speaking but the bare truth. No amount of incense can cloy and bedim his native and iridescent genius. And if ever the spirits of the dead are cognisant of the feelings which animate the breathers of this world, Blackburn’s must indeed be supremely gratified at the fact that not only has his judgment been read and re-read by his successors, but every day fresh gems are unearthed and new angles exhibited to view from it, whenever courts have occasion to adjudicate upon questions relating to that nebulous and shadowy thing—absolute liability.

Lord Camden’s famous aphorism in *Entick v. Carrington*: “Every invasion of private property be it ever so minute is a trespass” has always provided a starting point for discussions on trespass and enshrines in an epigrammatic form a fundamental principle of individual liberty.

Quite different is the manner of exposition of that great master of the Common Law—Willes, J. Here is a sample from his numerous judicial utterances:

With respect to such a visitor (an invitee) at least we consider it settled law, that he using reasonable care on his own part for his own safety, is entitled to expect that the occupier shall on his part use reasonable care to prevent damage from unusual danger which he knows or ought to know; and that where there is evidence of neglect, the question whether such reasonable care has been taken by notice, lighting, guarding, or otherwise, and whether there was contributory negligence in the sufferer, must be determined by the jury as a matter of fact.

It is said that Bacon reached the highest specific gravity attainable in human compositions in his essay on ‘Books’, in which each phrase is packed with matter sufficient for an essay. Willes, J., has achieved a similar distinction here. A big slice from the law of negligence is brought to a point here, and echoes of this epochal utterance were heard as late as 10 years back. Again in *Gautret v. Egerton* the same Judge says:

“The principle as to the law of gifts is that the giver is not responsible for damage resulting from the insecurity of the thing, unless he knew its evil character at the time and omitted to caution the donee. There must be something like fraud on the part of the giver before he can be made answerable.”

Justice Willes never touched anything which he did not adorn, and his sayings have become household words to lawyers and professors. He possessed in a remarkable degree the art of imbedding the kernel of a case in a key-sentence.

Baron Alderson’s definition of negligence as “The omission to do something which an ordinary man guided by those considerations which ordinarily regulate the conduct of human affairs would do, or doing something which a reasonable and prudent man would not do,” has become a classic, but my point in referring to it here is to draw attention to the melodious periods and the even balance which characterise its

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literary structure. Read slowly it produces an auditory effect, which can be compared favourably with the best specimens of Keats and Shakespeare.

Rolfe B.'s gibe at "Gross Negligence" as ordinary negligence with the addition of a vituperative epithet has become a matter of legal history and has earned for itself an enduring place in text-books.

Lord Birkenhead's peroration in *Admiralty Commissioners v. Volute* has also secured for its author a niche in the Temple of Fame, and the pugilistic tone which His Lordship carried to the council-hall, and the platform is also clearly visible in this performance, though the manner is rather restrained. These are His Lordship's words:

"The question of contributory negligence must be dealt with somewhat broadly and upon common-sense principles. And while no doubt where a clear line can be drawn, the subsequent negligence is the only one to look to, there are cases in which the two acts come so closely together and the second act of negligence is so mixed up with the state of things brought about by the first act, that the party secondly negligent, while held not free from blame under the Bywell castle rule, might, on the other hand, invoke the prior negligence as being part of the collision so as to make it a case of contribution.

Manliness of sentiment and vigour of execution have reached their highwater mark in the above.

Bowman v. Secular Society Ltd. is a fine specimen of what Lord Sumner could achieve in this line. The question in issue was whether a partnership which had for its avowed object the dissemination of impious doctrines was illegal. Lord Sumner's speech is remarkable alike for its sympathy with the spirit of the times, its refusal to be bound by dogmas whose only claim to veneration is prescription and the 'pure well of English undefiled' which it encloses. For majestic sweep of language, breadth of diction, sonority of period, and terseness of expression, it has no parallel, or a parallel

perhaps only in the famous speeches made in the *Mogul Case*. The literary chisel is wielded in this instance with peculiar facility and grace by the learned law lord, and deep discernment and consummate art are concealed in every stroke of the master-workman. Reports will cease to be the forbidding and unattractive things they now are to laymen, if we had a few more judges of Lord Sumner's calibre, and law would then be deprived of most of its dreariness, if not actually invested with all the picturesqueness of romance. The fact that this judgment has been included by Sir Arthur Quiller-Couch in his *Oxford Book of English Prose*, bespeaks the high level of literary felicity attained therein. Lord Macaulay's ambition in writing his *History* was to make it replace the latest fashionable novel on every young lady's table, and he attained it. Few would be bold enough to deny that Lord Sumner has a similar title to celebrity. Here are two more gems which have fallen from the lips of this accomplished son of jurisprudence.

"No guidance is more misleading, no kindly light is more a will-o'-the-wisp than an *obiter dictum* sometimes contrives to be, a consideration which the cases cited in the course of this discussion have only too well and plentifully illustrated." "I doubt whether it is complete justice to allow the big man with his building and enhanced ratable value and his improvement of the neighbourhood to have his way, and solace the little man for his darkened and stuffy little house by giving him a cheque which he does not ask for."

The famous burst of eloquence in which Lord Kingsdown clothed his definition of an act of state, is in the minds of all students of constitutional law and exhibits the best features of a forensic utterance with a decent claim to permanence.

I would be ungenerous if I omitted to mention the great army of legal writers, who have done their bit to clothe the message of the English law in attractive and dignified colours. Holmes, Holdsworth, Winfield, Salmond, Street, Kenny are writers whose works are as correct in point of form as they are profound in thought.

Here are two specimens from Street:

"The law of deceit is the matrix of the law of assumpsit, and hence in effect of the greater part of modern contract law."

"The treatment of any element of damage as a parasitic factor belongs essentially to a transitory stage of legal evolution. A factor which to-day is recognised as parasitic, will, forsooth, to-morrow be recognised as an independent basis of liability."

These should prove too much even for the most good-natured law examiner!

Sir William Holdsworth's works also abound in trite sayings and elegantly couched thoughts. The following are examples:

"The display of historical knowledge which the House of Lords made on this occasion (*i.e.*, in the *S. S. Amerika Case*) show the danger of hastily acquiring such knowledge for a special occasion and the neglect of this branch of knowledge."

"The doctrine of contributory negligence in its modern form is anomalous, because it represents an attempt to piece together two incompatible theories of civil liability, the mediæval theory that liability is based on an act which causes damage, and the modern theory that liability is, as a general rule, based upon some moral fault either of the intentional or the negligent variety."

"Whether conspiracy is a tort is a mixed question of history and speculation not wholly free from doubt."

To bring before the public the manifold literary excellences with which Sir John Salmond's works abound, would be far worse than gilding gold or painting the lily white. They speak for themselves.

Consider the loftiness of manner and ease of ascent exhibited in the following excerpt from the works of that gifted person from the other side of the Atlantic—Mr. Holmes:

"The life of the law has not been logic; it has been experience. The felt necessities of the time, the prevalent moral and political theories, intuitions of public policy avowed or unconscious, even the prejudices which judges share with their fellow-men,

have a good deal more to do than syllogism in determining the rules by which men should be governed. The law embodies the story of a nation's development through many centuries, and it cannot be dealt with as if it contained only the axioms and corollaries of a book of mathematics."

The passage is after Milton's best manner and is reminiscent of the *Areopagitica*. Again:

"There is a certain *epikeia* or sweet reasonableness in the law which constantly saves it from the ludicrous consequences which strict logic would entail."

In all his works, Mr. Holmes avoids even the faintest suspicion of an alliance with Dr. Dryasdust.

I have not attempted in this article to gauge with fine precision the height of literary felicity to which various judges and writers have attained, nor to evaluate the yeoman services rendered in this respect by Anglo-Indian courts and judges. Such a task would be beyond the province of a single article, and I am not presumptuous enough to claim any such achievement. But among the various stars which embellish the firmament of forensic literature, a classification will have to be made and those of first magnitude separated from the meteors. But this will perhaps be done at a future time by abler and worthier hands. My only purpose has been to show that law need not necessarily be divorced from literature, that literary mediocrity is not a *sine qua non* of legal profundity, and that the highest philosophical and artistic excellence can co-exist with the most subtle reasoning and the most copious induction.

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Problems of Rural Broadcasting

BY MR. G. S. KHOSLA

BROADCASTING, on a large scale, will become a reality in India in a short time. The Government has taken up the matter seriously and the public has supported the project of using the radio for educating the vast population of India on matters that vitally concern their daily life.

A sum of Rupees twenty lakhs has been sanctioned by Government for the development of broadcasting, and a part of Rupees one crore to be distributed to provinces for rural reconstruction work will be used for the same purpose. The Government Broadcasting Department will work four stations and will be presided over by a Controller of Broadcasting. The Government has been receiving regular profits in the form of licence fees for the last few years; therefore, it has done well in allotting a small sum for a further development of broadcasting with a view to enabling its clients to get better value for their money.

Though no ambitious programme is practicable to begin with, yet many questions are being asked regarding the uses to which the extended service will be put. Is a luxury such as broadcasting compatible with the poverty of the country? Is Government going to use it to give publicity to its own views? What shall be the nature of programmes that the State will broadcast? Shall they be of real benefit to the people?

It is very difficult to say whether broadcasting is a luxury or not. From an individual's point of view, a radio set is undoubtedly an article of luxury; for not even one per cent. of the population of India can afford to possess it. But the standards that hold for an individual do not help us in judging the value of a country-wide broadcasting system. The microphone can aid the betterment of the masses in a variety of ways; apart from serving as a means of recreation, it can be of great reforming and educative value to the more remote and backward sections of the population. Of course, its usefulness rests on the nature and composition of the broadcasts.

During the course of a Legislative Assembly debate, Sir Frank Noyce assured the House that the Government policy was that broadcasting should be free from political influence.

Certainly, we have no reason to suppose that the Government will use the microphone as an organ for propagating its particular point of view.

The radio is going to be primarily used for entertainment and uplift work. As regards the first, it does not present any new problems; but the use of broadcasting for uplift work has problems of its own. In the early stages of broadcasting, the provincial governments will not have money enough to set up their own stations and broadcast programmes which are best suited to their particular needs, but will have to depend upon the four stations operated by the central department. Therefore, it is important that the State broadcasting policy should be well thought-out. The programmes should be selected by men who are in touch with the rural population and understand their psychology. The Controller of Broadcasting must associate with himself both officials and non-officials who are competent to advise him on rural matters. The proposal to consult local advisory committees to keep the central authority in touch with materials most likely to be of use to clients should be carried into effect.

The organisers should meticulously avoid preaching at the listeners, because nobody likes it. They should avoid such mistakes as have sometimes been made by rural uplift workers in showing in the country, openly didactic health films, at which, even the villagers, with their naive intelligence, have laughed. Propaganda should be indistinguishably blended with entertainment. The ideal that should be kept in view has been thus worded by the Governor of the Punjab, in one of his recent speeches: "We believe the experiment is more likely to be successful, if we start with small doses of propaganda and increase them as the patient responds to them, rather than if we start with initial doses so large as to create a distaste in the patient for the medicine we are giving."

It is a pity that the financial circumstances of the central and the provincial governments do not allow more ambitious programmes to be undertaken. It will not be practicable for the provincial governments to

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purchase so many receiving sets as to furnish every village in the provinces with one. Let us try to form a rough idea of the finances of broadcasting with one set per village as our aim. If we leave out of our reckoning places which have more than 5,000 inhabitants each, taking for granted that they have been urbanized enough to take care of themselves, there are 696,631 left; and these may be called villages. Putting the price of a receiving set and its adjuncts at a modest sum of 300 rupees, the cost of purchasing sets for all the villages of India will be about 21 crores, a sum too large for the provinces to bear with their present financial difficulties.

In the Punjab, the Provincial Government intends making a start by placing a certain number of receivers in villages at the cost of Government. This, combined with the fact of Punjab's dependence on the Delhi Broadcasting Station, limits the scope of experiment to a few districts in the south-east of the province. Some other means of financing rural broadcasting have, therefore, to be found out. The best course to follow would be this: rural broadcasting should be financed by the provinces; the initial expenditure of establishing sending stations should be wholly borne by the provincial governments, while the price of receiving sets should be met by contributions from the people and the rural boards and subsidies from provincial revenues. Wherever a village community succeed in raising one-third of the price of a receiving set and the necessary adjuncts, the remaining two-thirds should be contributed by the local boards and the provincial government. The receiving set should be kept with the village official, or if he is not competent to work it, with the village schoolmaster. There should be daily evening programmes lasting for about an hour and special day programmes for schoolchildren. Such public receiving sets should be exempt from licence fee.

If the spoken word is to be used for entertainment and propaganda, it is essential that the listeners should be able to follow it. With India's diversity of language, four broadcasting stations will be found to be hopelessly inadequate. For instance, the Indian items of broadcasts from Delhi, which will be necessarily in Urdu, will not be followed anywhere in the Punjab by the villagers

except in a few districts in the south-east. With our rural masses backward and illiterate, broadcasts in a language not their own will have little usefulness either by way of entertainment or propaganda; hence the need of provincial broadcasting stations. May be, that in some provinces more than one station may be necessary as the diversity of language demands.

Not the least important part of discussion on broadcasting is the matter of the broadcasts. How to blend propaganda with entertainments? What stuff can hold a village audience? The peasants should be given the news of the day, price movements and some advice as to how these would affect them. The broadcasts should serve as a running commentary on current events; they should supply information regarding weather related to crops grown in different parts of the provinces; and by thus giving the cultivator a lot of useful information become indispensable. Along with these, popular music and songs should be a regular feature. Apart from these, occasional talks may be given on subjects of general interest, such as the import of new laws passed; the different effects of current changes in the prices of produce and manufactures on the peasant as producer or consumer; the use of machinery in agriculture, of co-operative societies, etc.

Such discourses can be easily dramatised and rendered in conversational form. The villagers can thus be put in touch with the outer world and helped to broaden their outlook. The examples of the peasantry of countries of North-Western Europe should be cited in detail to give the Indian farmer some idea as to what standard of living he can hope to rise to. By dwelling upon the amenities and attractions of town life, an anti-rural outlook may be fostered in the interest of industries. Lastly, the announcers should be carefully selected; they should not make their discourses dull and dry, but have sufficient sense of humour to make their matter enjoyable. For instance, a speaker, when announcing to the villager the bright prospect of his crops ripening under the coming rains, may also warn him that he should have the roof of his house re-surfaced lest he might have to spend sleepless nights while his crops ripened in the fields.

THE "TRAGEDY" OF GANDHI

By Mr. N. S. VARADACHARI, B.A., B.L.

THOUGH Mahatma Gandhi has been the favourite theme of many an ambitious biographer, not all of them have been able to comprehend him. And even so, if Glorney Bolton,* an Oxford intellectual, whose acquaintance of our country was made mostly through travel and whose knowledge of Indian politics during its most stormy years 1930 and after was derived through news conveyed to other lands where he was sojourning, has left an account of Mahatma Gandhi which to us in India seems not very satisfying, we may not find fault with him. "The biggest personality of our time" as Glorney Bolton would put it, Mahatma Gandhi is so difficult to picture. His life has been a continuous and steady growth from within, his politics are inextricably bound up with his religion, his economics with suffering humanity.

It is necessary that any Englishman who has to render a sympathetic account of such a strenuous and full life remembers that it is not that of a recluse running away from the world but that of a far-sighted ascetic whose endeavour is ever to live fully in the world and share its griefs and joys. "I detest his asceticism," says Bolton, not knowing that millions turn to it for solace. Gandhi is a moralist, not an artist; the Gandhi cap is a hideous invention; Gandhi's praise of poverty and suffering is detestable,—all these reveal not any qualities lacking in the chief character of his book but in the mind of the person struggling to delineate it. Gandhi does not praise poverty or suffering as such as Mr. Bolton would have us believe. In fact he wishes to avoid suffering for all if that could be done without sacrifice of honour. Still the heavy steam-roller of British repression leaves no option but to obstruct its path by continuous sacrifices. It would undoubtedly be unpardonable hysteria to praise enforced poverty or to wish that a whole people may live in perpetual want. In fact, the aim of every act of the Mahatma is to make the masses of the people more happy, more leisured, and more prosperous as a nation.

If something more suitable than the Charka and the hand-loom could be found to give additional feed to India's teeming millions, the Mahatma would not hesitate to consign them to the scrap-heap and never hark back to them. To say that the Mahatma makes a fetish of poverty is to do him grave injustice. An Englishman like Mr. Bolton is often apt to confuse voluntary self-denial with that of an advocacy of poverty, still more so when that self-denial becomes the principal driving force of a national uprising.

Mr. Bolton's sketch of Gandhi's life makes, however, on the whole pleasant reading. His want of accuracy is the result of his initial prejudices. In the very first chapters of his book he leaves the suggestion that Gandhi's early experiences in life left prejudices about British rule far too deep in him to be ever eradicated. The first interview with the Political Agent of Rajkot is made much of, as though if that had not happened the Mahatma would not be the fierce agitator that he is to-day. Mr. Bolton has put on his own colours on the Mahatma's life history and when the review of Indian political turmoil is come to, he is often made to appear as an unscholarly, obstinate and uncompromising politician, who did not know and could not grasp as much say as the "liberals" and who yet would not surrender his points. Mr. Bolton's ideal in Indian politics is presumably Sir Tej Bahadur but he conveniently forgets that even Sir Tej Bahadur's so-called brilliant intellect would have lain dormant but for the burst up in the life of the Indian masses brought about by the indomitable energy and courage of the Mahatma. The latter has packed into a short space of ten years the progress of a century. No wonder even the distinguished Sir Saprú finds himself a back number in Indian affairs. What India needs to-day is courage and the desire to resist oppression, not the capacity to pedantic debate of which it has always had a plethora. As the very embodiment of that courage, the Mahatma is adored by millions. His desire to elevate the character of the people, to infuse into their dry bones some little life, so that they may not acquiesce in injustice but lift their heads against it are the only saving graces of our time.

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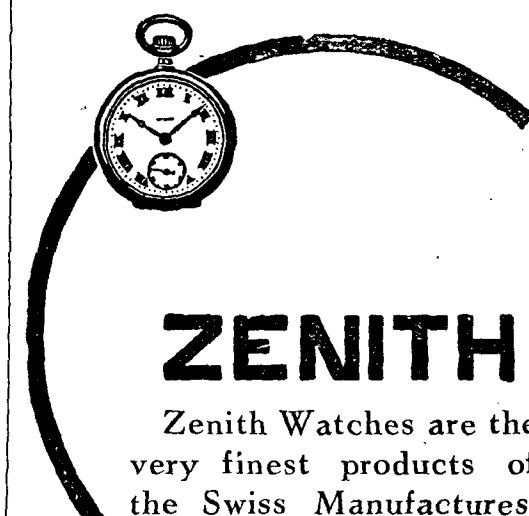
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There would be nothing left for the people of India if they lost their courage and exchanged it for instance for a dose of intellect. The so-called intellectual politicians of our country have come unfortunately to regard that the British are their masters, that they must emulate the life and civilisation of their rulers, and that the British connection is the divine dispensation of a merciful Providence. Rebel India thinks of all this not as the product of a live intellect but as the decadent pedantry of one in utter atrophy.

While taking us through the long period of years from the South African to the Indian Satyagraha, Mr. Bolton emphasises the many virtues of the Mahatma, his rigid adherence to truth, his unfailing courtesy and the irresistible charm and vigour of his personality. Bolton's estimate of Gandhiji as a Tory is but a half truth. If he who builds on the structure of the past is a Tory, then Gandhi is; but then what revolution he has wrought and how un-Tory like is he when he tears into shreds the superstition of untouchability or the myth of benevolent Government by aliens. Now and again Mr. Bolton appears to colour the story with insidious suggestion. Regarding the alleged interview to the Italian paper soon after return from the Round Table Conference, which Mahatma Gandhi contradicted unequivocally, Mr. Bolton says: "We are left with the word of an Italian against the word of an Indian. The majority of Englishmen accepted the word of the Italian" almost as if suggesting that Gandhiji had concealed the truth. Mr. Bolton ought to know better and not attempt to wound Indian sentiment in this fashion. If the Mahatma is anything, he is very embodiment of truth and nothing that he contradicts can ever have seen the light of day. With him there is nothing to hide or conceal, and the unfeigned admiration of Mr. Bolton for Gandhi the moralist is worth precious little if it cannot help him to decide the truth in this simple affair.

Mr. Bolton's conclusion that the Mahatma's life has been a sad tragedy will be disputed by every one in the country. He represents the Mahatma more often than not as the weak person dragged by the mere sense of loyalty to his colleagues into decisions which left to himself he would not have

countenanced. In India, the prevalent feeling is quite the other way, that it is the weight of his personality that decided for his colleagues their course of action. The truth seems however to be this that the Government left no option for peace either to the Mahatma or his colleagues. If India is to go into the wilderness for years as Gandhiji said in agony at the Round Table Conference and seek redress for her wrongs in defiant rebellion, Mr. Bolton's own countrymen have to thank themselves for it. Where there is no freedom there can be no peace and there cannot be peace till there is the will for it. If any one has more than another sought to build peace, it is the Mahatma. It is still his sweet reasonableness, his humility and his good humour that will keep India the friend of England. Mr. Bolton rightly says that prosperity will regard Gandhiji among the friends of England but have his countrymen the imagination to realise the truth of it for themselves? The future alone will show but it is the fond hope of many here that the sad tragedy of India and England drifting apart can still be averted.



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THE VALUE OF ART

BY PROF. ISH KUMAR, M.A.

(Government College, Campbellpur)

FEW epigrams are more quoted than 'Art for Art's sake', fewer are more misinterpreted in quotation. No statement is truer than that Art should be valued at its own price, that, like virtue, it is its own reward; none more mistaken than the further deduction that it has no other value, that it has no contact with life, that it has no practical utility. It all depends upon what you mean by 'practical'. A man who succeeds in making a good sonnet is as practical as a man who manufactures a jenny. A perfect sonnet is rare. All the ages have produced only a few hundred altogether, yet a little group of Shakespeare's sonnets has been more of value than the millions of jennies. A world constructed wholly on jennies is intolerable. It is bad enough with sonnets mixed in.

A sonnet, it is true, does not pay, it brings no money; a jenny does. But man, we hear half a dozen times a day, does not live by bread alone. He has his mental appetites no less strong than his physical. The sonnet satisfies the former, as the jenny does the latter. That the physical life of a man concerns his being more intimately than the moral one, or that to contribute to the one is more practical than to satisfy the other is, at best, doubtful. If utility were to be calculated in terms of coin, more than two-thirds of the things around us would be useless. A flower would be useless except to the gardener who sold it. Beauty would be useless except for the courtesan who put it to market. Love would be mere craze, all very well for moon-struck youths and sentimental ladies, but of no value to sensible men with the serious work of the world on their shoulders. Sympathy, kindness, mercy—those 'heavenly' qualities that bless him that gives and him that takes—would be of no practical utility. That may be so. But the world can sooner afford to do without jennies, without all that sells, than without flowers, without beauty, and without love. A world without these is uninhabitable, unthinkable. It is Art that expresses them, that embodies them. A world without Art is ugly and intolerable.

Art is the translation of beauty in a form that satisfies our æsthetic

sense. To that definition all are agreed. Keats, one of the greatest exponents of the cry of Art for Art's sake, spent the very few years of life that were given to him in creating beauty. Rossetti, that great leader of the Pre-Raphaelite school, gave his life for beauty in his pictures as well as his poems. Morris revived the Medieval ideal of beauty in his design, tapestry and word-painting. All of them were artists first and artists last. They tried to escape from this "flat and unprofitable" world. They believed that art had no value except as art, that it had no message to convey, no doctrine to preach. "We hate poetry," said Keats, "that has a palpable design on us." Rossetti did not know what every school child knows, whether the earth revolved round the sun or the sun round the earth. "Art," said Morris, "is that which gives pleasure and pleasure alone." That, then, they believed, was the real function of Art, the giving of pleasure and that is no mean function. Art is a thing of beauty. "A thing of beauty," said Keats, "is a joy for ever." Keats, further, identified beauty with truth: "That is all ye know on earth and all ye need to know." Art gives expression to beauty; it, therefore, gives joy; it, therefore, expresses truth. "In the morning of life the Truthful wooed the Beautiful and their offspring was Love." This is the opening sentence of Thackeray's delightful parody of Bulwer Lytton. It can be said of Art as appropriately as of love. Beauty and truth, then, are the essence of Art. Art is the truth told beautifully or beauty described truthfully. Euclid's 'Geometry', Newton's 'Principia', Darwin's 'Origin of Species' are not works of Art. They appeal solely to our reasons and do not attempt to please our sense of the beautiful by their literary structure, and the arrangement of verbal sounds, nor work upon our emotions in any way. Euclid does not care whether you like his proposition or not, so long as he can convince you that it is true. Neither does Darwin care whether his theory pleases you or not. He is only interested in getting at the truth. How that truth may affect our feelings is quite another matter. It is so, too, of the theological and philosophical writers like Spinoza

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and Kant; they are primarily scientists, not artists. But when you pass from these austere reasoners to a work like Plato's Dialogues, you perceive that the two elements have blended equally. Plato is not only interested in finding out truth and convincing you of its reasonableness; he wishes, at the same time, to make the truth seem pleasant and beautiful. He tries to enlist your feelings on his side; and also to satisfy your sense of beauty with his form of words. He has added an art value to his theme of pure philosophy. He has made his book a piece of literature.

"Nothing," said Emerson, "is fair or good alone." Our sense of beauty and our sense of goodness are so closely related that any injury to the one means an injury to the other. You cannot expect a nation which cares nothing at all for art to care very much for justice or righteousness. You cannot expect a man who does not care how hideous his surroundings are to care very much about his moral obligations. That adds a third trait to the value of art-goodness. There are in man three great principles—a capacity for finding out the truth and distinguishing it from error; a capacity for perceiving goodness and knowing it from evil; and a capacity for distinguishing between what is ugly and what is fair. In art, man finds expressions for all these principles for his whole personality. Art is, therefore, "the expression of soul"—the definition of Aristotle which after centuries is yet to be improved upon. It is the expression of man's complete personality, the expression of truth and goodness as well as that of beauty.

Art, therefore, is enlisted, beyond escape, in the service of science and in the service of religion. Great art appears wherever the heart of man has been able to manifest itself in a perfectly beautiful guise, informed by the thoughts of radiant truth and inspired by emotions of limitless goodness. Any piece of art which does not fulfil its obligation to truth and goodness as well as to beauty is necessarily faulty and incomplete. Art cannot give us complete pleasure if it appeals only to our sense and leaves unsatisfied our natural curiosity and wonder, our need for understanding, our need for loving. Our reasons and our emotions must always be appealed to as well as our sense

of beauty. Art is concerned, first of all, in the creation of beauty. At the same time it is closely related to science on one side and religion on the other. Beauty, truth, goodness—these, between them, denote the comprehensive view of art. In greatest art, there is a perfect balance of all the three qualities. Whenever, one predominates at the cost or to the exclusion of the other, art becomes faulty. Morris is not among the greatest artists because he does not exhibit the fine balance of strength, intellectuality and passion. On its sensuous side his work is wonderfully beautiful; and yet it is not wholly satisfying, since it fails to give us enough to think about, enough of truth and goodness. Keats gives us the purely sensuous side of Nature when he talks of "the magic casements opening on the foam". Coleridge and Wordsworth are greater than Keats as Nature poets. Coleridge sees Nature as reflected in human personality:

We receive but what we give,
And in our life alone doth nature live.

Wordsworth does not see a rainbow as Morris or Keats would have seen it. They would have described its beauty, the beauty of colours imperceptibly blending into each other. Wordsworth's heart leaps up when he beholds it. It reminds him of "natural piety". To Wordsworth, a flower does not merely embody beauty, it also embodies truth and goodness; it gives him "thoughts that do often lie too deep for tears". He sees nature in mind. He gives expression to his personality, to his soul. That is the real art. The greatest paintings of dawn or sunset are not those which are merely beautiful representations of the orange colour that we see in the horizon—they are slavish copies of nature. The greatest paintings are those which set the mind thinking, which inspire goodness, which teach truth,—those which embody the thrill that the artist felt, the ideas that came to him while seeing, the thrill and ideas which compelled him to take his brush. Those paintings are not the copies of nature; they are the expressions of the artist's soul. Such pictures satisfy our love of beauty, play upon our emotional nature and accord with the most profound and fundamental ideas about life and nature that humanity is capable of. This threefold completeness is most manifest in music. Music has in it the

element of subjectivity to a greater degree than either painting or poetry. The melody of the tone that pleases the ears, the subject of the song that stirs the heart and makes the head think—that constitutes real music. That is the perfect work of art. The sweetest of tone has never been able to tune a bad song to good music.

All art, then, has threefold object: to train our mind in a desire for the truth, to train our spirit to love only what is good, and to train our bodies to take pleasure only in what is beautiful and wholesome. That is the value of art. When people raise the cry of art for art's sake, they only mean that the artists should have no conscious aim, no "palpable design". The artist ceases to be an artist the moment he becomes a partisan or an advocate, the moment he begins to think that he has some wrong to right or some right to vindicate. Truth and goodness, then, gain the upper hand. Beauty, the basic element, becomes weak. The art becomes top heavy. The work is, then, a piece of philosophy or of religion. It is not a piece of art. Art is a thing of inspiration, not of achievement. An artist is born, not made. He creates art because he must, not because he would. The utmost he can say of his creation is that it "comes to him". He, of all persons, is the least capable of hiring his pen for a party or a cause. Like a journalist, he cannot obey the master that pulls the string. Like a barrister, he cannot speak for the party that pays. His art is inborn, not a foreign graft. It is as instinctive and spontaneous in its origin as the child's play. It is the outcome of the simple and elemental need of self-expression—the inseparable trait of human character. The artist cannot be "made to sing". He cannot be made to convey a message or to preach a dogma. He checks the natural flow of his artistic genius as soon as he begins to uphold some cause. He clips the wings of his soaring muse the moment he sets himself to write "with a purpose". He has no purpose except to give true expression to his soul when he feels inspired, "when the moment is on". He will find that his expression at such moments, that his art, has enough purpose in it without his making, without his knowing. Art is itself a message and must be expressed for its own sake. Milton had no purpose before him when he wrote his 'Comus', but his unconscious protest.

A good artist, therefore, remains aloof from all the theological discussions or political conflicts. He has no social reforms to bring about; his art will do that without his knowledge. His soul is "like a star" that dwells apart. Like Shelley's 'Skylark', he sings 'hymns unbidden'; his art is 'unpremeditated'. Like angels he sees life from above; his observation undergoes a synthetic process in his imagination; he expresses that synthetic whole. That is his art; that is his message.

That brings us to another view of art, the view of Hegel. "Art," he says, "is the reduplication of life." It is more than that. It is the expression, "the criticism of life". It is life itself, life in words, colour or sound. Shakespeare gives life in words when he says,

All the world's a stage,
And all the men and women merely players.

Wordsworth gives life in words when he writes:

The world is too much with us; getting and spending,
We lay waste our powers.

Let those who question the use of art, first question the whole use of living. Art is life. Turn to whatever page of the artist and you will find that human strength and beauty, love and hope, pain and sorrow, effort and adventure, art and skill are the objects of his pictures, the substance of his songs. In the preface to *Sordello*, Browning says: "My stress lay on the incidents in the development of a soul; little else is worth study." Morris called a poet 'an idle singer of an empty day'. That may be true of Morris himself; that is not true of Browning, of Wordsworth, of Milton, of Shakespeare. If the poems of these master-artists are merely idle songs, Morris ought to have known, perhaps he knew it, that 'little else is worth study'. If it be no use to make men happy, to quicken them in the joy of life, to heighten their pleasures, to dry their tears, to bind up their wounds; if it be no use to teach them wisdom, to open their eyes, to purify and direct their spirits, to gird them to fight, to brace them to endure, to teach them to be gentle, then, indeed we may ask "what is the use of art?" But first let us start with the more fundamental question: "What is the use of life itself?"

RAJA BIRBAL

By DR. JOGINDRA NATH CHOWDHURI, M.A., Ph.D.

THE genius of the Hindus never shone more brilliantly under the Muhammadan rule than in the reign of the great Emperor Akbar (1556-1606 A.D.), whose unbounded love, affection and impartiality for men of all sects and communities created a bracing and hallowed atmosphere of peace, fellow-feeling and cordiality facilitating the cultivation and development of the various literary and other nobler arts like painting, music and architecture. In Indian History this period is what the Elizabethan period is to England. It was during this reign that Tulsi Das,—"the tallest tree in the magic garden of mediæval Hindu poesy," and whom Dr. Smith calls "the greatest man of his age in India, greater even than Akbar himself"—shone in the literary and religious firmament of India. The same age also witnessed the immortal writings of Sur Das, the blind bard of Agra; Ram Das, the father of Sur Das; Hari Das Swami of Brindaban; Tansen, the famous musician; and Raja Birbal, the poet-laureate. Painting, too, received a strong impetus during this age and among the Hindu painters the names of Basawan and Daswanath stand out pre-eminently well. Out of the seventeen artists thirteen were Hindus, about whose productions Abul Fazl says: "Their pictures surpass our conception of things. Few, indeed, in the whole world are found equal to them." In the field of music, Tansen was undoubtedly the best musician of his age and next to him Hari Das Swami, Sur Das, etc., were also singers of great repute.

If we move apace from these finer instincts of humanity to the bustle of political activities, the names of Raja Bhagwan Das, Man Singh, and Todar Mal are intertwined with the growth, expansion and steady organisation of the vast Mughal structure. Thus, in all spheres of activities and noble achievements, the Hindus played dominant parts in concord and amity side by side with their Muhammadan brethren; and even among the most intimate and beloved friends of Akbar one was a Muhammadan—a man of great worth and talent—Abul Fazl, whom the Jesuits called "the Emperor's Jonathan", and the other—a Hindu musician, poet and story-teller—Raja Birbal.

The original name of Raja Birbal was Mahesh Das. He belonged to a Kanauj Dube Brahman family of Kalpi and was born in Sambat 1585 (1528 A.D.). Although he came of a very poor family, he received proper education and was a man of quick perception and extraordinary talents. His versatility and rare poetic gifts attracted the attention of Raja Bhagwan Das of Amber, who enlisted him as one of his Court poets. But when this Rajput chief contracted matrimonial alliances with Akbar and entered his services, he presented Birbal to him as a gift. Badaoni in his *Muntakhab-ut-Tawarikh* calls Birbal Gadai Brahmadas and not Mahesh Das; this is because when Birbal was in the service of Raja Bhagwan Das, he used to sign his compositions as Brahm Kabi and not as Mahesh Das.

His musical skill, poetic talents and *bon-mots* were highly appreciated by the Emperor and "he crept day by day more into (royal) favour until he attained to high rank and was honoured with the distinction of becoming the Emperor's confidant. For his melodious Hindi verses he received the title of "Kabi Rai" (Prince of poets), and afterwards he was distinguished with the lofty title of "Raja Birbal". Some of the modern writers think that he was a minister or even prime minister of Akbar, but this view is not consistent with truth. As a matter of fact he did never hold such a high post but only enjoyed the rank and pay of a commander of 2,000. Mr. Beale's statement that he belonged to the rank of 5,000 is erroneous.

In the 18th year of Akbar's reign when Raja Jai Chand of Nagarkot happened to displease the Emperor, he was imprisoned and Nagarkot was given to Birbal as a jagir, but in all probability the latter never received actual possession of it, as Jai Chand's son Budh Chand offered a strong resistance to the Imperial forces and the matter had to be ultimately abandoned by Husain Quli Khan, the Mughal Governor of the Punjab, owing to another more serious insurrection within his jurisdiction. But it is apparent from Badaoni that Birbal once enjoyed the jagir of Karrah and at another time that of Kalanjar in Bundelkhand.

Akbar was ever fond of his company and hence he generally lived with the Emperor in

the capital city. It was only on some particular occasions that he was sent off to other places on important missions. "In the 21st year of Akbar's reign he was sent with Rai Lon Karan to Dungarpur, the Rai of which town was anxious to send his daughter to Akbar's harem." On another occasion when Masum Khan Faran Khudi, who had been entrusted with the government of Oudh, was making preparations to raise the standard of rebellion, he was deputed there with another officer Shah Quli Khan to appease him. Again, in the 28th year of Akbar's reign he was sent with Zain Khan Kokah to conduct Raja Ramchand of Bhat to the Imperial Court.

Akbar was a real patron of worthy men and he had a supernatural power of keen insight into human character. Had Birbal been a man of no genius and without any intrinsic worth, he would not have risen to so much prominence in his eyes; even Badaoni, his worst critic, admits that he possessed considerable amount of capacity and genius. The intimacy between the Emperor and the Raja was so keen that the same author sarcastically says: "It became a case of 'thy flesh is my flesh, and thy blood my blood'." But the Raja was disliked by many orthodox Muhammadans, because it was he who was greatly responsible for the Emperor's deviation from Islam and his predilection towards solar worship. It may be mentioned here that Akbar used to hold discussions of all religions with their respective advocates and ultimately formulated a common religion for his subjects—The Din Ilahi or the Religion of God based on the essence of all other tenets. The Raja was devoted to the cult of the sun and the prominence which Akbar gave to the solar worship in his new religion made many orthodox Muhammadans believe that this was due to Birbal's influence. This view is illustrated by the following lines of Badaoni:

"The accursed Birbal tried to persuade the Emperor, that since the sun gives light to all, and ripens all grain, fruits and products of the earth, and supports the life of mankind, therefore that luminary should be the object of worship and veneration . . . several wise men at Court confirmed what he said by representing that the sun

was the greater light of the world and the benefactor of its inhabitants, the patron of kings, and that kings are but his vicegerants."

It is quite evident from the above lines that the Raja did not actually convert Akbar to solar worship, and without evidence he cannot be charged of this offence. About Akbar's religious views it is not possible to ascribe them to the influence of any particular person, as Badaoni himself named three persons responsible for the affair—Birbal, Abul Fazl and Hakim Abul Fath. It may be pointed out here that there were many powerful factors—social, political and religious—which shaped Akbar's mind to liberalism, the discussion of which requires a volume by itself.

In the 30th year of Akbar's reign, Birbal was sent by the Emperor to reinforce Zain Khan Kokah at Bajaur against the Yusufzais. It is said that Abul Fazl, too, had been willing to lead this campaign and Akbar had to decide the case between his two favourites by drawing lot. Afterwards, as a matter of precaution, the Emperor despatched another force under Hakim Abul Fath to join with the Raja. But as ill-luck would have been, dissension followed amongst the generals and, ignoring the better counsel of Zain Khan, Birbal entered the Karakar and Malandarai Pass only to be discomfited and suffer heavy losses both in men and money. The tribesmen attacked them mercilessly from all directions and nearly 8,000 imperialists were killed. Birbal took to his heels to save himself but was overpowered and killed (middle of February, 1586 A.D.).

The death of such a dear companion was a severe shock to Akbar who, as Abul Fazl says, abstained from his daily food and drink for two days. Badaoni also says that "he (Akbar) never experienced such a grief at the death of any Amir as he did at that of Birbal."

As the dead body of the Raja could not be brought to the Emperor, it subsequently gave rise to various interesting rumours about him. Some people reported to the Emperor that Birbal had been seen at Nagarkot walking about in company with the Jogis and Sannyasis. Akbar did not altogether disbelieve their story and thought that probably Birbal was ashamed to come

to his presence on account of the heavy defeat he had sustained at the hands of the Yusufzais. An Ahadi was therefore despatched to Nagarkot to enquire into the matter, but eventually it proved a lie. Another rumour soon spread that he had appeared at Kalanjar, and it also gave false hopes in the mind of the Emperor for some time.

That Birbal was a combination of rare qualities is admitted on all hands. His poetry, music and *bonmots*, which are still extant in different parts of Northern India, have earned an undying fame for him. Maasir-ul-Umara says that he was also famous for liberality and generosity. But he was eminently a man for the pen and not for the sword. It was an irony of fate that the leadership of a military campaign in a risky and hazardous region like the Afghan frontier devolved on him. The Emperor had to pay dearly for it, as besides the heavy loss of men and money, it entailed the loss of one of his best companions. Although another force had been despatched under Abul Fath for the safety of the Raja, it proved to be of no avail; both Zain Khan and Abul Fath, however, saved their lives, but the inexperienced general found his eternal grave there.

Although the Raja was generally of a tolerant disposition and was a member of the Din Ilahi, he was apathetic towards the Sikhs whom he considered as heretics. While he had been proceeding against the Yusufzais, he received an order from the Emperor to levy "a tax of a rupee on the house of every Khetri on the way". After crossing the Bias, he sent his officers to collect this tax in Amritsar, whereupon the Sikhs refused payment and appealed to Guru Arjun. The latter requested the Raja's men for exemption which they had received up till then. But Birbal was not in favour of exemption and as an outcome of it a serious altercation followed between him and the Guru. The matter was, however, postponed for the time being owing to the peremptory order from the Emperor asking the Raja to join Zain Khan without the least possible delay. Although Birbal was thus compelled to leave Amritsar, he ordered his staff to remind him of this affair during his return

journey. When the Sikhs communicated this wrathful message of the Raja to their Guru, the latter merely said: "If the Raja return, he will give us trouble."

BIRBAL'S HOUSE

The Emperor had built an exquisitely beautiful and ornamental palace of red sandstone at Fatehpur Sikri for the residence of the Raja. It is still known as Birbal's house; according to tradition it was built for his daughter who was one of Akbar's wives. The house is a two-storied one and was built in 1572 A.D. On the ground floor it has four rooms, each 16ft. square and two entrance porches, 16 ft.-9 in. by 8 ft.-6 in., while on the upper storey are two square chambers, placed cornerwise and covered by domes of Muhammadan style. Two steep and narrow staircases lead from the ground floor to the upper storey. Both the inner and outer walls of the buildings are so elaborately decorated with beautiful ornamentations that it cannot but receive the approbation of the most casual visitor. Mr. Keene says: "Nothing can exceed the massiveness of the materials excepting the minuteness of the finish. It seems as if a Chinese ivory worker had been employed upon a Cyclopean monument." Both the Hindu and Muhammadan elements are combined here with conspicuous success; the brackets of the Hindu style and arches of Muhammadan architecture have been utilised with pleasing effect, and "birds, ducks, etc., adjuncts to Hindu architecture, are found carved upon the brackets supporting the eaves, wall recesses, etc. We can appreciate the beauty of the building properly if we only remember the following lines of Victor Hugo: "Everywhere was magnificence at once refined and stupendous; if it was not the most diminutive of palaces, it was the most gigantic of jewel-cases."

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WHERE IS LANKA?

BY MR. V. R. BHATT, B.A. (LOND.)

WHENEVER Hindus listen piously to the stirring incidents of their great epic Ramayana, an intriguing question has always troubled their minds: Where is Lanka? Where is the island which is the stage for the greater portion of the narrative, and on which is fought the mighty war between the evil king of Lanka, the ten-headed Ravana, and the heroic Rama whose love for tender wife Sita, nothing could quench.

The problem must have been very irritating to those scholars and Pundits who, after having studied the epic, would ask each other the question, and yet were unable to find a definite answer. The much revered *guru* in his forest hermitage, after waxing passionately eloquent about the doings of Rama, must have dreaded the moment when one of his bright disciples put to him the same question which he had put to his own *guru* and which was still unanswered—Where is Lanka?

"A thousand *yojanas* beyond the sea," says Sage Valmiki, the poet who wrote the glorious cantos of the Ramayana, quite unconscious of the fact that this statement would have worried hundreds of Pundits and Scholars.

The poet could never guess when he made this delightfully vague statement of the distance of Lanka that it would have troubled the mind of millions of pious Hindus (who have listened to the epic through the centuries) and who always desire to visit the places hallowed in their epics.

Up to Rameswaram in the South, the Hindus are able to trace Rama's wanderings, after his fourteen years voluntary exile from his kingdom of Ayodhya, through the primeval forests which at that time stretched from North to South India. They point out Conjeevaram, the Holy City of South India, as the place at which he crossed the Godavary river and flock to it in thousands to bathe in the sacred waters of the river. And at Rameswaram, the place from where his army of monkeys built a dam over the sea, they have raised a magnificent temple, which with its tall *gopurams* rising athwart the heavens, seems symbolic of the religious faith which could overcome all obstacles. For, to build a temple of such proportions in granite

in the sandy island of Rameswaram with the nearest granite quarry a hundred miles away may be a task which modern Governments might hesitate to undertake. But not so the devotees of Rama.

But at Rameswaram, the track of Rama's footprints ends for the Hindu in spite of all the glorious cantos which follow in the Ramayana, with poetic descriptions of a beautiful island of flowing waters and sloping hills, and gentle breezes which rustle the leaves of a thousand varieties of flower and fruit trees. For even Valmiki, great poet though he was, could not definitely name an island which the Hindus in later ages could recognise as Lanka, in spite of his realistic descriptions of Asoka groves and palaces of Lankapuri, the capital of Ravana.

Valmiki, too, was like all the other Hindus, who feared the sea, whose geographical horizon was limited to the coasts of India, and who never succeeded in becoming great sailors like the Arabs or the Japanese. Their fear of the sea was such that they considered it evil and unclean and laid down that he who crossed the sea would lose caste. It is interesting to note therefore, that even Rama in the epic does not take ship to cross the thousand *yojanas* of sea, to the island of Lanka. For either the description of ships and ship-building and the sea voyage with its storms and perils must have been difficult even for the great Valmiki who had perhaps never been to the coast, or he considered that by making Rama cross over in a ship would have made him liable to lose caste. Hence Rama with his army of monkeys builds a dam across the sea on which they cross over and thus guards his caste. Incidentally the pious hearers of the tale are saved the pangs of anxiety when their great hero is crossing over, that though in the midst of the mysterious dangers of the sea, he is still on *terra firma*.

Lanka, therefore, has remained a mysterious island—a thousand *yojanas* or about 2,000 miles distant from Rameswaram somewhere in the Indian Ocean. From time to time various solutions have been advanced by Scholars and Pundits, and three islands or rather two islands and one continent have been named frequently as possible claimants

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to the honour of being the legendary Lanka—Ceylon, Java and Australia.

In the case of Java which is known to have harboured a colony of Hindus in ancient times, the beautiful stone-reliefs of scenes from Ramayana in the temples at Borobudur and Prambanam can be advanced in favour of its being Lanka. In the case of Australia, it fulfils the condition that it is about 2,000 miles away from Rameswaram which neither Java nor Ceylon are. But it is possible that Valmiki in his ignorance of the sea exaggerated when he spoke of the thousand *yojanas*, and hence Ceylon may be taken as the likeliest place to be the Lanka of Ramayana.

However it is not the intention of the present writer to put forward a definite claim for Ceylon as the historic island, but merely describe certain places which he has visited and which are held in veneration by the Sinhalese, who are not Hindus since they strongly believe that these places are connected with episodes in Ramayana.

Before doing this, it will be necessary to give a brief account of the main story of Ramayana. Rama was the eldest son and heir of King Dasaratha of Ayodhya. He had just won by his prowess in archery the lovely princess of Janaka, Sita, and was about to succeed to the throne of his father when filial duty obliged him to go into exile. This was necessary if his father was to keep his promise to one of the queens who plotted to make her son, king. His dutiful brother Laxman and his beloved wife Sita could not forsake him in his exile and were fellow companions in his wanderings and sufferings. After many adventures, Rama reached South India where Ravana, the king of Lanka, came to hear of Sita's beauty and desired to possess her for himself. And so one day while Rama was not with Sita, he abducted her and took her in his aerial chariot to the fortress of Lankapuri. When Rama came to know of this, he leagued himself with the kings of monkeys and bears as the South Indian tribes are described, crossed over to Lanka, and with the help of Vibhishana, Ravana's brother, slew the evil king and rescued his wife.

This story, as briefly told above, stands in the first chapter in every book of Ceylon history; for Ceylon historians have accepted Ravana in spite of his unchivalrous actions

and un-prepossessing appearance, as the first king in the recorded or traditional history of their country. It is only after this that Vijaya, a prince of Bengal, who is said to have conquered the island in the fifth century B.C. with 700 followers, is recorded as having settled down and named the island 'Tambapanni' or copper-coloured—a name which his descendants the Sinhalese have rejected for the more honourable title of Lanka which they use to this day.

It is not known why they rejected this name. Whether this was because they were Hindus who knew the story of Ramayana (and which Hindu knows it not?) and having reached the island of Ceylon, came to the conclusion, in spite of their prince's over-haste in naming it Tambapanni, that it must be Lanka, or whether Ceylon was already known as Lanka, must be questions which must be left to historians. But the fact remains that the incidents of the epics so haunted their minds that they called the indigenous tribes of forest dwellers, who inhabited the island and with whom they struggled for mastery, *nagas* or snake spirits and *yakshas* or demons—just the subjects over whom Ravana of the epic rules.

And this belief that Ceylon is the ancient Lanka has persisted in spite of the conversion of the Sinhalese to Buddhism in the third century B.C. by Mahinda, a missionary sent by that pious Buddhist Emperor Asoka. We can only conjecture what magnificent temples the Sinhalese would have raised to Rama if they had remained Hindus. But even as it is, they have kept the memory of Rama green by venerating certain places in Ceylon which are connected with his story.

First of all there is the beautiful peak in the centre of the island known on the map of Ceylon as Adam's peak, but to the people of Ceylon as *Sripada* or Holy Footprints. On the slab of rock on the top of the peak are the footprints which give the peak its name. Though some Buddhists have made efforts to connect these with Buddha, who is, however, not historically known to have visited the island, the general belief is that they are the footprints of Rama, and as such they attract large-crowds of pilgrims during the pilgrim season which begins in April of every year. Nobody knows where the fabled Lankapuri, Ravana's city of palaces and pleasure gardens is, but perhaps its ruins

are hidden in the dense forests which clothe the slopes of the peak!

In Diyatalawa, where Marines belonging to the British Eastern Squadron hold their annual camp, there is a narrow slit in the range of mountains on the east, through which the first rays of the rising sun streams on to Diyatalawa. This is said to be the slit made by one of the arrows of Rama in the great war which he fought with Ravana. It is said that when the battle was going on, he aimed an arrow at Ravana which this demon king avoided by stepping aside. But the arrow fled on and through its mystic power pierced the mountain range.

In the Southern Province about 12 miles from the port of Galle, there is a huge rock which the pilgrims to the forest shrine of Katharagama never fail to climb and worship at the temple on its top. The legend connected with this rock is that Indrajit, Ravana's son, waxed so mighty in the great battle, that he slew a great host of Rama's army and also his beloved brother Laxman. Rama's heart at this was rent with sorrow, and he laid down his arms and lost all desire for winning war or wife. Then came Jambuwana, the aged general of the Bear-allies, and consoled him saying that he knew of a magic herb which grew on the Himalayas, which could bring to life all the dead. To bring this, Hanuman, the son of the Wind God, was sent. He flew through the air but when he reached Himalayas, he could not distinguish the herb, and so he scooped up the whole mountain from its position and brought it to Lanka where Jambuwana plucked the magic herb and brought back to life Laxman and the dead host. In taking back the mountain to its proper place, Hanuman dropped a rock near Galle. So the pilgrims worship it in this belief.

But the most beautiful as well as the most romantic spot connected with Ramayana is at Avissawela, a village town about 40 miles inland from Colombo. Here there is a place called Sitawaka, or the grove of Sita. One of the most touching scenes in Ramayana is the confinement of Sita by Ravana in a grove of Asoka trees. Here she languished away without touching any food, lost to the beauty of the nodding Asokas and their bird population which filled the air with their minstrelsy. Rakshashis, or demons guarded her day and night and sang

praises in her ears of the mighty Ravana in order to make her renounce her husband Rama.

Sitawaka, at present, is a small village with smiling paddy fields and peasants' huts. But here and there can be seen Asoka trees, which remind one of the Asoka grove. Sinhalese villagers who live here firmly believe that here once the tender Sita shed tears of bitterest sorrow, longing for her beloved lord who was far, far away.

About a mile from this place there is a beautiful waterfall which is called Sita-ella, or the waterfall of Sita, where she is reputed to have bathed. To this belief the Sinhalese villagers attribute the fact that even in the greatest drought, this waterfall never fails, as was proved by the recent drought which created such havoc among the cattle and crops throughout the island. To bathe in the crystal clear waters of the fall, as the present writer has done, is an unforgettable experience; for after the heat of the day, the bath was invigorating and refreshing.

Where the fall tumbles over moss grown granite boulders, Nature has made a huge chamber of trees and greenery. The heat of the sun is warded off by trees which rise up in grandeur, while bushes growing many coloured flowers grow all around and giant creepers almost touch the water.

What more beautiful bathing chamber could have been made by Nature; for the lovely Sita as she bathed in the tumbling joyous waters of the fall and thought that she heard her beloved lord calling her name in his lovelorn voice, in the babble and the spurt of falling waters.

These places may give Ceylon a strong claim as the historic Lanka. An idea which occurs to one as the steamer from Rameswaram gives a lusty blast on the siren and moves slowly off from the pier, starting for Ceylon from the very place from where Rama built the dam to Lanka.

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

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

THE INDIAN STUDENTS IN ROME

BY MR. W. PERERA

ROME is a bustling cosmopolitan city. And the student body is always a cosmopolitan crowd. Think then of what the student body in Rome would be: five continents and more. There are some people who speak of the vague colourlessness of cosmopolitanism. But of all the colourfulness of colourful things, there is nothing brighter than the colourfulness of cosmopolitanism.

After the days of the Grecian prime, after Athens, Rome became the central metropolis of learning. Hellenic culture was succeeded by Roman. 'Captive Greece led captive her fierce conqueror'; true, but while Rome stands for law, order, organization, Athens stands for gracefulness, refinement, loftiness of spirit. To the Athenian, the type of the true gentleman is Kanokaraoos (Kalokabathos). To the Roman, on the other hand,

Vir bonus est quis?

Qui consulta patrum, qui leges inraque servat?"

There is a clear and unmistakable difference between the Hellenic and the Roman culture.

In medieval Europe, in Christian Europe, Rome was still a centre of learning. Even to-day, Rome is in a sense the centre of learning; for she is the centre of the guardian of all true learning the Church.

While it is seen how Rome, in the days of the Empire, and even in medieval times, drew students to herself, it might be enquired what attractions the Rome of these our later days holds for students. For one thing, all roads lead to Rome. For another, Rome possesses the ideal historical setting for the student. Its ruins, its monuments, its treasures of art—all tend to elevate his thoughts and keep ever before him the nobility of the human mind. The memory of the master-minds of Rome, of Virgil and Horace and Cicero will foster in him a love of the good, the true, and the beautiful, and impress on him the grandeur of the conquests of the intellect. Environment has not a little to do in the

* Who is the good and dutiful man?

He who abides by the decrees of the fathers, who fulfils his duties and observes the law.

acquiring of culture, and this direct contact with the home of a great nation enriches the mind in a way that no mere book-learning can. Witness the grand concourse of poets and men of letters who have migrated to ancient seats of learning. Byron, Shelley Keats—all found their way to Rome.

The big majority of the students in Rome are ecclesiastical students—students who have come to learn of the great masters of the Christian Theology and the *philosophia perennis*. The medium of instruction is Latin—the language of Empire and of law; the language of Lucretius, Ovid, and Cicero, and later of Augustine, Jerome, and Bernard. It reminds one of the time when Europe was Christendom, and Latin was the common language and the bond between all men. Students could peregrinate from university to university: the language was one, and the culture was one—the great Christian culture. Latin is the language that has conquered the centuries. Henry Nelson Coleridge, in a defence of the classical languages, speaks of Latin as being "majestic in its bareness, impressive in its conciseness; the true language of History, instinct with the spirit of nations and not the passion of individuals; breathing the maxims of the world, and not the tenets of the schools; one and uniform in its air and spirit, whether touched by the stern and haughty Sallust, by the open and discursive Livy, by the reserved and thoughtful Tacitus". Mr. Belloc makes a plea for the revival of Latin. There can never be peace in the civilization of the West, nor a common understanding, until it has a common language. No artificial common language is worth considering. It is hardly more than 200 years since Latin was still the common medium of understanding on serious matters among Europeans, and not 300 years since it was the necessary medium for discussion on subjects common to all nations. It was in general use in Eastern Europe, especially in Hungary, in Poland and the Lower Danube districts till much after the seventeenth century. Even during the Great War, one important international speech was made in Latin. Latin was for century after century the common living tongue of the West.

The medium of instruction in the Ecclesiastical Universities is, as I said, Latin. Rome is the city of international colleges. Of these, the chief are the College for the Propagation of the Faith, the Gregorian University, the Angelicum, and the Apollinaris. The Gregorian is the great Jesuit University; there the students of all nations congregate. The Angelicum is the University of the Dominicans, and is also a great international centre. The Apollinaris is the Famous Institute of Law, comprising the Faculty of Civil as well as of Canon Law. This Institute dates back to the Middle Ages, when law was international, when Roman Civil Law was as international as Roman Canon Law is to this day. The Emperor was the source of the one: *quod principi placuit legis habet vigorem** wrote Ulpian, the Pope was the source of the other: *habet omnia iura in scrinio suo*,† said Clement VII.

There are, at present, Indian students in the College for the Propagation of the Faith, in the Gregorian University, in the Angelicum, and in the Pontifical Institute of Canon and Civil Law. There are, besides, several Indian lay students in Rome studying literature, art, economics, medicine. The nationalist leader, Mr. Subas Chandra Bose, did much work among them during his stay in Rome. By far the largest number of Indian students is in the College for the Propagation of the Faith. This College has thirty students from various parts of India. It has received Indian students since 1649. The students are provided with everything necessary for their education. There are more than thirty free scholarships reserved for Indians.

The College for the Propagation of the Faith is a most international of institutions. In it are some two hundred and thirty students, representing over thirty-six nations—Greece, Yugo Slavia, Bulgaria, Roumania; Albania, Germany, Holland, Norway, Persia, Arabia, India, England, Ireland, America, Australia, Annam, Siam, China, Japan—all living together in peace and charity, because aiming at a common goal and bound together by a common bond. It is a striking example of the universality of the Church. In the

* What seemed good to the Emperor, has the force of law.

† All laws he hath in his portfolio.

Visitors' Book of the College someone has expressed it: that here indeed he found a true Commonwealth of Nations, and he was right. The fact is all the more remarkable in these days of sham Peace and Economic Conferences. Even the League of Nations is beginning to be held in distrust. Somebody recently described the League as a 'polyglot Convention of diplomatic dodgers.' To-day, World Economic Conferences do not mean much more than disguised business manoeuvres.

In this supremely international institution—the College for the Propagation of the Faith—the Indian students have organized an Indian Students' Club and an Indian Study Circle. These Associations have for their object the acquiring of a wider and profounder knowledge of Indian culture; the study of Indian problems; the study of European affairs particularly in their bearings on India; to help in bringing Indian culture to the knowledge of the West, primarily by means of speeches in various academies and universities, and the contribution of articles to various Reviews. These two organizations have enjoyed a large measure of success, chiefly in making the intelligentsia of Rome realize India's noble cultural and spiritual heritage.

The first lesson the Indian student in Rome can learn is the lesson of Catholic Christianity—for Rome is the centre of the Church. He can learn what the Church can do for a country's moral, intellectual and social progress. He can see how she is still carrying on the work of reformation and regeneration she began in Pagan Rome. She brought peace to the world, changed Roman "civilization", maintained the dignity of man, raised the condition of the family, defended the rights of woman. She battled against tyranny, but demanded submission to lawful authority: "Render unto Caesar the things that are Caesar's." She promoted learning. She was the guardian of the labourer.

She still carries on this great work. The Popes have been the champions of world-peace. They have laid down the principles of the true Social Order. Albert of Belgium and Dolfuss of Austria set themselves to follow out these principles. Roosevelt is putting them into practice in America. The

lesson of the Church is then an important one.

There is much, besides, that the Indian student in Rome can and ought to learn. He can learn the lesson of the West; learn also its application to the East. He can scan the great material progress of Europe, the industrial progress it has made within the last few decades, see the activity and energy and striving it means; see also, how this worship of the machine has meant the atrophy of all that is spiritual, the petrifying of the moral nature in sacrifice to gigantic abstractions of efficiency. He can realize that this menace of mechanization should never be allowed to threaten India. India is eminently the home of philosophical speculation though it must, however, be admitted that Indian philosophical thought needs a certain disciplining before it can be ordered into a harmonious system, demonstrably true. He can study the politics of Europe, and see what lessons it holds for India. He can study the progress of democracy and dictatorship, particularly of dictatorship as embodied in Fascism. He can study the constitution of European

society and contrast European class-distinctions with the caste barriers of India.

He can do all this and more. He can learn, while in Europe, the lesson of the West and return home, and give his life to the cause of the upliftment of the Motherland.

Rome is, indeed, the ideal city for the student, whether he be antiquarian or artist, historian or man of letters. Its every stone is haunted. Its very ruins outshine the splendour of other cities in the prime of their prosperity.

Aue Roma Immortalis! Hail Eternal Rome! Rome of the Empire, Rome of Christendom,—Rome, the abiding centre of the world.

Across the valleys and the high-land,
With all the world on either hand,
Drinking when I had a mind to,
Singing when I felt inclined to;
Nor ever turned my face to home
Till I had slaked my heart at Rome."

—Belloc.

THE PATH OF MAN

BY

MR. E. J. T. DIENER

— o —

On, through the howling gusts of bitter wind,
On, through the darkness and the blinding rain
We fight our way—

Though lightening strikes again and yet again,
And though we leave all comfort far behind.

If all the Powers of the Dark combined,
And if each step were bound to be in vain,
We'd struggle on

To fall, to die, but never to complain;
To look ahead—but never once behind!

Sir Vithaldas Thackersey: A Tribute

By

RAO BAHADUR C. S. SUBRAMANYAM, B.A., B.L.

—: o :—

I met Sir Vithaldas Thackersey in Simla in September 1921 as a fellow member of the Assembly and became acquainted with him. It was not much. In the following year in February and March, we were housed in the Block known as the Eastern Hostel where he and Lady Thackersey stayed. I was able to meet and talk to him or rather hear him talk about Financial, Industrial and Commercial matters. His insight into commerce with foreign countries and the part played by British merchants in industries carried on in India was very deep and I was always eager to catch him at leisure in his rooms. His work in the Assembly and his large industrial and commercial undertakings left him hardly time to have a chat with his friends. I was struck with his methods of work and the clock work regularity with which he apportioned his work of the day. He breathed his last in August 1922 after a short illness. He had not turned fifty.

After full twelve years, Professor Kaji has written a biography of one of the biggest men of his time. The lapse of time is an advantage. It makes for calmness. Sir. M. Viswasvarayya says of him:

“He had a passion for public service and it is one of his claims to distinction that throughout his career his concern for the poor and the distressed was very marked. Able, enterprising, restless and gifted with a creative mind, he laboured on unceasingly and enthusiastically for public causes as he did for private benefit and crowded into his comparatively short life a vast amount of work and achievement.”*

Prof. Kaji has brought out with vivid picturesqueness every detail of the life of Vithaldas from his cradle to his death. His relations with the members of his family and friends are fully described. His activities in the Bombay Corporation, in

the Bombay Council, in the Legislative Assembly and in all public causes: social, religious, commercial and industrial are fully exhibited.

Born in 1873 in a family where his father has established a position of wealth and influence, young Vithaldas might have sunk like so many we know of, into a life of ease and indolence or very light work. No. He worked hard and at a very early age entered the Corporation and became its President. He was nominated in 1903 at the age of 30 to the Bombay Council. He was sought after to sponsor or undertake almost every public cause. In every one of the positions he held, he displayed great energy and extorted the admiration of his colleagues by his well thought out and constructive proposals. In 1908, he was knighted. I do not undertake in this review to catalogue all the numerous offices he held in the life of Bombay. Nor do I propose to give a list of the charities and benefactions which his munificence had helped and enriched. It is worth the while of many a young man with a fortune and especially in these days when commerce and industries and social reform have taken a place in the forefront of the country's activities to study his life. No such young man can do better than read this biography and try to pick up points. Vithaldas' early studies included Sir John Lubbock's and Smiles' works—books that are not to be found in any homes now and fashioned his life on the rules and maxims of those writers. He had 29 rules to regulate his daily life and as a reminder it was read by him every day. It begins with “Remember the Creator” and ends with “Keep your expenses below your income.” Copy book maxims one will say. Yes, it is copy book maxims that have made many successful and prominent men, and the non-observance has brought ruin and downfall on others. I heartily recommend this book to every one who desires to know how one can become not only successful in life but also useful to his countrymen.

INDIAN AFFAIRS

By “AN INDIAN JOURNALIST”

The Finance Bill

GOVERNMENT have suffered more defeats in this Session of the Assembly than at any other time. Particularly in the matter of the Finance Bill, the House carried a number of amendments in the hope of modifying the proposals of the Finance Member in the direction most acceptable to the people. But Sir James Grigg appealed to the Viceroy against the judgment of the House, and he did not appeal in vain. The House, however, cannot stultify itself by going back upon its own decision and therefore declined to pass the Bill as recommended by the Governor-General.

It cannot be said that Congress members who had returned to the Legislatures after years of wandering in the wilderness, had come back only to obstruct. They had come prepared to play their part in constructive work. And surely they could not have had the support that they had from the rest of the House if they were not the genuine spokesmen of their constituencies. The Executive, for reasons of State, may not go all the way with the demands of Congressmen. But the amendments on Salt duty and Income-tax and Postal Tariffs and similar items can hardly be treated as “mere opposition for opposition's sake”. We are therefore frankly disappointed even as Sir Leslie Hudson and the European group are, that Government have not seen their way to accept some at any rate of the amendments adopted by the House. If Government by certification were to become the rule of the day, it only brings in relief the futility of these debates and discussions. Surely this is not the way to inspire confidence in Council work.

Wanted an Overseas Department

That the Government of India are keenly alive to the importance of the position of Indians overseas has been made clear from time to time. Indeed, since the days of Lord Hardinge, they have championed the popular cause with praiseworthy discernment. But the grievances have multiplied and the need for greater vigilance is more than ever imperative. Take the anti-Indian decrees in Zanzibar or the recommendations of the Carter Commission in Kenya. In both cases timely action by the Government of India would have at least mitigated the severity of the reactions on our nationals abroad. But they were entirely in the dark as to the intentions of the Governments concerned. Security of tenure is now threatened in Fiji and in Ceylon, and before long our countrymen in Aden and Burma will be further estranged from us. Thus the problems facing Indian communities in distant lands are becoming more and more complex, and nothing but prompt and timely action on the part of the Government could give them relief. It is, therefore, in the fitness of things that the Government of India should have a separate department wholly devoted to this important question.

The subject has been raised more than once in the central legislatures but without any definite results. The problem is now becoming more and more acute and the grievances are multiplying, and we cannot afford to delay any further. We have, therefore, no hesitation in joining the Imperial Indian Citizenship Association in urging

that the time has arrived when the Government of India should have a separate Secretary in charge of the interests of Indians Overseas.

* Life and Speeches of Sir Vithaldas Damodar Thackersey, by Prof. H. L. Kaji, M.A., B.Sc. D, B, Taraporewala Sons & Co., Bombay.

East and West

It has been said that the most promising line of approach to a cultural synthesis between India and the West is through individual contacts. This is attempted in an admirable pamphlet issued by the International Institute of Intellectual Co-operation. And who more competent to represent the culture of Europe and Asia than Dr. Gilbert Murray and Sir Rabindranath—two men of acknowledged eminence who set out their views in the form of an exchange of letters. That differences exist both in outlook and in ideals between the East and the West goes without saying, but they are certainly not so important as is sometimes made out. The first step towards international understanding, says Dr. Murray, must be a recognition "that our own national habits are not the unfailing canon by which those of other people must be judged and that the beginning of all improvement must be a certain reasonable humility". There is "a certain germ of mutual sympathy between people of goodwill or good intelligence" which must be developed and organised in the interest of universal brotherhood. Hence the need for "some great League of mind or thought independent of miserable frontiers and tariffs and Governmental follies".

Dr. Tagore admits that the West is largely misrepresented "as cruelly unscrupulous in its politics and commerce, widely spreading slavery over the face of the earth in various names and forms". We are so impressed by the physical strength and efficiency of the West that "we ourselves have become material-minded". The finer aspects of European thought remain unnoticed, for surely Europe is not solely occupied with

material things. "She may have lost her faith in religion but not in humanity." Hence he holds that

"in reason alone can we have the common meeting ground; for that which is against reason needs must be peculiar and exclusive, offering constant friction until worn away by the ever-active rational mind of man".

Sir Joseph Bhore

The retirement of Sir Joseph Bhore, the first Indian Commerce Member of the Viceroy's Executive Council, will be deeply regretted. Sir Joseph had had exceptional opportunities of service in various capacities, but he rose to the full height of his stature in his role as leader of the Assembly and in his handling of the historic negotiations with Japan. In either case he proved himself a sagacious statesman and a patriotic leader. On the floor of the House, his genial temper and ready humour served to smoothen acerbities. His was always the soft answer that turneth away wrath. Of course, there were moments when he had to defend positions not always acceptable to popular opinion. But every one recognises the delicate and difficult task of an Indian Member of Council. As Commerce Member, it fell to his lot to deal with the devastating competition with our Far-Eastern neighbour and it was mainly due to his tact and patience and perseverance that the pact with Japan was made possible. Indian industrialists can hardly have had a more painstaking and zealous advocate of their cause. In bidding him good-bye, may we hope that his great abilities and rich experience may yet be employed in the service of his country in some other sphere.

The New Member of Viceroy's Council

Kunwar Jagadish Prasad, who succeeds Sir Fazl-i-Hussain as Member of the Viceroy's Executive Council and leader of the Council of State, brings to his office all the rich experience of life both as administrator and legislator in his Province. For as Home Member of the U. P. Government, Mr. Prasad has distinguished himself as a skilful debater and sympathetic administrator, and the warm tributes that were showered on him the other day at the U. P. Council testify to the excellent impression he has created on all sections of the House. Mr. Prasad carries with him the good wishes of his whole province, and we wish him excellent opportunities of service and distinction in the new and wider sphere of activities to which he has been called.

Sir Mirza and the Pandits

That the Pandits have a definite place in the cultural economy of the nation's life was the key-note of Sir Mirza Ismail's speech at the opening of the Pandits' Conference in Bangalore. Not only in matters of learning but in the larger life of the community they have a distinct role to play as guardians and custodians of the tradition and heritage of the race. There is certainly much in our social life that must be protected and preserved. The Pandits as a class stand for the mellow wisdom of the past and a tradition hallowed by observance and sanctified by generations. Nothing but heartless bigotry and narrowness could wish for the disappearance of the wholesome influence of the age-old wisdom of the past. But the demands of the time spirit are equally inexorable, and as Sir Mirza truly observed, it is in the happy harmony between the old and the new type that real social happiness and cultural progress are alike possible.

Dr. Ansari's Retirement

Dr. Ansari's retirement from active politics will be deeply regretted, not only by Congressmen but by others who have watched with admiration his patriotic lead in the matter of Hindu-Muslim unity. Not less remarkable has been his sagacious handling of the many mutually opposing elements in the ranks of the Congress. When Parliamentary tactics were made an integral part of the Congress programme, all eyes turned to him instinctively for guidance as the fittest person to regulate the Council team in accordance with the amended programme of the Congress. But the severe strain of the Assembly election coupled with the exacting nature of his work as President of the Parliamentary Board has told on his health, never robust in these days. But he bravely shouldered his responsibility since his return from Europe and his contributions to the neo-Congress programme merit the highest encomium.

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E. Dec. '35.

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

GERMANY REARMING

THERE are two major items of great importance this month; they are, the rearming of Germany and the conversations at certain European centres of Sir John Simon and Captain Anthony Eden. For two years it has been known that Germany was secretly increasing her armed forces; rumours have been circulating to that effect, but they have been promptly denied. Now that the movement cannot be hidden any longer, and because the German Government feels strong enough now to meet all protests and opposition, the concealment of armament measures is thought to be no longer necessary; consequently Herr Hitler has issued a proclamation in which he has stated that the armed forces of the Fatherland are to be increased to 12 Corps and 86 Divisions; there is to be general compulsory military training, and that from April 1st the Air Force is to be organised and recognised.

All this of course is in direct opposition to the Peace Treaty which Germany signed, but the general feeling in Germany to-day is that the Versailles Treaty is no longer operative. For some time there has been talk about revising the Treaty, but Germany's latest move has made that revision unnecessary. Germany has a case: she signed the treaty which required her to disarm on the clear understanding that the other powers of Europe would also disarm; they have not disarmed. Then as still a member of the League of Nations, the German Government insisted on equality of armaments with the other European nations. There was a more or less general agreement to equality, provided that security to France could be guaranteed. The failure to solve that problem of equality and security led Germany to break away

from membership in the League in order to pursue her own policy of rearming. During the past two years she has been pursuing that policy in secret, now she has proclaimed it openly as a *de facto* situation.

FOREIGN CONVERSATIONS

The announcement of Germany's latest move is having repercussions throughout the world. The extent of uneasiness in Europe may be judged from the fact that in normal times Governments and Foreign Secretaries usually stay in their offices and write announcements and statements of policy, but a new method has evolved recently whereby personal interviews have been arranged and direct face to face conversations have taken place, which show how serious has the European situation become. For the past three months, representatives of Italy, France, Germany and Great Britain have been in close conference over some of the most pressing problems of security and peace. The British Foreign Office and especially Sir John Simon and Captain Anthony Eden have been leaders in this movement; for it is generally recognised in Europe that Great Britain holds the balance of power in European politics.

Sir John Simon's visit to Berlin and talk with Herr Hitler while not accomplishing much has revealed the true situation: Germany is determined to have equality with the other nations: she is not opposed to an Eastern Pact of non-aggression, but she is going to rely more upon preparedness and military power than upon collective action. Germany needs conscription and an air force for her own security and to carry out her own policy, and she demands the return of her colonies. She is not opposed to returning to the League of Nations, but it must be on the basis of equality with all other powers.

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WORLD EVENTS

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Captain Anthony Eden's visits to European Capitals—Warsaw, Moscow and Prague—were highly successful and resembled a historic journey. There was revealed a remarkable identity in aims and policies between the various Governments resting upon the two foundations of collective action within the League of Nations. The Locarno Treaties and an Eastern Pact, or any other agreement must be built up on those two fundamental principles.

THE STRESA CONFERENCE

Germany's proclamation regarding conscription has made it necessary for the other nations to organise security if peace is to be maintained in Europe; accordingly France, Italy and Great Britain went into conference at Stresa to see what they can do to strengthen their security in view of Germany's rearmament. The realisation of a common danger has driven these three powers together, consequently a great deal of unanimity was reached in the conference. They are agreed upon the principle of collective action within the framework of the League of Nations, and are strongly opposed to anything like one nation taking unilateral action.

LLOYD GEORGE'S PROGRAMME

Considerable interest is being evinced in the details of Mr. Lloyd George's scheme for economic betterment in England. Like President Roosevelt's New Deal, it gives a large place to a policy of public works.

The following were among the works named by Mr. Lloyd George:

£150,000,000 to be spent on railway electrification and the extension of cheap electricity to rural areas.

Improvement of the great railway termini and complete reorganisation of railway rolling stock.

Housing—Courageously tackled, there is enough work needed in housing to provide employment for hundreds of thousands of men for a considerable number of years. Well over 2,000,000 houses are still wanted.

A rational programme of road construction to meet the increasing demands of the new traction.

Other plans were to deal with defective water supply, to multiply telephones, and provide for settlement on the land.

RACE PROBLEM IN PALESTINE

Two races, very different and antagonistic—the Arab and the Jew—are growing up in Palestine and they are sure to come into conflict. The Zionist movement and recent persecutions of Jews in Germany are sending many Jews to Palestine, about 50,000 a year. The *London Times* says:

At the end of 1934, the number of Jews officially registered in Palestine was in the neighbourhood of 285,000, but the Jews themselves now place it as high as 310,000. It is tolerably certain that by the end of 1935, it will have reached 350,000, so that within the space of five years the Jewish population will have doubled.

The Jewish immigrants are undoubtedly arriving faster in Palestine at present than they can be economically disposed of. Tel Aviv, to which most of them first gravitate, is badly congested. Early last summer its population was quoted as 65,000. Now it is said to be 110,000. There are hardly houses to hold the people, and the building trade is coining money. This packed agglomeration of people finds it hard to disperse elsewhere.

No solution of the political problems appears to be in view. If the Jews are satisfied, the Arabs are full of grievances, and if the Arabs take heart, it means that something has happened to displease the Jews. The former is the case at the moment.

TRADE AND FINANCE

By "SRIVAS"

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TRADE AND FINANCE

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INAUGURATION OF THE RESERVE BANK

THE most important development of the month is the inauguration of the Reserve Bank. Its first weekly statement is important for the light it throws on the readjustment of Currency Reserves.

RESERVE BANK OF INDIA

ISSUE DEPARTMENT

An Account pursuant to the Reserve Bank of India Act, 1934, for the Week ending on the 5th day of April, 1935.

LIABILITIES			ASSETS		
	Rs.	Rs.		Rs.	Rs.
Notes held in the Banking Department ...	19,05,29,000		A. Gold Coin and Bullion—		
Notes in circulation ...	1,66,99,97,000		(a) Held in India ...	41,55,19,000	
Total Notes issued ...		1,86,05,26,000	(b) Held outside India ...	2,86,98,000	
			Sterling Securities ...	48,62,95,000	
			Total of A ...		93,05,12,000
			B. Rupee Coin ...		49,94,95,000
			Government of India Rupee Securities ...		48,05,19,000
			Internal Bills of Exchange and other commercial Paper ...		
Total Liabilities ...		1,86,05,26,000	Total Assets ...		1,86,05,26,000

Ratio of Total of A to Liabilities ... 50.013 per cent.

BANKING DEPARTMENT AS ON THE 5TH APRIL, 1935.

LIABILITIES		Rs.	ASSETS		Rs.
Capital Paid up ...		5,00,00,000	Notes		19,05,29,000
Reserve Fund ...		5,00,00,000	Rupee Coin		3,30,000
Deposits—			Subsidiary Coin		1,04,000
(a) Government ...		18,36,41,000	Bills Discounted—		
(b) Banks ...		7,82,07,000	(a) Internal		
(c) Others ...		43,000	(b) External		
Bills Payable ...		1,85,000	(c) Government of India Treasury Bills		
Other Liabilities ...			Balances held abroad *		11,94,95,000
			Loans and Advances to the Government		
			Other Loans and Advances		
			Investments		5,00,00,000
			Other Assets		16,18,000
Total ...		86,20,76,000	Total ...		86,20,76,000

* Includes Cash and Short-term Securities.

The changes that have now occurred can be understood only by comparing the position of the Gold Standard Reserve and the Paper Currency Reserve as on March 31, 1935 with the position of the Reserve Bank as disclosed in the Weekly Statement.

The entire gold stocks have been handed over to the Reserve Bank. At its present level of 4,442 crores, it more than satisfies the requirement of the Reserve Bank Act. And sterling securities in the issue department amount to only 4,863 crores as against 6,876 crores originally in P. C. R. and G. S. R. But as against 3,590 crores of rupee securities originally in the reserves, the issue department now has 4,305 crores. Of 20 crores of sterling securities representing the difference between old reserves and new, 12 crores has gone to the banking department. The balance has contributed to setting up the full Silver Redemption Fund. The appropriation of part of the sterling securities for Government balances has improved the Treasury's cash position. The Reserve Bank has also started to function in respect of sterling purchases and sales of Treasury Bills.

THE SILVER MARKET

Silver has provided sensations during the period under review. Two sharp spurts, one in the middle of April and another at end have electrified silver market and strengthened the markets dependent on silver. The reason is to be found in the fact that on April 11, the American President increased the Treasury purchasing price for newly minted silver from 64½ to 71 cents per ounce and the new rate was to take effect immediately. This price has been reached by reducing previous seigniorage tax from 50 per cent on legal monetary value of silver (1.29 dollars per ounce) to 45 per cent. The announcement caused a

sensation in silver markets and the spot rate in London rose to per fine ounce which is the highest level touched since January 19, 1926. Another increase in American official price has been effected and America is determined to take silver further up. But there is unmistakable unrest as nothing that America can do can alter the basic position of silver as a by-product and unwanted monetary metal.

GOLD IN INTERNATIONAL FINANCE

In international finance gold bloc has been rushed nearer to precipice. Belga has been devalued by 28 per cent. and Government have reserved discretion to effect further reduction up to 5 per cent. Guilder and Swiss franc have been subjected to heavy bear attacks. France is making frantic efforts to allay unrest by the issue of gold coins. But devaluation is the ultimate fate of all gold currencies.

BOOKS ON FINANCE

- INDIAN BUDGETS. 1921-1934. By Mr. S. P. Sarma. Very useful for students of Indian Finance and legislators. Rs. 5.
- MONEY, BANK CREDIT AND PRICES. By Lionel D. Edie. Rs. 9-6.
- ORGANISED BANKING. By Eugene E. Agger, Ph.D. Rs. 9-6.
- BRANCH BANKING IN INDIA By C. H. Diwanji. Rs. 3.
- UNBALANCED BUDGETS: A study of financial crisis in 15 countries. By Dr. Hugh and 4 others. Rs. 11-4.
- BUSINESS ORGANISATION. By Sir H. E. Morgan. Rs. 4-8.
- LIFE AND MONEY. By Evinor O'Dulfy. Rs. 3-12.
- FROM CHAOS TO CONTROL. By Norman Angell. (Halley Stewart Lecture 1932) Whether in the modern world efficient Government could ever be democratic is answered in this book. Rs. 3-6.
- MONEY AND BANKING. By J. T. Hodsworth, Ph.D. Rs. 9-6.

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

DIARY OF THE MONTH

Mar. 24. At a Conference of Muslims held at Delhi, resolutions are passed supporting the Communal Award.

Mar. 25. Representatives of States meet at New Delhi to discuss the Princes' attitude towards Federation.

Mar. 26. The Andhra Deputation in connection with the Orissa boundary question sail for London.

Mar. 27. The President of the Irish Free State is not accepting Mr. MacDonald's invitation to attend the King's Silver Jubilee celebration.

Mar. 28. The Government sustain defeat in the Assembly over the transfer of Agricultural Research Institute from Delhi to Pusa.

Mar. 29. The annual meeting of the Federation of Indian Chambers of Commerce assembles at Delhi.

Mar. 30. The Assembly votes the grant for development of Broadcasting in India.

Mar. 31. British Government decides to establish two Naval Stations on Arab coast off the Persian Gulf.

Apr. 1. Mr. K. F. Nariman is elected Mayor of Bombay.

Apr. 2. The Legislative Assembly votes against the abolition of export duty on raw skins.

Apr. 3. The Assembly effects three alterations in Postal Rates.

Apr. 4. Dr. Ansari tenders resignation of Presidentship of Congress Parliamentary Board owing to reasons of health.

Apr. 5. The Finance Bill is certified by the Viceroy.

Apr. 6. Sir Robert Cassels is appointed Commander-in-Chief of the Indian Army in succession to Sir P. Chetwode.

Apr. 7. The Nazi President of the Danzig Diet flees from the city.

Apr. 8. The Assembly votes two lakhs for the Silver Jubilee Celebration.

Apr. 9. Kunwar Jagadish Prasad is appointed Leader of the Council of State.

Apr. 10. Legislative Assembly adjourns *sine die*.

—Mrs. Rukmani Lakshmipathi is elected to the Madras Legislative Council.

Apr. 11. The Stresa Conference opens.

Apr. 12. Sir Shadi Lal is appointed Honorary Member of Gray's Inn.

Apr. 13. The Hon. C. Zafrulla Khan assumes office as Member of Viceroy's Executive Council.

Apr. 14. France sends a vigorous protest to the League Council against German rearmament.

Apr. 15. Mr. Sarat Bose resigns his membership of the Assembly.

Apr. 16. The Council of State passes the certified Finance Bill.

Apr. 17. Dr. Ziauddin Ahmed is elected Vice-Chancellor of the Aligarh University.

Apr. 18. Sir Abdur Rahim sails for England from Bombay.

Apr. 19. Maha'ma Gandhi opens the village industries exhibition at Indore.

Apr. 20. Germany sends a note to Powers repudiating the Geneva resolution on her rearmament.

Apr. 21. An earthquake in Formosa results in heavy casualties and damage to property.

Apr. 22. The Hindu Maha Sabha meets in Cawnpore and condemns the Government of India Bill.

Apr. 23. Sir Tej Bahadur Sapru and Mr. Jinnah leave Bombay for Europe by *S. S. Conte Verde*.

Apr. 24. Herr Hitler convenes a momentous meeting at Munich to decide Germany's attitude to Geneva Resolution.

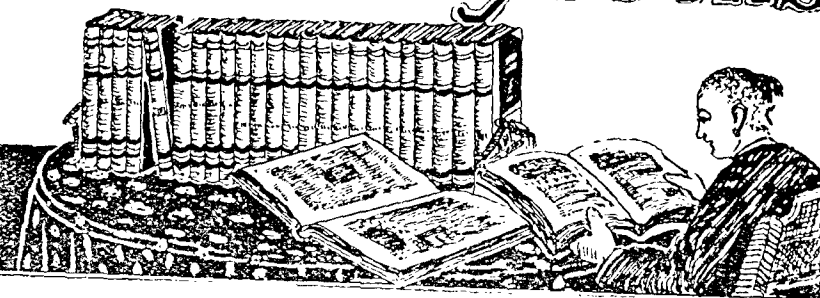
—The Kerala University Committee meets in Trivandrum and considers the draft constitution of the proposed Kerala University.

Apr. 25. The All-India Congress Committee meets at Jubbulpore and adopts the resolution congratulating the Parliamentary Party on its success in the Assembly.

Apr. 26. Mr. MacDonald makes an important statement on German rearmament.



THE WORLD BOOKS



THE SAIVA SCHOOL OF HINDUISM. BY S. Shivapadasundaram, B.A. With a Preface by J. S. Mackenzie, Litt.D. Allen and Unwin, London. Price 6s. net.

The Saiva religion has been little studied and often misrepresented in the West. A book in English from the pen of a Saiva scholar was therefore a desideratum. The present author has studied Saiva Siddhanta deeply; he brought out several years ago a valuable commentary on the Tiruvarulpayan. Having been a teacher for long (he is now Emeritus Principal, Victoria College, Ceylon), he makes his exposition lucid and draws largely from his teaching experience for illustrations. The main theme of the book is ethical, and metaphysical questions though of absorbing interest are not discussed. This may be a feature of value from the point of view of the lay reader.

THE ONLY GENTLEMAN. By Joan Conquest. T. Werner Laurie, Ltd.

Other novels by the present author have been distinguished by a love interest, but this book is apparently a reaction from it. The book offers the naturally unconvincing story of a man who arose from the slums to give spiritual ministrations to persons of all classes. He gains his influence by working miracles in the manner of Christ.

HOW TO LOSE INDIA? By C. S. Ranga Iyer. Associated Business Corporation, Lahore. (Available of G. A. Natesan & Co., Madras. Rs. 5.)

The author of *Father India* and *India in the Crucible* continues the story of the Indian reforms in his third book with characteristic pugnacity. *How to Lose India* consists of three parts. The First Part deals with the achievements and failures of the Socialist Government in their handling of the Indian problem. In the Second Part of the book, the author dwells upon the New Dispensation, the Congress and the Future, a Constituent Assembly, and Communal Award. In Part III, he reviews the Swarajist Revolt in the Assembly, the Congress views on the Reforms, the White Paper and the Joint Committee Report.

KING-GEORGE V AND QUEEN MARY: A BIOGRAPHY. By K. R. Iyer, Delhi.

We welcome this timely publication giving a brief but vivid account of the King and Queen. Mr. Iyer has added copious extracts from His Majesty's pronouncements on historic occasions. The book appropriately concludes with the text of the official programme for the Silver Jubilee and an account of Their Majesties' Silver Jubilee Fund, India.

THE ESSENTIALS OF PARLIAMENTARY DEMOCRACY. By R. Bassett, B.A. Macmillan & Co., Ltd., London, 7sh. 6d.

We of the present generation have hardly anything like the enthusiasm which the last century evinced for Democracy. Democracy was idealised by the best minds of that time and the highest hopes for the future were entertained of it. It was to emancipate mankind from every conceivable ill. It was to free them from the thralldom of the ages and make the rich and the poor alike sharers of the good things of this world. It was to banish war to the limbo of the vanished past and herald the dawn of a new era of peace on earth and goodwill among men. It was to usher in the Parliament of Man and the Federation of the World, as the representative poet of that age sang of it.

But we have lived through an age of disillusionment and a reaction, inevitable but all the more sinister, has set in. Parliamentary democracy has not only been challenged and challenged successfully; it has been discredited in many a country wedded to democratic institutions. There is a plethora of dictatorships all over Europe. Nazism and Fascism, new names for old tyrannies, have succeeded to an alarming extent. The War which was fought to make the world safe for Democracy, has left it in the throes of militarism.

The decay of Parliamentary democracy is all but universal. Only England has "muddled through" with her wonted good fortune. And even there it is challenged with more or less vigour. It is strange; while the "realists" of Russia have passed through blood, and the logical Frenchmen have never had a stable government for a year, Britain alone with her habit of "blundering through" has survived the vicissitudes of

contemporary Europe. And it is Mr. Bassett's argument that there is a core of sound common sense behind the apparent illogicality of the British political system.

Whatever it is, there is no doubt the system has worked with tolerable satisfaction. England is blissfully free from the catastrophic changes that have shaken the rest of Europe. For one thing too much must not be expected of any system, nor of all men, and we in our disillusionment are apt to attribute to Democracy the failures that result from other causes. Mr. Bassett truly observes that the sphere of governmental action is being continually widened while at the same time it is desired to maintain and strengthen unified direction and control.

But these problems, as Mr. Bassett reminds us, are not peculiar to the democratic state. They are problems of Government as such and confront non-democratic States with almost equal force.

None but an unreasoning patriot, however, can claim perfection or infallibility for British institutions. Their defects are on the surface. To take but a single instance, their method of governing their far-flung empire, albeit successful, leaves much to be desired. In this, at any rate, their good luck has more often stood by them than their tact or valour. And yet, as Mr. Bassett says, with justifiable pride:

In the past, Great Britain has led the world in the art of government; it has added to its laurels in the recent years of stress; and it is now the envy of lovers of freedom in many lands which have succumbed to the deceptive lure of violence and dictatorship. Not only in order to safeguard our own internal peace, liberty, and well-being, but as a hope and inspiration to others, we owe a vigilant and wavering allegiance, to the methods which have hitherto served us so well and which have raised to so lofty a height our country's reputation.

Mr. Bassett's volume must serve as a fine tonic to the benumbing scepticism of our time and restore our faith in the ultimate value of democratic institutions.

THE LEAGUE OF NATIONS' COVENANT: A Juridical Study. By K. R. R. Sastry, M.A., M.L. With a Foreword by the Rt. Hon. V. S. Srinivasa Sastry, P.C., C.H. Published by the Devi Press, Mount Road, Madras. Price Rs. 2 or 3sh. Foreign.

The League of Nations came into formal existence by the signing of the Treaty of Versailles on January 10th, 1920. It seeks to promote international co-operation and achieve international peace and security by a free and common consent. It may well be said to inaugurate the Modern Dharma Rajya. The "Big fellows rattle" is developing with a slow but steady rhythm into an international orchestra. Mr. K. R. R. Sastry deals succinctly with the 26 articles of the League of Nations' Covenant and their implications, supporting all his statements by copious references to authorities. The exhaustive bibliography at the end of the book testifies to the large number of books he has consulted in preparing this thesis. It is indeed a valuable and helpful basis for further study and speculation on what is undoubtedly a most remarkable achievement of modern times.

EMINENT AMERICANS WHOM INDIA SHOULD KNOW. By Jabez T. Sunderland. R. Chatterjee, 120-2, Upper Circular Road, Calcutta. Rs. 3.

The book consists of short biographies of fourteen Americans among whom are: Abraham Lincoln, R. W. Emerson, J. R. Lowell, T. Paine, H. W. Longfellow, and Oliver Wendell Holmes. The biographies are written in a lucid style and contain wherever necessary well-chosen extracts from the writings of the eminent Americans. The value of this excellent publication would have been enhanced if there had been a general introduction and portraits of the celebrities dealt with.

GLIMPSES OF WORLD HISTORY. By Jawaharlal Nehru, Kitabistan, Allahabad. Rs. 6.

Six years ago, Mr. Jawaharlal wrote a series of letters to his daughter, giving an instructive and entertaining picture of the world and its wonders. The present volume is addressed to a grown-up girl, and Mr. Jawaharlal develops the theme with an international outlook. It brings the survey of the world to the threshold of the modern age and the second is expected to carry us down to 1934.

Mr. Jawaharlal's method of writing is at once personal and subjective, but that does not deter him from preserving a truly historical perspective. Occasionally, too, we have glimpses of his varying moods in prison—moods expressed with charming naivete as becomes a father writing to his beloved daughter. But that only adds to the vigour and the dynamic quality of his writing, and we seem to be thrilled as he tells the epic story of the world through the ages. Though obviously addressed to his daughter, the book will afford edifying reading to many grown up men and women, for whom the Pandit in prison has re-written the world's history with no little skill and judgment.

THE STRATAGEM OF ISIS AND OTHER POEMS. By R. R. Sreshta. W. Heffer and Sons, Ltd., Cambridge 1934. Price 3sh. 6d. net.

The verses in this collection are perhaps some of the best written by an Indian in recent years in the English language. Mr. Sreshta is unquestionably a poet of talent. In the sonnet "Romance" the poet begins with:

I greet thee with a Sonnet, for our love
Was like a Sonnet, brief and beautiful.

There is no mysticism in this work; whatever the poet says is clear and has the charm of first rate modern English.

Hyderabad

HYDERABAD'S NEW DAM

H. E. H. the Nizam of Hyderabad formally declared open the Nizamsagar Irrigation Dam last month.

With a capacity of 30,000 million cubic feet of water at a depth of 106 feet at the dam site, it forms a huge lake spreading over an area of nearly 50 square miles formerly occupied by 40 villages.

It is the second largest dam so far constructed in India, the biggest being the Mettur Dam on the Cauvery in Southern India.

The 98 miles of main and branch canals together with the distributories aggregating to about 1,100 miles can irrigate 275,000 acres of land under the project, of which 20,000 acres will be under sugar-cane and the rest rice.

HINDI PRACHAR IN HYDERABAD

An Association called the Hindi Prachar Sabha was inaugurated in Hyderabad on the New Year's Day before a large gathering of Hindi-loving public. Prof. Kishen Chand of the Osmania University presided. Mr. G. A. Chandavarkar spoke on the necessity of Hindi Prachar in Hyderabad. By reason of circumstances, Hyderabad was best suited to cultivate Hindi. Hindi as the mother-tongue of the larvest section of Indians was sure to be the future *lingua franca* of India.

Prof. Kishen Chand, in his concluding remarks, said that in the future Federated India, Hindi could not replace English as *lingua franca*. Nevertheless Hindi Prachar was necessary inasmuch as every Vernacular is gaining more strength nowadays.

HYDERABAD AMIL PANCHAYAT

A resolution was passed by the Hyderabad Amil Panchayat, urging all the offices in Hyderabad not to give any increment to bachelors in service drawing Rs. 50 and over 25 years of age. This move is with a view to alleviating distress in families with large numbers of grown-up unmarried girls.

Mysore

MYSORE PANDITS

The important place that Pandits occupy in society as representing the secular forces of conservatism and stability, and the need for their keeping themselves actively cognisant of new forces in society in the interests of social uplift, were stressed by Sir Mirza Ismail, Dewan, who inaugurated recently the first annual conference of the Mysore State Vidyasala Panditha Mandala.

Mahamahopadhyaya Rao Bahadur R. Narasimhachar presided on the occasion.

VERNACULAR IN MYSORE SCHOOLS

The importance of using the vernacular as the medium of instruction in schools was emphasised by speakers at a meeting of the New Education Fellowship in Mysore. A study circle which had been deputed to examine the scheme of employing Canarese as the medium of instruction in High Schools having concluded its work, Mr. M. A. Narayana Ayyangar presented its report.

The report favoured the reform and supported a scheme inaugurated in this connexion by the Government of Mysore.

TOBACCO CULTIVATION

A report has been submitted to the Government of Mysore by Mr. C. B. Samuel, a tobacco expert, who was commissioned to examine the possibilities of growing tobacco in Mysore State, and to make recommendations as to the best methods of marketing. The report says:

There are great possibilities for extending the home market for Mysore-grown tobacco, and steps should be taken immediately to exploit these possibilities by organising a Government Department for the purpose.

Baroda

STATE'S PEOPLES' CONFERENCE

At the recent sessions of the State's Peoples' Conference at Baroda, Mr. Manibhai Dwivedi moved a resolution urging the Government to remit *himayati* tax in certain villages of Mahuwa taluka, as water in the tanks was not constantly available.

Concluding the proceedings, Mr. Abbas Tyabjee urged the people to organise on a systematic basis for strengthening the Prajamandal and bring new awakening by mixing with rural population.

VILLAGE RECONSTRUCTION

Opening the village Reconstruction Exhibition held at Amreli from March 31 to April 3, Sir V. T. Krishnamachari, the Dewan, recounted the good work done in the State in regard to rural uplift and sketched the fundamental ideas that should guide the worker in village areas.

1. A rural reconstruction centre should aim at effecting an improvement in all aspects of rural life. The agriculturists must be made to change their old-time outlook.

2. The work which is intended to achieve this end should be intensive, and in order that it may be so, it should be confined to a group of villages in which trained workers can establish personal contact with every agriculturist.

3. In every village, leadership of the best type should be developed. It is the example of one villager that best appeals to all villagers.

4. The work is one in which the best results can be secured by a combination of official and non-official workers, or rather by the expert and non-expert working together in the closest co-operation.

Acting on these fundamental principles, the rural worker should develop an all-round programme—economic, educational, and moral.

Travancore

H. H. SETHU PARVATI BAI

The Government of India have sanctioned that in future the title of Her Highness the Junior Maharani of Travancore shall be Her Highness Maharani Sethu Parvati Bai.

RELIEF TO RYOTS IN TRAVANCORE

To afford temporary relief to ryots who are judgment-debtors and who, owing to the slump in commodity prices, are unable to pay moneys due under decrees of Courts, His Highness the Maharaja of Travancore has issued a proclamation, which states that no steps should be taken in any of the civil Courts in Travancore for recovery of any money due under any decree for money charged on the immovable property or for money against any agriculturist.

TRAVANCORE FINANCES

The revenue receipts of the State from the commencement of the financial year to the end of Dhanu 1110—13th January—were Rs. 90,99,186 the estimated revenue for the whole year being Rs. 2,32,92,547 as against Rs. 79,79,123 at the end of Dhanu 1109 with an actual realisation of Rs. 2,34,26,619. The grand total receipts including debt heads and receipts of a capital nature up to the end of Dhanu were Rs. 2,99,04,262 with an estimate of Rs. 7,54,53,047 for the whole year as against Rs. 2,62,81,598 at the end of Dhanu 1109 with an estimated receipt of Rs. 7,74,67,403 and an actual realisation of Rs. 7,86,99,726.

The disbursements up to the end of Dhanu 1110—13th January—were Rs. 77,82,507 as against Rs. 84,05,865 at the end of Dhanu 1109. The estimated expenditure is Rs. 2,15,55,271 as against Rs. 2,14,82,070 in 1109 with an actual realisation of Rs. 2,26,14,081.

Kashmir**STATE'S SAVINGS BANK**

The Kashmir Government have sanctioned the establishment of a State Savings Bank in the State Treasuries and have introduced the issue of five years' cash certificates.

All the State treasuries will form Savings Bank offices except those that may be notified by the Finance Minister to be not such.

The Savings Bank interest has for the present been fixed at 3 per cent. The cash certificates will be issued by any treasury doing Savings Bank work.

Certificates for Rs. 10, Rs. 20, Rs. 50, Rs. 100, Rs. 500, and Rs. 1,000 are made available at an issue price of Rs. 8-4, Rs. 16-8, Rs. 41-4, Rs. 82-3, Rs. 412-3, Rs. 825, respectively.

Gwalior**GWALIOR POLICE**

The Administration Report of the working of the Police Department in the Gwalior State for the year 1933-34 shows that:

In spite of the failure of crops, the number of offences during the year was 3,178 as against 3,241 in the preceding year. Of these, 339 were of a serious nature. 1,991 prosecutions secured in 75 per cent. of cases. In spite of the dense population and the large number of villages (11,000), the police were very successful in combating the activities of outlaws, many of whom were captured or shot.

Jaipur**AERODROME AT JAIPUR**

The Council of State, Jaipur, has sanctioned Rs. 1,00,000 for erecting an aerodrome in Jaipur.

Out of this, Rs. 60,000 will be utilised in the construction of the main aerodrome to be established in Sanganer, about five miles from Jaipur.

Bhopal**BHOPAL STATE ASSEMBLY**

The Bhopal State Legislative Assembly concluded its session on March 29 after a six-day sitting. Several resolutions on the preservation of wild game, restricting the freedom of the press and processions in the State, protection to agriculturists, etc., were moved by Government and adopted by the Assembly.

BHOPAL'S RESIGNATION

The resignation of H. H. the Nawab of Bhopal from the Chancellorship of Aligarh University has not come as a surprise to those who have been following carefully the affairs of that University, observes a Correspondent to the *Hindusthan Times*. It is generally known that like many other Indian Universities, the politics of Aligarh University were run on party lines, parties being Nationalist and Communalist Mussalmans.

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S. N. Pochkhanawala,

Managing Director.

E. Dec. '35. Rajan.

South Africa**SOUTH AFRICAN INDIAN CONGRESS**

The South African Indian Congress which met at Durban in the third week of February last under the presidentship of Mr. O. H. A. Jhanesi, adopted a number of important resolutions touching the welfare of our countrymen in the Colony. The first two resolutions demanded postponement of the consideration of the Land Tenure Act and the Indian Colonisation Report. Another resolution recorded its sense of regret and disappointment

that in spite of its repeated appeals, the Union Government has not extended the provisions of the Old Age Pensions Act to Indians in the Union, the denial of which is contrary to all principles of elementary justice and fair play. This Conference again appeals to the Union Government to extend at the earliest opportunity the benefits of Old Age Pensions to Indians as is done in the case of Europeans and Coloureds.



MR. V. S. C. PATHER

Yet another protested against the application of the White Labour Policy. This policy has been instrumental, says the resolution, which was moved by Mr. V. S. C. Pather in displacing Indians from occupations which they have long followed, which has been the direct cause of much distress

INDIANS OVERSEAS

and unemployment among Indians. The Conference respectfully asks the Union Government to abandon this policy, which is regarded as being in direct conflict with the spirit of the 'uplift clause' of the Capetown Agreement.



MR. A. I. KAJEE

Mr. A. I. Kajee moved the resolution on the Minimum Age Bill calling on the Executive of the Congress to examine the provisions of the said Bill and to take such action as may be necessary to protect Indian interests.

More important was the appeal addressed to the country to close up its ranks. Resolutions urging the admission of Indian children of indigent parents into Government Aided Schools and facilities for technical and agricultural education were also adopted. Yet another asked for the appointment of an Indian Trade Commissioner in the Union and a Union Commissioner in India.

A deputation representing the South African Indian Congress subsequently waited on the Minister of Interior and Public Health, Mr. J. H. Hofmeyr, at Cape Town and discussed matters of considerable importance to the Indian community. The members of the deputation were: Mr. V. S. C. Pather, deputy president of the South African Indian Congress, and Messrs. A. I. Kajee and S. R. Naidoo, joint hon. secretaries, and Mr. Sorabjee Rustomjee of Natal, Mr. S. M. Nana, branch secretary of the Transvaal Indian Congress and Messrs. B. K. Patel, M. Abed, R. Mooloo and E. Ackojee, all representing the Transvaal. Mr. A. Ismail represented the Cape Indian Congress.

Zanzibar

THE ZANZIBAR ISSUE

India can make a decisive gesture in the Zanzibar controversy, said Mr. Behari Lal Anantani in an interview in London, where he is at present acting as the spokesman of the Indian settlers in that colony.

One of its most pernicious official endeavours now is to squeeze Indians out of the cloves trade; but Bombay is the main market for that export. So if Bombay takes a firm stand and declines to touch the cloves until justice is done to Indians, Zanzibar must open its eyes. And the Government of India can reinforce that pressure by offering to take retaliatory steps that Bombay may suggest. Mr. Anantani stresses also one other aspect of this controversy. Zanzibar is the only area in British Africa where there is no racial bar against Indians; and the European effort is to blacken that one bright spot. Will Whitehall give in, he asks, specially when in the Commons the pledge of Dominion Status with its implied equality of status with other British subjects is being so often reiterated?

Ceylon

INDIAN LABOUR IN CEYLON

The issue of free rice to Indian estate labour or alternately the free issue of meals to children under 10 years of age, which is one of the clauses in the Agreement with the Government of India will, it is understood, be given legal force in connection with the amendments of the law concerning Indian estate labour at present under consideration by the Executive Committee of Labour, Industry and Commerce. The Agreement provides for free issue of rice at the rate of one-eighth bushel per month to each working man, and each widow with one or more non-working children.

Australia

INDIANS IN WESTERN AUSTRALIA

A Delhi telegram states that "the State of Western Australia has extended Parliamentary franchise to British Indians resident therein". The extension of the franchise to Indians will, we are assured, remove "the only political disability to which Indian residents in any part of the Commonwealth were subject." This wise act of statesmanship, says the *Tribune*, on the part of the State of Western Australia will be widely appreciated throughout India, and we hope other Dominions will follow the good example set by Western Australia and remove all political and social disabilities from which Indians are suffering in other parts of the Empire.

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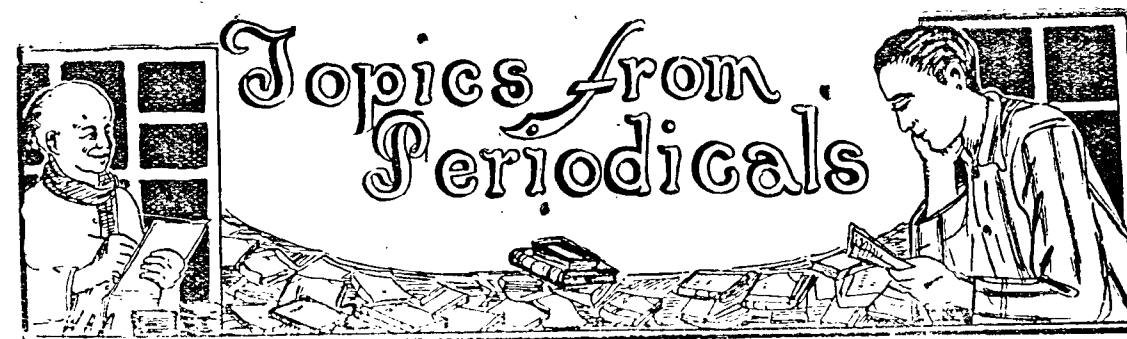
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THE ROERICH PACT

Mr. V. A. Shibayer, a member of the Organizing Committee of the Third Convention of the Roerich Pact and Banner of Peace held at Washington, tells the story of this great movement in the pages of the *Twentieth Century* for April. He rightly calls this one of the turning-points in the history of the past—a turning-point quite as significant and important as the abolition of slavery or the founding of the International Red Cross Society. The idea behind the movement is the safeguarding of the world's cultural treasures from annihilation through warfare and vandalism and in times of peace from destruction through neglect or lack of understanding.

Prof. Nicholas de Roerich conceived this great idea in 1904 and brought it to the notice of the Tzar Nicholas II and the Grand Duke Nicholas in 1914. But the War intervened and made it impossible to carry out the project till 1929 when the Pact, drafted according to the codes of international law by Dr. Georges Chklaver, Doctor of International Law and Political Sciences of the Paris University, was formally promulgated in New York. The Pact provides under Articles I and II that:

Educational, artistic and scientific institutions, artistic and scientific missions, the personnel, the property and collections of such institutions and missions shall be deemed neutral and as such shall be protected and respected by belligerents. Protection and respect shall be due to the

aforesaid institutions and missions in all places subject to the sovereignty of the High Contracting Parties without any discrimination as to the State allegiance of any particular institution or mission. The Institutions, Collections and Missions thus registered display a distinctive flag, which will entitle them to special protection and respect on the part of the belligerents of Governments and people of all the High Contracting Parties.

This Banner, also designed by Prof. N. de Roerich, is a white flag on which in magenta colour are shown three spheres within a circle. To mention but a few of the various interpretations of this beautiful symbol, it may be taken to represent Religion, Art and Science as expressions of culture or the past, present and future achievements of mankind protected within the circle of eternity.

A Committee of the Banner of Peace was founded that year (1929) in New York, and in 1930 two committees were inaugurated in Paris and Bruges respectively.

The great importance of the Roerich Pact, says the writer,

besides the actual protection of world achievements of human genius lies in its colossal educative value and the subsequent raising of the general cultural level. To make people understand the real values of their own national and other nation's contributions to culture, means to uplift the very outlook on the purpose of human existence—it means to stimulate them to create such cultural treasures themselves, to turn their efforts towards higher ideals.

THE DOWNFALL OF MIR QASIM

Dr. Nandalal Chatterji writes to the *Journal of Indian History* on the above subject. Mir Qasim's recovery of Patna was followed by a general massacre of Englishmen. He had a large army at his disposal, and this was superior to that of the English.

During his short rule, Mir Qasim had alienated the sympathy of all the important people in the country by his ruthless oppression and cruelty. There was hardly any influential person left whom he had not either maltreated, or imprisoned. Those who had been reputed for their wealth were invariably persecuted. The Nawab had confiscated their wealth and put them into prison on any plausible pretext. Others who had been attached to the late Nawab met with the same fate. Thus, in the course of about three years, the Nawab had succeeded in ruining almost all the principal persons whom he distrusted for some reason or other. Not even the zemindars could escape the tyranny of the Nawab who confined a number of them at Monghyr as prisoners. It cannot be denied that the ruthless Nawab had thus prepared the way for his downfall by his own savage tyranny and bloody administration.

He had made himself thoroughly unpopular, and it is not strange that his cause failed to evoke any enthusiasm, when the hour of his nemesis dawned. His brief regime was too frightful to have merited the least popular sympathy. The mainstay of his power had been his mercenary army, and when this broke down, ruin was inevitable.

Mir Qasim had long been looking for an alliance with the Wazir of Oudh and the Emperor and he at last went over to them to seek their assistance in regaining the throne of Bengal.

The Wazir welcomed Mir Qasim and enabled him to march against Bengal. Mir Qasim had never imagined that he would merely be a useful pawn in the hands of his host.

His disillusionment came when at Buxar he was treacherously imprisoned at the instance of the Wazir. He was also

deprived of almost all that he still possessed. The cup of his humiliation was thus full! The grounds on which this shameful treatment was apparently justified by the Wazir are, firstly: Mir Qasim had failed to remit the war contributions regularly; secondly, he had not joined in the attack on Patna; thirdly, he had not sent his troops under Samroo to co-operate with the allied forces; fourthly, he had been alleged to have ordered the murder of the Wazir during the engagement at Patna; fifthly, he had been reported to have designed to escape to Rohtas; and finally, he was alleged to have treacherously written to Sah Alem praying for the post of Wazir, and also the Subah of Oudh for himself, and offering for these favours one crore of rupees in cash, besides jewels worth fifty lakhs. As a matter of fact, these accusations were hollow, and the real explanation of the Wazir's attitude was different. Mir Qasim's wealth was tempting to the Wazir who only needed some fair excuses for robbing him of it. Besides, the Wazir was also eager to placate the English by punishing Mir Qasim, thereby proving his attachment to their cause. He aimed at a peaceful compromise with the English, hence the incarceration of the ex-Nawab was necessary.

On the eve of the fateful battle at Buxar, the Wazir suddenly released Mir Qasim and allowed him to escape from the battle-field.

The luckless prince somehow managed to escape on a lame elephant, and did not even wait to watch the result of the battle. Mir Qasim's downfall was now complete.

Driven out from Bengal, he had still a vast treasure, and a large force with him. His alliance with the Wazir of whom he had always been justly mistrustful since his accession was a sad blunder and brought on his total ruin. Mir Qasim was henceforth an impecunious adventurer, although he lived for a number of years more. His long and futile intrigues with the country powers and the Abdali ruler are only of biographical interest, and his fanciful scheme of a grand coalition against the English remained for obvious reasons an unfulfilled dream.

UNIVERSITY LIFE IN GERMANY

Advance India has an interesting article by Dr. Adalbert Edner, who gives an idea of Students' Life at the German Universities. It is the task of the German Universities to serve the purpose of realising the national socialist cultural idea by research, instruction and education. The student is to be educated at the university as a national socialist German and to be given his scientific professional training there.

Before the young student enters the university he must have gone through a period of labour service. The fundamental form of this labour service is the camp. Students, peasants and workers are to live alongside of each other in these camps, do the same work, and get to know and understand each other for the general good. In this comradeship the student gains experience of socialism.

His position at the university is regulated by the students' law. The responsibility for, and leadership of, the entire body of students is undertaken by one of their comrades as leader, who maintains absolute discipline among the rest. Alongside of the leader, is the League Chamber, in which the students' corps are represented. The principal member is the speaker, who is in close touch with the leader. The leader himself has a consultative voice in the Senate of the University with regard to matters affecting the students.

In conclusion, the writer points out that these forms of life also find expression in the external appearance of the students' life at the universities.

The community idea leads them to make a huge demonstration an independent unit. The streets are filled with these political soldiers who wear their brown garb of honour with pride, but alongside of them the gay colours of the students' corps have retained their place. Their common profession of faith is demonstrated outwardly by the German greeting and realised afresh in their hearts.

PSYCHOLOGY OF BRITISH RULE

Writing under the heading "Psychology of British rule in India" in the April Number of the *Hindusthan Review*, Dr. Pattabhi Sitaramayya says that "ours is the duty of studying the psychology and the strategy that lies behind the development of such a drama as the passage of the India Bill. The psychology is to divide and rule, while the strategy is to rule and divide". Dr. Pattabhi says:—

The pronouncements of British politicians are ratified by sovereigns and receive the blessing of Bishops and Archbishops. And so the Empire has been built by the concerted action of soldiers and statesmen and of merchants and missionaries. On all critical occasions these various agents of a constitutional sovereign study the psychology of the people and either side-track the questions at issue, or devise dilatory measures which gain time and dull the edge of agitation, or add a new grievance to make men forget the old. These wiles and stratagems on their part are not unoften interspersed with dazzling gifts in the shape of a prize here, or a preferment there, which becomes a veritable apple of discord amongst a few self-centred competitors, and they soon cultivate the knack of magnifying personal issues into provincial interests or communal claims.

The writer says that India is in reality made the silent spectator of a "tragio-comedy" enacted at a distance of six thousand miles, with its ever-changing Scenes and never-ending Acts. He asks,

How often have we not witnessed the common spectacle of a father and his sons falling out and engaging themselves in a mock-fight when we approach them for favour or a contribution? It is all put on for the nonce and even so Sir Samuel Hoare tells us that Churchills and Page-Crofts have to be assuaged, just as Mr. Montague once told us that Lloyds and Sydenham Clarkes had to be satisfied.

KHADI AND SOCIALISM

"Whenever direct action has been decided upon, the Khaddarites and the advocates of constructive work have never been found in the rear," writes Mr. J. B. Kripalani in the April issue of the *Modern Review*. The writer is of opinion that the Charkha and Khadi partially ameliorate the condition of the poor people. He says:—

So far as the charkha is concerned, as our opponents remind us, it does not touch the very fringe of the problem of poverty. If it is so, and so it is, they need not think by the little help that we render by our humble efforts to the unemployed, the orphan and the widow, we are in any way postponing the day of reckoning. We who are to put a few coppers in the hands of the peasant, how happy shall we be if these, by the magic touch of a revolution, could turn into nickels or silver. We are not the ones to grudge the poor better wages and better conditions. He would be no patriot nor would he be a humanitarian if he were satisfied with a few coppers as wages even for the spare hours of the peasant. It will be a low ambition indeed. We want our masses to grow to the fullest of their physical, moral and intellectual height. There should be no doubt that a man like Gandhi cannot wish for less. But he and his companions are practical idealists. For them the tragedy of the situation is that for the poor these coppers do matter. For them it is a question of life and death.

... When hard uninteresting drudgery is demanded, who are in the front? Surely the khaddar mentality has shown no lack of enthusiasm or courage in any hour of trial. So far as discipline is concerned, they have been the least troublesome.

"If suffering, readiness to sacrifice, obedience, organization, honesty and absence of unworthy ambition and jealousy are the signs of a good and effective peaceful revolutionary," concludes the writer, "the khaddar group will compare with any other in the country."

EUROPEANS AND THE I. C. S.

"Of the twenty candidates selected for the Indian Civil Service in the last examination, and the next five in order of merit, eighteen appear from their names to be of European and the remainder of Asiatic origin, observes Mr. H. St. B. Philby, of Jidda Saudi, Arabia, in the course of a letter in the March number of the *Review of Reviews*:

Of the twenty-six actually allotted to the Indian Civil Service, fourteen appear to be Indians and the remaining twelve Europeans.

A study of these two lists suggests reflections of great interest and importance. Firstly, only four of the original eighteen European candidates selected have been elected for service in India (No. 13, 18, 19 and 22 in the order of merit), while four (No. 9, 20, 23 and 25) appear to have declined to serve in India in spite of there being apparently no other appointment available for them. The remaining ten would seem to have secured posts in the Home and Consular services.

Secondly, the highest European on the final Indian list (there are four Indians in front of him) stood bottom but one in a list of thirty-six definite and provisional elections for the Home Service. Thirdly, all the seven selected Indians have, naturally enough, accepted posts in India, while of the fifteen persons selected to make good the European defections above mentioned, eight are Europeans and seven Indians.

Surely, the inference is irresistible that the best European candidates are not keen on service in India under present conditions. Is it then wise to keep up European representation in the Indian Civil Service when we know we can only offer our less distinguished examinees? And, finally, is it worth while to insist, as the Select Committee appears to have recommended, on the continuance of examinations in London for a service for which India is prepared to offer her best candidates, while the United Kingdom can only provide substitutes of lower relative merit?

THE PROBLEM OF THE FAR EAST

In the course of an interesting article in *Foreign Affairs*, Sir Norman Angel invites attention to the situation created by Japan's intransigence in her relations with the Powers. Her defiance of the League and the pussillanimous attitude of the other Powers are deplored by the writer, who observes:

Plainly Japan intends to observe no rules of the road even when she has solemnly and formally agreed to them. The Nine Power Pact, the Covenant, the Kellogg Pact promises to respect the territorial integrity of China, promises to respect the open door—all go into the waste paper basket. Particularly outrageous breaches of contract are usually preceded by very formal proclamations of Japan's desire for peace and goodwill. And all this tearing up of scraps of paper is done with complete impunity, not only with no opposition but with extremely little criticism with indeed the express approval of many, who twenty years ago declared it was worth the lives of a million British to secure respect for international scraps of paper. The line taken now is that we must not annoy Japan by any criticism; the League must not be permitted to irritate her; we must try to maintain relations of goodwill. But goodwill towards Japan means unfortunately ill-will towards law and right throughout the world. Goodwill towards a criminal may be an admirable sentiment, but a little should also be left over for his victim. If we must passively accept crime, the acceptance should be such as not actually to encourage the making of further victims. Indeed, is a goodwill which has that result goodwill at all?

Those who remember Britain's exhibition of righteous indignation at the German violation of Belgian neutrality, are struck dumb at the meekness of England's conduct in the face of Japan's gesture. Sir Norman is very plain spoken in his criticism of the friendly attitude adopted by Britain towards Japan:

Acts like the bombardment of Shanghai which cost many innocent lives were undoubtedly in part the direct outcome of

the tolerance shown by large sections of the British public to Japanese ruthlessness. A cynical and direct attack upon British property, interests and rights is followed quickly by widespread talk in Britain of reviving the Anglo-Japanese Alliance. A power which shows that respect for its bond, and that kind of conduct, is just the kind of power apparently with which the Empire should ally itself. Japan has successfully challenged the Western World and most particularly successfully challenged Britain's naval supremacy.

But it is not to be supposed that Britain with its vast interests in Asia could ever be prepared to abdicate in favour of Japan or any other power. For the moment, however, as the *Leader* of Allahabad points out, it is not ready owing principally to the isolationist policy of the United States to throw out a challenge to Japan.

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THE NEW REFORMS

Mr. L. N. Sarin, writing in the *Landholders' Journal* for March under the above heading, says that the new constitution with all its drawbacks gives India many new opportunities. Despite its cautious character, it shows the stupendous change in spirit on the part of England. He says:

"It is my firm conviction," said Lord Halifax, "that the spirit which inspires the constitution is more important than the dry bones of the Statute in which it is instituted." In the early nineties the Tory Press questioned even the wisdom of introducing English education in the country—let alone the question of establishing Western political institutions. But in 1935 a general feeling is abroad that Indians should be given all possible opportunities to control their affairs. The only difference is the difference of pace and method. Very recently did Sir Samuel Hoare observe that: "I do not maintain the old system of Government great as have been its achievement on behalf of the Indian masses in the past is no longer sufficient. However good it has been, it cannot survive a century of Western education, a long period of free speech and of free press and our own deliberate policy of developing parliamentary Government."

The new constitution opens new fields and offers new spheres of political work and provides India a most valuable training ground for complete nationhood. "I am satisfied," said Lord Willingdon, "that the constitutional scheme gives to India the opportunity to which she earnestly aspires to mould her future nearer to her heart's desire. . . . Let Indian leaders work to secure changes and improvements on points on which they attach importance. But I earnestly counsel them to take the scheme as the only path likely in any period of time that we can foresee to bring within reach the great ideal of an all-India federation."

UNEMPLOYMENT AND RURAL POPULATION

The Silver Jubilee Number of *Industry* (Calcutta) contains a number of messages of goodwill from many distinguished persons. There are also a number of topical articles. Mr. Mrinal Kanti Bose writes on "Unemployment: Right Remedies and False." He gives a few suggestions as to how unemployment should be tackled:

1. The establishment of a bureau of information at the headquarters of each district. The bureau is to consist of officials and non-officials and should have a collection of useful tracts, lantern slides, and other demonstrative equipments in a local public hall, e.g., Library or Town Hall. The bureau should maintain itself by the sale of books, simple and inexpensive machinery—agricultural and industrial—and such useful things as tube-wells, etc. that have a ready sale in the district. The bureau should be registered as a Joint Stock Company and a few energetic and honest young men should be placed in charge of it on a small remuneration to begin with.

2. Each district, the headquarters of which have a bureau of information, should be divided into groups of suitable villages. The sub-divisional town may be a sub-centre having a bureau of information similar to the one in the district town. Not all villages will be suitable for organisation at the very start. Generally speaking, village groups that have a co-operative credit society are sufficiently advanced to be suitable fields for the diffusion of knowledge.

3. These bureaux of information should be in close touch with the Industrial Department of the Provincial Government and should not hesitate to ask for advice and assistance whenever necessary. Self-help, however, should be their motto and guiding principal.

Educated youths must seek fortune in the scheme of rural economic development.

EDUCATIONAL EFFICIENCY

Prof. M. S. Srinivasa Sarma writes to the *Educational India* for April on the above subject. He says that education helps the individual in all the spheres of life.

The right method by which the proper form of education could be transmitted without doing violence to the originality and the creative spirit of the pupils is what Plato calls the method of "Exposure" by which they are slowly, steadily and progressively brought into personal and intimate contact with all that is good, beautiful and desirable, and are given ample opportunities to regulate and discipline themselves in the light of these high and sublime ideals. Thus the task of the teacher is to find objects which embody those ideas that call forth the true character of the soul. Real and enduring interest is stimulated by actual situations and objects to which the children are exposed. Instead of being made to obey blindly the rigid rules imposed from without, they are offered abundant and self-sufficing motives to well ordered social life by engendering in them discerning and abiding loyalty to worthy ideals.

Play is the most valuable means to moral culture. Physical education is mental discipline. Play is the nursery of virtue.

Plato tells us that the soul of a child should be guided through his play towards the pursuit of excellence in ways that he will need when he is grown up. Muscle-culture is brain-building. Muscles are in a peculiar sense the instruments of the will and vehicles of habituation and character. Play is the school of morality. It gives not only strength but courage and confidence and contributes energy, decision and promptness to the will.

It encourages a friendly intercourse and a healthy rivalry and tends to the increase of mutual understanding and sympathy. Thus it has a social value. It is instructive to remember in this connection the shrewd observation of a Japanese visitor to America that "universities here are athletic associations in which certain opportunities for study are provided for the feeble-minded." The implication is obvious.

UNIVERSITIES AND THEIR FUNCTION

"There have been dark ages before in the world; unless we take action against their onset, there is no inherent reason why they should not come again," writes Professor Harold J. Laski in the *New Republic*.

A university that does not question accepted doctrine over the whole field of its activities is in no full sense a university at all. The obligation it has to serve truth is also an obligation to refuse to set boundaries to the possibilities of thought. No doubt, thereby, it is engaged in an adventure that, by its very nature, is perilous to vested interests, to settled doctrine, to orthodox opinion.

No doubt, therefore, it will harbour uncomfortable men, unconventional men—men who seem dangerous to all whose first thought is to dwell at ease in Zion. That is the university's glory. That is the contribution it ought to make to the enlargement of the horizons of the human mind.

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FINANCE IN THE NEW CONSTITUTION

Prof. B. P. Adarkar, writing in the *Economic Journal*, the quarterly journal of the Royal Economic Society of London, on the "Economic aspects of the proposed Indian Constitution", says that the Report of the Joint Parliamentary Committee fails to realise the economic needs of the country. He writes:

It may at once be said that the economic aspects of the Report are less satisfactory than its political aspects and that India's economic freedom, whether in the financial, fiscal, industrial or monetary sphere, is hedged in with limitations which may indeed have been necessitated by reckless intimidation on the one side, but which are equally the outcome of distrust and niggardliness on the other. We are assured by the Joint Committee that the safeguards they contemplate have nothing in common with those paper declarations which have sometimes been inserted in constitutional documents but constitute a substantial retention of power. In the circumstances, it is only to be hoped that this all-powerful "Special Responsibility" will be brought into play as sparingly as possible and on especial occasions and that such occasions will be few. So far as the commercial safeguards and their offshoot the recent Trade Agreement are concerned, one cannot help fearing that the influence of one declining industry is now blocking the way of a real commercial partnership between the two countries which, if it were aimed at, should undoubtedly confer benefits on both the modern type of industry in Britain and on the agriculture and the less advanced type of industries in India.

Mr. Adarkar considers the financial aspect of the reforms in all its aspects as follows:

Although the net cost of federation is not prohibitive, still this is too heavy a burden to saddle the Federal Government with. The Federal Minister of Finance will be in an unenviable position indeed with a 20 per cent. budget on the revenue side under his control and a growing burden of doles on the other. Both the Percy Committee and the Joint Committee

have found a *deus ex machina* in a future economic recovery in India; and yet, it may be asked, what steps has the Government taken to bring this about in India? It is often pointed out, with some complacency, that India's credit stands high in the world's money markets, that India is one of the few happy lands where budgets are customarily balanced.

But can it be said that this represents the true state of affairs in India? The learned writer continues:

The real position becomes apparent when we inquire into the state of unemployment and indebtedness in India, which have both become problems of menacing dimensions entailing untold misery to the masses. The real solution of the financial problem may perhaps be found, therefore, in an expansionist monetary policy and not in any tinkering at the budget items.

INDIA IN PERIODICALS

THE ECONOMIC ISSUES IN ASIATIC EMIGRATION. By Radhakamal Mukerjee. ["The Twentieth Century, April 1935.]

THE JUDICIARY IN THE NEW CONSTITUTION. By Mr. Amil Chandra Banerjee, M.A. [The Hindustan Review, April 1935.]

THE POPULATION AND HEALTH PROBLEM IN INDIA. By Dr. H. Ghosh. [Calcutta Municipal Gazette, Health Number, March 1935.]

UNDERSTANDING THE ART OF INDIA. By Dr. Ananda K. Coomaraswamy. [Calcutta Review, April 1935.]

COST OF THE TROOPS IN BENGAL. By Nirad C. Chaudhury. [Modern Review, April 1935.]

YOUNG INDIA AND THE RELIGIOUS PROBLEM. By D. S. Ramachandra Rao. [The Aryan Path, April 1935.]

THE INDIAN PRINCES' DOUBTS. By Mr. Stanley Rice. [The Fortnightly Review, April 1935.]

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

THE FINANCE BILL

Sir Abdur Rahim, President of the Legislative Assembly, read the following message from the Governor-General, on April 5:

"The Finance Bill as introduced contained provisions designed to reduce taxation to the maximum extent possible within our existing resources and incidentally to provide some benefit to the agriculturist by removing the bar on the profitable sale of one of his products. The Bill was a counterpart of the policy represented in the allocation of a non-recurrent surplus for development of roads, broadcasting, civil aviation and, above all, for improvement of economic position in the villages in this country. So far as the Finance Bill is concerned, amendments made by the Legislative Assembly would, if accepted, amount to serious mutilation of the Bill. They entail a loss of revenue from four to five crores and so involve budgeting for a heavy deficit and all the deleterious results to India's credit which have invariably followed an unsound procedure of this character. The amendments cannot, therefore, be accepted. After anxious consideration, I have decided to recommend to the Assembly that the Bill be restored to the form in which it was originally introduced. I have considered whether it is possible to accept some of the financially less important amendments made but one of these is definitely opposed to the interests of the agriculturist and others are minor postal concessions which, though affording little or no benefit to the poor, would more than double the estimated deficit in the Posts and Telegraphs Departments and postpone the restoration of solvency in that service. Every one of the remaining amendments involves the loss of at least half a crore of revenue and so must be ruled out so far as the current year is concerned."

TEXT OF RECOMMENDATION

The following is the text of the recommendation:—

"In pursuance of provisions of sub-section (1) of Section 67-B of Government of India Act, I, Freeman, Earl of Willingdon, do recommend to the Legislative Assembly that it do pass the Bill to fix duty on salt manufactured in or imported by land into certain parts of British India, to vary certain duties leviable under the Indian Tariff Act of 1934, to fix maximum rates of postage under the Indian Tariff Act of 1934, to fix maximum rates of postage under the Indian Post office Act of 1898, to fix rates of income-tax and supertax and to vary the excise duty on silver leviable under the Silver (Excise Duty) Act of 1930 in the form hereto annexed."

PAN-ASIATIC FEDERATION

Rev. Ottama Bhikkhu, presiding over the 16th Session of the All-India Hindu Mahasabha at Cawnpore on April 19, urged the establishment of a Pan-Asiatic Federation as the only bulwark against the inroads of Western civilization into the ancient Aryan culture and also against other evils that come in the wake of such cultural domination.

The Rev. Ottama Bhikkhu held that the people of Burma, being Buddhists, were all Hindus and suggested the creation of an organisation sponsored by the Hindu Mahasabha, to be called the Indo-Burmese Association, composed of representative Hindus from India and Burma, which should carry on an intensive campaign against the separation of India and Burma.

SIR FAZLI ON UNIVERSITY IDEALS

In the course of his address at the Annual Convocation of the Delhi University, Sir Fazl-i-Hussain, Pro-Chancellor, said :

A university, as a seat of learning and culture where our national ideals are shaped and cherished, should not be entirely guided by the economic requirements of society. It should not ignore, I admit, the practical side of life, by which people usually mean the material conditions and means for living. But men do not live by bread alone. "The University," says Haldane, "becomes at its best the place where higher ends of life are made possible of attainment, where the finite and the infinite are found to come together. The wider our outlook, the more we have assimilated the spirit of the teachers of other nations and other ages than our own, the more will the possibilities of action open to us and the more real become choice of that high aim of man, the dedicated life. We learn so to avoid the unconscious devotion of our energies to that for which we are not fit and the kind of falling unconsciously into insincerity and unreality of purpose. We learn so to choose the work that is more congenial to us, because we find in it what makes us most keenly conscious that we are bringing into actual existence the best that lies latent in us."

It is worth our while to reflect on these higher ends of dedicated life about which Haldane speaks. Let us not dismiss them as fanciful and unpractical, fit only for a visionary to indulge in. The true object of university education is not so much to bring wealth and power within the reach of its alumni as to broaden their vision, to widen their outlook on life and to hold before them noble ideals which will lift their minds from the pettinesses of a humdrum life. It is neither fair nor sensible to judge the function and work of a university by a purely utilitarian standard, for this cannot apply to the higher ends of life which the university should not only inculcate but make possible of attainment. If our universities succeed in realizing this their ideal, they will be able to make the greatest possible contribution to our national life.

DR. BHAGWANDAS' WARNING

The following warning was uttered by Dr. Bhagwandas in the Legislative Assembly in the course of his speech on the Finance Bill :

It seems indeed that the Government here is the helpless agent of the vicious system evolved by Britain; so have the Government of Britain and all the great Governments of the civilised world, with all their very clever statesmen, and army men and science-men, become the mere puppets of a small international clique of financiers and armament-makers, which has driven away the God of Love and Mercy and enthroned in His place the horrible Mammon of Capitalist Greed and made the Moloch of Militarist Hate his obedient servant. . . .

Let us struggle with all our might against the hypnotising glamour of all vicious systems and break the paralysing spell; otherwise the ruin of India and Britain both, and indeed of all the civilised countries, through a worse war, is certain.

SIR COWASJI ON GOVT.'S POLICY

The Government of India Finance Bill was the subject of an address delivered by Sir Cowasji Jehangir at a meeting of the Western India Liberal Association at Bombay. In the course of his speech, Sir Cowasji said :

The action of Government was undoubtedly unconstitutional. What happened at Delhi should be an eye-opener to the Secretary of State for India and many of his colleagues. They have contended that the safeguards will never be put into operation until and unless India's financial stability and credit are at stake, or when there is grave risk of law and order being endangered.

Even while the Government of India Bill is under consideration by the House of Commons, Government give proof that safeguards may be misused and that the apprehension of those who criticise these safeguards were not without foundation.

LIBERALS AND THE FINANCE BILL

The Council of the Western India Liberal Association has adopted the following resolution in regard to Government's action in certifying the Finance Bill :

The Council of the Western India National Liberal Association regrets the unconstitutional attitude of the Government of India in relation to the Finance Bill inasmuch as they rejected even such amendments to the Bill as would not have prejudiced the financial stability and credit of India. It was never contemplated by the framers of the present constitution that the vote of the Assembly might be so lightly disregarded.

The Council enters its emphatic protest against the speech of Sir James Grigg, the Finance Member, which in effect amounts to this that Government will not respond to the vote of the Assembly even in cases where it is reasonable because of the general obstructive tactics of the Congress opposition, an attitude which has exposed Government to the legitimate charge of being themselves irresponsible.

This attitude of the Government of India strengthens the serious apprehensions entertained regarding the use of safeguards in the new constitution.

INDIAN CHRISTIANS' CONFERENCE

The 19th Session of the All-India Conference of Indian Christians was held at Moradabad on the 19th and 20th of April 1935. Delegates from the United Provinces, Bombay, Poona, the Punjab, Behar and Orissa, Karachi and Madras were present. Principal N. Jordan of Moradabad, Chairman of the Reception Committee, welcomed the delegates. Dewan Bahadur A. Appadurai Pillai of Madras then delivered the presidential address. In the absence of Mr. Behari Lal Rallia Ram, the General Secretary, the Conference appointed Mr. O. F. E. Zacharias, of Madras, as Secretary of the Conference.

The Conference passed the following among other resolutions :—

In the opinion of this Conference, the Government of India Bill now being enacted in the British Parliament falls considerably short of the aspirations and needs of the Indian people and does not give adequate recognition to the political importance of the Indian Christian community. This Conference notes with regret that the Government of India Bill does not contain a declaration of the fundamental rights of a citizen in the free and full exercise of his religious beliefs nor of the fundamental rights of the minorities in the constitution. The need for such a provision is imperative since the basis of the future representation, both in the public institutions and in the services, is communal.

CONGRESS AND THE JUSTICE PARTY

"Of the three seats in the Madras Legislative Council, which fell vacant since the Assembly elections in November last," observes the *Guardian*, "one was captured by a Congress candidate unopposed. The Justice Party undertook to contest the other two against the Congress. The Madras City bye-election resulted in a win for the Congress. A few days after the successful member took his seat in the Council, he died. In the second election for this seat, Mrs. Lakshmipathi, the Congress nominee, secured 7,397 votes against her Ministerialist rival's 1,643. The contest was a lively one as the Justice Party threw all its forces into the fight to substantiate its claim that the Assembly elections were no test, as on provincial issues they had the confidence of the electorate. The result does not prove their claim. Mr. C. R. Reddy of the Congress had a walk over at Chittoor, his rival forfeiting his deposit."

A FEDERAL UNIVERSITY

The true object of University education, observed Rai Bahadur Mr. Ram Kishore, Vice-Chancellor, Delhi University, in the course of his address at the 13th Convocation of the University of Delhi, "is not so much to bring wealth and power within the reach of its alumni as to broaden their vision, to widen their outlook in life and to hold before them noble ideals which will lift their minds from the pettinesses of a humdrum life." Sir Fazl-i-Hussain, Pro-Chancellor, presided.

He said that owing to the good offices of the Pro-Chancellor, "the University has permanently been housed in buildings of its own in surroundings admirably suitable, and a scheme of development of the University into a Federal type has been inaugurated".

ADULT EDUCATION

The Vice-Chancellor of the Calcutta University made a powerful plea for adult education, in his address at the Convocation ceremony:

The influence of the University in this democratic age cannot safely be limited to the period of youth, but must include systematic and organized effort for the education of adults. In the present state of our national existence I cannot but emphasise the reality and the greatness of this need. In other countries there have been inaugurated in recent times movements for giving to the adults of every class the advantages of university education as far as practicable. As the result of this there has been discovered an astonishing measure both of ability and of the desire to make use of these opportunities. This is a field of activity still untrodden by us. If we are to keep ourselves in close touch with the life of the people, if we are not to forego an opportunity of service too great to be neglected, we have to explore the possibility of including this in our programme of work.

INTER-UNIVERSITY BOARD

The Inter-University Board of India, which met recently in Calcutta, adopted several resolutions. The Board considered that co-education should be encouraged in its primary and post-graduate stages, but for secondary and intermediate stages, separate institutions for boys and girls should be established.

The meeting advocated the establishment of a physical training institution in every province and approved Military Training as an additional subject in the Intermediate and Bachelor Degree courses. A diploma course in journalism was also approved.

EDUCATION OF DEPRESSED CLASSES

The Education Department of the U. P. Government has decided to constitute a provincial advisory committee for the education of Depressed Classes, consisting of five members with the Deputy Director of Public Instruction as *ex-officio* Chairman.

DR. ZIAUDDIN AHMED

Dr. Ziauddin Ahmed, a member of the Legislative Assembly, has been elected Vice-Chancellor of the Aligarh University, defeating Nawab Muhammad Ismail by 71 votes to 46.

HINDU UNIVERSITY

Rao Bahadur K. V. Rangaswamy Iyengar, Retired Director of Public Instruction, Travancore State, has been appointed Principal of the Benares Hindu University.

DELHI PRO-CHANCELLOR

The Hon'ble Kunwar Jagdish Prasad has been appointed Pro-Chancellor of the Delhi University for a period of three years with effect from April 2.

THE "PATRIKA" CONTEMPT CASE

Mr. Tushar Kanti Ghose and Mr. Tarit Kanti Biswas, editor and printer respectively of *Amrita Bazaar Patrika*, were convicted on April 8 by a Special Bench of the High Court consisting of the Chief Justice and Justices Mukerjee, Costello, Lort-Williams and Jack for having committed contempt of court in an editorial which appeared in the paper on March 23. Mr. Justice Mukerjee dissented from his colleagues and held that the summary proceedings in contempt which had been resorted to in this case were not justified.

Mr. Tushar Kanti Ghose, the editor, was sentenced to 3 months' imprisonment and Mr. Tarit Kanti Biswas to one month's simple imprisonment.

The jurisdiction of the High Courts in contempt cases may be as old as the Common Law in England, but the archaic procedure which makes a man judge in his own case is undoubtedly obsolete. Commenting on the judgment, Dr. N. C. Sen Gupta truly observes in the *Calcutta Weekly Notes*:

Good sense would seem to indicate that Judges should be very reluctant to put this ancient power to use except in cases where there is an attempt to pervert judgment in a pending case. But so long as there is a feeling that the mere existence of a power is a justification for its use, it becomes necessary for the legislature to consider whether it should be formally laid in its grave.

It is also of interest that when an infamous libel was published against His Majesty the King, His Majesty elected to proceed against the offender by the ordinary procedure for libel instead of prosecuting the man for seditious libel as it undoubtedly was according to the books.

The action of His Majesty in seeking relief in a way to which the meanest of

his subjects was entitled, might be emulated with profit by His Majesty's Judges in respect of offences affecting their personal dignity.

But if Judges fail to follow this obvious course it is up to the legislature, says Dr. Gupta, to intervene and put an end to this archaism

which makes a man his own Judge on the question whether his dignity has been affronted, a matter on which his chances of misjudgment are the greatest. No country in Europe outside the British Isles knows of such powers and on account of this and other things, "the lordly Judges" of English Courts have long been the butt jokes of Continental lawyers.

DIVORCE LAWS IN CALIFORNIA

California's divorce laws are far superior to those of Britain, according to Judge J. J. Van Ostrand of the Superior Court, San Francisco, who has been handling divorce cases for 25 years, says the *People* of London.

"It is far better to permit couples who can no longer agree, and whose mutual love has died, to go their separate ways than to compel them to keep up the sham and hypocrisy of a loveless marriage," he says.

He believes easier laws give the "children of divorce" a better opportunity. The "stigma has been removed and divorced persons are now no longer the bitter enemies they used to be."

SIR SHADI LAL

We are glad to learn that the Rt. Hon. Sir Shadi Lal, who has been a member of the Judicial Committee of the Privy Council since last year, has been appointed an Honorary Bencher of Gray's Inn.

INDIAN INSURANCE CONFERENCE

Presiding over the third session of the Indian Insurance Companies' Conference at Bombay on March 26, Sir Chimanlal Setalvad laid special stress on the urgent need to establish Government control over the working of insurance companies by legislation such as are in existence in the Dominion of Canada and other countries, the urgent and imperative necessity to afford protection to Indian insurance business against foreign competition and the imperative duty on the part of Indian industrialists, particularly the mill-owners, to patronise Indian insurance companies.

Referring to the development of insurance business in this country, Sir Chimanlal said that although of recent origin, it has not been unsatisfactory at least so far as life insurance is concerned. Progress in this direction during the last decade has been substantial. Whereas during 1925, total new life insurance business written by all insurance companies doing business in India was only 8 crores rupees, for 1932 the latest year for which the Government official figures are available, the new life insurance business to the extent of 27 2/3 crores of rupees was written. During the last two years, of course, there should be substantial increase and it could safely be estimated that the annual new life insurance business for the current year would be 30 crores.

The President, in conclusion, stressed the necessity for all to support Indian insurance companies and said that although Indian support was quite encouraging for some years, during the last two years there has been some relaxation on the part of industrialists and businessmen in this connection. He understood that insurances which have been with Indian companies are

being slowly withdrawn and placed with non-Indian companies, and wound up with an appeal to the mill-owners :

The mill-owners claim their industry as a national industry and on the strength of this, they have obtained protection from taxpayers of India; the latter have, therefore, a right to expect the mill-owners to support an equally important national activity by placing their insurance with Indian companies.

I make this appeal not only to the mill-owners, but to all patriotic people in the country to support Indian insurance companies and make them a great power in the economic life of India just as insurance companies have become throughout the world.

The Conference discussed the question of insurance legislation at length, and on the motion of Sir Naoroji Saklatwala, Chairman of the New India Assurance Company, adopted the following among other resolutions demanding a comprehensive Act :

This Conference is of opinion that the Government should immediately proceed to pass a comprehensive Act embracing all kinds of insurance and bringing within its purview all Companies operating in India with effective provisions for the protection of the interests of the Indian insuring public, and as preliminary thereto, it recommends that a Committee of Enquiry be set up consisting of representatives of the Department of Commerce of the Government of India and of the leading public and commercial bodies with power to invite opinion not only from all commercial bodies but also from Indian Insurance Companies, prominent public men and such others as might be in a position to offer constructive suggestions, to take evidence, if necessary, and to submit a report to the Government which should publish it for criticism before the Bill is drafted and placed before the legislatures for enactment into law.

THE PAISA FUND

The Paisa Fund and Glass Works celebrated their Silver Jubilee on the 10th March last under the distinguished presidentship of Sir M. Visvesvaraya. The Central Committee of the Fund has issued a commemoration volume containing a record of the activities of that institution—the Talegaon Glass Works near Poona—besides a survey of Glass Works in general in the country. The Paisa Fund, as the name indicates, grew out of small donations from the public, and the Glass Works of Talegaon are returning to the poor many times the output in the shape of wages and labour. The venture has grown into a first class business, giving employment to multitudes of labourers and contributing its fair share to the industrial output of the country.

FEDERATION ON THE BUDGET

The Executive Committee of the Federation of Indian Chambers of Commerce and Industry, in an exhaustive statement, examine the budgetary proposals of the Government of India and express disappointment at the proposal for relief in income and super-tax and hold the view that the Finance Member has deliberately under-estimated the revenue expectations for the coming year.

The Committee challenge the view that the figure of Rs. 44 crores should be regarded as the minimum Defence requirement and urge that since Imperial policy requires the maintenance of this huge Army in India, the British Government should be asked to share the cost.

HAND-LOOM INDUSTRY

The Government of India have allotted to Bihar Rs. 23,000 for the five months of 1934-35, and Rs. 52,500 for the year 1935-36 for the development of hand-loom industry.

AGRICULTURE AND COMMERCE

If by the sudden fall of prices of primary commodities the purchasing capacity of the agriculturists is reduced, then the whole economic machinery of modern civilization is thrown out of gear. This fact is lucidly brought out in the report of the Indian Trade Commissioner for 1933-34, which has just been published in the following words :—

But the agriculturist and other producers of raw materials in world markets are the chief consumers of manufactured goods; or, more correctly, their products originate the credits against which demands for manufactured goods of all kinds are ultimately satisfied. Hence a contraction in the price of raw materials contracts the purchasing power of the agriculturist, contracts the demand for manufactures, contracts their supply, raises the proportionate cost of the reduced supplies and increases the basic disparity between the prices of raw materials and manufactures. This disparity is still further increased by the reduced purchasing capacity of factory labour thrown out of employment. Standards of living are depressed, profits are reduced and Government revenues are curtailed.

CANDLE FACTORY IN BOMBAY

The latest addition to the growing family of small industries which are rising in India is the manufacture of candles by machinery. The first factory which has been started in Bombay this year, has installed all the comparatively simple machinery required for turning out candles of different sizes and types. Formerly almost all the candles used in India came from Burma, where candle-wax forms an important by-product of the oil industry, but now a part of the demand is being met by this factory. The wax is imported from Burma, the wicks are generally of Indian origin and the manufacturers claim to be able to market their produce at rates slightly cheaper than the Burman goods.

WOMEN'S CONGRESS

The International Congress of Women is expected to take place at Istanbul during this spring. Women from about 40 countries all over the world including India are expected to participate in the Conference. The objects of the Conference are 'to secure the enfranchisement of women of all nations, to establish equality of liberties, status and opportunity between men and women and to educate women for their task as citizens, etc.

WOMEN'S MEDICAL SERVICE

In the Assembly, Mr. N. M. Joshi (Nominated Labour) suggested that in view of the large annual grant made by the Government of India to the Women's Medical Service, Government should consider the question of taking the Service under its control.

Mr. G. S. Bajpai, Secretary, Education, Health and Lands, replied that the suggestion would be considered.

WOMEN'S ABILITY

"Women are so much more versatile than men. They can adopt an awe-inspiring mantle of efficiency during working hours and discard it entirely in a second." This, says Lieut. Commander Giles Borett, makes a woman's charm all the more subtle.

WOMEN IN COAL MINES

Replying to a question in the House of Commons, Mr. R. A. Butler, Under-Secretary of State for India, said that there were 28,835 women employed in Indian coal mines,

FUTURE OF WOMEN'S DRESS

The Calcutta Rotarians held recently an interesting discussion on women's clothes.

Speaking on the "psychology of clothes", Col. Berkeley Hill, the noted psychologist, predicted that ultimately Indian women would adopt European dress and its effect politically, socially and economically would be enormous.

Mr. D. C. Ghosh differed and opined that the Indian lady's *sari* was the most beautiful in the whole world. In men's dress, Jodhpur breeches with short coats as worn by Indian Princes were very becoming.

Mr. J. Buchanan, an European speaker, agreed with Mr. Ghosh that Indian women were the best dressed in the world.



MISS VENUTAI DATTATREYA CHITALE who has sailed for England for Higher Studies. She is a past student of the Wilson College, Bombay.

LITERARY

GANDHIJI ON HINDI

The 24th Session of the Hindi Literary Conference met at Indore on April 20. Welcoming the delegates, Rai Bahadur Dr. Sarju Prasad Tewari, Chairman of the Reception Committee, regretted that the present system of education tended to the multiplication of unemployment, while H. H. the Maharajah of Indore, in his inaugural address, welcomed the proposal for the establishment of a Hindi University in Indore.

In his presidential address, Mr. Gandhi pointed out that as a result of 18 years' continuous work for the spread of Hindi, 3,200 instructional centres had sprung up in Southern India and 600,000 people there had mastered Hindi. He appealed for the collection of Rs. 1,00,000 in order to augment the resources of these institutions.

Dealing with the spread of Hindi in other parts of India, Mr. Gandhi explained the schemes for the establishment of a teachers' college in a central place, from where expert instructors could be drafted to all parts of the country.

He said the spread of Hindi did not mean the destruction of provincial languages nor did it propose to replace English, as the study of English would be still necessary for modern scientific studies, international intercourse, and the promotion of co-operation between officials and the public.

Though English appeared to reign supreme to-day, it could not become the national language.

RAO SAHIB C. S. R. RAO

Rao Sahib C. S. R. Rao, who has retired from the Editorial Staff of the *Statesman*, Calcutta, graduated from the Madras Christian College, and had his early training in journalism under Mr. G. Subramania Aiyar and Mr. H. K. Beauchamp of the *Madras Mail*. Mr. Rao had a long and successful journalistic career in Bengal. He is retiring from active service for reasons of health. Mr. Rao proposes to settle down in Bangalore, his native place, where he will represent the *Statesman*.

PERSONAL

MEMORIAL TO MR. V. J. PATEL

Mr. Subhas Chandra Bose, on behalf of the Indians in Europe, unveiled on March 22 a memorial tablet of Mr. V. J. Patel at Clinic Laligniere at Gland, where Mr. Patel died. Mr. Bose recalled Mr. Patel's realization of the importance of India participating in the international sphere—an aim which he furthered by touring America though on the verge of death.

Mr. Jamnadas Mehta, Chairman of the Memorial Committee, said that Mr. Patel, more than any other political leader, was a happy blend of statesman and politician and a fearless leader and a wise counsellor.

C. R.'S RETIREMENT

Addressing a public meeting assembled at the High Court beach, Madras, on April 11, to congratulate Mrs. Rukmani Lakshmipathi on her election to the Madras Legislative Council, Mr. C. Rajagopalachariar, who has been in active politics for the past 30 years, announced his decision to retire, to give place to others of the younger generation.

Regrets were expressed by various speakers at Mr. Rajagopalachariar's decision to retire from active politics.



SIR JOSEPH BHORE

who has sailed for London for the Jubilee Celebrations; for which his term of office in the Viceroy's Cabinet has been specially extended.

CURE FOR RHEUMATISM

Harley-street specialists are investigating the sensational claim of Dr. M. W. Locke, a graduate of Edinburgh University, that practically all forms of rheumatism can be cured by massaging the patient's ankles. Dr. Locke is a country doctor practising in the little Canadian village of Williamsburg, 60 miles from Ottawa. Thousands of patients from the United States and Canada visit his clinic every week. The essence of the treatment is the manipulation of the small bones that form the arches of the feet. Fallen or improperly placed arches, according to Dr. Locke, cause undue pressure on an important nerve which ends in the foot. This interferes with blood circulation with the result that the muscles, tendons and joints become loaded with the poisons that cause rheumatism.

HEART-BEAT SNAPS

Doctors are now able to take photographs of a patient's heart-beat by means of a portable instrument called the electrocardiograph. This device works so unobtrusively that it dispels the nervousness which attacks so many people when they are sounded by means of the stethoscope. It also enables the doctor to keep a permanent record of the condition of the patient's heart.

The instrument is operated simply by attaching contacts to the patient's wrist and leg and turning on the current. The beat of the heart is then transmitted through an electric beam equipment and appears in the form of a zig-zag line on a sheet of frosted glass, where it may be photographed and filed for future reference.

A T. B. HOSPITAL

In the Bengal Legislative Council, during the discussion on the budget demand under the head 'Medical', Sir Bijoy Prasad Singh Roy announced that a Marwari gentleman named Mr. Ramkumar Ranga had made a donation of Rs. 2,82,000 for establishing a tuberculosis hospital at Kalimpong.

Sir Bijoy Prasad informed that the Surgeon-General to the Government of Bengal visited the place and inspected the site selected for the purpose. He added that the Government were busily preparing the scheme for building the hospital.

REFORM OF THE DIETARY

Writing to the *Swadeshi Annual* 1935, published by the Lucknow Swadeshi League, Prof. J. C. Kumarappa, Secretary, All-India Village Industries' Association, gives an account of the activities of the Association and its future programme of work. As the first item of the programme, the Association's work in the reform of the dietary is described by the writer as follows:—

"In the first place, we are starting with such household items as the diet of the villager. The production of the villages have gone down as a result of mal-nutrition and diseases sapping the vitality of the people. It is necessary, therefore, to infuse life-giving elements in food. At present the villagers are too poor to afford what may be considered absolutely necessary to maintain human life. Town dwellers get their nutriment from various articles of food which they consume, but when a person lives on rice alone with some pickle to enable him to swallow it down, it becomes very essential that even the little nutriment left in rice should not be disturbed by unnecessary processes in unhusking paddy. Until our villagers' diet is well-balanced and includes vegetables, fruits, milk products, etc., it is not too much to hope that public opinion will be against exploiting the needs of these people and snatching away the much needed morsel from their mouths by offer of money or setting up injurious fashions."

Prof. Kumarappa finally draws attention to the Association's immediate programme, viz., the popularisation of the use of hand-pounded unpolished rice, hand-ground whole-wheat flour and village made *gur*.

FOOD RESEARCH INSTITUTE

Dr. Ackroyd, Secretary of the Medical Section of the League of Nations at Geneva, has been appointed Director of the Food Nutrition Institute in the place of Major-General Sir Robert McGarrison, I.M.S.

THE CARE OF TEETH

Professor W. H. Gilmour, Director of Dental Education, at the annual meeting of the Liverpool Dental Hospital, recently declared that the condition of the teeth of the masses in Great Britain was worse than in any other country he knew,

RESERVE BANK CONSTITUTION

"The written laws governing the Reserve Bank are not so important as the spirit in which it functions, and the best results will be achieved only if its directors are men of ability and experience and are animated by a spirit of public service," said Dr. P. S. Lokanathan in addressing the Senior Historical Association of the Madras Presidency College.

There was an imperative need, he said, for a central bank for India. Agreeing with the present constitution of the Reserve Bank which was to be a shareholders' bank, he said it was necessary that a bank of issue, such as the Reserve Bank, must be free from political pressure and that its direction should be as unbiassed and continuous as possible.

Referring to the proposal for creating an agricultural credit department, he pointed out that already there was provision for purchasing and discounting agricultural paper of nine months' maturity and that within three years, the Reserve Bank was expected to make concrete proposals to improve the machinery for agricultural financing.

MADRAS CO-OPERATIVE CENTRAL BANK

The Government of Madras have guaranteed the principal and interest (not exceeding 5 per cent.) on the debentures of the Madras Co-operative Central Land Mortgage Bank Ltd., up to a limit of Rs. 50 lakhs.

The Government Order on the subject reads:—

Under the provisions of Sub-Section (1) of Section 6 of the Madras Land Mortgage Banks Act, 1934, the Government of Madras declare that all debentures issued by the Board of Directors of the Central Land Mortgage Bank under Sub-Section (1) of Section 4 of the Act on or subsequent to July 31, 1934, redeemable within a period not exceeding 25 years from the date of issue and bearing a rate of interest not exceeding 5 per cent. per annum shall be fully and unconditionally guaranteed by the Government as regards the principal and interest, provided that the total aggregate face value of the debentures carrying this guarantee shall not exceed Rs. 50 lakhs (exclusive of the value of such debentures as may have been redeemed by the Board from time to time).

SLEEPING BERTHS IN 3RD CLASS

Electric fans in third class compartments were suggested to the East Indian Railway Agent at a meeting of the Calcutta Advisory Committee.

He pointed out that the introduction of fans would somewhat raise the third class fares. A long discussion followed but no decision was arrived at. The Agent who presided, agreed to reconsider the suggestion.

Another proposal discussed was that it should be possible for inter and third class passengers to reserve sleeping accommodation at an extra cost. A comparison was made with the existing facilities provided for first and second classes, but it could not be entertained as a commercial proposition. Further, it could only benefit passengers who had an all night journey; and such passengers in the third class were of a small percentage. The Chairman was, however, requested to look into the matter further.

RAILWAY WORKMEN

Mr. A. S. Fernandez, President of the M. & S. M. Railway Employees' Union, addressing a mass meeting of the Union on the 14th March, appealed to the workers to realise the high ideals of the movement and to rally round the Union sinking all minor differences. He also hoped that ere long the present impasse in the relations between the administration and the Union would pass off, giving way to the restoration of normal relations. He would strive to promote happy and harmonious relations between the administration and the Union which would be in the interest of all concerned. He emphasised that in a movement of wage earners, there was no place for any communal, religious or racial differences.

FREE TRAVELLING

In 1933, nearly 3 million passengers were detected travelling on the railways of India without tickets.

This figure was given by Sir Guthrie Russell in presenting the Railway budget to the Council of State.

This, he added, is only a fraction of the number who travelled similarly but were not detected.

MISS PHILOMENA THUMBOO CHETTY

Miss Thumboo Chetty, the brilliant Indian violinist, who gave her first public recital at the Aeolian Hall, London, on the 11th April,



MISS PHILOMENA THUMBOO CHETTY

created a furore with her marvellous technique and skill of the instrument. The Earl and Countess of Reading having taken special interest in Miss Thumboo Chetty's career, the Recital was given under their patronage.

MUSIC CONFERENCE IN MYSORE

A plea for making every house a centre of music and for devoting more attention to teaching music to boys in schools was made by Mr. C. R. Srinivasa Iyengar in the course of his presidential address at the second session of the Mysore Music Conference recently.

UDAY SHANKER'S DANCE

"Uday Shanker is one of the rare species just as Gandhiji and Dr. Rabindranath Tagore are in their respective fields," declared Mr. C. Rajagopalachariar appreciating the great contribution made by Uday Shanker to revive dancing in India at a reception held at Gana Mandir, Madras, under the auspices of the Madras Music Academy.

CRICKET CHAMPIONSHIP

Bombay have won the cricket championship of India and they have annexed the Ranji Trophy. Leaving out of consideration the unfortunate circumstances that led to the scratching of the Hyderabad team, the tournament can be said to have been fairly representative. Almost all the leading cricketers in the country participated, and Bombay can, therefore, all the more value their victory.

Northern India and Bombay were finally left to fight out the issue and Bombay emerged victorious by 208 runs.

Bombay scored 266 runs in the first innings and 300 in the second, while Northern India made 219 runs and 139 runs in their first and second innings, respectively.

The brilliant batting of Vijay Merchant who scored 120 for Bombay and the bowling success of Vajifdar who took 8 wickets for 40 runs in the second innings of Northern India were the bright spots of the final.

Bombay claims the distinction of winning the championship in the first year of its institution, and we congratulate that Province on this creditable achievement.

WORLD'S SWIMMING RECORD

Huge crowds of spectators, including Europeans, saw P. K. Ghosh emerge out of the Cornwallis Square Tank at 10 p.m. on April 8, after swimming for 62½ hours with his hands manacled.

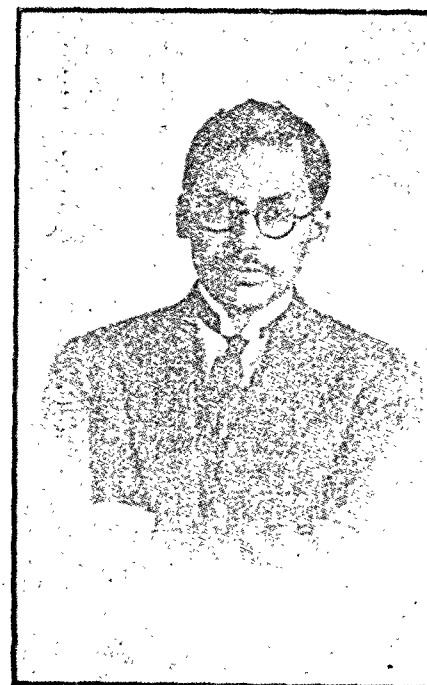
Mrs. Nellie Sen-Gupta unmanacled Ghosh amid thunderous cheering. Ghosh claims this type of swimming as the world's record.

Ghosh looked afresh. He swam free style for 50 yards with half a dozen fresh swimmers and beat them all.

Interviewed, Ghosh said that he could continue swimming for another 24 hours and beat the world's endurance record set up recently. Ghosh hopes to swim free style for a hundred hours some time in May or June, but he hopes to set this endurance record in foreign land.

DR. MEGHNAD SAHA

The German Academy, a semi-official organisation of scientists, has celebrated its tenth anniversary in Munich and has marked



PROF. MEGHNAD SAHA, F.R.S.

the occasion by appointing an Indian as one of its Corresponding Members. He is Professor Dr. Meghnad Saha, Head of the Physics Department of the University of Allahabad and President of the Indian Science Congress.

A NEW THEORY OF RELATIVITY

A new mathematical theory of relativity presented recently before the U. P. Academy of Science by Sir Shah Muhammad Sulaman, 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.

NEW PROFESSOR FOR SCIENCE INSTITUTE

The Governing Council of the Indian Institute of Science at Bangalore has recommended Mr. Kenneth Aston, lecturer in Electrical Engineering in Cardiff, to be appointed Professor of Electrical Engineering.

CEYLON FILM INDUSTRY

Indian artistes and technicians from Bombay may have a share in shaping Ceylon's nascent film industry as a result of negotiation now proceeding. It is pointed out that Ceylon with her abundant natural scenery affords great scope to the film industry. The idea is inspired by the Royal Jubilee when the Ceylon Talkies Limited Company hope to make a film industrial pageant to be staged as part of the celebrations. The Company also hope to make advertising films to assist the revival of local drama and music. A representative of the Company has, it is understood, left for Bombay to negotiate for the services of Indian artistes.

CHARLIE CHAPLIN

Charlie Chaplin is the wealthiest actor in Hollywood, Will Rogers is the largest landowner, and Greta Garbo gets a salary of £2,000 a week.

These are some of the facts about film actors and actresses contained in the records of the County Tax Collector of Hollywood.

Charlie Chaplin's property is assessed at £655,846. Will Rogers is known to the tax collector as William P. Rogers, landholder, and his long list of properties in Los Angeles county has an assessed value of £64,584.

Harold Lloyd has property assessed at £172,909. John Barrymore's assessment is £19,288. His yacht, the *Infanta*, is assessed at £10,808.

"INDIA SPEAKS" BANNED

Replying to Seth Govind Das in the Assembly regarding a film entitled "India Speaks", Sir Henry Craik, Home Member, said that the British Board of Censors refused to certify this film in June 1933, for public exhibition in the United Kingdom and it is unlikely that any Board of Censors in other parts of the British Empire will permit its exhibition.

A BIG BRITISH FILM SCHEME

The largest film studios in Europe and the British Empire are to be built at a cost of nearly £300,000 in the little village of Denham in Buckinghamshire. The studios will be the last word in technical efficiency and will occupy a site of 25 acres surrounded by 150 acres of lovely English scenery available for natural settings for films.

INDIAN-MADE CARS

A correspondent writes to a contemporary that prominent industrialists of Bombay, including Sir Purshotamdas Thakurdas, Sir Naoroji Saklatvalla, Mr. F. E. Dinsha, Sir Kikabhai Premchand, Sir Cowasji Jehangir, Mr. H. P. Mody and several others have been exploring the possibilities of starting an automobile industry in India. Opinion is unanimous among them that the motor industry is a very desirable business in India, the whole country depending upon foreign countries for cars and trucks.

There are two plants started by Americans in India. Another plant, erected entirely with Indian capital, would in the opinion of a majority of industrialists work well.

If the company is launched, says the correspondent, it will have a capital of one and a half crores subscribed entirely by Indians. The company will take the necessary steel from Tata's and import some parts in early stages. The idea is to manufacture all parts in India by stages and produce cent per cent. Indian-made cars in 5 years' time. Experts will be engaged from foreign countries, and Indians will be trained under them to take charge of the factory.

PROSPECTS FOR FORDS

John L. Chidsey, Managing Director, Ford Motor Co. of India, Ltd., in the course of a statement issued to Journalists and Press Representatives, who were invited to a preview showing of the New Models, predicted that 1935 will be more than ever a Ford year.

"Straws show which way the wind is blowing," quoted Mr. Chidsey, "and the remarkable manner in which Motorists in India, Burma and Ceylon swung over to Fords last year convinces me that 1935 is going to be a big year for us. The last word, when all is said and done, lies with the car, with its performance and what it does in actual service. The thousands of satisfied V-8 owners in India, Burma and Ceylon are all providing active and valuable propaganda for the V-8, and with the latest improved models I can see nothing on the market, at anywhere near their price, to touch them."

SANITARY CONTROL OF AERIAL NAVIGATION

From London comes word of the report of the International Sanitary Convention for Aerial Navigation, which has been signed by most of the important countries of the world. It is proposed that sanitary airdromes be established, which will have an organized medical service, equipment and facilities for proper examination, for isolation and care of the sick, and for disinfection. The passengers and crew are to be subjected to sanitary inspection, and any persons with symptoms of infectious diseases are to be prohibited from embarking. Plague, cholera, yellow-fever, typhus, and small-pox are subject to special measures.

AERO-CLUB OF INDIA

At the annual general meeting of the Aero-Club of India and Burma, held at New Delhi, Mr. P. R. Pinhorn presiding, H. E. the Commander-in-Chief was elected President of the Club, and Sir Maneckji Dadabhoy Vice-President.

The following were elected to the Managing Committee: Mr. P. R. Pinhorn, Mr. A. Moore, Mr. A. Kirke Smith, Mr. B. Das, Air-Commodore B. E. Sutton, Major C. G. Prior, Mr. A. Dugud, Mr. U. N. Sen, Rai Saheb Gopal Das, Mr. S. P. Varma, Mr. Targett, Mr. J. H. Blackwell and eight representatives from provincial flying clubs.

AMAZING BALLOON ASCENT

A height of 30,000 ft. was reached on April 5, by an automatic stratosphere sounding balloon, which did not carry any passengers. The Soviet claim this as a world record.

The balloon, which is equipped with an automatic 'brain' actuated wireless installation, broadcast signals of progress of the flight, ascending at the rate of 15 miles per hour. The lowest temperature recorded was 76 degrees below zero, which was reached at an altitude of 30,000 ft.

AIR MAIL LETTERS

Sir Philip Sassoon, Under-Secretary of State for Air, in paying a tribute to the work of Imperial Airways in London in 1934, said that the weight of some 6 million letters sent by air from Britain last year was 122 tons, an increase of 43 per cent. on the total for 1933.

VILLAGE UPLIFT WORK IN ORISSA

Sometime ago Seth Jibram Kalyan made over the sum of one lakh of rupees to Mr. Gandhi to be spent for some national work.

Interest to the extent of Rs. 17,000 has accrued to the amount and it has now been decided by Mr. Gandhi that the entire sum should be spent in Orissa for village uplift work, especially for the cultivation of cotton and preparation of khadi.

It is understood that the work will be done in consultation with Pandit Gopabandhu Chowdhury, an Orissa leader, and that Mr. Shankerlal Banker will soon visit Orissa in that connection.

SUGAR CULTIVATION

The District Advancement Association of South Kanara has appointed a committee to investigate the possibilities of the sugar industry in South Kanara.

At a recent meeting of the Executive Committee, Mr. M. S. Sreshta, M.L.C., pointed out that sugar factories were successful wherever they were established and urged the advisability of exploring the chances of a factory in South Kanara where there was, in his opinion, scope for the increased cultivation of sugar-cane.

COLOMBO AGRICULTURAL DEPARTMENT

The Colombo Agricultural Department has decided to launch an intensive campaign for the eradication of water hyacinth pest in Ceylon waterways. An expert has been appointed for the purpose. At a later date, it is hoped to investigate the commercial possibilities of the plant with a view to extracting a manure fertiliser and other useful products.

THE TUNGABHADRA PROJECT

We understand that the Tungabhadra project work will be commenced early and that the Madras and Mysore Governments have come to an understanding.

The Hyderabad Government have also extended their co-operation and the question of referring the subject to arbitration has, therefore, been abandoned.

RELIEF TO THE UNEMPLOYED

The Government of Madras have formulated a scheme of improvements to the irrigation tanks in the Presidency as a means of relieving unemployment among the rural population. The programme is based on a three-year plan and provides for an ultimate expenditure of Rs. 50 lakhs. Strengthening bunds and other portions of irrigation works, it is said, will be the main item in the programme. The works selected will be spread as far as possible over the various districts. This expenditure is intended to be in addition to, and independent of, the usual minor irrigation programme of repairs to be carried out by the ordinary staff in both the Revenue and the Public Works Departments.

INTERNATIONAL LABOUR CONFERENCE

In a *communiqué* dated December 10, 1934, it was mentioned that in addition to the subjects included in the agenda of the 19th Session of the International Labour Conference 1935, the governing body had under consideration the placing on the agenda of a question regarding the partial revision of hours of work (coal mines) convention, 1931. The Government of India have now received intimation that the agenda of the conference will include this subject.

They have also been informed that the subject "reduction of hours of work" will be considered with special reference to the following industries, namely, public works undertaken or subsidised by Governments, iron and steel, building and contracting, bottle manufacture and, lastly, coal mines.

WORLD LABOUR CONVENTION

The Hon'ble Sir Joseph Bhore, retiring Commerce Member to the Government of India, and Sir B. N. Mitra, India's High Commissioner in London, will represent the Indian Government at the forthcoming International Labour Convention at Geneva this summer.

MR. K. DUTT AT THE I. L. C.

It is learnt that Mr. K. Dutt, former President of the Indian Mining Federation, has been selected by the Government of India to be an adviser to the Employers' Delegation to the forthcoming International Labour Conference to be held at Geneva.

RURAL POST OFFICES

That 200 rural post offices will be started, during the current year out of the provision of Rs. 50,000 made for this purpose, was stated by Sir Frank Noyce, answering a question by Mr. N. G. Ranga.

Sir Frank assured the House that the Government fully recognised the advisability of providing postal facilities in rural areas, but owing to the financial position, extension of postal facilities had been considerably restricted in recent years. Sir F. Noyce added that the total number of post offices at the end of the financial year 1923-24, was 1,940 and at the end of the year 1933-34, the number was 3,676, showing a net increase of 4,186 offices in ten years or about 419 per annum. New post offices were opened as and where justified and no definite number of new offices to be opened was fixed for each year in advance. The total number of post offices in charge of extra departmental agents on March 31, 1933-34, was 1,738.

VILLAGE SELF-GOVERNMENT BILL

The Bengal Legislative Council has passed the Bengal Village Self-Government Amendment Bill, which provides for a wider electorate to union boards by lowering the minimum franchise qualifications and by the inclusion of minimum educational qualifications.

It also provides wider power to the Board to effect sanitary measures in villages and excludes the jurisdiction of civil courts in the matter of election disputes, which will henceforth be decided by the district magistrate. An appeal against the decision of the magistrate can be made to the divisional commissioner.

EVEREST EXPEDITION

The Associated Press understands that the Mount Everest Committee has received through the Government of India and the Secretary of State the consent of the Tibetan Government for the British Expedition to Mount Everest during 1935-36. The Committee has invited Mr. Hugh Rutledge, Leader of the 1933 Expedition, to lead again and he has expressed his willingness to do so. The Committee will make an announcement about its plans in due course.

THE MAHABHARATA. (Southern Recension.) Critically edited by Prof. P. P. S. Sastri, B.A. (Oxon.), M.A., Professor of Sanskrit, Presidency College, Madras. Vols. 1 to 9 and Vol. 18. Adi Parva, Sabha Parva, Aranya Parva, Virata Parva, Aswamedhika, Asramavasika, Mausala, Mahaprasthanika and Swargarohana Parvas. Published by Vavilla Ramaswami Sastrulu & Sons, Madras. (Available of G. A. Natesan & Co., Booksellers, George Town, Madras. Ten Volumes. Price Rs. 40.)

KABIR AND THE BHAKTI MOVEMENT. By Mohan Singh. Atmaram and Sons, Lahore. A challenging book in which the author presents the reader with the fruits of his own research. He questions many old facts and beliefs regarding Kabir and tests them in the light of new ideas.

RAVI VARMA: A Monograph. By K. P. Padmanabhan Tampi, B.A. Kripen & Co., Trivandrum. Ravi Varma's pictures have made vivid to us the old Puranic legends and stories of the classics. Mr. Tampi's sketch is informed by considerable knowledge of the man and the artist and will be welcome to lovers of modern Indian art.

COW PROTECTION. By Valji Govindji Desai, Navajivan Karyalaya, Ahmedabad. The book opens with a Foreword from the pen of Gandhiji, who says that "those interested in the preservation of the priceless wealth of India in the shape of the cow will find much food for thought" in the volume.

ON RAMA-RAJYA. By S. D. Nadkarni. Samaj Samata Sangh, Bombay. As. 12.

A RECOVERY PLAN FOR BENGAL. By S. G. Mitter. Book Company, Calcutta.

CREED OF THE DAUNTLESS. By Frank B. Whitney. L. N. Fowler & Co., London.

MYSTICAL PSYCHOLOGY. By R. Dimsdale Stocker. L. N. Fowler & Co., 7, Imperial Arcade, London, E.C. 4.

THE AMAZING INFLUENCE. By T. Gilbert Oakley. L. N. Fowler & Co.

THE INDIAN SUGAR INDUSTRY AND PROBLEMS OF TRANSPORT. By M. P. Gandhi. 135, Canning Street, Calcutta.

SINGLE SUGAR SELLING CORPORATIONS. (A Central Marketing Board). By M. P. Gandhi, M.A. 135, Canning St., Calcutta.

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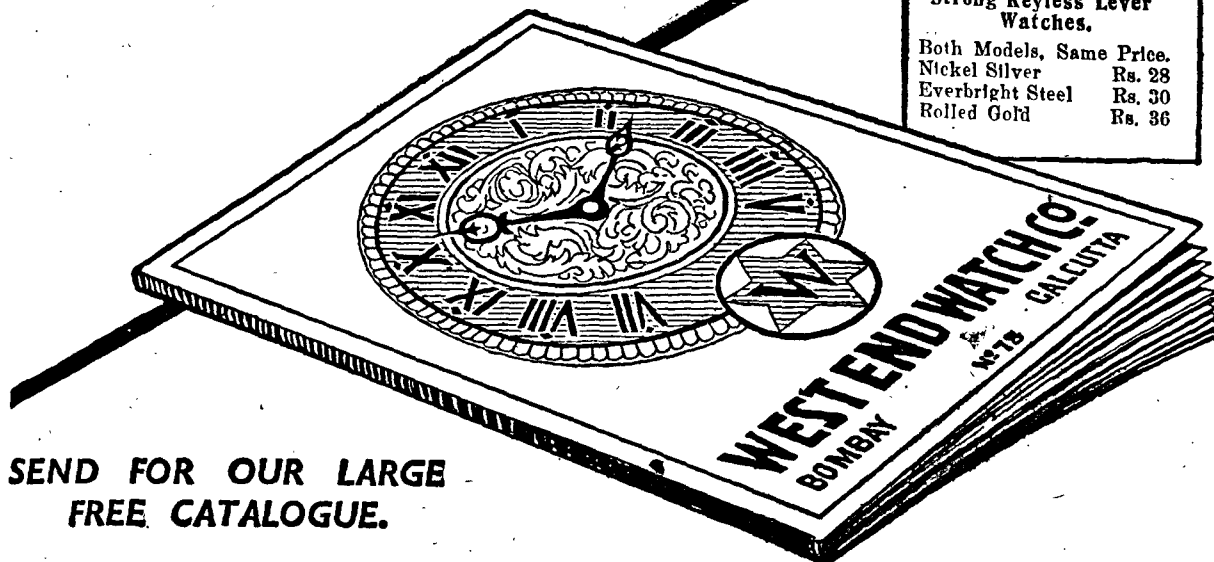
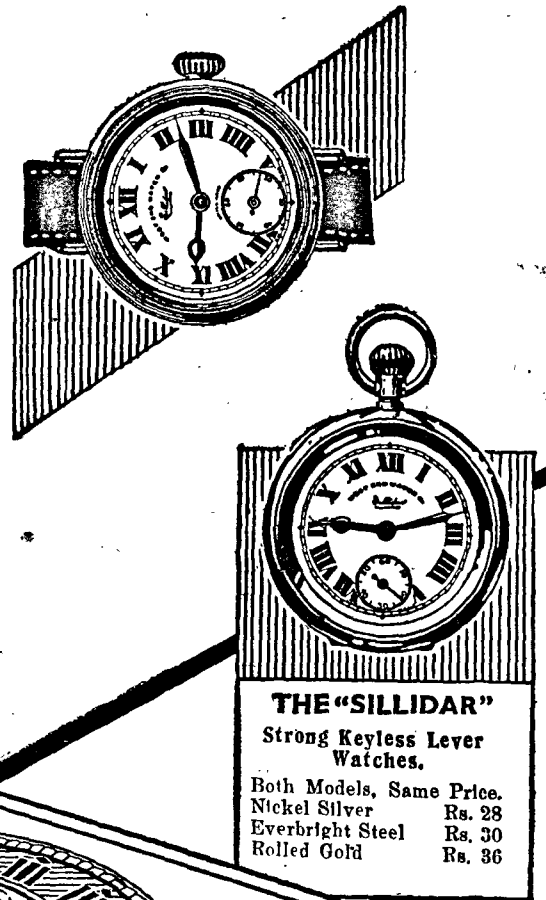
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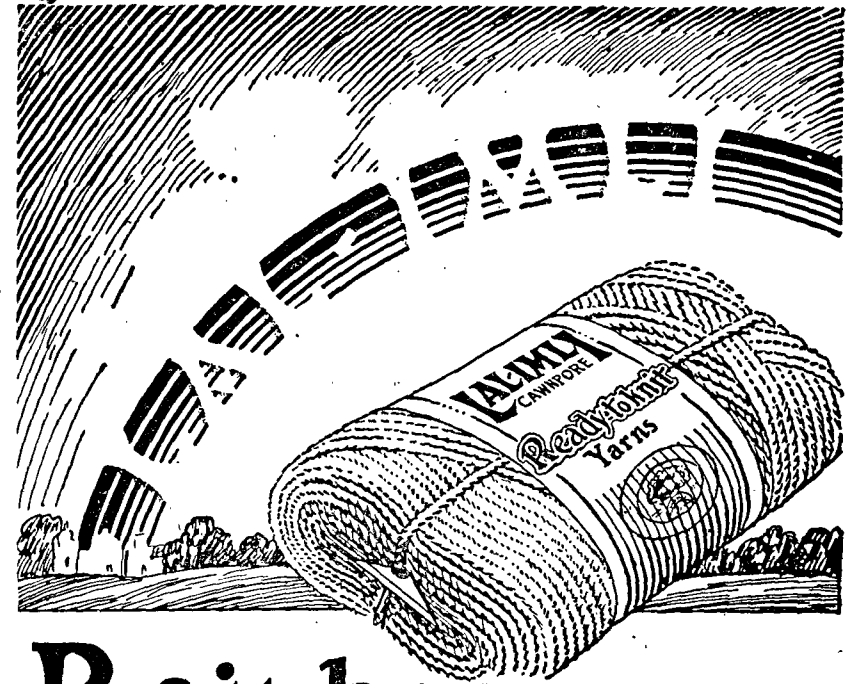
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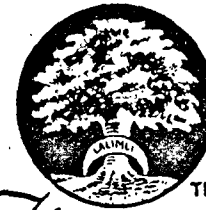
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" " "Nagpore"†	5,283	31- 5-35	4- 6-35
" " "Modasa"	9,070	14- 6-35	18- 6-35
" " "Jutland"†	6,153	28- 6-35	2- 7-35
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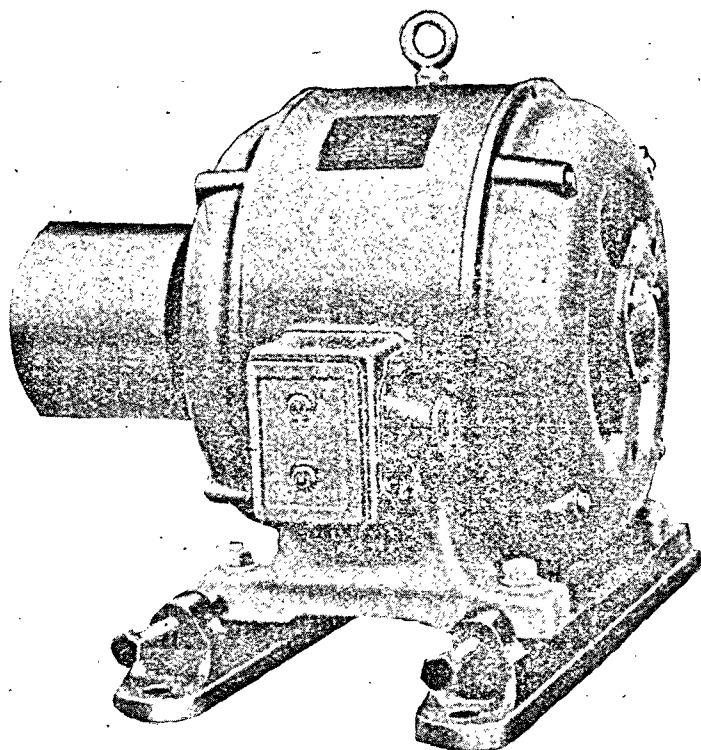
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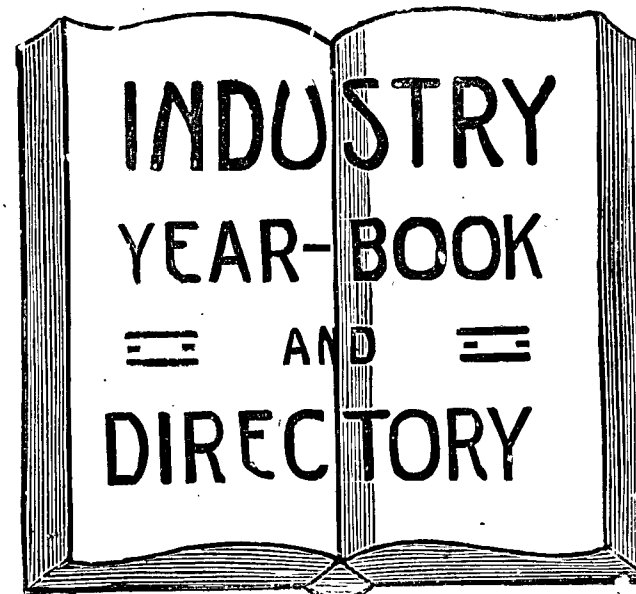
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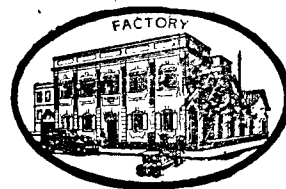
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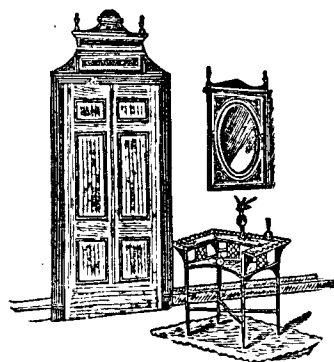
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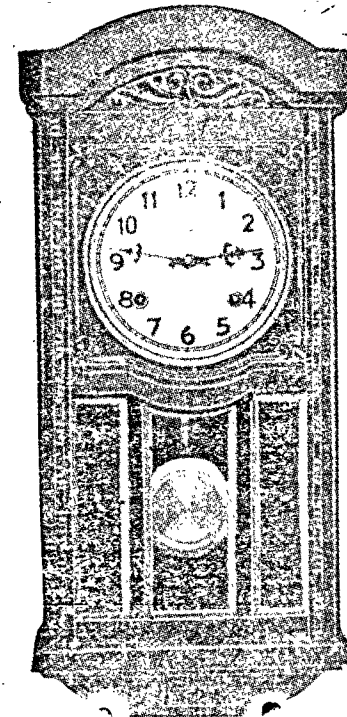
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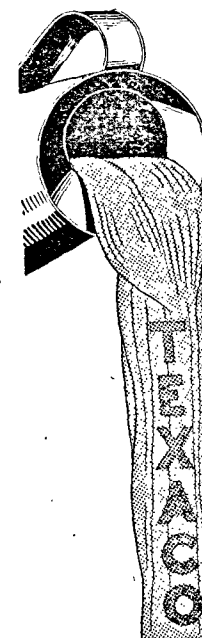
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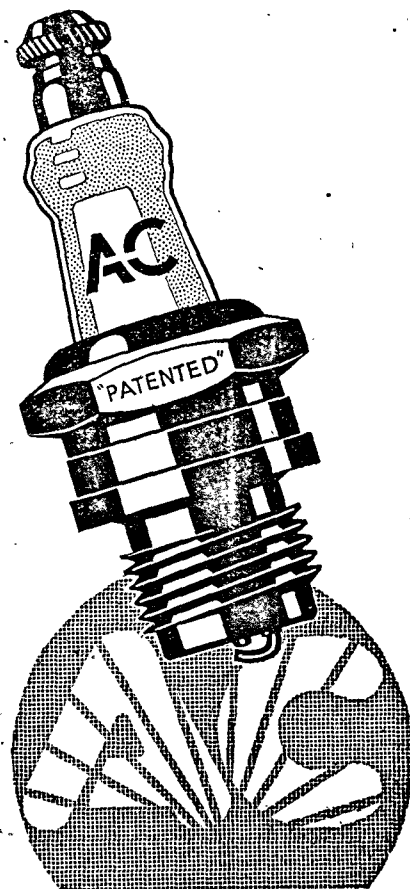
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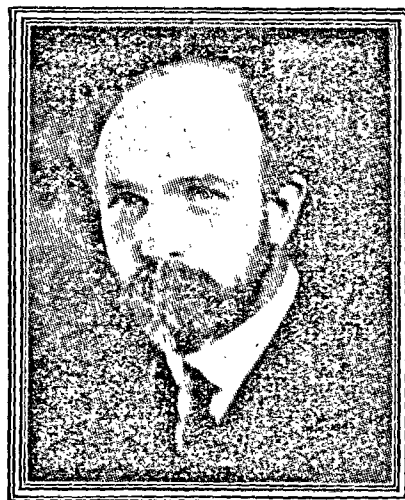
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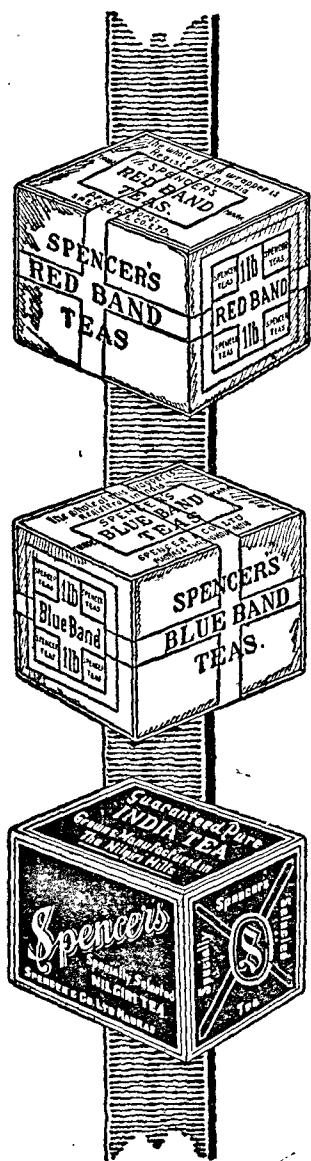
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