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VOL. XXXVI.

SEPTEMBER: CONTENTS.

No. 9. 1935.

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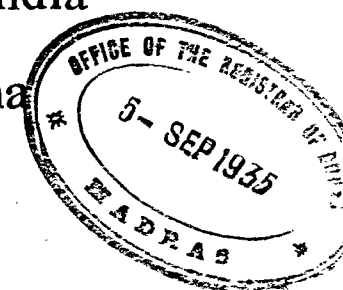
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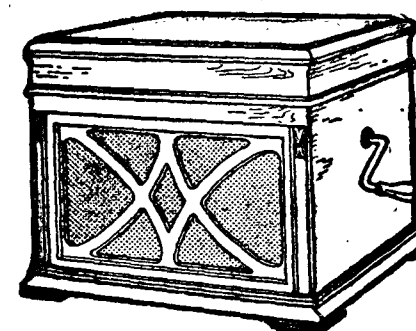
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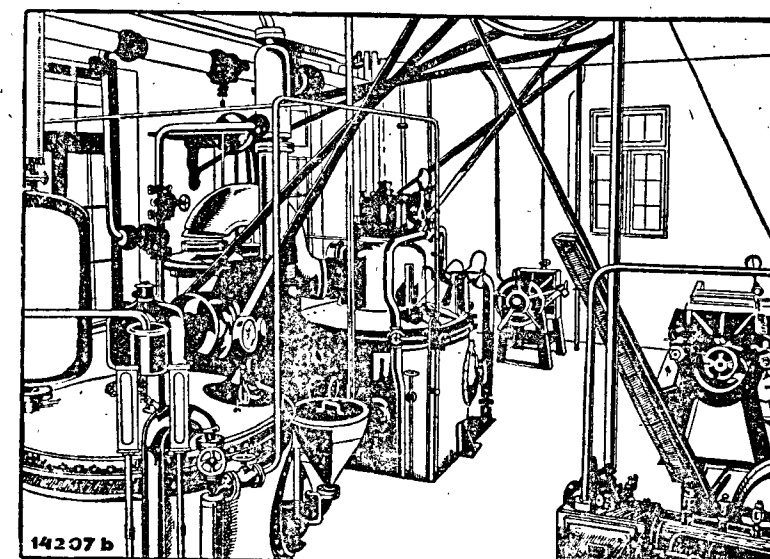
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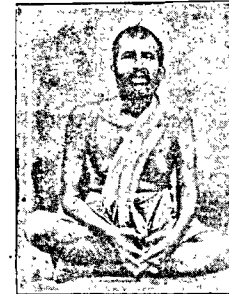
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[No. 9.]

The League and the Abyssinian Crisis

BY MR. M. K. NAMBYAR, LL.M. (LOND.), BAR.-AT-LAW

EVENTS have been moving fast in the
Italo-Abyssinian drama.

When August came, the eyes of the world were turned to Geneva to stop the war clouds gathering in Abyssinia. On the 3rd of that month, the Council of the League of Nations met. It passed resolutions reported to be acceptable to both Abyssinia and Italy. The Emperor of Abyssinia cabled his gratitude to the Council; and everyone breathed a sigh of relief that a grave international crisis that threatened the peace of Europe, had been tided over by the wisdom and statesmanship of the League Council.

Yet, there was hardly any reason for this early optimism. When the Conciliation Commission was set up by the Council to decide the disputes between the two States, the terms of reference were such as were capable of being interpreted as giving jurisdiction to that tribunal to enter into questions of sovereignty over particular stretches of territory. The Commission then would have been seized of the substance of the contention between the parties, and perhaps able to settle it, if the disputant States were anxious to avoid resort to force. But Italy denied that authority to the Commission. And she succeeded in her claim. The Council of the League definitely ruled that the scope of the reference did not warrant the bringing

into the discussion of frontier delimitation, or frontier incidents other than the Ual Ual incident within the orbit of the Commission's work.

By itself the Ual Ual episode hardly had any significance. Such frontier incidents are not uncommon in the relations of other States. But they rarely threaten the peace of the world. They are susceptible of settlement by well known rules of State responsibility in International Law; and the arbitration tribunals that are usually set up to decide such claims have only to find the delinquent party and fix the measure of reparation. The dispute in the main is a legal dispute, and is generally settled by payment of damages or by any other suitable means of atonement. But it must have been fairly certain that any decision by the Commission of the Ual Ual incident would hardly settle the dispute between Italy and Abyssinia.

For, the outstanding contentions between the two States are much more complex than the minor incident in Ual Ual. Italy had gained a Protectorate in Abyssinia in 1889; it was subsequently repudiated by the Emperor. A war was the result. The battle of Adowa ended in a treaty, and Italy was compelled to renounce the protectorate. Italy can never forget nor forgive her defeat.

To-day, Italy is strong and powerful. Her voice is dominant in the Counsels of Europe. Her air force made history when her Armada flew the Atlantic and back. She believes in the strength of her arm and is frankly contemptuous of foreign help. She has perfected the technique of modern organisation in warfare. She has made no secret of her imperialistic ambitions. Other Powers have had their days of colonization. She must now have hers. And Abyssinia is the only country in Africa free from European domination.

The Ual Ual incident lay, therefore, but at the fringe of the problem. Should the European Powers and the League resist Italian ambitions of expansion in Abyssinia? That was the crucial question, essentially capable only of a political and not a legal solution. Abyssinia is weak, and anti-diluvian in her methods of military equipment. Unless the Great Powers make up their minds to hasten to her rescue, Abyssinia's geographical position may not avail her long.

It is, therefore, significant to note how the League handled the dispute. It restricted the Commission's jurisdiction only to the Ual Ual incident and postponed to September the general examination of the Italo-Ethiopian relations. But prior to the meeting of the League, it was announced that tripartite negotiations between France, Great Britain and Italy would be held in Paris under the 1906 Treaty to facilitate solution of the dispute, and these would be technically separate from the League. That is to say, the League concerned itself with the minor episode and left the core of the problem for diplomatic settlement by negotiation between the three Great Powers. The legal

dispute was reserved to the League; and the political dispute to outside diplomacy.

Those who, therefore, pin their faith on the League of Nations to preserve perpetual peace would no doubt be perplexed at the turn of events. All treaties entered into by the High Contracting Parties to the Covenant inconsistent with the terms thereof are expressly stipulated to be subject to the terms of the Covenant. The Covenant has elaborate clauses with a view to interdict war as an impossible adventure. Within the framework of the Covenant, all disputes are made capable of solution. The Statute of the Permanent Court, the Optional-compulsory clause therein and the General Act leave no loop-holes for inter-state disputes to escape beyond the ambit of the League's authority. The man in the street would no doubt, therefore, wonder why the League accepted for adjudication only the shadow and not the substance of the contention in the Italo-Abyssinian dispute.

The delegates to the League Council meeting were fully aware of the implications of its resolutions. Mr. Eden, the British Minister, broadcast in London: "We have named the day by which either the negotiations must succeed, or else the Council will have to discharge the obligations placed upon it by the Covenant. There is no question of shirking the difficulty, or of mere acquiescence in the dilatory manoeuvres."

If the resolutions of the Council were acknowledgedly 'dilatory manoeuvres', one hardly sees the wisdom of Mr. Eden and M. Laval sponsoring the same. The League did not, and possibly could not, face the issue and took refuge in procrastination.

The Three Power Conference, however, has proved abortive. Italy was not willing

to accept mere economic concessions in Abyssinia. What her minimum demands were she did not care to formulate in the course of the discussions. But the world has no illusions about Italian professions of noble and humanitarian mission in Abyssinia.

The breakdown of the Tripartite talks has, therefore, resulted in a grave and anxious situation. Italy has made no secret of her preparations of war. And if she resorts to war—? The crisis is pregnant with potentialities.

But the centre of interest has now shifted again to Geneva. The Council of the League is due to meet on 4th September. And the British Cabinet has endorsed the declaration of the Foreign Secretary that it is conscious of the Covenant obligations, and 'certainly intended to uphold them'.

But we cannot forget the past.

When the territorial integrity of China was violated, the Council was actually sitting in session in Paris. The Chinese delegate brought the grave menace to the integrity of his country to the notice of the League. The Council did nothing and adjourned. China was insistent and invoked several articles of the Covenant. The result is a matter of history.—All that China could finally obtain was a wordy verdict of disapproval of Japanese action after Manchuria had been transformed into the protectorate of Manchukuo. The Great Powers, including Britain, refused to embroil themselves in the fight in the Far East. Mr. Stimson, the American Secretary, alone sent a note of protest to China, and Japan enunciating his doctrine of non-recognition of territory acquired in violation of the Covenant and the Pact of Paris, and the League later adopted the same. But Japan snapped her

fingers at the League and left it, and Manchukuo to-day is a *fait accompli*.

Will history repeat itself in the Italo-Abyssinian dispute? Will the League's inaction in the present tension be the same as in the past?

It requires no prophet to answer the question. If Italy is determined to resort to war to vindicate her claims on Abyssinia, the League cannot stop her without imperilling its own existence.

There are grave reasons, indeed, which forbid coercive action against a Covenant-breaking State. There is first the impediment of the rule of unanimity which renders it impossible to adjudge a State guilty of aggression without its own consent. Secondly, the interpretative resolutions adopted by the Second Assembly have made it plain that it is the duty of each member of the League to decide for itself whether a breach of the Covenant has been committed. Lastly, it has been authoritatively laid down in the Note of December 1st, 1925, addressed by the three Powers: Great Britain, France, and Italy, to the German Delegation on the occasion of the signing of the Treaties of Locarno, that in applying the sanctions under Article XVI, a State need co-operate only to an extent which is compatible with its military situation and takes its geographical position into account. There can hardly be any doubt that if the worst should happen and the League should attempt to operate its coercive machinery, it will result in the humiliating spectacle of a house divided against itself, in which every member State will be perfectly competent to take sides in the threatened conflict.

The League of Nations, the Statesmen know, is not omnipotent. It has its own usefulness in spheres less sensational than

international conflicts. But it draws both its sustenance and strength only from the co-operation of its constituent units. It is bound, therefore, to reflect the chances and changes of interest of the Big Powers whose will the smaller States cannot afford to ignore. International Government is yet imperfect. It is well to realize the limitations of the League, rather than place too great faith in its efficacy.

For, the ultimate problem of international relations is that all disputes are incapable of legal adjudication and all adjudications are incapable of legal enforcement. The causes that give rise to war are generally those which are not susceptible of easy solution by application of accepted canons of international law. Territorial adjustments, frontier delimitations, colonial expansions cannot always be settled by legal rules.

Diplomacy and negotiations must, therefore, come to the rescue. The League by its constitution consecrates stability and *status quo*; it is essentially static in conception and legalistic in outlook. It lacks the machinery to adapt its government to the dynamic impulses in a changing world. The logical outcome of any attempt to enforce its coercive process can only be armed intervention in such conflicts in which member States would be arrayed against member States, resulting possibly in a world conflagration. The Holy Alliance adopted a more or less similar technique of action. And it crashed. If the Great Powers are firm in the cause of peace and will not tolerate Italian aggression at any cost, Abyssinian integrity may still be preserved and War averted; but if they hesitate, the League cannot save Abyssinia.

The Political Significance of India

BY COLONEL T. F. O'DONNELL

THE political significance of India at the present moment is world-wide. It is the connecting link between the imbroglio in the Far East and the menacing war clouds in the West.

A few years back the Anglo-Japanese alliance terminated. Most people thought at the time that this was due to a significant deference to American public opinion. Negotiations were being carried on with regard to the colossal war debts which England owed to America, and the cessation of an alliance with America's publicly proclaimed foe might be supposed to create a more congenial atmosphere for those negotiations. Nothing could be further from the truth. As a matter of fact, there is being waged just now

a fiscal and economic struggle between England and America more insidious but none the less more bitter than the bloody shambles of the Flanders battle-fields. The termination of the Anglo-Japanese alliance caused a good deal of estrangement and even anger in Japan. A direct attack was made on India's trade. The Indian Government retaliated with prohibitive tariffs, and the Home Government proceeded to strengthen the naval base at Singapore. The real cause of the sudden change of the orientation of British policy in the Far East was India. Japan was neglected for a definite rapprochement towards Russia.

Immediately after the war, Russia and all it stood for was taboo in England. Gradually things changed. The Soviet

Government was recognised, commercial relations were established, and Russia, with the support of England, became a member of the League of Nations. Within the past twelve months an arrangement has been made with Kashmir by which the Indian Government has taken over the defence and protection of a large slice of the Northern Frontier. For the first time in the history of India, British and Russian bayonets are in close proximity on her borders. Obviously an enemy on the door-step is much more formidable than an enemy thousands of miles away, and a friendly Russia far outweighs the disadvantages of a hostile Japan. On the other hand a hostile Russia, with a colossal air force and a decisive superiority in poison gases, both of which make light of erstwhile insurmountable obstacles, would be a distinct menace on the fringes of Northern India.

Moreover, Japan is too busy exploiting China to constitute any real danger to affairs in India, and the Western Powers are too much taken up with the present critical position of their own affairs to pay much attention to Japan. The latter has grasped her opportunity with both hands. Ultimatum follows ultimatum, and hapless China is forced to submit and obey. It seemed at one time that a war between Russia and Japan was inevitable, but that danger seems to have passed. The Soviet, perhaps, is following the old Muscovite policy, which defeated Napoleon without striking a blow. A nation, which strings itself out too far from its base of operations, invariably suffers defeat in the long run.

Russia has lately concluded an alliance with France. Italy, France, and Russia constitute a very powerful organisation, whose main object is to curb, if possible,

the rapidly increasing power of Germany. Between those groups stands England, whose policy is based on the League of Nations. Russia has lately joined the League of Nations, but is just as likely to withdraw again at a moment's notice, as Japan has done. Italy has flouted the League of Nations once before and will do so again when it suits her purpose. France and England are firm supporters of the League, but Germany is still outside the pale. The League of Nations is not strong enough to prevent a war. In the event of war, what side would England take?

Here again the question of India plays a very important part. According to present commitments, France has reason to think that England would be on her side. They were allies against Germany in the Great War, they are both firm supporters of the League of Nations, and apparently there is a definite understanding in case France is again attacked by Germany. A different question arises in case France attacks Germany. France is also led to believe that England would be her ally from the consideration of a very obvious and unpalatable truth. Should England decide to array herself against France, Italy, and Russia, India would be in a most unenviable position. It would be liable to be attacked overland from the East by Russia, and with Italy and France in control of the Mediterranean, the approach to India from the West would be a very difficult proposition. It appears then that in the event of another European conflagration, England, because of India, would be compelled to throw in her lot with the allies against Germany.

There is another side of the picture, however, which gives serious food for thought. Germany's power is increasing

daily. She is not yet strong enough to attack, but she is quite strong enough to resist any aggression. One by one she has torn to ribbons the various items of the Treaty of Versailles. She openly declares that her air force is now as strong as that of England. She was supposed to have none according to the Treaty. Her standing army admittedly amounts to 36 Divisions. It probably could be easily doubled within a year. According to the Treaty, she was only allowed a force of police and militia sufficient for the preservation of internal order. Her navy is as strong as she wants it to be. The old 'Mittel Europa' policy of the Kaiser has been revived, which comprised the annexation of Austria, and an alliance, forcible if necessary, with the Mohammedan countries of Turkey, Persia, and Afghanistan. The plans for a Berlin-Baghdad railway have by no means been discarded. For obvious reasons an overland attack on India from the West under those circumstances would be far more dangerous and insidious than an overland attack by Russia from the East. The Muslim population of India is very large and also very influential.

There is another consideration which would make England hesitate to throw in her lot with the allies against Germany. Within the past twelve months most cordial relations have been established between England and Germany. War trophies were exchanged with the most solemn ceremonial and compliments. A Major-General, who earned fame for himself in the Great War, declared at a public meeting in England that 'the Germans were brave men, and good soldiers, and always shot straight from the shoulder'. Delegations of German ex-service men have been enthusiastically received in England, and

delegations of British ex-service men have even been more enthusiastically received in Germany. If a plebiscite were to be taken as to which side England should take in the event of an outbreak of hostilities, an overwhelming majority would be on the side of Germany.

There is yet one more consideration which would have a predominating influence as a predetermining factor in the choice of allies. Although commercial relations have been restored, the great mass of English people look upon Russia with distrust and suspicion. The present Soviet regime is completely antagonistic to the average Britisher's idea of individual freedom. England is democratic, but it is a conservative democracy, which is poles apart from communalism. On the other hand, Germany has boasted with a certain amount of justice that she has been the sole bulwark against the spread of communalism on the Continent, and for this she has the sympathy of the British masses.

It will be seen then that the political significance of India stretches from the Far East to the West. The question of India comes either directly or indirectly in all British relations with foreign powers, and it may be said to dominate to a large extent her foreign policy. Japan was abandoned for Russia. France and Italy have a powerful lever in the Mediterranean to force England on to their side. In the last Great War, the Berlin-Baghdad railway was under process of construction, and Madras was shelled by the *Emden*, a German cruiser. In the event of a European conflagration in the near future, India may force England to be the only surviving supporter of the League of Nations.

The Economics of Road and Rail in India

BY

MR. V. G. RAMAKRISHNA AYYAR

THE co-ordination of railway and motor transport constitutes a problem of first rate importance in India to-day. The total revenue of the Indian Railways is estimated at 100 crores. It is difficult in the absence of more complete statistics to calculate the losses caused to the railways by motor transport, but with available figures we are in a position to indicate the present conditions. Goods traffic does not appear to be so much affected. The N.-W. Company estimates the annual loss of goods traffic caused by motor transport competition at about 4'5 lakhs. The total loss incurred by the railways under present calculation is from 190 to 200 lakhs, i.e., 2 per cent. of revenue. The light railways appear to have been most affected. In the Central Provinces which have the largest system of light railways, the railway revenue had begun to fall even before the crisis had started. The fall in revenue on the basis of provinces and companies is as follows:

BY PROVINCE.	LAKHS.
Madras	... 30'74
Bombay	... 18'85
Bengal	... 10'39
U. P.	... 45'42
Punjab	... 33'67
Bihar and Orissa	... 6'88
C. P.	... 15'75
Assam	... 0'25
N.-W. Province	... 1'33
State	... 23'12

186'40

BY COMPANIES.	LAKHS.
Bengal-Nagpur	... 14'22
Bengal-N.-W.	... 5'00
Eastern Bengal	... 5'00
East Indian	... 30'01
G. I. P.	... 20'50
N.-Western	... 39'00

BY COMPANIES.	LAKHS.
Madras and S. Mahratta	... 23'61
South Indian	... 18'50
Assam-Bengal	... 0'56
Bombay, Baroda and Central India	... 35'00
	186'40

The railways have retaliated by adopting technical measures—increased speed, opening of new stations and financial measures—reduction of tariffs, creation of return tickets. But it must be borne in mind that motor transport has brought additional traffic to the railways. The transport of petrol, for instance, brought 53 lakhs to the railways in 1931-32.

The number of motor vehicles has increased steadily for some years. According to the Mitchel-Kirkness report, while the total number of vehicles—private cars, buses and lorries and motor cycles—in 1923-24 was 47,456, the number is now over 122,000. American statistics give the number of motor vehicles as over 169,000, of which 113,820 are private cars, 43,345 autobus, and 12,225 lorries, or 1 vehicle per 1,883 of the population. At the same time there are 75,123 miles of motorable roads in Governor's Provinces, of which 58,983 miles are metalled and 16,140 miles unmetalled. The road mileage in the different provinces is as follows:

	MILES.
Madras	... 27,115
Bombay Presidency	... 13,400
" -Sindh	... 183
Bengal	... 3,500
U. P.	... 7,776
Punjab	... 9,940
Bihar and Orissa	... 3,961
Central Provinces	... 7,535
Assam	... 600
N.-W. Province	... 1,113

Expenditure on road construction and upkeep in the Provinces has tended to increase from 467.6 lakhs in 1923-24 to about 610 lakhs at present. Expenditure by Provinces according to the latest figures are:

	LAKHS.
Madras	... 165
Bombay	... 71.6
Bengal	... 58.8
U. P.	... 65.8
Punjab	... 109.6
Bihar and Orissa	... 51.7
C. P.	... 50.3
Assam	... 36.7

Owing to the fact that regulation of motor vehicles is exercised by the Provinces under the Devolution Rules of the Indian Motor Vehicles Act (1914), regulation and taxation vary very widely. Taxes differ both in regard to rate and incidence and the authorities to whom they are paid—motor cars are heavily taxed in Madras more than in other Provinces. Petrol dues and other taxes represent 30 per cent. of the operation costs of a motor-bus, whereas the normal ratio is 17 per cent. to 21 per cent.

With such a variety of conditions, it is difficult to ascertain the contribution made by motor transport towards the upkeep of the roads, but according to estimates the total taxes paid by all motor transport amounts to 830 lakhs as follows:

- 100 lakhs—contribution to the Central Road Development Account through petrol taxation.
- 430 lakhs go to Central Revenues.
- 300 lakhs go to the Provincial and local revenue.

A comparison of the expenditure on the road systems of eight Governor's Provinces (i.e., excluding Burma and N.-W. Frontier Province) shows that the average expenditure on new construction amounted

to Rs. 167 lakhs. The maintenance bill has increased by about Rs. 90 lakhs. On the other hand, the amount accruing in these eight Provinces from motor taxation is estimated at about Rs. 600 lakhs, of which 60 per cent. or Rs. 360 lakhs may be taken to represent the contribution of motor transport towards expenditure on extra municipal roads.

The whole system of calculation should be changed, the diversity of taxes abolished, and the basis of taxation should be simplified. All problems connected with road and rail competition should be placed in the hands of a Central Advisory body (Board of Communications) with Provincial Boards to assist this central body and Divisional Committees to deal in detail with local measures of co-ordination as sub-divisions of Provincial Boards.

THE PROOF OF FRIENDSHIP

BY

MR. HARRY BROKAW

Just help your friends in trouble,
And cheer them on the way,
'Twill give their lives more gladness,
'Tis well worth while to-day.
A tear for the broken hearted,
A word for the man that's blue,
A helping hand for the aged,
Adds strength and courage new.

'Tis a little thing to offer,
Just the light of a quiet smile,
But the joy it brings to others
Will make the deed worth while.
Then watch your step my brother,
There's service you can do,
It may be time for action,
That proves your friendship true.

The Machine and the Mahatma

BY MR. J. M. KUMARAPPA, M.A., PH.D.

WHY is Gandhiji opposed to the use of machinery? This is a question which is frequently asked by many and answered indifferently by some. But when we ask the Mahatma himself if he is really against all machinery, he, in his quiet way, declares: "How can I be, when I know that even this body is a delicate piece of machinery. I am, however, uncompromisingly against all destructive machinery." If then, one asks, what is destructive machinery, he replies: "What I object to is the craze for machinery, not machinery as such. The craze is for labour-saving machinery." Are labour-saving devices really bad? Are they destructive, as Gandhiji maintains, and if so, in what way? To answer these questions, one must study the results produced by such machinery in countries where they are in use. Of all countries of the world, it is in America that one sees the industrial civilization at its height, and in no other country are labour-saving devices used on so large a scale as in the United States. It may not be out of place, therefore, to look at some of the labour-saving machinery introduced in that country, its effect upon American workers and the consequences to the whole economic structure.

DESTROYS INDIVIDUALITY AND INITIATION

The use of machines is, of course, not new; for it has been going on ever since the beginning of the Industrial Revolution. But it is only during the last twenty-five years that labour-saving machinery has come to be used on a large scale in the United States. In the early part of this century, the Owen's Bottle Machine, for instance, was invented. This automatic

machine gathers the glass, moulds and blows the bottle at such an extraordinary rate of speed that the glass-blower has been entirely displaced from this section of the industry. By means of this machine one can produce 240 quarter-ounce bottles per minute. Somewhere between thirty and forty thousand highly skilled men were thrown out of employment because of this remarkable invention. Similarly in 1917, there was patented and placed in operation the first machine for making a complete long-filled cigar in one continuous series of operations. The introduction of this machine changed radically the whole process of manufacturing cigars. As a result, the small factory with its skilled cigar-makers, catering to the local trade, was soon mercilessly wiped out of existence by the mass production methods made possible by this new invention. The five-cent machine-made cigar stole the market from its higher priced hand-made competitors, increasing from 30 per cent. the total cigar production in 1922 to more than 60 per cent. in 1930. The Department of Labour of the United States Government has estimated that during the year 1931, the 3,000,000,000 cigars that were manufactured by this machine required the services of but 17,000 employers, whereas more than 38,000 workers would have been required had the same number of cigars been made by hand. Twenty-one thousand men were put off their occupation by this new invention.

These are only two isolated instances of the introduction of labour-saving machines some two decades ago and their effect upon small traders and workers. The same sort of a thing has been happening since then in all

industries and human labour has been steadily and consistently "saved" by improved methods and technical devices, and articles that were created by the skill of man's fingers are now being produced by lifeless machines. Is then the Mahatma wrong in maintaining that the labour-saving machine ceases to help the individual and encroaches upon his individuality, that it cripples the limbs of man and destroys his joy of creation? Man is made to obey the machine instead of the machine being made to lessen man's labour. By the introduction of labour-saving machinery, we are destroying the matchless living machines by depriving them of their powers of creation and the skilful use of their organs and limbs; for it is a Law of Nature that powers which are not used must gradually cease to function.

OPPORTUNITIES OF EMPLOYMENT

Further, one finds that the use of labour-saving machinery decreases opportunities of employment. Take the case of modern dial telephones and the employment of operators. By the end of 1930, one-third of the telephones in the United States were of the dial type, and since then the dial system has been gaining ground rapidly each year. The dial type makes it possible to dispense with the services of a large number of operators. Had it not been for the installation of this equipment, nearly 70,000 more operators would have been required to handle the calls which were placed in 1930. Each year opportunity for employment in this field is becoming less and less because of the ever increasing use of the dial system. Much like the development of the dial telephone has come also the introduction of the printer telegraph. This is helping to replace Morse Operators in telegraph offices, in news

agencies and on the railroads. It has been estimated that some 8,500 openings for employment have now been closed in the telegraph offices alone because of the introduction of this machine. Another recent invention, the teletype, which makes it possible for an office typist to send a telegraph message over the telephone wires with the skill and speed of a trained Morse Operator renders a telephone station a potential telegraph office. This, it is reported, is causing steady increase in unemployment among telegraph operators.

These examples serve to show that the use of labour-saving machinery is not confined only to factories. It is taking place even in mining plants where the introduction of the coal machine has been largely responsible for the labour difficulties that have become so pronounced in the United States in the last few years. Then, again, in agriculture the combine, for instance, which reaps and threshes grain in a single operation in the large wheat fields of the Central West, has largely supplanted the army of harvesters who formerly obtained seasonal employment in that area. But because of the concentrated attention that has been given during the last two or three decades to methods of increasing production in the factory, much greater progress has been made there than elsewhere, and the new productive policies which are being laid down at this time of depression indicate that during the recovery period more labour displacement will occur in the factory than on the farm.

DISPLACES HUMAN LABOUR

The Ford Motor Company has become the classical example of the labour-saving possibilities of standardization of design and mechanization of production, and of assembly

by means of the conveyor belt. The great inventors of labour-saving devices do not seem to confine themselves to big machinery alone. Even tools show improvement each year. The introduction of new cutting tools has increased speed, and hydraulic drives and feeds have improved output. The two and three multistation machine is also becoming popular now. In many cases, one man can now run two machines where he handled but one prior to the introduction of this system; and in some cases where one man tends only to a single machine, its production is increased to twice as large as before by improved adjustments and technical changes. American machines of to-day are marvels not only of automaticity but also of productive power. But as we have already seen the more labour-saving devices are used, the more workers are put out of employment.

Before the economic depression, some of the workers displaced were absorbed by increase in production and some by new industries, but the percentage of working population in factories was all the same, steadily on the decrease. The depression has made this situation worse; it has forced a sharp curtailing of production and has inhibited the financing of new industries. Albeit, the machine continues to supplant the worker. Even during the years between 1922 to 1929—the period of high productive activity in the United States,—the number of unemployed amounted to over 1,000,000 as a result of installing improved labour-saving machinery. The prolonged economic depression has tremendously increased unemployment since then. And now if machines and methods in industry are to be so improved as to make it unnecessary to employ additional workers to expand and maintain American economic activities, what

will happen to the large army of men and women workers displaced by the labour-saving machinery? If this is the situation in America,—the land flowing with milk and honey,—is it any wonder if Gandhiji is opposed to the use of labour-saving devices in a country like India where millions pass their time in idleness for lack of work even without the adoption of such machinery?

CONCENTRATES WEALTH AND POWER

Heretofore the machine has served to replace the strength of man and the skill of his fingers, but now even the skill of the eye in inspection, in matching colour and in watching for breaks in production processes, has been conveyed to an electric eye. The electric eye is a vacuum tube which can be made either to release a large amount of electricity upon the receipt of a certain amount of light (the photo glow tube) or to release a graduated amount of electricity upon the receipt of a graduated amount of light (the photo tube). But that is not all the electric eye can count. When a ray of light is passed across the path of moving objects, each ray causes a shadow to fall upon the tube, making an automatic record. In somewhat the same manner a breakage that occurs on the assembly line or in the strip of paper going through a paper machine is immediately caught and the machine stopped. The photo tube can also sort out objects having different colours or different markings. These tubes are new inventions but their use is steadily increasing. They are replacing many machine inspectors and operators and, being simple, inexpensive, and reliable, may lead to that ultimate goal of the engineer, namely, the factory which can produce its capacity production without direct human labour. The main aim in the adoption of labour-

saving machinery is the reduction of labour costs and the increase of profits.

Not only the mechanical engineer but also the chemist is now engaged in this process. The substitution of new materials for old has usually led to a decrease in labour costs. Even parts are now being made from bakelite and other plastics with fewer man-hours than were necessary when they were made of hard rubber. Similarly, rayon is produced with less labour than the equivalent amount of silk or cotton displaced. To get methyl or wood alcohol, it was formerly necessary to hew down trees from the forest and to distil the wood. Now the same product is produced synthetically in the chemical factory, which means depriving many a worker of his daily bread. In spite of all these improvements, American industrialists declare that the factory is still well behind from the standpoint of up-to-date labour-saving devices and equipment. In fact, more than half of the machinery now in use in factories in America has been adjudged obsolete by competent captains of industry,—obsolete in the sense that more modern equipment now available would decrease the labour costs still further and increase even more the production and profits.

The motive behind the invention of labour-saving machinery is greed, not philanthropy or love to lessen the burden of the worker. Naturally, therefore, the indiscriminate use of machinery only increases many of the evils of capitalism. It kills the small trader, destroys handicrafts, and increases unemployment, poverty and disease; it crushes the individuality and initiative of man and makes him a slave. It stimulates the greed of the rich and promotes parasitism and irresponsibility. It concentrates wealth and power in the hands

of the few and deprives the producer of his share in the production and its profits. Is it any wonder then if Gandhiji, to whom the individual and his welfare is the one supreme consideration, is against the use of such machinery? "I want to save," declares the Mahatma, "time and labour, not for a fraction of mankind but for all. I want the concentration of wealth, not in the hands of the few, but in the hands of all." To this end, he welcomes simple tools and instruments and such machinery as saves individual labour and lightens the burden of the millions of workers. It is clear, therefore, that he is not against all machinery. While the Mahatma is most uncompromisingly against the use of machinery which saves labour in order to increase profits for the profiteer, he considers the extensive use of such machinery as saves labour for the individual not only desirable but lawful.

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Hindu Moral Ideals*

BY PROF. M. HIRAYANNA, M.A.

THE subject-matter of these lectures, which were delivered at the University of Calcutta some time ago, is not only of great intrinsic importance but is also of intense interest to Hindu society at the present time. Owing to various influences brought to bear upon the country in recent times, the ideas underlying the moral and social life of the Hindus are being steadily modified, and this modification has given rise to a sharp difference of opinion among leaders regarding its effect on the future well-being of the community. Some of them, taking their stand on the principle that change is the law of life, welcome the transformation that is going on and staunchly advocate a reconsideration of the basis of Hindu social organisation, while others equally staunchly oppose it on the ground that that basis is eternal and ought not to be meddled with. The position of the latter, *viz.*, the traditionalists, is not without justification as a protest against some of the hasty and ill-conceived attempts that have been made by impatient reformers, but they carry their opposition too far. They forget that, in these days of rapid communication when all parts of the civilised world are kept in almost constant touch with one another, it is impossible for Hindu society to remain altogether unaffected by the changes in the outlook on the problems of life occurring elsewhere. Besides, the view of these 'reactionary conservatives', as they are termed by Sir Sivaswamy Aiyar, that Hindu social customs and moral conceptions have remained unaltered is scarcely

tenable. No community can be governed by a static code for any considerable length of time; and the Hindu code of conduct and, in certain respects, even the Hindu ideals of life have, as a matter of fact, been often readjusted to new situations as they arose in the course of time. If any evidence of this be needed, we have it furnished in abundance in the book under review. By examining important institutions like marriage, family and caste from the historical standpoint, the author has established beyond any doubt that material changes have taken place in all of them in the past, and that the alterations effected in one period have been recognised in some form or other by law-givers in the succeeding periods. There have, no doubt, been ethical principles whose validity has never been questioned; but neither the conception of personal morality nor the character of social institutions has, as a whole, remained stationary.

One fact, however, emerges from this controversy between the two sections of Hindu leaders, *viz.*, that the changes hitherto made were, for the most part, unconscious. They were the unavoidable consequences of the shifting circumstances in which the community found itself in the course of its history. But now, the new opportunities which the country is finding for self-expression as well as self-development have inaugurated an era of conscious change. The proper utilisation of these opportunities calls for the exercise of extreme caution by the reformers, and any hasty action on their part is sure to be attended with great risks. Broadly speaking, the risks are twofold. In the first place,

*EVOLUTION OF HINDU MORAL IDEALS. (Kamala Lectures). By Sir P. S. SIVASWAMY AIYAR, K.C.S.I., C.I.E., LL.D. Published by the Calcutta University. 1935. Price: India Rs. 2-8. Foreign 4s. 6d.

we have a legislature which has the power to interfere in social matters, but whose competence to do so, on account of its including members of alien creeds, is at best questionable. Irresponsible and unsympathetic interference by such a heterogeneous legislature may result in much harm to the community or even lead to moral and social disorder. In the second place, our leaders, in their eagerness to follow the example of the prosperous West, may adopt the acquisition of material power, for its own sake, as the goal of national endeavour. If they do so, they will be sacrificing what is most precious in the Hindu view of life. It has always subordinated *artha* and *kama* to *dharma*; or, to state the same in other words, it has never regarded the pursuit of worldly ends as the final purpose of social existence. This does not mean that material progress is to be shunned or neglected, but only that it should not be sought as an end in itself. 'The visible becomes the bestial,' as it has been said, 'when it rests not on the invisible.' It is this spiritual basis of the Hindu ideal of life that has to be maintained now at all costs. Since, in the circumstances of the case, change is inevitable, wisdom lies in rightly directing it; and the interests of Hindu society, at the present juncture, require that the conservative element, without wasting its energy in fighting against the spirit of the times, should help in this work of reformation. For one thing, it is best qualified to render this help by its intimate knowledge of the traditions of the past and by its deep concern for social stability. Only by such co-operation between the liberal and conservative sections can true social progress be achieved.

Not the least helpful factor in this work of promoting orderly advance is the

pronouncement of considered views on the subject by leaders who, in addition to possessing a wide knowledge of the conditions of moral and social progress in India as well as elsewhere, have taken an active part in the conduct of public affairs and are inspired by genuine patriotism, like the distinguished author of the present volume. The expression of such views is not merely of academic or theoretic interest; it is also of much practical value since it brings out the true spirit of the Hindu ideal, and separates the essential from the non-essential in the customs and laws that are all alike believed now by the opponents of change to have a necessary bearing upon it. While zealously defending what is of value in Hinduism against the attacks of biased and ill-informed critics, the author frankly points out where its principles and rules of practice require to be modified. We may illustrate the enlightened conservatism that marks his position by reference to his view on the important question of the place of woman in society. 'While the economic independence of women is desirable on many grounds, it seems very unwise to encourage the ambition for a professional career in women, except perhaps in those who may be specially gifted for particular callings. The old Hindu ideal of the woman as the maker of the home which considers the position of the wife and mother the most sacred and honourable in society is one which we cannot afford to abandon.' (P. 224.) The treatment of the subject is quite comprehensive and it is throughout dispassionate. In one word, the spirit that has actuated the whole inquiry is scientific; and its aim, eminently practical. We have no doubt that the wise and weighty conclusions expressed here will receive the careful attention of all those that are interested in the well-being of Hindu society.

Compulsory Military Education in India

BY MR. A. K. MUKHERJI, M.A.

THE avowed aim of British policy is to make India fit to take her destiny in her own hands. The first duty of our rulers lies in training up youths for the purpose of stemming the tide of foreign invasions which had been so common in our past history and which, there are reasons to believe, will not be rare in future.

The idea of Indianising quite a considerable portion of the regular army is admirable no doubt. But in times of emergency the services of the regular army will prove insufficient and it will be necessary to call the whole youth of the country to arms. During the Great War, for example, France faced by dire necessity requisitioned the services of the entire able-bodied youth of the country. What complete lack of military organisation means in times of war may very well be illustrated by the catastrophic collapse of France before the German onslaught in 1870.

In olden days when there were no fire-arms, every able-bodied man might act as a soldier even without going through an elaborate process of military training. But modern warfare is more a matter of technique than of anything else, and raw recruits will be of very little use in times of war. It will be specially so with Indians who are not allowed to carry and use even fire-arms, the indispensable instruments of modern warfare.

Dangers lurk on all sides. It is the protecting arms of Britain with her enormous resources that lull us into a misleading sense of security. The restless rovers of the mountain fastnesses of the North-Western Frontier are no doubt in love with India just as the Sakas, Pahlavas, Hunas and Moghuls loved her. Japan with her

multiplying millions wants more land, more elbow-room. The Manchukuo affair is not a mere unsavoury episode of the domination of the strong over the weak. To India it is more; it is a warning. The League of Nations will no doubt entertain India's appeal for help and will lend its unfailing moral support to the wronged. But pen is no substitute for sword, and moral support by itself will lend comic colour to the tragic fate of India. Russian intrigues in Afghanistan in the latter part of the 19th century are yet too fresh to be relegated to the lumber-room of history. One cannot help recalling the unpleasant memory of the Afghan Wars. The so-called peaceful penetration of Russia in China is significant enough. In international politics it is opportunity that invites aggression. To be weak is to be victimised. One slightly hopeful feature for India is that there was no love lost between Russia and Japan in the past and in the future their relation will probably change for the worse. There is another factor on the stage. The drawing together of Turkey and Persia lends colour to the rumour of the Pan-Islamic movement. A future tripartite struggle for the hegemony of the East is not an improbable contingency. If the British protection is withdrawn, India like Italy in the past will be the cockpit of a prolonged international conflict.

The British, I believe, always learn lessons from history. They have not forgotten the time when the Celts helpless before the raids of the sea-rovers of the Continent, sought the help of their Roman masters who had withdrawn to avert dangers nearer home. The responsibility lay on the Romans for not teaching their subjects their unparalleled art of military organisation before leaving them

to their fate. Richer as she is by the accumulated experience of ages if England proves herself unequal to the situation, the responsibility for the endless sufferings and miseries of 350 millions of people will lie heavy on her.

I have looked at the question purely from the Indian standpoint. It will be to the interest of the British Empire as well. The European situation is in a tangle. Germany has wriggled out of the unjust restraints imposed by the Treaty of Versailles. Italy has long signified her outspoken contempt for its provisions. A rearmed Germany has made France restless. England also is conscious of the unstable equilibrium in European politics. Recently she has decided on making considerable additions to her Air Force. Talks of peace have not so far produced any effect on the feverish race for armaments. A spark from any quarter may set the world aflame. Britain in spite of all her intentions to the contrary, may find herself a party to the struggle as in the Great War. The enemies may very well make India one of the objectives of their attack. In such a case the defence of British power in India without the help of a large army of trained Indian troops seems almost absurd.

In an indirect though in a very real way India's fate is a question of international importance. Imagine for a moment free India weak and effete, teeming with ill-trained and undisciplined, spectacled and wise-looking youths carrying weighty volumes under their lean arms called to defend their country against the Japs. If such a situation arises, India will find herself groaning under the iron yoke of Japan. But the European Powers as well will have to put their heads together to keep Europe safe from the Japanese menace.

Apart from these, military education will train up youths in disciplined habits. I do not want to write a sermon on discipline as an asset in the cause of national uplift. But there is no denying that we need it badly to shake out of this comfortable of the suicidal philosophy of drift.

Some would work themselves up to a sort of eloquent frenzy for the cause of pacifism and would direct all their righteous indignation against militarism with its attendant evils, jealousy, hatred and blood-thirstiness. But these indictments are absolutely wide of the mark. I concede to none in my admiration for the ideal of world-peace. But placed as we are in a world where nations talk in terms of Utopias but never forget to keep the powder dry, the best security for peace is preparedness for war. Our objective is self-defence and not self-aggrandisement. Because we refuse to be bled white in future, it does not follow that we would turn into bloodthirsty monsters.

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RESTRICTIVE LEGISLATION

BY PROF. ISH KUMAR, M.A.

(Government College, Campbellpur)

OSWALD SPENGLER, in his "The Decline of the West", divides human beings broadly into two classes. There are those who are contented with themselves, live their own lives untroubled and untroubling others and do not attempt to thrust their opinions on their neighbours. The ancient Greeks belong to that class which he, following Nietzsche, names as Apollonians. There are others, whom he calls Faustians, who think themselves to be always in the right and entitled to correct the wrong-doers. They believe they can reform the whole world if they are to have their way. That is the attitude of the modern civilisation. The laws must correct society; the State must guide the people for right conduct; the legislator must issue orders to the labourers. This mania for reform, for State control, is visible in many countries. It has always been the ideal of the kultur-ridden philosophers and politicians of Germany. It has witnessed the tremendous upheaval in Russia. It has produced Fascism in Italy. It has been the creed of Primo de Rivera in Spain. Even in England and the United States, the cult of restrictive legislation is not dead. In Turkey, most reforms have been and are being brought about by the orders of the Sultan. In India, the most cruel customs have been suppressed by force. One cannot pass 60 minutes in a public place without in some way or other being restricted by a State law. The policy of *laissez faire* is almost universally discredited; restrictive legislation is swinging with great force.

And yet it is doubtful if restrictive legislation has ever achieved or can ever achieve its aim. Various attempts have been

made to enforce religion by law, and religion has never been enforced. Mediaeval Europe made the social and political influences of the State as means to promote religious and moral influences of the Church. The struggle went on in the fifteenth, sixteenth, and seventeenth centuries. Almost everywhere it not only failed, it ended in the destruction of the Church itself. In England, the Puritans tried to reform the country by prohibiting sport—bear-baiting, horse-racing, maypole. Gambling was made illegal. Swearing was punished under the law. Drinking was severely dealt with. The House of Commons was filled with 'saints'; the army with 'godly' men. The Restoration came and with it a stronger reaction.

Swearing and gambling became the marks of a gentleman. The court of Charles II was the most extravagant and licentious that England has ever seen. Godliness became a byword of scorn. Decency in language and dress were flouted out as the masks of the hated Puritans.

The Commonwealth had closed all theatres; the Restoration brought wits like Wycherley and Richmond, the very titles of whose poems no decent pen can write down. England tried to enforce her Protestantism on Ireland. Ireland has remained Catholic. It has even been remarked that if England had been Catholic, Ireland would have been Protestant. The oppressed religion becomes the mark of nationality and is upheld without regard to its being better or worse. The attempts of the Catholics in Holland on the other hand failed as conspicuously as the attempts of the Protestants in Ireland. Austria tried to enforce her Catholic religion on the Czechs

(i.e., the Bohemians); the Czechs became Hussites and free-thinkers. They made a religion of their very antipathy to religion thrust on them by force. Hundreds of thousands of Bohemians were killed. All the extensive literature of the Hussite period was burnt. The historians claim that there is no Bohemian history after 1620. Count Lutzow writes :

Bohemia presents the nearly unique case of a country which, formerly entirely Protestant, has become Catholic. The popular optimistic fallacy which maintains that in no country has the religious belief of a country been entirely suppressed by persecution and brute force is disproved by the fate of Bohemia.

Had Count Lutzow lived two years longer, he would have been disillusioned. In 1915, twenty thousand people gathered in Cleveland to celebrate the 500th anniversary of the death of John Huss. His is the most powerful personality in Czech life to-day. The attempts of the Romans to suppress Christianity failed and became one of the causes of the downfall of their Empire. The Spanish Inquisition brought Drake and Hawkins to the front and led, with other causes, to the destruction of the Spanish Armada. The Jews have been the most persecuted race in the world; their persecution has not ceased even to-day. Everywhere they were subject to alien governments, who did not allow them even to reside together. It is a unique and marvellous fact that the Jewish groups scattered over the face of the earth with practically no intercommunication for centuries have maintained their existence and their consciousness of solidarity. Their Synagogue is even to-day a living institution. To turn to the East, we witness the vain attempts of Japan to turn out Christianity from Korea. The result has been the opposite. Christianity has become identified

with nationality. The attempts of the Mohammadans to suppress Hinduism in India failed. The enthusiasm of Aurangzeb to spread Islam transformed the peaceful followers of Nanak into the Military Khalsa of Gobind Singh. It brought about the rise of the Mahrattas which contributed to the destruction of the Mughal Empire itself. A man's religion cannot be changed by force, much less a nation's. Religion is a thing of conviction, and sword is a poor means of convincing people. They will conform to outer uniformities; they will baptise their children and attend the Church; but, at heart, they will remain "as you were". You cannot drill them into doctrines and beliefs. Compulsion ends in hypocrisy; when religion begins to pay politically, it is hard to distinguish between knavery and saintliness. Force of the State in the interest of the Church is doomed to failure.

It is doomed to failure also in enforcing morality and reforming social institutions. An autocrat like Peter the Great might order his own court to abandon the customs of the country, to cut off their beards and wear West-European dress and practice alien manners and his court might obey but not the people. Frederick William could forbid his subjects to wear clothes made of cotton, but even he could scarcely have ordained the cut of their clothes. A king may set a mode by following it himself, but not by prescribing it. From ancient times attempts have been made to suppress gambling and usury. The very fact that each new law begins by enumerating the wrongs done in those spheres, shows how miserably the laws have failed in that sphere. On the other hand, there is the example of Dublin where licensed houses for gambling have been instituted and the statistics prove

that gambling has gone low. The money-lender, when he is restricted by law, charges from the needy borrower not only the usual high interest but also additional rates for the risks that he undergoes by breaking the law. The case of Prohibition in America is full of valuable lessons. Women have been the favourite victims of man-made laws. The Romans tried to limit their jewellery; to-day in some States of America, the very height of the heels of their shoes is limited. But woman has always dressed herself as she liked. Even the weaker sex has not obeyed the restrictive laws.

Restrictions have often been put on language and literature, and they have met with the same result—resentment, outer conformity (when the authority is strong), revival. The Press Laws have been followed by greater agitation for freedom and have ended in repeal. The English enforced their language on Ireland; Ireland is thrusting it away after gaining freedom. When Ireland became a Free State, only 12 per cent. of the population knew the old language and only 3 per cent. knew only Irish. The beginning was made by naming the very Parliament as 'Dail Eireann', and efforts are being made to carry on its deliberations in Irish. The politicians are going to the peasants for learning the language. The same phenomenon was witnessed in Norway, where the language had been suppressed first by the Danes and then by the Scandinavians. The revival began in 1914; the fishermen became the teachers of language; the old sagas were not allowed to die. Poland saw the high-handed measures of Bismarck who made speaking or teaching Polish illegal. The result was that teaching Polish became a religion. The Russians' attempts in the same country were similar failures. The language of the Czechs

was suppressed by the Germans; the revival came in 1848 and all the restrictions proved useless. It has become a patriotic duty of all the Koreans to resist all Japanese attempts on their language. Even the small country of Finland has brought about the revival of its language after centuries of Swedish control and suppression. In general, the whole of that living culture which is the expression of the spirit of a people or of an age is beyond the competence of the State. The State reflects it but does little more. The State orders life but does not create it. Culture is the work of community, sustained by inner forces far more potent than political law.

When the restrictive laws are not strictly enforced, the result is all the more disastrous. The 99 per cent. that escape punishment are brought up in an atmosphere of breaking the law—not a creditable way of teaching a life of citizenship. The hundredth culprit who is caught, is embittered by the idea that he is punished for no other fault than the rest are committing.

The function of law is not to lead but to follow the public mind. The laws should not anticipate but give expression to the advance of the people. The legislators are not the creators but the creatures of society. Few people have become rich or prosperous or religious by policies. Paucity of legal enactments is the very sign of advanced civilisation. Two of the most beneficial laws that have been passed in England are the abolition of Corn Laws and the Reform Act of 1832. Yet he will be a bold man who will assert that they were the legislations of Peel or of Russell. If they have been that, they would have been thrown aside in no time. They were demanded by the agitation among the people that was behind them. The abolition of *Suttee* and

infanticide in India owes a great deal to the courage of William Bentinck, but his courage alone would have struggled in vain. Akbar had no less courage and reforming zeal, but Akbar's efforts failed. In 1832, there was a movement among the people themselves that made the reforms permanent. Raja Ram Mohan Roy had already struck a new note in the Conservative Hinduism when he founded his Brahmo Samaj. The Sarda Act is another recent illustration. It will be strictly enforced on the day when the oppositionists, though even now in minority, become negligible. Amanullah wished all very well by his country, but even the best efforts of that well meaning king failed, because the nation was not prepared. All reforms are of indigenous growth, not of foreign graft. Amanullah may well get annoyed why his country should not abolish *Purdah* while Turkey, another Muslim country, could. Turkey, Persia, and Afghanistan are at different stages of civilisation and it is impossible to reform one country with the laws of the other. The test of real statesmanship is to understand that stage, to realise and control the environments and not to learn wisdom from books and apply it like Mathematical formulæ. After all, History is an organic whole, and the legislators form a link in it. Cromwell, Napoleon, Lenin, Mussolini are figures that overawe. But they stand on the ashes of revolutionary fires. Lenin dictated a Russia that had upset all order and government. Mussolini could only be born in a country of the type of Italy. He would have struggled in vain in Switzerland or in England or in the United States. Chatham conducted an Imperial War which suited his genius; in Walpole's place, even if he could have occupied it for a day, he would have mismanaged government

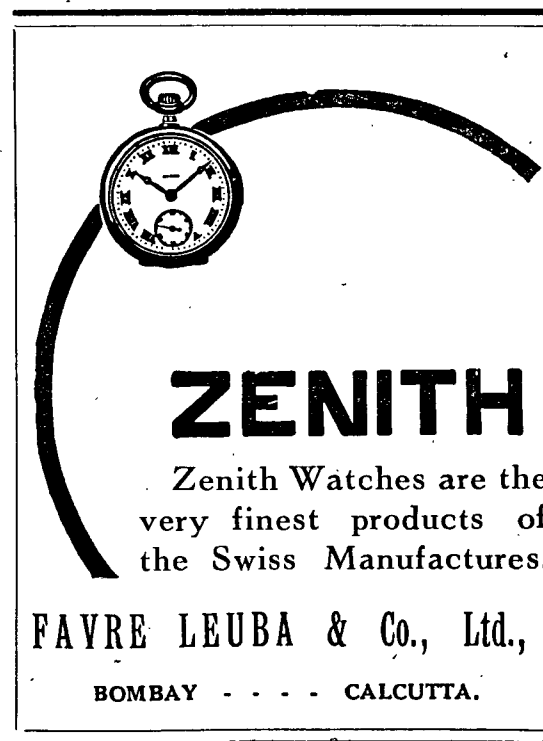
and finance. Chatham's son, an equally great man, was faced with the gigantic upheaval—the French Revolution—which did not suit his genius, and his earlier successes were marred by his later failures. Burke was in his time and place, but, sounded in France, Burke's cry would have been a cry in wilderness as Rousseau's would have been in England. The greatness of all these men, the greatness of all who succeed, lies in the intelligent grasp and strong control of circumstances. All statesmen have to realise that all laws, however beneficial, must come from the people themselves—from within and not from without. Laws imposed from outside authority not only fail to achieve their object, they also produce a prejudice against the reforms they try to enforce. If Ireland had been left to herself, Ireland, like Scotland, might have become Protestant. If Cromwell had not introduced his Puritanic zeal into legislature, England might have been spared of the most extravagant days of Restoration that form an indelible blot on her national life. The duty of the State is not to reform people, is not to follow Faustian ideals, but to leave people free and to afford opportunities for progress. The theories of State as Power—System, almost discarded in books, are far from being discarded in practice.

There is only one case where restrictive legislation succeeds—in the case when it is enforced by the nation, when an unwilling minority is compelled to conform to the rules of majority. Even there, to be a success, law must not come from upward but from downward, not from the legislative chambers, but from the people themselves. The Lollards were suppressed in England, because the nation at large did not favour them. The Inquisition succeeded in Italy and Spain,

because it had a large majority behind it. France could turn away Huguenots, because they formed a low minority. Japan suppressed Christianity in the first half of the seventeenth century with success, because Christianity was looked upon with disfavour by the people at large. The Bolsheviks have succeeded in Russia, because the majority of population backs them. Mussolini has been able to erect a Machiavellian structure of State, because the people are after him. Hitler has turned out the Jews, because the Jews are very unpopular there. Everywhere it has been a fight of large majority against small minority, and on a national scale it loses the force that is implied in restriction. After all, the State has to enforce peace and order; it has to interpret, though not to enforce, national life. All individuals cannot enjoy perfect liberty. That would lead to anarchy. Restriction to suppress opposition here and there is necessary and even legitimate and proves successful. Restriction in all other forms proves a failure, brings about reaction and is fatal to the cause that it backs up.

There is one lesson to be learnt from it—a lesson which most advanced States have already learnt. If restriction and compulsion fails to reform the people, what is to be done if certain evils and prejudices are to be eradicated? That is the sphinx-like dilemma which history presents to us and which all States must solve if they are not to perish. The answer was given by Socrates long ago when he said that all sins are merely mistakes. They are not due so much to the perversity of man's nature as to his ignorance. The panacea of all evils, therefore, lies in education, in the removal of ignorance. Knowledge must precede all reform. You cannot enforce

Christianity on the African negro any more than you can grow an oak on a rocky soil. The ground must first be prepared before the seed is to blossom. The whole statesmanship of the legislators must look to that indirect method of education and not to the direct method of imposition. What English education has done in India both towards a favourable reception of Christianity and the Western civilisation and science cannot be exaggerated. Lord Macaulay ridiculed "the absurd mythology, the absurd religion" of the Indians but he showed true statesmanship when he did not become the Inquisitor but wrote his famous Minute as the sole remedy. No reform has ever been effected in the world unless the society has been prepared for it and the means of preparing society lies in the Public Schools rather than in the Council Halls.



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ON LAUGHTER

BY PROF. S. C. SEN GUPTA, M.A.

(M. C. College, Sylhet)

It was a centenarian, probably Zoroaster, who is said to have remarked that one of the best recipes for prolonging life was a hearty laugh at least once a day. Melancholy cuts short life's span, and we know how doctors prescribe cheerfulness as a means of combating dyspepsia. To laugh is to forget our troubles; so laughter is Nature's own cure for the ills our flesh is heir to. And one who is temperamentally or otherwise unable to laugh a hearty laugh, is to be pitied.

The laughing philosopher, who wanted men to forget their sorrows in an endless whirl of merriment, was perhaps a better friend of man than the sage who, with a wry face, would be constantly whining that all was not well with us and so would be lamenting the thousand and one follies of human conduct. Milton in banishing "loathed Melancholy" and welcoming mirth as "Goddess fair and free" would seem to strike a truer note in the character of the social man than when he wanted to hide himself from "the profaner eye". The youthful Milton, with his innate joy in life and fondness for the "garish day", appeals more to us than the old meditative poet brooding over the mysteries of heaven and hell in his solitude. Man wants to laugh and all that helps him to a hearty laugh has its irresistible charm for him. When the famous American President said: "Laugh, the world laughs with you, weep and you weep alone," he seemed to say that in love of pleasure lies the soul of society. The world is not in a mood to listen to our murmurs. Whatever be one's own share of suffering, one must know how to hide it and look gay

before others. So we must laugh, though to hide a tear, like old Matthew.

But should we laugh always and at all things? If not, when should we laugh? We laugh according to our individual likes or tastes, and the attempt to lay down a general rule as to when one should be merry, and when not, may not succeed. Some are by nature fond of the sober and serious shows of life, some of its lighter and gayer aspects. Though a "thing of beauty may be a joy for ever", the same thing may not appear with its message of beauty to all. The sense of beauty is different in different men. Some will enjoy the harmony and melody of a song. Some seem to be happier in being dissonant. Some will enjoy a discussion, some a dinner. Some are happy in loving, some in hating. Some delight in building, some in destroying. There are still those who "fiddle" in seeing others in misery, just as there are men who sing only to see happy scenes around. Some laugh to see a Shylock sharpening his knife for his victim's pound of flesh. Some laugh to hear a Gratiano exclaiming: "A Daniel is come to judgment." It will be thus clear that there is no such thing as an absolute principle of mirth which would apply to all alike. Yet, the comic art has been busy in all ages to make us laugh. Shakespeare, Cervantes and Moliere have tried with no small success. A Falstaff, a Don Quixote and a "Doctor in spite of himself" have perhaps done more to make us forget our troubles than the wisest and gravest saws which sages might have devised for the afflicted heart. When we are sick and weary of this world, we prefer perhaps a merry cup in the tavern with the pot-bellied Knight to the

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shades of Plato's grove. The weak nerves of frail man would give way beneath the racking cares and devilries of life, unless relieved or soothed by the snatches of a hearty laugh now and then. The comic may appear at the first sight as out of place or jarring by the side of a scene of suffering. But the grave-digger in Hamlet is a true friend to those who may not bear to see so much beauty and so much innocence being swallowed up by the grave. The Porter in Macbeth with his merry prattle makes us forget or a moment the wicked atmosphere of the castle where the laws of loyalty and hospitality were to meet with a wanton sacrifice. The relief that thus comes through the comic art to the tragic tension of the nerves and feelings of man is not small and the real comedy seeks to make the unhappy happy and the happy happier. Here we must pause and remember that while we must laugh, it is also our part to weep. I forget who it was who said that we must visit from time to time a house in mourning. We should not forget the dark night with its thunder and rain, while delighting in the bright hues that fringe the fleecy cloud. Must we not bear in mind, even while laughing, that life is not a mere show or a sham? Its seriousness of outlook—its "far-off divine event"—should weigh with us in all its solemnity and the laughter that makes us forget that end or issue may not be ours. The foolish grin or the savage guffaw must be marked off from the meaningful sparkle of human mirth. The clown's motley, or his physical contortions or even his inventions and inversions do not represent the highest comic effect, though they cause side-splitting laughter in some. *The sense of disproportion between what is before me and what ought*

to be may not be artistically brought forth by the meanest crafts. The more a thing diverges from what is normally expected, obeying certain laws, the more it becomes the subject of our mirth. In mere divergence from the normal or natural does not, however, lie the soul of humour. The exaggeration or the minimization, the over-stating or the understanding must not proceed from malice or merely for the sake of effect. This is an important law which a humourist must obey in every gentle society. There are some very cheap comedians who, aspiring to fame, go on tilting at all that is commonly held sacred. A nation's moral or social or religious traditions should not be the subjects for our ridicule. The individual peculiarities, which seek to assert themselves regardless of the sanctity of social life, should certainly be exposed to banter. But beliefs or customs which have upheld a social structure for ages, however obnoxious or unreasonable to us, should not be publicly attacked. Just as we must not think of experimenting with the live human body to test our theories, so must we carefully guard against playing our pranks with the human mind. The mind of man is sensitive and it is with the utmost delicacy and caution that we should proceed while thinking of throwing our darts at it. But unfortunately we often forget the ordinary laws of charity towards our neighbours and fellow-men in general. Is it not often found how we enjoy a talk most while the sauce is supplied by certain malicious representation of other people's defects? No truly cultured soul would join in a laughter that proceeds merely from malice or petty rivalry.

We must all laugh in this valley of tears but not to make others weep but to make those laugh who only weep. Our laugh should be "like the summer lightning that dazzles but never strikes".

The Balanced Growth of Sikhism

BY PROF. TEJA SINGH, M.A.
(Khalsa College, Amritsar)

SIKHISM as a religious movement remained pure as long as the lust of worldly power did not contaminate it. The Gurus had been fighting against tyrants, but they always kept their hands clean. Although the sixth Guru had won all the battles he had fought and the Tenth Guru was often victorious, they did not acquire even an inch of territory as a result of these victories; and whatever land they possessed was either bought with money or was accepted as an offering from devoted men.

The ideal of simplicity was kept up even in the midst of the circumstances of comfort. The bards, whose compositions are included in the Holy Granth, are never tired of praising this balance of character called Raj Yog, maintained between asceticism and prosperity. It is wrong to say that by the time of the Fifth or the Sixth Guru, the ideal of Sikhism was lowered and the Guru came to be called *Sacha Padshah*, his seat a *takht* or throne, and the assembly of his followers *darbar* or court. It will appear from the writings of the early Gurus, and especially from those of the bards who began to write in the time of the Second Guru, that these terms were not later innovations, but had been used from the beginning. They are eastern euphemisms used in respect of all revered *faqirs*. Guru Nanak himself was called Nanak *Shah*.

A change did come over the spirit of Sikhism, but it was after the last Guru had gone away from the Punjab and had died in the Deccan. The chosen ones who had been trained in the school of Guru Gobind Singh and whose presence could keep alive the spirit of truth among the masses, were

called upon, soon after the death of the Guru, to fight for their lives or defend the common people, who were left to their own resources or had to depend upon the old professional teachers, who now got the chance of renewing their hereditary vocation of mercenary teaching. The Sikh temples fell into the hands of the monastic orders and the congregations, depleted of the initiated Sikhs, came to give the rule to those who governed the temples.

There was another circumstance that checked the balanced growth of Sikhism. It was the fact that in later Sikh history conversions to Sikhism came to be confined to one community only. As this side of the question has been generally ignored, I intend to study it in some detail.

Sikhism was meant for all castes and communities, and in the beginning converts were made from Mohammedans as well as from Hindus. Guru Nanak left a host of converts in Mesopotamia, Persia and other countries visited by him. Seva Das in his *Janam Sakhi* mentions many places like the Kiri of Pathans where a large number of Mohammedans became Sikhs. From the list of Sikhs given by Bhai Gurdas in his eleventh *Var*, we find, among others, such names as Mardana, the rebeck player, who accompanied Guru Nanak in his journeys; Daulat Khan Pathan, who became a Sikh saint; Gujar, a blacksmith, who was a Sikh of Guru Angad and preached Sikhism in his village; Hamza; and Mian Jamal the happy, who remained constantly in the presence of Guru Har Gobind. From history we gather many names of Mohammedans who became admirers of Sikhism, like Rai Bular, the Mohammedan Chief of

Talwandi, who appreciated Guru Nanak better than his own parents did; Allha Yar and Hussaini Shah, who profited spiritually by Guru Amar Das, may be considered almost as Sikhs; Akbar, who was influenced in his toleration policy and his abolition of *Sati* by Guru Amar Das; Mian Mir, who was so intimately connected with the work of Guru Arjan that the latter asked him to lay the foundation-stone of the Golden Temple; Dara Shikoh, who was persecuted by his brother Aurangzeb for being a convert to Sikhism; Sayyed Budhu Shah of Sadhaura; Kale Khan and Sayyed Beg, who fought for Guru Gobind Singh. There were others who actually became Sikhs. A few of them may be named. Sajjan who had been a robber but who became a Sikh of Guru Nanak and preached his religion; a Nawab's son who was converted by Bhai Paro of Dalla in the Jullundur Doab; Wazir Khan who was an assistant Minister of Akbar and who secretly followed the teachings of Guru Arjan; Budhan Shah, the Simeon of Sikh history, who was devoted to the memory of Guru Nanak and ultimately died a Sikh in the time of Guru Har Gobind; Bibi Kaulan who was the daughter of the Qazi of Lahore and was converted to Sikhism by Guru Har Gobind; Saif-ud-Din of Saifabad in Patiala, who was converted by Guru Teg Bahadur just before the latter's arrest; Sayyed Shah converted by Bhai Nand Lal; and a *fakir* called Brahmi or Ibrahim who was the first Mohammedan who offered himself to Guru Gobind Singh to be baptised. The Guru when baptising this Mohammedan, who became Mahma Singh, issued orders that "if any Moslem, whether of high or low position, in good faith desire to join the Khalsa, it is proper that he should be

baptised and received into our community. These are only a few names out of many who must have embraced Sikhism. From the study of these conversions in the time of Guru Nanak and later, we find that the Pathans, Sayyeds and Shias whose races had been defeated by the Moguls, were more prone to accept Sikhism than the Moguls who had too much of the conqueror's pride to adopt the religion of the conquered. The chief complaint of Jehangir against Guru Arjan, as recorded by the Emperor himself in his *Tauzak*, was that "so many of the simple-minded Hindus, nay, many foolish Moslems too had been fascinated by his ways and teachings". The Guru also converted many outcastes and men of the lowest castes such as Ramdasias or shoemakers. Guru Gobind Singh opened the door of *pahul* or equal baptism to all, even to sweepers, who for their staunch faith came to be called *Mazhabis* or faithfuls. The Mazhabis are sometime called *Ranghretas*—a term which may be due to the fact that some of them owe their origin to Mohammedans of the Rangarh clan. On their showing gallantry in rescuing the mutilated body of Guru Tegh Bahadur, Guru Gobind Singh called them *Rangrete Guru ke bete*—the Rangretas are the Guru's own sons.

Beside making impartial conversions, there were other ways too, by which the spirit of Sikhism was kept balanced. In the free kitchen, established by the Gurus as a means of levelling down all social barriers based upon caste or other prejudices, it was made a rule that all who came to take food, whether Hindus or Mohammedans, must sit in a line and eat together.

Even Akbar and the Raja of Haripur, when they came to see Guru Amar Das, had to do the same. In order to show that those who were born among Mohammedans or low-caste

Sudras were as acceptable as high-class Hindus, Guru Arjan included in his Granth the compositions of Kabir, a weaver and Mohammedan by birth; Farid, a Mohammedan saint; Bhikhan, a learned Mohammedan; Sain, a barber; Namdev, a calico printer and washerman; Ravdas, a shoemaker; Mardana, who had been a Mohammedan drummer; and so many bards some of whom were Mohammedans. The significance of this can be best realised if we remember that the whole Book containing these compositions is considered by the Sikhs to be divine and is held in greatest veneration by them.

The effect of these arrangements was visible in the customs and habits of the Sikhs of those days. They considered Hindus and Mohammedans in the same light and did not identify themselves religiously with any party. The first utterance of Guru Nanak when he took up the work of preaching was: "There is no Hindu, no Moslem" and when he died, both Hindus and Moslems claimed him as theirs.

The author of *Dabistan* who visited the Punjab in the Sixth and Seventh Gurus' time, says about the Sikhs:

The Sikhs of Guru Nanak condemn idolatry and believe that all the Gurus are identical with Nanak. They do not read the Hindu *mantras*, nor do they pay any regard to their shrines. They do not believe in the Hindu Avatars and do not study Sanskrit which, according to Hindus, is the language of the gods. . . . The Sikhs do not have any faith in the ritual and ceremonies enjoined by the Hindu Shastras, nor do they observe any superstitious restrictions about dining. A learned Hindu, named Partap Mal, seeing that his son was inclined towards Islam, said to him: "There is no need for you to turn Mohammedan. If you want to get freedom in eating and drinking, you had better join Sikhism."

Beside opening free kitchens and distributing communion food in order to teach equality, the Sikhs in their temples observed no elaborate ceremonials and therefore there was no cause of friction that could give rise to separate sects within Sikhism. The whole religious service inside the Golden Temple consisted of nothing else but the reading or singing of sacred hymns from the Holy Granth night and day. With the exception of a small interval of an hour or two at mid-night, sacred music performed by relays of singers went on without break. There was no lecturing, no discussion allowed and therefore there was no controversy. This simple and beautiful custom among the Sikhs was seen and remarked upon by Sujān Rai of Batala who wrote in 1697 in his *Khulasatul Tawarikh*:

The only way of worship with them is that they read the hymns composed by their Gurus and sing them sweetly in accompaniment with musical instruments.

The Sikhs had for a long time been able to keep their doctrines distinct and, though liberally benefitting by the Hindu and Moslem association, had been able to maintain their growth free from any obsession from either side. But the opportunities for the display of this balanced spirit began to decrease when the Sikhs began to fight against the tyranny of the Moghul Government. Guru Gobind Singh out of his abundance of love was able to inspire love even in the hearts of his enemies. Sayyed Beg, a commander of Aurangzeb, came to fight with the Guru, but on meeting the Guru was suddenly struck with remorse and turning away in shame vowed never to fight in aid of tyranny. It was Mohammedans like Budhu Shah, Nabi Khan and Ghani Khan who, at most critical times came to the aid of the Guru. But th

growing antipathy of the Moslems against the Sikhs began to tell on the work of Sikh mission among the Moslems until, with the intense religious persecution started by the later Moguls against Hindus as well as Sikhs under Baba Banda, the scope of conversions to Sikhism came to be confined solely to the Hindu masses, who brought to the contemplation of the new moral forces revealed by Sikhism—an imagination saturated with the spiritual convictions of the old era.

The same thing happened to Christianity in its early days when most of the conversions were confined to the Jews. The proselytes were dealt with in the old Jewish manner, which was to make distinction between proselytes of the sanctuary and proselytes of the gate. The former, who went through the ceremony of circumcision and observed Mosaic ritual, were allowed to enter the innermost part of the temple; while the latter, who did not conform to these rules, were declared mere sympathisers and were allowed to worship only at the gate. The Christians also made the same distinction between the Jews and the Gentiles. The full privileges of the Christian Church were granted only to the Jewish converts who would submit to circumcision.

Similarly, when the veteran Sikhs disciplined by Guru Gobind Singh himself had been martyred and their descendants forced to remain in exile, the rump congregations began to drift back to the old customs and beliefs. Those who came from low-castes began to be distinguished from those who came from the so-called high castes. Even after receiving baptism, some were assigned positions at the gate, others in the sanctuary. Some, who in the days of persecution could not dare to confess Sikhism openly, were allowed to go about

without the outward symbols. Such men were called *Sahijdharis* or slow-adopters. In those days, when to wear long hair was to invite death, nobody could have the heart to question the disguise adopted by the *Sahijdharis*, who believed in Sikhism but could not afford to die for it. The *Sahijdharis*, who had adopted this apologetic attitude, never pretended to be representative Sikhs. They always looked up to the spirit and form of their brethren in exile, whom they helped in every way.

The Sikh spirit and form were, however, kept intact in the ranks of the Khalsa even after it had been slackened in towns and cities. From the *Panth Parkash* of Sardar Ratan Singh, written in 1809 at the suggestion of Sir David Ochterlony, we can see that in spite of the hard times through which they had passed, the old spirit burned clear and steady in the fighting Sikhs. They still kept aloof from idolatry, performed the *Anand* form of marriage, obeyed the Panth as the highest authority, conducted themselves by resolutions passed in their assemblies, did not believe in the sacred thread, incarnations, caste, or the pollution of food, and freely reconverted those who had gone over to Islam. Many notable Sikhs married Mohammedan women converted to Sikhism. Some of them were: Anup Singh, who had been a Brahmin of Chanarthal; Takht Singh, who had been a Khatri of Pajgarh; Nand Singh Bairar; Kehar Singh Randhawa; Karam Singh Man, etc. Bhai Gurmukh Singh, Reis of Baghrian, baptised a Mohammedan named Maula and renamed him Ram Singh. Ram Singh's grandson, named Harcharan Singh, was still living in 1906. Saunta, a Mohammedan, was converted and named Ram Singh and his daughters were married to Ramgarhia Sirdars. Bhai Hari

Singh of Bhadaur was by birth a Moham-
medan, whom Bhai Udhe Singh of Kainthal
had converted to Sikhism. A Mohammedan,
who was baptised and renamed Nihal Singh,
became Mahant of the Gurdwara of Bhaliani.
At the instance of Maharaja Narinder Singh
of Patiala, one Sadr-ud-Din was converted
to Sikhism and named Fateh Singh by
Mahant Haiba Singh. For 26 years, he was
Mahant of the Dharmasala of Phul and died
in 1869. Raja Sarup Singh got one Allia
converted into Gyan Singh. This man
became Mahant of a Gurdwara at Jind. A
Mohammedan of Chugana, who was con-
verted and renamed Massa Singh, became
priest of a Sikh temple at Bhalaiyna in
Muktsar Pargana. Thousands of Moham-
medan men and women were brought into
the fold of Sikhism in the time of Maharaja
Ranjit Singh.

When, however, Maharaja Ranjit Singh
came to rule, Sikhism received a rude shock
even in the Khalsa ranks, where it had been
preserved more or less in its pristine purity.
He destroyed the simplicity and independ-
ence of the Sikhs by building his luxurious
empire on the ruins of the democratic
principles laid down by Guru Gobind Singh.
In fact, Sikhism is a simple and stern religion
and does not easily lend itself to luxury and
ease. Most of the religious and even
secular ceremonies of the Sikhs contain
nothing else but hymn-singing and prayer.
How can a Maharaja keep his position
among his brother Maharajas if he does not
invite astrologers and pandits to help him
in making his coronation or marriage
imposing and circumstantial? The Sikh
monarchs and grandees have always found
it difficult to break Sikhism to their taste.

After Maharaja Ranjit Singh, when kingship
became a thing of jewels and clothes, Sikhism,
too, with the higher classes became a mere

fashion of the turban and the beard, until a
people with sterner ways and better discipline
struck the sceptre from their hands. It was
the people alone who still retained some
semblance of the old spirit; and they,
too, with the change coming over
the temples, along with the shock
they had received on the battle-field, felt
paralysed for the time being. They declined
in numbers too. The English, however,
forgot the late enmity in admiration for
the noble bravery of the Sikhs, which
now began to be used on their side, and
tried to befriend them. This friendship
put the Sikhs again in some heart, and
they began to enlist in the British army,
where they could keep their baptismal
forms intact. But in all other ways the
Sikhs showed no life, religious or national,
in them. They worshipped the same old
gods; indulged in the same old superstitious
practices from which their Gurus had so
heroically worked to extricate them. Their
baptism and five symbols became a mere
anomaly. The modern Singh Sabha
movement is again trying to restore the
old balance.

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ECONOMIC INDUSTRIES

MANURES AND FERTILISERS

BY MR. K. R. CHAKRAVARTHI

It is an established fact that lands which
were once giving abundant yield, do not
yield even half the produce now. The
primary reason for this undesirable state of
affairs is the failure of timely rains, want
of proper manuring, and the impoverished
state of the soil. Though the shortage of
rains cannot be rectified by us, it is in our
own hands to make our lands richly pro-
ductive using the best quality and quantity
of manure for our crops. There are some
plants and trees provided by nature that
yield best results when either leaves, flowers
or any part thereof is used for the purpose
of fertilising our lands. Before taking up
the question of manures proper, I like
to deal with the mode of manuring with
plants, leaves, flowers, etc., to the best
advantage of agriculturists. They are
called *green manures*.

GREEN MANURES

Green manures are mostly used for paddy
fields and into pits where plantain, grapes, etc.,
are put in. In southern countries wherever
paddy cultivation is extensive, it is in practice
to plough the lands when first rains fall and
sow them with hemp seeds, green gram or
indigo seeds and allow them to grow till
they flower. When these plants are in their
full vigour, they are ploughed after copiously
watering the field. After growing the above
seeds, paddy seedlings are raised and when
they are about a month and half old, they
are taken out and transplanted in the field.
The planting of seedlings is done after
allowing full time, i.e., about a month or so for
the fermentation of manure plants therein.
This will save the cost of manuring which
would be otherwise prohibitive.

Where people have no forethought and
patience to do as above, they use the green
leaves of some forest trees such as Honge,
(Indian Beech), Pongamia glabra, etc., avail-
able in the adjoining waste lands. Leafy
boughs of the trees are laid into the soil
of the paddy fields with good results for
the crop.

FARM-YARD MANURES

Of all the manures that are in extensive
use by the farmers, the farm-yard manures
are the most popular. Some farmers, though

illiterate, are well up in their profession of
cultivation and preparation of manure in
their own pits, while others though well
educated are negligent and lazy and do not
attend to this most important item. When
the preparation of manure is neglected, they
cannot expect good results in their crops.
In the preparation of manure, care must be
taken to see that whatever is put into the pit
is made to ferment fully so that the
resultant manure is full of nitrogenous
property. It is essential that the pit is deep
enough to take whatever quantity of waste
matter, such as yard sweepings containing
wasted hay, cow-dung, etc., and house-sweep-
ings put into it. Once a month or even
twice, the contents of the pit should be
covered with a small layer of earth in order
to promote fermentation.

SELECTION OF CROP TO AVOID MANURING

Whenever it is contemplated to raise ragi
crop during the ensuing year, the best thing
is to select such a crop for the present year
as would improve the tone of the soil. By
sowing til (gingeli) and obtaining crop
within three months, the land will be ready
for gram. There is some affinity between
the above two grains that the latter will
always give a very satisfactory yield. By
thus taking the above two crops in one
and the same year, the land will be in
a fit condition for ragi sowing in the
ensuing year without putting in any manure.
Similarly a field in which we put in ground-
nuts will be ready for either ragi or til crop as
above for the following year without manur-
ing. A wet land in which sugar-cane crop
has been raised this year does not require
manuring for the following year for raising
paddy crop and it is in practice to reserve
equal pieces of land for sugar-cane and paddy
side by side to put in these crops alternately.
This method of cultivation is highly
profitable to the agriculturists since they
can avoid fresh manuring which means a lot
of money laid out.

ECONOMIC FERTILISERS

There are some land pests which could be
easily converted into fertilisers whereby
the landlord is in a position to gain the
double advantage of clearing the land from

the pests infesting the land on the one side, and making his lands under cultivation yield bumper crop on the other. One of such pests is the prickly pear. Extensive lands of high productive value may be seen devastated by this pest in different parts of our country and there are several villages depopulated on account of the devastation caused by this pest.

This succulent bush is naturalised on the plains of India, in different parts of Mysore and in some parts of the Madras Presidency as in Salem and Coimbatore, where it covers extensive tracts of useful land. Various attempts have been made to utilise the species commercially but as yet these have been attended with little success and the shrub is generally looked upon as an obnoxious and persistent pest. My attempt is to make it easy to eradicate the pest by adopting an ingenious method whereby the chief impediment in the work of clearing is overcome. But so long as barren land is occupied it does not matter much, the chief function of the prickly pear being to assist nature in making unproductive soils productive. This function it does rather quickly in a number of ways, the chief of which are increased hydrometric action on the surface, interception of movable matter on the occupied area, and the rapid accumulation of surface layer of vegetable soil. When these forces have been in action for a few decades, it will be possible to replace the prickly pear with a more directly useful class of plants.

It is not the fault of the shrub that it has been allowed to occupy areas for which it is not intended and where its function as a coloniser is rendered useless. The utility of the plant, as a fence for villages, railways and reserved forest lands is therefore fraught with great danger, as in good soils it spreads very rapidly and becomes what it already is in many parts of our country a dreaded pest to the cultivator. It is highly desirable that such lands are converted into productive ones by clearing them from the grip of this ruinous pest.

Besides the double advantage referred to in the first paragraph under "Economic Fertilisers", there is a third that can be gained by the landlord, and that is the fertiliser that can be obtained out of the shrub. The pulpy lobes are fully nitrogenous

when they are converted into manure by means of fermentation. After cutting the lobes from the shrub, they are to be cut into pieces of about one foot in length. A pit is made 5 feet by 12 to the depth of about $1\frac{1}{2}$ feet. After putting the pieces of the lobes into the pit, they are covered up with earth excavated in forming the pit and allowed to ferment. The fermentation will set in and the lobes will be completely converted into manure after a period of three months provided that no holes are left for the access of air, in which case the lobes will shoot up into small plants and thereby the fermentation process is retarded, and also enough of water is let in by means of waterways during rainfall to assist fermentation. The springing up offshoots is not likely when sufficient precautionary steps are adopted, since the germinating tissues shall have been burnt in the burning of thorns. Wherever seedlings such as plantain, grapes, etc., are to be planted in pits, the work of manuring can be easily done by placing cut pieces into the pit and then covering the pit with earth after placing the seedling in it. The natural fermentation will set in and convert the lobes into a fertiliser. But in this case it is better that the lobes are cut into smaller pieces.

Besides the leaves of plants described above, there are several others that could be used as green manure. The cultivator has to note that some leaves are objectionable for their natural tendency to give evil effects as manure. Some are to be avoided as the removal of leaves from them might do harm to the tree itself, while others on account of the thorns thereon, such as *Caesalpinia*, *Bondu cella* (Kan) *Gajjiga*, etc., though most of them might give good results. Most of the leaves of the *Cassia* family yield best results on fermentation since they are full of tannin material. The leaves of the *Rain* tree will be found to be very useful both as fodder for cattle and horses and as green manure.

EFFECTS OF MANURES AND FERTILISERS

It is an established fact that manures improve the tone of the soil and make it yield a bumper crop. But agriculturists should observe certain general principles in the process of manuring. Best results are achieved by keeping the plot manured well watered if it is a wet cultivation such as

sugar-cane and others. Well fermented fertilisers give their nitrogenous properties readily to the crop. Therefore they are better than even organic manures such as bone-meal, etc. Well manured crops sustain excess of water or rain better but they cannot sustain being left dry without water. It is always better to cover up the manure put into pits without being exposed, since the materials contained in the manure would evaporate by drying without giving its properties to the plant.

CHEMICAL MANURES AND FERTILISERS

Chemical manures such as a combination of ammonium sulphate, sodium chloride, potassium chloride, sodium phosphate, etc., which once had gained a name and popularity amongst the cultivators are gradually losing favour owing to the fact, as explained by those that have used them, that they are, as narcotics, stimulants extracting the good effects of the soil in one or two years and make it unproductive thereafter. But, however, it is an undeniable fact that nitrogen and phosphorus make the soil fully productive and it stands to no reason to say that the use of substances containing these elements are deleterious to the soil and evilsome in their effects.

Plants are as sensitive to excessively minute quantities of nutrient substances such as salts of potassium in the soil as they are to minute quantities of poisonous substances. Poisons are said to be infinitely more sensitive reagents for the presence of certain metallic salts than the most delicate chemical. It can be seen that a trace of copper which might be obtained by distilling in a copper still is fatal to certain plants such as castor oil plants, etc. Scientists have experimented and found out that salts of silver, mercury, copper and cadmium are specially fatal to plants.

ARTIFICIAL FERTILISERS

Experiments on vegetation have shown that a plant will thrive when the lacking substances are supplied in a suitable form. It should not be forgotten that pot plants have a stunted growth after being allowed to remain in the pot for a certain time since the roots shall have a limited space for them to spread. This impediment is overcome by periodically taking out the plant and supplying bigger

pots with fresh earth and manure. The following are some of the chemical fertilisers:

1. Calcium nitrate, potassium nitrate, magnesium phosphate and ferric phosphate.
2. Calcium nitrate, ammonium nitrate, potassium sulphate, magnesium phosphate and iron sulphate.

It is well known that in nature, nitrates are formed whenever decomposition of organic nitrogenous substances takes place in the air, the ammonia formed by the decomposition being oxidised into nitric acid. These conditions for the formation of nitrates are present in nearly every corn field and they are also the cause of the presence of nitrates in water that has its source near stables, etc. In Peruvian Guano nitrogen is present partly in the form of potassium nitrate, partly as ammonium phosphate and sulphate. As a nitrate, it acts more rapidly than in the form of ammonia, but in the latter case the effect is more lasting. Phosphoric acid occurs in Guano combined with ammonia, potash and chiefly with lime, the last being slower and more lasting in action than the others.

PREPARING BONE FOR FERTILISER

Bone in its various forms is the only one of the insoluble phosphates that is now used directly upon the soil or without other change than is accomplished by mechanical action or grinding. The terms used to indicate the character of the bone have reference rather to their mechanical form than to the relative availability of the phosphoric acid contained in them. The terms raw bone, fine bone, boiled and steamed bone are used to indicate methods of preparation inasmuch as bone is a material which is useful largely in proportion to its rate of decay, its fineness has an important bearing upon availability since the finer the bone, the more surface is exposed to the action of those forces which cause decay or solution and the quicker will the constituents become available. In the process of boiling or steaming, not only is the bone made finer but its physical character in other respects is also changed, the particles whether fine or coarse being made soft and crumbly rather than dense or hard; hence it is more likely to act quickly than if the same degree of fineness be obtained by simple grinding. The phosphoric acid in

fine steamed bone may all become available in one or two years. While the coarser fatty raw bone sometimes resists final decay for 3 or 4 years or even longer. Bone contains considerable nitrogen—a fact which should be remembered in its use, particularly if used in comparison with other phosphatic materials which do not contain this element. Pure raw bone contains on an average 22 per cent. of phosphoric acid and 4 per cent. of nitrogen. By steaming or boiling a portion of the organic substance containing nitrogen is extracted, which has the effect of proportionately increasing the phosphoric acid in the product; hence a steamed bone may contain as high as 28 per cent. of phosphoric acid and as low as 1 per cent. of nitrogen. Steamed bone is usually, therefore, much richer in phosphoric acid and has less nitrogen than the raw bone. If, instead of steaming, powdered raw bone is made to ferment in pits covered up with earth and kept wet by watering, the resultant fertiliser after one year will be very useful and will give its phosphorus and nitrogen readily to the plants.

ARTIFICIAL PHOSPHATE

An artificial phosphate can be prepared as follows: When one hundred parts of phosphorite ground coarsely is melted in an oven with 70 parts of acid sulphate of soda, 20 parts of carbonate of lime, 22 parts of sand, and 600 parts of powdered charcoal, a molten mass is obtained and when this is run into a receiver filled with water, the mass becomes granular. When this is dried and powdered, it can be preserved for a long time without losing its quality.

PHOSPHOTIC NODULES

Some forms of phosphorites are available in nature mostly in the Madras Presidency near Salem. Different novel allusions are made in order to explain the existence of phosphorus in nature. But anyhow it is a fact that the nodules contain a high percentage of the element. By treating these powdered chemically by admixture of an acid, the phosphorus will be liberated, and it readily gives out its effect to the plant as a fertiliser. A company has been formed to prospect the possible success of this useful material for the best advantage of the agriculturists.

USE OF LIME

Authorities seem to agree that lime is necessary to the plant and if it be wholly lacking in the soil, even though an abundance of all the other essential elements is present, it cannot develop normally. Many soils are well provided with lime by nature and it is seldom or never necessary for those who cultivate them to resort to liming. It would be just as irrational to apply lime where it is not needed as to omit it where it is required and hence arises the necessity of ascertaining the needs of particular soils in this respect. The method usually resorted to for ascertaining the amount of lime in soils is to treat them with some strong mineral acid such as hydrochloric acid and determine the amount of lime which is thus dissolved. The presence of lime is ascertained by the effervescence that takes place after putting some drops of the acid to a solution of the soil in water. The absence of any action shows the absence of lime. Some crops, especially paddy and ragi, require lime in the soil.

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By "AN INDIAN JOURNALIST"

The Next Viceroy

ALL speculations regarding the next Viceroy have been set at rest by the Government *Communique* announcing the appointment of the Marquis of Linlithgow to succeed H. E. Lord Willingdon on the expiry of his term of office in April next. The announcement has been well received both in England and in this country. For the Marquis is undoubtedly one of the best equipped men in England for the great task that awaits him as the first Governor-General under the New Constitution. As Chairman of the Royal Commission on Agriculture, and later of the Joint Parliamentary Committee on the Reforms, the Marquis has had personal experience of Indian administration and close knowledge of Indian problems, which must stand him in good stead in the critical years ahead.

The Constitution Act

Indian opinion on the New Constitution for which Royal Assent has been given, has shown itself more unanimous and pronounced than on almost any other question in our time. It is now useless to recount all the objectionable features of the New Constitution thrust upon the country. But it would be pitiful if British statesmen miss the lesson that is so obvious to the *Manchester Guardian*. Commenting on the passage of the Government of India Bill into Law by Royal Assent, the *Guardian* observes truly:

From first to last our statesmanship suffered, because the Secretary of State for India was constantly tempted to think more of the difficulties of carrying the Bill through Parliament than the need of devising a Constitution satisfactory to Indian aspirations.

We, too, have a lesson to learn. We must accustom ourselves to negotiating with Indians on an equal footing.

The Congress Working Committee

The Working Committee of the Congress, which met at Wardha, was faced with two important questions that have been engaging public attention—Congress attitude to the States peoples' agitation and its policy in regard to acceptance of office under the New Constitution. The Committee has now defined Congress position which goes further than before—that the States have an inherent right to *Swaraj*, but that the burden of carrying on the struggle within the State must necessarily rest on the States' people themselves. But the latter demand more than mere moral influence and the Working Committee of the States Peoples' Conference has since expressed its dissatisfaction with the attitude of the Congress executive.

On the question of acceptance of office, the Congress executive is evidently equally divided. The case for acceptance of office was pressed with equal force with the case for non-acceptance. But the Committee did not make up its mind one way or other and left the whole matter to be decided by the next Congress in its plenary session. Having regard to the serious division of opinion in the House, we can understand the reluctance of the Committee to give a definite lead, and the tone of caution in its resolution.

But of one thing we may be sure. Bad and unwelcome as the New Constitution is, it will be worse still if it is left to be worked by incompetent and selfish men. If only to check the mischief that may be done by politicians with their own axes to grind, it is the duty of public-spirited men to shoulder the responsibility and make the best of a bad job.

Journalists in Conference

Ever since its inception, the Press in India has been subjected to interminable troubles. Besides the ordinary laws such as those of sedition, libel, contempt of court, etc., which affect the Press in India, a series of special legislation has come into being whose scope is ever widening and whose octopus-like grip has jeopardised that liberty which is said to be the bulwark of British institutions. Emergency laws and ordinances may, perhaps, be inevitable under exceptional circumstances, but they should by no means take the place of the common law of the land. Powers conferred on the Executive for restricted occasions have been indiscriminately exercised to the detriment of freedom of speech or writing. The Press Act is due to expire shortly, but there is wide-spread fear that its life may be extended. The conference of journalists, therefore, which met in Calcutta under the able guidance of Mr. C. Y. Chintamani, the veteran journalist, did well to impress upon the country the urgent need to concert measures to defend the liberties of the Press, and called upon the members of the Assembly to resist attempts to resuscitate the repressive laws :

(a) The All-India Journalists' Conference is gravely concerned by the reported intention of the Government of India to renew the Criminal Law Amendment Act, 1932, which includes the Press (Emergency Powers) Act 1931 in a more objectionable form. The Conference is emphatically of opinion that these Acts of 1931 and 1932 as well as the Indian States' Protection Act and the Bengal Criminal Law Amendment Act, 1934, are utterly incompatible with the legitimate freedom of the Press and the fundamental right of free expression of opinion, and strongly urges that none of these Acts should any longer be retained on the Statute-Book ;

(b) This Conference appeals to the members of the Indian Legislative Assembly to oppose all proposals for the renewal of the Press (Emergency Powers) Act in any shape or form.

We trust an organised effort will be made by both journalists and legislators to rid us of these obnoxious measures which deface our Statute-Book.

But when all is said, the Press in India must ultimately rely on itself for the proper discharge of its duty. Both the President and Mr. Mrinal Kanti Bose, the Chairman of the Reception Committee, rightly stressed the need for organisation, and we heartily commend the lead that the Conference has given in the matter.

Sir Subrahmania Aiyer

It was a great honour which the citizens of Madras did to themselves when they unveiled a statue of the late Sir S. Subrahmania Aiyer. A fine specimen of the good old Hindu gentleman helpful and generous, ever anxious to recognise merit in struggling juniors, keenly interested in all movements that made for peace and progress, the late Sir Subrahmania Aiyer, whether at the Bar or on the Bench or on Congress platforms, was a power for good. After his retirement and during the time of the Home Rule agitation, Sir Subrahmania Aiyer threw himself heart and soul into the movement; and when Dr. Besant was interned, he, a retired judge drawing a pension from the Government, took the extraordinary step of addressing the famous letter to President Wilson, calling his attention to the situation in India. There may be two opinions about the propriety of this course, but those who knew Sir Subrahmania Aiyer and have an idea of his character and courage, could easily recognise the sincerity of his feelings and his disregard of personal consequences.

The late Sir Basil Blackett

The sudden death of Sir Basil Blackett in a motor accident in Germany will be deeply mourned in this country of whose finances he was in charge during the years 1922-28. Sir Basil came to India with a great reputation which he sustained unimpaired during the period of his stewardship. It was due to his efforts that our finances were placed in a sound position. He secured the stabilization of our exchange though the one shilling sixpence ratio has been the theme of endless controversy.

One feature of Sir Basil's regime, to which "Eavesdropper" draws pointed attention in the columns of *Indian Finance*, must be noticed here.

In Sir Basil's time, every section belonging to or attached to the Financial Secretariat was manned by Indians, save for the Secretary at the very top. . . . Sir Basil, in a true sense, Indianised the Finance Department.

Of course, there were acute differences of opinion in regard to certain aspects of his policy, but he was a great friend of India and one of our ablest Finance Ministers.

Mr. Sarat Chandra Bose

The release of Mr. Sarat Chandra Bose was as sudden as his arrest three and a half years ago under the old Regulation III of 1818. It was a pleasant surprise both to himself and to the citizens of Calcutta, who accorded him a hearty and affectionate welcome. Briefs are already pouring in, we are told, and his colleagues in the High Court are jubilant over his return to the Bar. Though he disclaimed leadership, there are those who hope he will yet bring to bear a purifying influence on the political atmosphere.

If the release of Mr. Bose may be taken to mark a change in Government's policy, nothing could be more welcome.

Mr. Sastri's advice to Congressmen

The Rt. Hon. Mr. Sastri, it is well known, is no more enamoured of the New Constitution than the Congress. Perhaps, no one in India has condemned it more thoroughly nor more discriminately than Mr. Sastri, who holds that it has forged fresh fetters on India. And yet he would not have Congressmen stand aloof.

In a recent speech at Cuddalore, he urged them to accept office under the New Constitution. "It is the very essence of democracy," he declared, "that if you are in the majority in the country, you must accept power and position and not run away from it." Whatever reasons there might have been in the past to abstain from office there is none now. And "in the real spirit of serving the people and working the Constitution, it is the duty of the Congressmen to accept office and responsibility".

Cochin and the New Dewan

Cochin is astir with fresh activity and the new Dewan, Sir R. K. Shanmugam Chetty, is evidently anxious to bring her in line with other States in the forthcoming Federation. Addressing the Legislative Council, the Dewan announced the Government's decision to strengthen the Secretariat, to organise a Finance Department and also to constitute new Standing Committees for the Council. Government also propose to revise various enactments to bring them into conformity with the laws in British India.

Sir Shanmugam's first budget provides for increased expenditure on nation-building activities, education, agriculture and health, while a sum of two lakhs is reserved for rural reconstruction.

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WORLD EVENTS

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

ITALO-ABYSSINIAN TROUBLE

THE dispute between Italy and Abyssinia drags on its weary way; at one time there are signs of better feeling, then again the situation gets worse. It emerges now that one of the chief *casus belli* is Italy's need for new territory for expansion purposes. The peace of the world has already been threatened by the same cause in the case of Germany and Japan, and one can believe that we are going to have more trouble in the future over the same cause. As population increases, as raw materials are more and more required as well as new markets, there will be pressure and even war on desirable territories by more powerful nations.

Italy has gone probably too far to turn back; she has upwards of one million troops now on the Abyssinian frontier. It is clear that Great Britain is opposed to Italy's aggression; the League of Nations also is opposed to Italy; France is in a dilemma. Signor Mussolini is in a very warlike mood and has been indulging in some provocative war talk; he says that he is staking everything on the Abyssinian issue; one can believe that that statement is correct, for his future probably depends upon the outcome of the issue.

THE PEACE BALLOT

An un-official and purely private peace ballot was carried out in England recently which is of more than passing interest. At first in some quarters it was laughed at, but the way it was organised and the really wonderful response to it are giving people something to think about. It took nine months to secure the votes, 500,000 voluntary workers gave their services, and 11,600,000 people recorded their votes. It was a non-party vote favouring the League

of Nations and the principle of a Collective Peace system.

As high as 97 per cent. voted in favour of the League of Nations, while 3 out of every 4 voters were in favour of Britain taking military action, if necessary, in support of the collective system. In other words, the vote means that these British people believe so strongly in peace and the League that they would fight for them. Such a vote is an eye-opener, and the Government with a General Election only a few months away cannot ignore such an expression of the British public opinion

CALL TO ACTION

In preparation for the General Election, a national convention lasting for two days was held a short time ago in the Central Hall, London. It is stated that as many as 2,680 delegates, including 82 members of Parliament and over 400 ministers of religion attended the Convention. It was non-party but it had two great objectives. Peace and the removal of unemployment. A manifesto called "A Call to Action" has been issued in which it is proposed to see that only those who are pledged to definite action on the problems of peace and unemployment shall be returned at the election. They were determined people and mean business.

MR. LLOYD GEORGE'S NEW DEAL

It has been known for some time that Mr. Lloyd George has been conferring with the Government about means to secure national reconstruction. His New Deal proposals have recently been made public; they include:—

A prosperity loan amounting to £250,000,000 for productive public works during the next two years.

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WORLD EVENTS

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The formation of a National Development Board to survey the industrial, agricultural, and financial resources of the country, and to plan economic progress.

Financial assistance for the development of overseas markets.

A Cabinet to consist of the Prime Minister and four or five Ministers without departmental duties, and

The Bank of England to be placed under the control of a Board representing the financial, industrial, and commercial interests of the nation.

After full consideration, the Government have rejected the New Deal proposals.

The statement issued by the Government describes the proposals as "broad generalisations" and says that in certain instances they might actually affect adversely the progress which has already been made towards national recovery.

Naturally, Mr. Lloyd George is disappointed; he announces that he will challenge the Government on his proposals at the forthcoming General Elections. We can expect therefore to hear more about this matter within the next few months.

TROUBLE IN FRANCE

France is passing through troublous times; her chief worries are economic and monetary, but they have caused the downfall of two governments within six months. The present Government under M. Laval are fighting hard to keep the French monetary system on a gold basis and to balance the national budget. In order to balance the budget, it has been decided to impose a cut of 10 per cent. on all salaries and to effect large retrenchments on Government expenditure.

This measure has called forth a vigorous protest from workers all over the country. Seamen have gone on strike tying up shipping badly, rioting has been indulged in by arsenal and dockyard workers. Parliament is now in recess; when it reassembles,

the real testing time of the Laval Cabinet and Government will take place.

PRESIDENT ROOSEVELT'S TROUBLES

Successes and failures alternate in the experience of President Roosevelt. It will be remembered that some months ago he succeeded in getting passed the Gold Clauses Bill. So that there should be no more trouble over the matter, it was ordered that no suits would be allowed against the Government for breaking contracts with holders of Government stock. So far so good, but evidently many people were not satisfied and wished to test the Government order. The Senate Banking Committee has recently voted by 11 votes to 7 that suits may be allowed against Government obligations for six months after the Bill becomes law. This will tax the law courts to deal with these cases within the next six months and cause a great deal of trouble.

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Girgaum, BOMBAY.

E. Dec. '35.

THE NEW LOAN

THE principal event of the period under review is the announcement and completion of this year's New Loan. As was generally expected, the loan announcement was made towards the end of July and the subscription lists were opened on August 5. The loan was a 3 per cent. medium term issue and the maturity dates are fixed exactly after the $3\frac{1}{2}$ per cent. 1946-50 loan. It is limited to an amount of Rs. 15 crores and subscriptions were payable both in the form of cash and in the form of Government of India loan maturing this year. In all these respects, the loan fulfilled the general anticipations of the market. But in one vital respect it was a severe disappointment. For the 3 per cent. 1951-54 issue was made at a price of Rs. 96-8 per cent. The market's anticipations were generally round about the level of Rs. 99; and even the most pessimistic did not put it lower than Rs. 98. Though more than two weeks have passed since the closing of the New Loan, it is not yet clear what impelled the authorities to fix the price of the New Loan at a level much lower than the existing level of giltedge prices. There can be no doubt that the market was prepared to put forth the necessary amounts at an issue price of as much as Rs. 99. The very fact that the New Loan went to a premium of nearly Re. 1 before the lists were opened, shows that the Government had seriously under-rated their credit and had actually thrown away the taxpayers' money in the shape of an extra yield on the New Loan.

Considering that the list remained open for only ten minutes, it is remarkable that cash applications exceeded Rs. 16 crores. As the applications in the form of the convertible

loans were only slightly below the total amount of Rs. 15 crores, the cash applications received only an allotment of 2 per cent.

THE SILVER MARKET

August is notable for a serious set-back in the silver market. Quite unexpectedly the American Government showed on Monday, August 12, an anxiety to secure its purchase of silver at the lowest possible price, and even after the price had been lowered from 30 3/16d. to 30 1/8d., the American Administration would not buy except at a decline. This attitude accentuated the prevailing bearishness of the silver outlook. It is not easy to understand the purpose of the American Government in exerting a downward pressure on silver prices. It was at first believed that they wanted only to stick to the dollar price and that as at that time sterling had risen in terms of the dollar, the Government wanted to insist on a lower sterling price for silver, but at the same time the New York quotation for silver also sagged. In these circumstances, it was hard to resist the conclusion that the American Government were not prepared for the sake of its silver price raising policy to make a present of a higher price to the silver dealers in foreign countries. This brings to the fore the moot question of the silver bloc in America, namely, whether the purpose of the Silver Purchase Act was to increase the price of silver or to improve its position by encouraging a wider monetary use of the metal. It would appear that throughout the course of the last one year, there had been a fundamental difference of opinion on this point between President Roosevelt and the silver bloc in the Senate. The latter naturally is interested in a higher price for silver, but the silver bloc has had to cover its plea for a higher price for American

mined silver under specious pleas of helping the silver-using countries and world economy in general. Mr. Roosevelt, it is well known, has never been half as enthusiastic about the silver policy as the silver bloc which imposed this legislation on him. He has been clearly half-hearted in the pursuit of this policy, though during the month of April the Treasury effected two successive increases in the official price and that in the face of a protest from China and other countries. They have since then grown distinctly lukewarm. The silver bloc has made more than one attempt to elicit from the Treasury a definite statement of what they intend to do in furtherance of the silver policy. On all these occasions, the Treasury have given only evasive replies. On the last occasion, however, Mr. Roosevelt hinted that the purpose of the Silver Purchasing Act was not so much to raise the price of silver as to bring about a wider monetary use. In the light of what has happened in the latter half of August, one is inclined to think that the silver policy in America has been given a new outlook.

THE GILTEDGE MARKET IN INDIA

The slump in the silver market has disrupted giltedge. Conditions in the drugs have considerably quietened during the last week of August, though there is as yet no appreciable improvement to record. The American Government's position has been defined as one of readiness to buy unlimited amounts at the prevalent price round about 29d. The fact that at least in the present circumstances, the American Government are not prepared to offer higher prices for silver has only deepened the outlook of operators in the Bombay bullion market. The loss sustained by Bombay in silver must be of a staggering proportion and the operators have had to sell all their holdings of

Government securities to be able to pay off the losses. To the extent that the slump in giltedge has been traced to an extraneous factor like this, the outlook may be said to have improved. During the week $3\frac{1}{2}$ per cent. paper showed a slight improvement, and on Friday (23rd August) there were only slight fluctuations between Rs. 89-2 and Rs. 89-8 closing at Rs. 89-4. Considering the set-back that occurred on Thursday, the comparatively better conditions on Friday must be reckoned as a heartening feature. But in any attempt to gauge the future tone of giltedge, one has to accord the utmost importance to the imminence of the outbreak of hostilities between Italy and Abyssinia with the potentialities of dragging even the bigger powers into the conflict. It is still to be hoped in certain quarters that on account of the extreme difficulties which the Italian Government will experience in raising funds necessary for war, the danger might be averted at the last moment. Though the relation between a war in Europe and the fluctuations of giltedge is not so close as is seriously imagined, there is no knowing if the actual outbreak of hostilities will not produce a serious lack of confidence.

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.

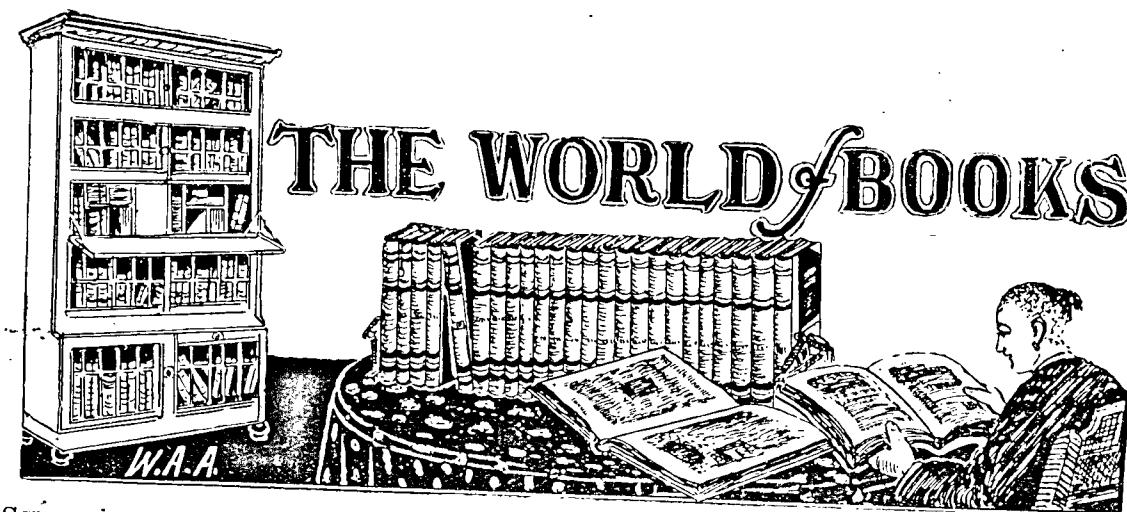
ORGANISED BANKING. By Eugene E. Agger, Ph.D. Rs. 9-6.

LIFE AND MONEY. By Evinor O'Duffy. Rs. 3-12.

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

DIARY OF THE MONTH

- July 24. The House of Lords passes the Third Reading of the India Bill.
- July 25. Sir Samuel Hoare makes a statement in the House of Commons about export of Arms to Italy and Abyssinia.
- July 26. Sir Vepa Ramesam unveils the statue of Sir S. Subrahmanya Iyer at the Senate House, Madras.
- Mr. Sarat Chandra Bose is released unconditionally.
- July 27. Dr. Ansari and other Congressmen issue a statement urging Congress to accept office under the New Reforms.
- July 28. The Abyssinian King announces that he would make no territorial or economic concessions to Italy.
- July 29. Congress Working Committee commences its session at Wardha.
- July 30. Rev. Ottama and other Hindu leaders are served with a restraint order.
- July 31. The Government of India announces the terms of the New Rupee Loan.
- Aug. 1. Congress Working Committee decides that it is premature now to consider the question of acceptance of office.
- Aug. 2. Government of India Bill receives the Royal assent.
- Aug. 3. The King of Abyssinia agrees to the League's resolution for enquiring into the sovereignty of Ual Ual.
- Aug. 4. The Indian Hockey Team completes their tour in New Zealand.
- Aug. 5. The Burma Council refuses leave for the "no-confidence" motions against the Ministers.
- Aug. 6. The trial of 130 Lahore Muslim prisoners begins at the Central Jail, Lahore.
- Aug. 7. Lord Linlithgow is appointed to succeed H. E. Lord Willingdon.
- Aug. 8. Death is reported of Sir John Thompson, former Chief Commissioner of Delhi.
- Aug. 9. Madras Legislative Council is extended by a year.
- Aug. 10. The King of Abyssinia outlines the terms of a possible compromise with Italy.
- Aug. 11. Sir Deva Prasad Sarvadhikary, ex-Vice-Chancellor of Calcutta, is dead.
- Aug. 12. World Education Congress meets at Oxford.
- Aug. 13. India sets up a new International record in Hockey, beating an Australian team by 24 goals to nil.
- Aug. 14. Anglo-French conversations begin at Paris.
- Aug. 15. Mr. Panikar, Trade Union Leader, is sentenced to one year's rigorous imprisonment.
- Aug. 16. Sir Basil Blackett, ex-Finance Member of the Government of India, is killed in a motor accident in Germany.
- Aug. 17. The All-India Journalistic Conference meets at Calcutta under the presidency of Mr. C. Y. Chintamani.
- Aug. 18. Consul-General in Calcutta explains Sr. Mussolini's attitude to India and Asiatics.
- Aug. 19. The Tripartite negotiations re: Italo-Abyssinian dispute break down.
- Aug. 20. Mr. E. C. Mievill returns from England and takes charge of his Private Secretaryship to the Viceroy.
- Aug. 21. Japan refuses to resume naval talks at the suggestion of Britain.
- Aug. 22. British Cabinet decides to uphold League sanctions if Italy opens War.
- Aug. 23. The first President of the Greek Republic is dead.



SCIENCE AND MONISM. By W. P. D. Wightman, M.Sc., Ph.D. George Allen and Unwin Ltd., Museum Street, London.

Philosophy seems to be coming into her own. Eminent scientists of the day appear to recognise her claim to be the *Regina Scientiarum*. The author of this work has spared no pains in his role as the *liaison* officer between philosophy and science. He brings to bear the method of philosophy upon the concepts of science and concludes that the scientific world-picture encourages us to adopt a monistic philosophy.

In the first part of the treatise, he traces the course of the history of monism as a philosophical concept down to the opening of the twentieth century and in the substantial monism of Spinoza, he finds the pattern of every future monistic philosophy. The merit of Spinoza's monism consists in finding its chief confirmation in the unity which physics shows to underlie the apparent multiplicity of things. Instead of the universe being a hindrance to the monistic concept, it serves as a help to Spinoza to formulate his system.

In the second part of this book, Dr. Wightman takes note of the monistic tendencies in science and shows in what remarkable measure the results of natural science, which is bound to no philosophic

pledge, illustrate and in some measure verify the bold intuition of the first Greek native philosophers. But it is also true that scientists forgetting the basis of their own discoveries, fail to arrive at the true monistic concept. The third is devoted to a review of the concepts of science in the light of modern epistemology. The entities assumed in scientific thought are abstract and conceptual in nature and it is when their highly abstract nature is overlooked that the universe comes to be regarded as a cloud of infinitesimal billiard-balls. By stripping experience of all its finer shades of colour and feeling, it is easily proved that reality is nothing but oscillations of a primordial ether.

In the final part of his thesis, the author examines the monistic tendencies in the twentieth century. He thinks that on the evidence of science it is not too much to suggest that there exists in nature all gradations of material complexes from the electron to man, and at no stage does electric energy sharply change into matter, nor matter change into life; and he is led to conclude that the mind has arisen and developed *pari passu* with organism.

We heartily commend this book to the philosophic world for thoughtful study and fruitful reflection.

MENACE: A Novel of the Near Future. By Leslie Pollard. With a Foreword by Air Vice-Marshal Sir Vyell Vyvyan, K.C.B., D.S.O. Werner Laurie Ltd., London.

This is a story written by an airman on a subject of topical interest. He seeks to bring before public attention, that is the attention of the British public, the great need of a strong air force to guard against air invasion. He chooses the Soviet Republic as the prospective enemy of England in the air. The story opens with an air attack on England by Russia and the appearance of an immense fleet of enormous enemy bombers which wreck the greater part of London. England soon replies with a new aerial invention. Russian spies are tracked down, secret printing presses discovered, and finally Russia is entirely overcome. The way the story is related, must no doubt gratify English patriotism and English pride and may have been intended as propaganda for working up national feeling in favour of strengthening air armaments.

THE REFORMS SCHEME: A Critical Study.

By D. N. Banerjee. Longmans, Green & Co. Ltd., London and Calcutta.

This collection of lectures delivered on different occasions will be welcomed by the student of the Indian Constitution. It is a balanced and careful examination of the major problems arising out of the White Paper constitution. The author presents the Indian side of the case cogently and clearly. He is not oblivious of the improvements, however slight, that the new constitution makes on the present position; but he fastens rightly on the many backslidings in the constitutional and economic arrangements envisaged in the future constitution.

SOME ASPECTS OF ANCIENT INDIAN POLITY. By K. V. Rangaswami Ayyangar. University of Madras. Rs. 2.

This revised edition of the first lecture delivered in the University of Madras, in pursuance of the Foundation in the name of Dr. Sir S. Subramania Iyer, gives in a short compass a lucid exposition of the political ideas and concepts prevalent in ancient Indian polity. The discovery of the *Artha Sastra* of Kautilya marked a revolution in our attitude towards old Indian institutions, both political and economic. Controversies there are, and will continue to be, regarding the date of this work as well as the age in which its author Kautilya lived. But leaving these aspects apart, it cannot be gainsaid that the work constitutes a very remarkable contribution to the subject of political science. If one may venture on an analogy, it reminds one, of the *Prince* by Machiavelli. In fact, in respect of the advice tendered to the kings of their days, there is a remarkable resemblance between the two works. But Machiavelli lived on a plane of moral ideas far inferior to that of Kautilya. Mr. K. V. Rangaswami Ayyangar discusses in some detail the legislative, executive, and judicial aspects of the polity that is depicted in the various sources available for investigation. To students of political thought, the concepts formulated over two thousand years ago are very interesting and have their appropriate parallels in modern ideology. It is interesting to note that the theory of a social contract, well known to the modern world through the works of Rousseau, was not unknown in those far off days in India. But one seeks in vain for those ideas of republicanism or the rights of man which led to fierce political upheavals in Western countries.

THE BRIHADARANYAKA UPANISHAD. Edited by Swami Madhavananda. With an English translation of the text and Sankara's commentary. Advaita Ashrama, Mayavati. Rs. 6.

Some years ago, Mr. V. C. Seshachariar brought out several of the principal Upanishads with a translation of the text and Sankara's commentary rendered by eminent scholars. The Brihadaranyaka was not included in the series. At a later date, Prof. Hirianna took up the task and a very small portion was brought out by the Vani Vilas Press, Srirangam; but he had not the time to complete the work. The present volume, which has successfully carried out the translation of this stupendous Upanishad and its commentary, is thus very welcome. The learned Swamiji has been very conscientious and thorough. The introduction contributed by Mahamahopadhyaya S. Kuppaswami Sastriar is, as may be expected, scholarly and valuable.

THE WORLD'S GOODS. By M. Bayne. Messrs. W. & R. Chambers, Ltd. London. 2s.

This is the second book of an entirely new series of Geography Readers which provide a four year course in the subject for Primary Schools. The introductory portion of this volume deals in a very simple manner with the world as a whole, with maps, with climatic belts and with the buying and selling of goods both in Britain and abroad. Thereafter typical examples of the World's goods familiar to the children are dealt with in suitable details. A special feature of the series is the excellent big type and the illustrations are remarkably clear, abundant and instructive. The book will be useful in all secondary school libraries as a book of reference to the school pupils.

THE GEETA: The Gospel of the Lord Sri Krishna. Translated by Shri Purohit Swami. Faber and Faber Ltd., London.

Any number of editions of this most famous single poem in our classical literature, equally celebrated as philosophy and as poetry, must be welcome. The Swami's beautiful rendering of the Lord's Song opens with a brief preface from the pen of H. H. Shri Sayaji Rao Gaekwar, who commends it as a scripture that "satisfies the whole man".

THE SAINT IN NEW YORK. By Leslie Charteris. Hodder and Stoughton. 7s. 6d.

The Saint is too well known to need any introduction to our readers, but here he is in a new role. His adventures were so far set in the more romantic scenes of Europe. But Charteris was, if possible, more admired in America than on this side of the Atlantic, and it is quite natural that his favourite hero should make the crossing in search of excitement. The story combines the quaint humour of all the Saint books with the breathless quality of gangster novels.

INTRODUCTION TO INDIAN CIVICS. By K. Krishna Aiyangar. Satyasodhana Publishing House, Bangalore City. Rs. 2.

During the current year, the Department of Public Instruction in Mysore introduced a course of civics in the high school classes and in preparing this volume, Mr. Krishna Aiyangar has followed in the first part of his book the prescribed syllabus. The book covers over 300 pages and is exceedingly readable and well written. A copious index and important statistics and questions appended enhance the value of this text-book which should be appreciated by those who have either to read or to teach Indian civics in high schools.

Hyderabad

PARSI SUCCESSION BILL

The absence of legal provisions in the Nizam's Dominions to regulate succession to property among the Parsi subjects of His Exalted Highness the Nizam, where property-owners die intestate, is sought to be provided for through a Bill, the Parsi Succession Bill, which has been introduced by Raja Bahadur Rai Bishweshwarnath.

In the course of the preamble to the Bill, it is stated that its provisions have been drafted in consultation with Mr. Nadirshah Chinoy and Mr. S. J. Dalal, two prominent members of the local Zoroastrian Association, and that, unlike the law on this subject in British India, the Hyderabad Bill provides that the son of a deceased gets double the share of the deceased's widow or daughter. Likewise, where a woman dies intestate, her husband and children will share the property equally. In case where there is no surviving issue, the property is to be divided among the next of kin.

NIZAM'S SILVER JUBILEE

We have already mentioned in these pages the decision of His Exalted Highness to observe the week from December 28th to January 3rd next as the Jubilee Week. It has been subsequently ordered that the public holidays given on account of the feast of Id-ul-Fitr should be extended by two days so as to cover the Jubilee Week and to allow the public conveniently to participate in the celebrations.

MICA DISCOVERY IN HYDERABAD

It is reported that a Mica Mine has been discovered in a village near Mahboobabad, Hyderabad State. The authorities will institute an enquiry with a view to its commercial exploitation.

Baroda

THE BARODA BUDGET

The total expenditure for the year is estimated at Rs. 222 lakhs.

Education as usual gets a largest slice amounting to Rs. 38'29 lakhs or Rs. 1½ lakhs more than 1933-34.

A comparative statement gives the actual figures for income and expenditure during the previous three years and the revised estimates for the year 1934-35, together with the estimates of the ensuing year 1935-36. This has received the approval of His Highness the Maharaja.

BARODA FRUIT INDUSTRY

The Government of Baroda have sanctioned the appointment of a horticultural expert. The appointment is for a period of three years.

The appointment has been made in connection with the desire to encourage fruit growing and to study marketing conditions. Agriculturists have experienced some difficulty in selling their produce.

VILLAGE UPLIFT IN BARODA

We learn that the Baroda State Government will donate Rs. 20 lakhs towards the Gaekwar's Diamond Jubilee celebrations. We also understand that a further sum of Rs. 20 lakhs will be collected from the State subjects, and out of the total of 40 lakhs, 15 per cent. will be spent on schools and the rest will be utilised for village uplift work.

AGRICULTURAL LOANS IN BARODA

The Baroda Government have always been very anxious to give relief to ryots. Only recently that Government set aside Rs. 5,000 for granting *takavi* to the cultivators in the Okhamandal taluka, whose crops were badly damaged by the recent heavy rains.

Mysore

MYSORE AND HARIJANS

Mysore State is educating the Harijans on the most up-to-date lines, in that they have set apart a sum of money for their education, finding hostels and scholarships. The report issued by the Depressed Classes Uplift Department says that there were 580 schools with a strength of 12,873 students, both boys and girls, in all the Harijan schools in the State. There were 45 college students, 296 boys and 4 girls in the High School classes, 227 boys and 5 girls in the industrial schools in the State.

The Government have also started free boarding homes and have given other facilities for them to study in the Colleges, High Schools and Industrial Schools.

LAND-MORTGAGE SOCIETIES

It has not been found possible to get competent non-officials to serve as presidents and secretaries of land mortgage societies in many taluqs in Mysore. The Government of Mysore, therefore, are going to direct sub-division officers or amildars and sub-registrars to serve as *ex officio* presidents and secretaries of the societies. The arrangement will be tried for a period of three years.

MYSORE RAILWAYS

The working expenses of the Mysore Railways have increased from 67'79 in 1932-33 to 68'24 per cent. in 1933-34. The Government hold that they are high and state that there should be scope for considerable reduction.

DEWAN BAHADUR K. MATTHAN

The Government of Mysore have decided to extend the term of office of Dewan Bahadur K. Matthan, First Member of the Executive Council, by one year up till October 1936.

Travancore

THE TRAVANCORE BUDGET

The Travancore Government's budget for 1935-36 shows a revenue of Rs. 242'16 lakhs and an expenditure of Rs. 249'12 lakhs, resulting in a deficit of Rs. 6'96 lakhs.

In the budget for 1934-35, the revenue and expenditure were estimated at Rs. 232'92 lakhs and an expenditure of Rs. 229'97 lakhs; but according to the revised estimates, the revenue and expenditure are Rs. 233'44 lakhs and 232'95 lakhs respectively, leaving a small surplus of Rs. 49,000.

The deficit anticipated in the budget for the next year is caused by certain non-recurring and extraordinary items of expenditure, including the State religious ceremony known as Murazapam, military works, erection of the Legislative Council Chamber, and the Trivandrum town-planning scheme.

Provision is made for the working of the new rubber factory in Trivandrum, for a clay refining and porcelain factory, and for experiment connected with the manufacture of paper.

The budget for the Medical Department provides for a tuberculosis hospital in Nagercoil. Allotments are made also for creating a Financial Secretariat, for reorganising the Public Health Engineering Services and the Fisheries Department and for constituting a Board of Agriculture.

MILITARY TRAINING IN TRAVANCORE

A proposal to provide military training to students of colleges in Travancore, similar to the training imparted in the Madras University Training Corps, was discussed at a meeting of the Education Advisory Board which expressed the opinion that Brigade Officers should be deputed to train the students.

Kashmir

AID TO INDIGENOUS SYSTEMS

With a view to encouraging private practitioners in the Unani and Ayurvedic systems of medicine, the Kashmir Government have provided Rs. 1,500 as grants-in-aid, and if the experiment is successful, they intend to increase the amount. The Standing Committee for Public Health has, in addition to the above, decided to grant Rs. 25 per month to some Unani and Ayurvedic doctors at Srinagar and in Jammu province.

AGRICULTURE IN KASHMIR

Steady progress was maintained by the Agriculture Department of the Government of His Highness in the distribution of fruit trees during 1934-35. Over 1,80,000 grafted fruit trees of all kinds were distributed during the year as against 1,64,000 of 1933-34 and 1,59,355 of 1932-33.

Bikanir

SIR MANUBHAI ON FEDERATION

Two out of three main demands put forward by the Princes as condition precedent to their entry into the Federation have been met by amendments of His Majesty's Government effected in the India Bill, was the view expressed by Sir Manubhai Mehta, Prime Minister of Bikaner, who had been to England to watch the stages of the India Bill.

The question of paramountcy, said Sir Manubhai Mehta, still remained to be solved before the Princes could agree to enter the Federation, but now it was a question for each State to settle with His Majesty's Government and there was no need for a corporate expression of opinion on the part of the Princes as a whole.

Indore

INDORE GIRL GUIDES IN CANADA

In an honoured place in the lecture hall of St. Giles' United Church, Winnipeg, Canada, is a flag from the High School Girl Guides of Indore, India. It was placed there recently as a tangible token of friendship and goodwill between the two countries.

The presentation of the flag was the result of the initiative of the St. Giles' Boy Scouts, who decided that closer contact should be made between Canadian scouts and guides and those of other countries. Letters, badges and flags were exchanged and last year a Winnipeg Girl Guide Company sent a flag to the Indore High School. Now the Indore girls have returned the compliment.

DONATION TO GANDHI PURSE

The Holkar of Indore has given a donation of Rs. 5,000 towards the Gandhi Purse collections for Hindi propaganda.

Bamra

MR. A. K. BOSE

Rai Bahadur A. K. Bose, M.B.E., who recently retired as Collector of Puri, has assumed charge of his new office of Dewan of Bamra State. The Rai Bahadur has had 32 years of distinguished service in Bengal, Bihar and Orissa. Bamra is one of the most progressive States under the Eastern States Agency, and the Ruling Chief is an educated young man of 21, who was installed on the *gadi* in January last.

Morvi

NEW DEWAN OF MORVI

His Highness the Maharaja of Morvi has appointed Mr. Muljibhai Solanki, a former Dewan of Wankaner, as Dewan of Morvi. The choice has been acclaimed on all sides.

INDIANS OVERSEAS

Abyssinia

INDIA AND ABYSSINIA

In a recent interview, Mr. C. F. Andrews told a representative of the *Leader* how war between Italy and Abyssinia will affect the Indians settled in the latter country.

"For India, the situation is full of tragedy and pathos. To my personal knowledge, the Emperor of Abyssinia has treated Indian traders, who number nearly 2,500, with exceptional kindness and in no part of East Africa has there been so little complaint and so little trouble."

In this connection a *Communique* issued by the Government of India states: His Majesty's Government have informed the Government of India that they have been for some time and still are in consultation with His Majesty's Minister at Addis Ababa regarding the safety of all British subjects including Indians in Abyssinia in the event of occurrence of emergency and they will adopt all possible measures to this end. The Emperor of Abyssinia has, moreover, pledged himself to take steps for the protection of all foreign residents in his country.

Zanzibar

INDIANS IN ZANZIBAR

Interviewed by the representative of the *United Press* at Shantiniketan, Mr. Andrews expressed his opinion that the Zanzibar question has reached an extremely critical stage. "The Zanzibar Indians," he said, "have just cabled to me expressing their despair." The Attorney-General of Zanzibar, in asking for the extension of the moratorium, is reported to have made the following statement: "I am authorised to state that whatever steps the Government takes, the control of the future transfer of land and

giving credit to the African and Arab estate-owners will be maintained as a determined and inflexible policy of the Government." "If his report", continued Mr. Andrews, "is correct, it seems to mean that whatever the findings of the Commission lately appointed may be, the Government of Zanzibar is going to continue on its mad course of State monopoly of the clove trade along with an alienation of land from all Zanzibar Indians. The time has come when immediate demand should be made by the Government of India for the publication of the Commission Report. Each week's delay is ruining the Indian trader, since 80 per cent. of these Indians were born in Zanzibar. It is almost incredible that the racial legislation, which was passed last year by a Government majority, should be continued even after one year's moratorium is over.

Siam

INDIANS IN SIAM

Various estimates have been made of the total population of Indians in Siam. The latest estimate of some authority, says *United India*, places the figure at 10,000.

At Bangkok, the capital of Siam, there are about 13,000 Indians. Among them are about a dozen of South Indians employed in various firms. Two South Indian doctors are practising in that town, there is one Indian interpreter to the British Legation and a Brahman Shastri is employed in the National Library as a Sanskrit Translator. Six or seven skilled Indian labourers are working in the docks. Bangkok has one Indian Association and one Hindu Sabha, and what should prove instructive to many of us, there is one Vishnu temple to which all are admitted irrespective of caste or creed. A few Indians are employed on Railways elsewhere in Siam, a few are practising as doctors and many work as labourers and cart drivers.

Somaliland

INDIANS IN SOMALILAND

Prior to 1884, Somaliland was loosely held by a garrison from Egypt which was withdrawn in that year owing to the rise of the Mahdi. The country was afterwards divided between France, Italy, Abyssinia and Great Britain. Much of the Southern portion of Somaliland between the Juba and Tana rivers first incorporated with British East Africa, was later transferred to Italy.

The Indian population in Mogadiscio, the capital of Italian Somaliland in 1932 was about 400.

Indians domiciled in Italian Somaliland are the descendants of those Indians, who 40 years ago, emigrated from Zanzibar under the protection of the Sultan in order to foster the trade of Zanzibar. Indians form a permanent part of the population.

Their chief occupation is export and import trade. There are a number of Indian goldsmiths, carpenters, tailors, barbers and washermen.

They are treated as foreigners and have no particular political disabilities.

Fiji

INDIANS IN FIJI

"We strongly oppose the introduction of the system of nomination to the Legislative Council of this Colony and we regard the proposal as a dangerous measure." Thus declares a resolution passed by an overwhelming majority at a mass meeting of the European voters at Sua, Fiji Islands, the Mayor of the City presiding.

Innumerable meetings, both Indian and European, have been held throughout the Islands, vehemently protesting against the proposal to replace the elective system by nomination methods, not only with regard to the Municipal Councils in the Colony but also to the Fiji Legislative Council.

General

RIGHTS OF INDIANS OVERSEAS

In a letter to the *Manchester Guardian*, Mr. H. S. L. Polak, Hon. Secretary of the Indians' Overseas Association, London, writes:

"As an old fellow-worker with Lord Ampthill in the cause of the maintenance of the rights and status of Indians overseas, I should like to relate the following little-known facts.

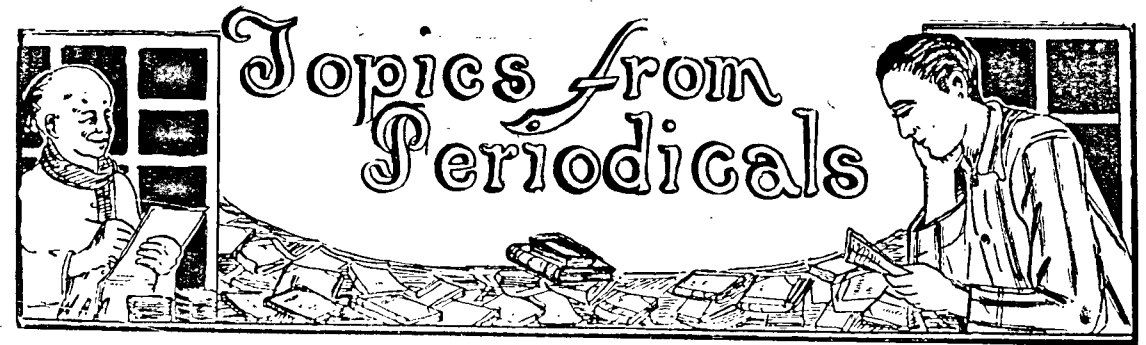
Shortly after his return from India, Lord Ampthill became (and so remained until its dissolution just before the War) the active president of the South Africa British Indian Committee that had been set up during Mr. Gandhi's first visit to England on public affairs. In August, 1909, about the time of Mr. Gandhi's second visit during the South African Indian passive resistance struggle, Lord Ampthill contributed an introduction to a book entitled '*M. K. Gandhi: An Indian patriot in South Africa*' by the late Rev. Joseph J. Doke. I quote therefrom the following paragraph:

"What is to be the result in India if it should finally be proved that we cannot protect British subjects under the British flag, and that we are powerless to abide by the pledges of our Sovereign and our statesmen? Those who know about India will have no doubt as to the consequences. And what if India—irritated, mortified, and humiliated—should become an unwilling and refractory partner in the great Imperial concern? Surely it would be the beginning of the end of the Empire."

AN INDIAN PATRIOT IN SOUTH AFRICA. By the Rev. J. Doke. With an Introduction by Lord Ampthill. This is a cheap, popular edition of the inspiring book written by a great Christian friend and admirer of Mr. Gandhi and his work in South Africa.

Price Re. 1. To Subs. of the "Indian Review", As. 12.

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



OUR EDUCATED UNEMPLOYED

It is appalling to be told that there are more than a million graduates able and willing to work who are, however, unemployed in India to-day. There are hundreds of applicants for every vacancy that occurs in any department of Government. What is more important than the fact of unemployment is its cause, says Mr. T. N. Siqueira in the current number of the *New Review*. And it is a mistake, he says, to put it all down to the present depression. For the direct effect of the depression has been to throw industrial workers out of work, and India has very few large industries. As a measure it is suggested that the universities in India, as in Germany, must admit only a certain number to its courses. But well intentioned educationists, who are conscious of the poor physique and the lack of practical knowledge of the Indian student, urge

that they want a year or two of military training in the University Training Corps or of practical training in village uplift or in manual work like carpentry, spinning and weaving, and elementary engineering to be made compulsory on all those who wish to enter a university so that while the number of graduates will be kept down and their usefulness to society increased, there will not be so many of them who must either be clerks or starve.

One of the causes of unemployment in India, says Mr. Siqueira, is the rush of

country-folk to the towns and their unwillingness to return to their villages, where life now appears so dull and drab to them. But,

if teachers, doctors, lawyers, engineers, and students scientifically trained in carpentry, weaving, cattle-breeding, poultry-farming and agriculture were willing to sacrifice the unhealthy atmosphere and the bustle and excitement of town for the pure air and the peace and roominess of the country, they would do a great service to the nation and bridge the ocean which now divides the village from the city. Gandhi has started a magnificent work of village uplift. How noble it would be for the best youths of India to help him in this work of conquering illiteracy and conservatism, disease and poverty, and thus contribute to the regeneration of their country! They will have to be content with plainer living and proportionately higher thinking; they will have to scorn the delights of town, but these very sacrifices will fire their youthful generosity and raise them to the stature of heroes.

In fine, the writer observes:

It is not the spirit of research that will save India as Sir C. V. Raman thinks; nor looking forward and upward as Sir Gilbert Fowler advises; nor even international organizations and agreements as the League of Nations recommends. Only one thing can cure the present depression and unemployment—a universal return of all mankind, in private and in public life, to the practice of the Divine precept: 'Love one another as I have loved you.'

THE AIMS OF JAPAN

Baron Reijiro Wakatsuki, a former Prime Minister of Japan and Chief Japanese delegate at the Washington Conference, contributes an interesting article on "The Aims of Japan" to the American *Foreign Affairs*. The Baron maintains that Japan values the friendship of America above all things and that is the main reason why she is obliged to seek an outlet for her population in Manchuria.

The United States, Canada, Australia, and New Zealand and other regions in the Pacific with vast areas and scanty populations, where there is much room for immigration, are closed to us for no other reason than that we are Japanese. As for the question of Japanese immigration into the United States, while we resent strongly the discriminatory treatment to which Japanese are subjected, it is after all a question for the solution of which we consider it best to appeal to your sense of justice. While we believe that the American law for the restriction of immigration is decidedly unfair to us, we are not disposed to demand the entry of Japanese into the United States against the wishes of the American people.

Now Japan with her ninety millions is one of the most densely populated countries in the world. She is besides increasing at the rate of nine hundred thousand per annum. "We are destined to grow and expand overseas," says the Baron and, "the path of our expansion lies naturally in the direction of Manchuria". This, according to the Baron, is conclusive proof that Japan does not wish to come into conflict with America.

As regards trade competition, the Baron observes :

Westerners are in the habit of gauging the culture or civilisation of a nation by its standard of living, and of vaunting their generous desire to bring the other

people to the world up to their level of enlightenment. Now we Japanese are doing our best to elevate our standard of living and it is to that end that we are developing our industry and commerce, which is practically the only way to increase our national wealth since our country is poor in natural resources.

The Baron, therefore, contends that the Western Powers should not resent Japan's earnest attempt to carry out their own principles. He maintains that Japanese goods compete successfully with European goods because of their good quality and cheapness, and that the expansion of her trade and industry is necessitated by the increase of her population and the prohibition of their immigration to other countries on the Pacific.

CIVILISATION AND THE INDIVIDUAL

"There is a tendency to-day to use big words: civilisation, humanity, the race, the nation. But civilisation is only the individual man or woman multiplied and magnified a millionfold," writes C. M. Wright in the *Inquirer*.

"A few centuries hence, the seer and moralist of that day will discern in the unhappy condition of modern Europe—the recrudescence of savagery, the snarling jealousies and animosities, the moods of depression and pessimism, the unreflective complacencies and lack of a sense of responsibility—a very direct connection with the failure of the average individual to see life steadily and see it whole, to cleanse his mind of sordid and self-centred thoughts and aims, and to live as ever under the great Task-master's eye."

RELIGIOUS TOLERATION IN INDIA

In the course of an interesting article in the August issue of the *Modern Review*, Sir P. C. Ray points out how from the 13th century up to the Battle of Plassey, the Hindus never felt that they were under an alien Rule. In the early days when Moslem power was fairly established not only in Northern India but Deccan as well, communalism was practically unknown. Sir P. C. Ray avers that it is only of recent growth and fomented to subserve political ends. The Hindus had suffered from foreign invasions from the earliest times, but it often happened that the foreign conquerors were absorbed completely into the Hindu society as the Scythians. With Mahomedan conquerors, says the writer, such absorption was not possible.

The Muslim civilisation was distinct and individualistic and did not suffer absorption into the Hindu civilisation. The Muslim kings considered their wars as holy *jihads*, destroyed temples, converted the Hindus and oppressed them. But gradually between the two great communities the spirit of toleration sprang up. The Muslim kings employed Hindu ministers, took the help of Hindu chiefs, married Hindu wives and patronised Hindu literature, especially the vernaculars. The Hindu kings of Vijayanagar employed Muslim soldiers, gave them land, built mosques for them, and respected their faith. The Muslim Sultans also employed Hindu soldiers. The intercourse between the Hindus and Muslims in camp brought about a mixture in their language resulting in the origin of the Urdu language. The Muslim king, Zainul Abedin of Kashmir, appointed Hindus to State offices and followed a policy of toleration. Similarly, Hussain Shah of Bengal was liberal. Vernaculars were also patronised. Bengali owes no small debt to Hussain Shah and Nasrat Shah for its free development unfettered by Sanskrit. The Bengali *Ramayana* of Krittivasa and

Mahabharata of Kalidasa are the household literature of the Bengalis.

Proceeding, the writer draws a contrast between Europe and India in so far as it relates to religious toleration. The Hindus during the Moslem period, from the 14th century onwards, never laboured under civil disabilities on account of their religion, and spirit of catholicity and toleration pervaded the policy of the rulers, whereas within recent times in England, not only Catholics but even dissenting Protestants were subjected to vexatious exclusions.

It was, therefore, with reason that Charles V. at the close of his career could boast that he had always preferred his creed to his country. The zeal with which he struggled for the faith also appears in his exertions against heresy in the Low Countries. According to contemporary and competent authorities, from fifty thousand to a hundred thousand persons were put to death in the Netherlands during his reign on account of their religious opinions. But we know that between 1520 and 1550, he published a series of laws to the effect that whoever was convicted of heresy should be beheaded, or burned alive, or buried alive.

In conclusion, Sir P. C. Ray observes that in comparison with this dismal episode, India stands out in bright and bold relief.

Into the Malabar coast, Mohammedan inroads could not penetrate. In this region, the Hindu kings enjoyed absolute immunity, but their spirit of toleration awakens our admiration. The Syrian Christians obtained a footing in Cochin and Travancore as early as the 1st or 2nd century. They were welcomed and offered hospitality and allowed to profess their religious practices without let or hindrance with the result that to-day we find that fully one-third of the population of Travancore profess the Christian faith. When the Parsis, persecuted in the land of their birth, sailed to the Bombay coast, the Hindu Raja offered them safe asylum.

CASH VALUE OF HUMAN LIFE

What is the cash value of human life, asks a writer in the *Insurance World*, and says :

Statisticians have worked hard to find an answer to this question. The process adopted is first to find the average cost of rearing a child to wage-earning age. In this the mother's contribution is, of course, included. It should be apparent that the process is not applicable to any individual case but is worked out by taking groups of men and averaging their experiences. It has been found that in an average American family, a sum of £2,000 is required to bring up a child to wage-producing age when the human machine enters on its productive stage. Henceforward, the average income it earns year by year is ascertained. The chances of dying are also taken into consideration. The average value of an American life at the beginning of wage-earning age is in this way assessed at £6,000.

Different classes of men earn different incomes, so the cash value of human life differs from case to case. The following is a rough and ready guide quoted from the *Policy-holder* :—

At age	Life may be valued at
30	20 times income.
35	18 " "
40	16 " "
45	14 " "
50	12 " "
55	10 " "
60	8 " "

The appraisalment of human life in terms of rupees, annas and pies, observes the writer, may be repugnant to some people as being too gross and materialistic a procedure. But the fact remains that the enjoyment of art, culture and most other things that make life worth living, depends in the last analysis on economic competence, the main pivot of which is financial security.

CHRISTIANITY IN INDIA

The *National Christian Council Review* for August contains an article on "The expansion of Christianity in India" by the Right Rev. V. S. Azariah. Writing about the merits of Christianity, Rev. Azariah says :

Christianity is still the only universal religion that will satisfy the religious, moral, social and the intellectual demands of man, and here in India it is winning its victories because of this its very nature. It has embraced within its scope men and women of all classes, all races and all types, and its chief glory to-day in India is that it has liberated womanhood, lifted up the submerged and the down-trodden, and is winning the allegiance of the educated and privileged classes.

The writer, however, pleads for unity in the Christian fold and says :

But alas! we are not one, and our message to India has often been confusing, and we have not always impressed non-Christian observers as a city at unity within itself—one for all races and nationalities, one for all castes and communities, and one in spite of varying traditions and allegiances.

THE IDEAL HINDU HOME

A picture of how ancient Hindus regarded their homes appears in the *Progressive India*. The writer who styles himself Vasishtha observes :

It was a blessed place, the abode of peace and love, where all passions were stilled and all service consecrated to love and God. Presided over by a Guardian Deity, it was the centre of all religion. It was here that the child first learnt to pray and to look up to a Providence which is the sure shield of our earthly lives as it is the hope of our future.

In work as in play, the home monopolised the care, the solicitude and the watchfulness of the mother brooding in affection over the young, whose life was bound up with her own and that of her lord.

INDIAN CIVILIZATION

Under the above caption, Swami Arulanhanda, an American *sannyasin* of the Ramakrishna Order, contributes an article to the August number of the *Vedanta Kesari*. To understand Indian civilization, the Swamiji says one must understand her religion. To appreciate her culture, one must have a knowledge of her philosophy and literature, her aims and hopes and ideals as they have been for ages and as they stand unaltered to-day. The Swamiji contrasts Western and Indian civilizations and points out what India offers to the West :

As Western civilization makes for material progress, so Indian civilization makes for spiritual understanding. India holds within her bosom the sacred wisdom that the end and aim of human life is to know God. This realization permeates the whole of Indian life. It makes life and religion one, it forms the tie between Hindu and Hindu, it welds together this teeming mass of over 300 million people. The unity of India is a spiritual vision, the underlying oneness of all existence. India realizes that all are one in God.

Western civilization is built on the external; science is her guide. The West looks outward, through the senses she wants to enjoy the sense-life. On matter she takes her stand. Prosperity, luxury, more sense-enjoyment is her motto. This has created our present conditions, a life of rush and agitation, of constant outpour of energy, of nervous excitement. In the Eastern life we find more poise and balance, a freer use of the imagination, a greater power for looking within. Prayer and meditation still form part of the Hindu daily life; saints are still valued and honored above kings and monarchs of industry; the people still go on pilgrimages; they still believe in a life of renunciation, in holiness, in sacrifice and in faith. Religion is their unifying power. The unity in India is spiritual unity. Through religion, India is knitted together even as

Western nations find their cohesive power in politics.

While the West has searched out the means of life, India has searched out the end of life. The Swamiji's interpretation of Indian civilization is given in the following words :

India has always pondered on the great problems of life, not of this life only but also of the life eternal. And the outcome of these meditations she offers to the world to-day.

THE NEW ENGLISH MIND

Mr. A. Wyatt Tilby, writing in the *United Empire*, the journal of the Royal Empire Society, gives a clear analysis of the intellectual tendencies in Canada, Australia, New Zealand and South Africa. After discussing the varied culture of British life down the centuries, he speculates as to the future :

In Canada and South Africa, then, as in the Midlands and South of England, we may expect on grounds of heredity that men will come to think in terms of agreement and compromise and give-and-take rather than of rigid plumb-line political and religious doctrine; and these civilisations are, therefore, likely to think in terms of persons rather than principles, and consequently to produce poets and novelists and dramatists rather than definers and systematists and painters.

In Australia and New Zealand, on the other hand, there is no such racial contrast and mixture. Here, therefore, on the grounds of heredity alone we may expect the opposite cast of mind.

Men will be likely to think things out in ordered systems and logical planning to a consistent end in terms of principles rather than persons as in East Anglia; and as in East Anglia again, we may look for a culture which tends to the precision of scientific truth rather than to the beauty of artistic achievement.

THE DOCTRINE OF KARMA

Dr. J. M. Kumarappa, writing in the August number of the *Aryan Path* on the "Problem of Evil", says that strife, discord, opposition and contrast do exist in every part of the world. Evil, like the good, originates in everything. Writing about the origin of evil (bad *Karma*), Dr. Kumarappa says:

Love can never be entirely absent from the breast of even the most sinful and hateful of beings—angelic or human. No man is wholly divine; neither is he wholly satanic. Satan himself is only the personification of the principle of opposition between spirit and matter, of contrariness and conflict, discord and differentiation in the manifested cosmos. However, since discord can never exist without an inner core of harmony, the spark of divine always illumines even the heart of Satan. And so, according to the Indian theory, not only the fallen man but even those who rebel against God himself are not lost for ever as is the Satan of Christianity. They are given a chance to overcome their sinful ways and regain the status of oneness with the Deity through repentance, meditation and devotion. Thus this theory holds out hope for everyone; even the most wicked are not beyond the pale of salvation.

Dr. Kumarappa says that the Indian philosophy which starts with a note of pessimism, based on the conviction that man's immediate environment is imperfect and finite, is not of the materialistic type which aims at escaping from evil by putting an end to being itself. He continues:

The Indian solution to the problem of evil is not the destruction of being, for being (*esse*) cannot be destroyed. Recognizing evil and sorrow as the result of the heterogeneity of the manifested universe, our sages maintain that, through a practical realization of the unity of the human with the Divine, the present veil of *Maya* (appearance)—that which constitutes the isolation, limitation and

imperfection of the individual—can be rent asunder. By the same method, the bonds of materiality can be broken and the cycle of birth and death, which imprisons spirit in matter, can be ended. Through such a process of spiritual evolution, the spirit can rise to a stage of reality transcending good and evil and enter into Perfect Harmony—the Glory of All-Being, All-Knowledge and All-Bliss.

WASTAGE IN EDUCATION

"Terrible wastage is noticeable in Indian education in all its stages: elementary, secondary and collegiate," observes Prof. G. V. Subbarayya in the course of an article on the above subject in the *Educational India* for June. Its chief features are: "stagnation, premature discontinuance, repeated failures, and rapid deterioration in after life."

These are mainly due to economic ills, exotic and alien modes of instruction, wrong choice of subjects, complete divorce of the courses of study from the environment and from the exacting realities of modern living, and lastly, the vicious system of examination. In a word, the present system of education is to blame for all this wastage. It should be radically reformed, should be rationalised and nationalised if wastage is to be avoided. It should have a scientific basis; it should be brought into consonance with national culture; it should subserve the practical needs of modern life, and it should foster the all-round growth of the individual and the national. It is at present like a bad paint that sticks not but soon drops away. It should be—in accordance with its etymological significance—a "drawing out" of the latent faculties in man, a growth from within, a ripening of the soul. A reorientation of the educational system with a view to achieve this high destiny is the desideratum of to-day. Only then can it be said to obviate wastage and yield the maximum results. This it is impossible to accomplish unless the State, the parents and the managements do their part and co-operate with the teacher.

WESTERN EDUCATION IN INDIA

Writing about the Hundred years of Western Education in India in the July issue of the *Calcutta Review*, Mr. Anathnath Basu explains the genesis of the system and narrates the history of events that took place in the field of Indian education before 1835. The origins of the Western system of education are to be sought in the activities of the early Christian missionaries who came to India in the wake of European traders and adventurers. The missionaries followed the merchants and from the earliest times their efforts were directed, says the writer, towards Christianizing the natives of India, the pagans and heathens as they were called.

As soon as the Portuguese had gained a foothold in India, Roman Catholic missionaries came and began organising institutions for the evangelisation of these heathens. These institutions which confined their activities to the Portuguese possessions were of four types: (a) parochial elementary schools attached to churches and missionary centres; (b) orphanages for Indian children in which, besides rudimentary instruction, some sort of industrial and agricultural work was provided for; (c) Jesuit Colleges for higher studies; (d) seminaries for theological instruction and training for priesthood.

The East India Company aided directly and indirectly the missionary enterprises in the field of education. But soon after the battle of Plassey and the assumption of wider powers by the Company, its officers began to view proselytisation with alarm.

As a result in a despatch issued in 1808, the Directors emphatically announced their desire of observing strict neutrality in religious matters and disfavoured

missionary enterprises and thus discountenanced educational efforts of these bodies. This is the reason why Carey, Marshman and Ward on coming to India had to seek shelter under the Danish flag at Serampore for fear of being repatriated.

But the missionaries continued their efforts with unabated zeal, and a long list of honoured names testifies to the solid and pioneering educational work which missionaries have accomplished in India.

Besides the missionaries, there were other private bodies engaged in the field of education.

By the first quarter of the nineteenth century, many organisations like the Calcutta School Book Society were active in the different parts of the country. Among these, besides the one already named, mention may be made of the Calcutta School Society and Bombay Native School Society. By the twenties of the last century, Mountstuart Elphinstone, with the help of the Bombay Educational Society, had begun his activities in the field of education in that province. Bengal had already a network of schools managed by different societies.

And thanks to His Excellency's kind efforts, Lord Bentinck, the Governor-General of India, on the 7th of March 1835,

acting on the advice of the Hon'ble T. B. Macaulay, the President of the General Committee of Public Instruction, passed the resolution which brought into existence the present system of education and which finally set at rest the controversy which had been raging for about the past twenty years on the type of education to be imparted to His Majesty's Indian subjects; Macaulay's famous Minute on which this resolution was based, had been published earlier in the year on 2nd February 1835. Thus was introduced a century ago the Western system of education, which perhaps more than anything else has revolutionised the whole social, economic, political and cultural structure of Indian life.

INFERIORITY COMPLEX

The *Magazine Digest* for July contains an article extracted from *Vu, Paris*, in which the writer Louis Martin-Chauffier explains how justified pride, which does not deceive itself as to its merits, is a capital virtue. Proceeding, he points out that an individual possessed of the right kind of pride does not let his judgment be warped by vanity. He thinks himself inferior to his possibilities but he knows their limitations.

Never were there men more vain than the small men of to-day, nor a vanity more revealing than theirs. This craving for a semblance of success, the desire to show off, to represent something or somebody for the sake of a shadow of power, is inferiority complex, the most beautiful and perfect complex one can imagine. In the innermost of his heart the small man knows that he is a mediocrity but he cannot resign himself to the fact; therefore he seeks some outward compensation for it. We live in an era of alibis, in which everybody hopes to hide the void in himself under a bulging breast.

Continuing, the writer observes that inferiority complex has gradually risen from the private on to the collective plane. And on this last plane it takes the shape of fear. Present-day nationalism, the writer says, is no longer aggressive but defensive.

To be sure, nobody thinks to-day of killing his neighbour, but everybody thinks that his neighbour is about to kill him, which in practice amounts to the same thing.

Undermined by fear, the nations are, like the small men, victims of the deficiency of personality. When the inferiority complex becomes collective, its effects no longer figure in the chronicle columns. They demand the front page all to themselves and, if necessary, for many years.

BUSINESS IN INDIA

Sir E. C. Benthall, in an article in the Silver Jubilee number of the *Modern Student*, observes :

Rapid as has been the advance of business in India in the last quarter of a century, it is in my opinion only a mere indication of what lies before India in the future under wise governmental control; but one thing must never be forgotten. However spectacular the establishment of great industries such as the Tata Iron and Steel Industry may be, and however largely the domination of commercial and industrial interests may affect the policy of the Legislature, the prosperity of India depends upon the peasant and his prosperity in turn depends upon his being able to sell the crops of his field to other countries at reasonable rates. Industrialism cannot for very many generations be proved a substitute for the prosperity of the country-side, and I believe that Mr. Gandhi's fundamental policy is right that greater happiness can be found for the masses in rural development and cottage industries than in the wholesale drafting of agriculturists into industry under modern conditions.

INDIA IN PERIODICALS

THIRTY-FIVE YEARS OF PROGRESS OF ART IN INDIA. By O. C. Ganguly. [The *Modern Student*, July 1935.]

INDIA AND THE INDUSTRIAL REVOLUTION. By T. T. Adisayam. [The *New Review*, August 1935.]

WHAT IS INDIAN ARCHITECTURE. By Prof. P. K. Acharya, I.E.S. [The *Modern Review*, August 1935.]

SAFETY OF ELECTRIC INSTALLATIONS IN INDIA. By B. C. Chatterjee, M.I.E.E., M.I.E., F.R.S.A. [Science and Culture, July 1935.]

MULTUM IN PARVO

NEWS



DEPARTMENTAL



NOTES

Questions of Importance

CONGRESS AND STATE SUBJECTS

The Working Committee of the Indian National Congress, which recently met at Wardha, issued the following statement defining its attitude towards the subjects of Indian States. The Statement runs:—

The Indian National Congress recognises that the people of Indian States have an inherent right to *Swaraj* no less than the people of British India. It accordingly declared itself in favour of the establishment of representative responsible government in the States, and has in that behalf not only appealed to the Princes to establish such responsible government in their States, to guarantee the fundamental rights of citizenship, like the freedom of person, speech, association and the Press, of their people, but has also pledged to the States' people its sympathy to support their legitimate and peaceful struggle for the attainment of full responsible government. By that declaration and by that pledge the Congress stands.

The Congress feels that even in their own interests, the Princes will be well advised to establish at the earliest possible moment full responsible government within their States, carrying the guarantee of full rights of citizenship of their people.

It should be understood, however, that the responsibility and burden of carrying on the struggle within the States must necessarily fall on the States' people themselves. The Congress can exercise moral and friendly influence upon the States, and this it is bound to do wherever possible. The Congress has no other power under the existing circumstances, although the people of India, whether under the British or the Princes or any other power, are geographically and historically one and indivisible. In the heat of controversy the limitation of the

Congress is often forgotten. Indeed, any other policy will defeat the common purpose.

With regard to the impending constitutional changes, it has been suggested that the Congress should insist upon certain amendments to that proportion of the Government of India Bill which deals with the relation of Indian States to the Indian Federation. The Congress has more than once categorically rejected the entire scheme of constitutional reforms on the broad ground of its not being the expression of the will of the people of India, and has insisted on a constitution to be framed by a constituent assembly.

It may not ask for an amendment to the scheme or any particular part of it. To do so would amount to a reversal of Congress policy. At the same time it is hardly necessary to assure the people of the States that the Congress will never be guilty of sacrificing their interests in order to buy the support of the Princes. The Congress has stood unequivocally for the rights of the masses as against vested rights.

ACCEPTANCE OF OFFICE

The Working Committee of the Congress passed the following resolution on the constitutional issue:

Having read the resolutions of several Congress Committees relating to acceptance or non-acceptance of office under the new Constitution, the Committee is of the opinion that any decision on the question will be premature at this stage and should be left over for the next session of the Congress.

It declares that any expression on the question by individual Congressmen does not represent the view of the Congress.

ENGLAND AND INDIA

"Let us try to create in both countries a will to rend aside the veil of misunderstanding, which is embittering the relations of the two countries. Why should we not live in amity together? India has a great contribution to make to the advancement of mankind. Why cannot we co-operate with them and secure thereby the synthesis of all that is best both in the east and west?"

"That is the ideal I set before myself, and may I suggest to my Indian friends, in one last sentence, that there is a wealth of wisdom in a proverb of their own, to be found in the 'Path of Right', the Buddhist book of proverbs, which runs: 'Enmity never comes to an end through enmity here below. It comes to an end by non-enmity. This has been the rule of all eternity'."—*Lord Zetland in the Lords.*

LORD SNELL'S APPEAL

"I ask them (the Indian people) in their disappointment to reflect on the history of the British Labour Party. We too began in a hopeless minority without the slightest chance of carrying any of our propositions. We endured calumny, but we waited cheerfully, never falling into the temptation of non-co-operation or violence and, to this day, the record of our party is not tainted with a drop of human blood. You get what you want by equipment, efficiency and diligence. I hope the Indian workers will set their face like flint against non-co-operation and violence.

"We send them the Bill as a certificate in their fight for nationhood with affectionate regard and complete good-will, and wish them God-speed in the inauguration of the last and most interesting new Parliament in the world."—*Speech in the House of Lords.*

SIR P. S. S. AIYER ON THE LEAGUE

"The League is a great idea but it had not materialised into a strong organisation. There is a great gulf between the idea and the practice. Human agencies are not prepared sufficiently to utilise the agency of League. The organisation of the League is not perfect. It is not equipped with sanctions to carry out its intentions. The dignity of the League is undermined and its sanctity has lost its force. We should join the League and strengthen it, and it should not be made the organisation of European nations only."—*At the League of Nations' Union, Mysore.*

THE SPIRIT OF THE ACT

At the dinner given by Sir Alladi Krishnaswami Ayyar, Advocate-General, Madras, H. E. Lord Erskine said:

The spirit in which the 1919 Act has been worked in this Presidency has enabled the letter of the law to be put aside in order that the Constitution may function successfully. No matter what the words may actually be in the Act of Parliament, it is possible, and I hope probable, that this new Constitution will broaden out from precedent to precedent, containing within itself seeds of growth until the time arrives when it will be said that the complete and absolute self-government which the autonomous provinces desire is there in the making.

NATIONAL CHARACTERISTICS

Mr. H. D. C. Reilly, Chief Justice in Mysore, presiding over the annual meeting of the Mythic Society, Mysore, observed:

It is your duty to preserve your national characteristics, not as a cause of self-importance but as a cause of pride in those particular gifts of God, given to them for the service of humanity. If I were an Indian, I should be proud indeed of India, of all that is great in her history, of her ancient citizens, her art, her architecture and her lore.

AN ALL-INDIA POLITICAL PARTY

The formation of an All-India Political Party, having the same ideal and objective as the Congress by fusion of Nationalist and Democratic parties, is the theme of a lengthy draft manifesto issued over the signatures of Mr. M. S. Aney, Mr. N. C. Kelkar, Dr. B. S. Moonje, Mr. R. M. Deshmukh, Mr. J. M. Mehta and others.

The Party differs from the Congress mainly in their attitude with regard to the Communal Award, States' subjects, and legislation in religious matters and stands for acceptance of offices.

The signatories, while regarding the Congress as the premier political party in the country, feels that there is a growing tendency in the Congress towards rigidity in the choice of means and methods, as evidenced by the changes in the Congress constitution, and add that the Congress banner is becoming too narrow to cover honest dissentients.

The Party, we understand, will endeavour to come to an understanding with the Congress for the purpose, among others, of fighting elections to legislatures and to work therein.

PANDIT KUNZRU'S ADVICE

In an interview which he has given to a Lahore paper, the President of the Liberal Party, Pandit H. N. Kunzru says that there is no difference between entering Legislatures and entering Cabinet. He, therefore, suggests that Congressmen should accept offices. They should, if they can get them.

WORLD CONGRESS FOR PEACE

Dr. Rabindranath Tagore, Mr. Gandhi, Mrs. Sarojini Naidu, and Mr. Ramananda Chatterjee, it is understood, have agreed to serve on the World Initiative Committee of the World Congress for Peace to be held on November 11, 1935.

DELIMITATION COMMITTEE

Sir Laurie Hammond, former Governor of Assam, Mr. Justice Venkatasubba Rao of the Madras High Court, and Mr. Justice Din Mahomed of the Lahore High Court have been appointed members of the Committee, which is to make recommendations for the delimitation of constituencies for the Federal and Provincial legislatures to be established under the new Indian Constitution.

The Committee would start deliberations in India in September, and it is expected that the report would be received at the beginning of 1936.

INDIAN CHRISTIANS ON FRANCHISE

At a fairly well attended and representative gathering of Indian Christians of Bengal, held under the auspices of the Christiya Karmi Sangha (Christians Workers' Association) in the Collins' Institute Hall on the 30th July 1935, presided over by Mrs. N. Dutta, the following resolution was passed:

"That Indian Christians of Bengal assembled here in a meeting, considering the present condition of the Electorate of the Community, support the Constituencies fixed for Indian Christians of Bengal by the Provincial Delimitation Committee, viz., (1) Calcutta cum Presidency Division, and (2) Dacca Division."

DIRECT ELECTION

Consequent on the decision of the British Government to introduce direct election to the Upper Chamber in the Government of India Bill, the Local Governments are working out details for the same. It is estimated that so far as the Second Chamber in Madras is concerned, there may be about seventy thousand voters.

EDUCATIONAL BENEFACTIONS

His Excellency Lord Erskine, Governor of Madras, participated in two interesting functions last month—the opening of the new buildings of the Muslim High School in Triplicane, the gift of Janab C. Abdul Hakim, and Sir M. Ct. Muthia Chettiar's High School in Purusawalkam, which owes its new premises to the munificence of Mr. M. Ct. M. Chidambaram Chettiar. His Excellency paid a tribute to the generous benefactors in endowing the institutions with beautiful structures. He congratulated the management of the Muslim School on their liberal mindedness in admitting all classes and creeds as students. In declaring the Purusawalkam School open, His Excellency observed:

"The new franchise will vastly increase the number of voters in Madras City; without education they cannot use their votes intelligently, and it is, therefore, an encouraging sign that there is evident such a demand for the spread of literacy in these areas."

DR. HOGG'S CONVOCATION ADDRESS

Addressing the new graduates of the Madras University at its Convocation on August 7th, the Rev. Dr. A. G. Hogg, Principal of the Madras Christian College, dealt with the pledges given by the graduates to support and promote the cause of morality and sound learning, and to uphold and advance social order.

Referring incidentally to the needs of the rural community, he said: "Remembering that India consists mainly of villages, I can conceive of nothing more noble and for a true son or daughter of a university nothing more appropriate than a life spent in combating the ignorance and other social ills that hold the villages of India in thrall."

ADVISORY BOARD OF EDUCATION

The Government of India have decided to revive the Central Advisory Board of Education:

The functions of the Board will be (a) to advise on any educational questions which may be referred to it by the Government of India or by any local Government, and (b) to call for information and advice regarding educational developments of special interest or value to India, and to examine this information and circulate it with recommendations to the Government of India and to the local Governments.

PROF. WADIA ON EDUCATION

That more money should be spent on women's education; that vocational education was no positive cure for unemployment and that it was not the fault of a university that its graduates were unemployed, were the views expressed by Professor A. R. Wadia of the Mysore University in his Presidential Address to a meeting held recently of the New Education Fellowship, Mysore.

CARNEGIE SCHOLARSHIP

Dr. Itrat Husain Zuberi has been awarded the Carnegie Scholarship valued at £250 for a period of two years by Edinburgh University for higher research on 17th century English poetry.

He is the first Indian ever to be awarded this scholarship.

DR. R. P. PARANJPYE

H. E. the Chancellor has been pleased to reappoint Dr. R. P. Paranjpye as Vice-Chancellor of the Lucknow University for a further period of three years.

MIDNAPORE CASE JUDGMENT

The Sessions Judge of Midnapore has confirmed the sentence of two months' rigorous imprisonment passed on Rash Behari Das, Profulla Kumar Das, and Moyna Dhal, three informers, who had been convicted under Section 182 I. P. C. for giving false information.

It was stated that on the mid-night of April 3, 1935, they informed the police that one Hari Setua, son of a cloth merchant of Midnapore, had kept a live bomb in the garden close to his house. On the orders of the Superintendent of Police, a large number of police officers searched the garden at dawn and discovered the bomb with a letter attached to it, showing that it was intended for the assassination of a high official. Hari Setua and his brother were arrested and several other houses were also searched.

During investigation, it transpired that the bomb had been manufactured by the informers themselves and planted there to gain some reward from the police.

Accordingly, they were prosecuted on the complaint of the police and convicted by the Magistrate.

Before the Sessions Judge on appeal, Mr. P. Dinda, BAR.-AT-LAW, appeared on behalf of the appellants, and Mr. J. N. Choudhuri, Advocate, for the Crown. The appeal was dismissed and the sentence confirmed.

SIR V. RAMESAM'S RETIREMENT

Sir Vepa Ramesam retired from the High Court of Madras on July 26 after 15 years' service on the Bench following a brilliant career in the Bar. A reference to his distinguished career on the Bench was made by the Advocate-General Sir Alladi Krishna-swamy Iyer.

A. B. PATRICA AND PRIVY COUNCIL

The Privy Council consisting of Lord Thankerton, Sir Lancelot Sanderson and Sir John Wallis has refused the application of Mr. Tushar Kanti Ghosh, Editor, and Mr. Jarit Kanti Biswas, Publisher of the *Amrita Bazar Patrika*, for leave to appeal against the sentences passed by the High Court of Fort William of three months' and one month's imprisonment respectively for contempt of court.

INTER-CASTE MARRIAGES BILL

After consultation with fellow-members of the Assembly and other friends, Dr. Bhagvan Das, M.L.A., has given notice of the Bill for the validation of inter-caste marriages among Hindus, which was moved in 1918 by the late V. J. Patel, but ultimately dropped before any legislative finality was reached.

THE MUSLIM WAKFS BILL

The Bombay Legislative Council passed the Muslim Wakfs Amendment Bill.

A feature of the debate on the Third Reading was that compliments were paid to the Government by Muslim members for bringing in a beneficial Bill of this character.

Sir Rafiuddin Ahmed, M. H. Guzdar and Syed Miran Mahomed Shah paid tributes to Government members responsible for drafting and piloting the Bill.

TAGORE LAW PROFESSOR

The Senate of the University of Calcutta has invited Justice Sir Manmathanath Mukerjee to be the Tagore Law Professor for 1935 and deliver a course of not less than twelve lectures on *Res Judicata*.

INSURANCE IN INDIA

"Insurance is now-a-days universally recognised as one of the most important factors in the national economy of a country and as such its proper development is essential for the progress and prosperity of a nation," said Sir P. C. Ray, President of the Company, in course of his speech at the annual general meeting of the Aryasthan Insurance Company, Ltd., held at Calcutta.

He continued: "The incomprehensible ways of Providence and the caprices of Nature very often bring about misery in human society, and while I have in my humble way tried to alleviate the sufferings of the people in times of flood, famine, and earthquake, I have often felt that insurance is perhaps the greatest alleviator of distress.

"Although the idea of insurance was known to my countrymen in ancient times, insurance business organised on scientific principles has not a very long history behind it in India. The end of the past century witnessed a feeble growth of insurance in some parts of the country, but it was the last *Swadeshi* Movement which gave the real impetus to this business."

Concluding, Acharya P. C. Ray said: "Recently, the Government of India have made a move to revise the existing Insurance Law in this country. I am strongly of opinion that whatever the shape the new law may take, its primary objects should be to help the growth and development of indigenous insurance business. In this connection, I may suggest that before the law is drafted, the Government should do well to appoint a Committee of Enquiry consisting of representative insurance men to ascertain the real problems of Indian insurance offices and their requirements."

FIELD-WORKERS

At the recent Conference of Insurance Field-workers held at Calcutta, Mr. P. K. Basu, Chairman of the Reception Committee, urged special treatment of whole-time workers:

I take great exception to the practice followed by Life Offices in India in matters of paying renewal commission to the workers. According to the agency contract, the payment of renewal commission is subject to certain limitations, such as the workers must work for the same company and must introduce some amount of new business per individual agency year, and the said commission is stopped just at the death of the worker. Renewal commission must be made hereditary to the whole-time workers. It must be paid to workers even if they change company.

Mr. Amrit Lal Ojha, the President, observed in the course of his address:

That if Indians make it a point always to patronise sound Indian Companies, the tremendous drain of Indian money to foreign lands would be stopped. It is from this enormous reservoir that the very first requisite of industry, *viz.*, capital will be supplied for the industrial advancement of India. Huge commercial and industrial enterprises would then be taken up and the heart-rending problem of unemployment and under-employment would be solved to a very great extent.

INSURANCE LEGISLATION

A plea for repeal of the present Insurance Act of India and substitution by an entirely new Bill embodying new conditions to afford sufficient protection for indigenous companies, is contained in a memorandum submitted by the Committee of the Indian Life Assurance Offices Association to the Secretary to the Government of India, Commerce Department, in connection with the proposed legislation in India.

The Committee suggest the desirability of appointing a Committee of Inquiry to go into the question.

INDIA'S TRADE POSITION

"India is not ready for a further dose of either free trade or imperial preference," said Mr. Manu Subedar, President of the Indian Merchants' Chamber, Bombay, at its recent quarterly meeting. Mr. Subedar pointed out the numerous measures taken by the British Government to safeguard British industries since 1921, and declared:

Yet our Government in India is content to stick to the policy of 1923 in spite of world changes and cataclysms, in spite of serious obstacles to Indian trade everywhere, serious depletion of the purchasing power of the masses, and the many outstanding economic changes in the last 12 years. They are ignoring the fundamentals affecting the problem of the industrial growth of India and are asking the public to believe that much is being achieved, because the Director of Industries in Bengal trained a few students for manufacturing brass utensils, or the Director of Industries in Bombay gave a few small loans for the improvement of the hand-loom industry.

Mr. Subedar appealed to the Government of India not to enter on any such whole-sale revision without a careful study of the plight of the industry and trade and of the welfare of the workers.

A BIG BENGALEE ENTERPRISE

The New India Steam Navigation Co. Ltd. was registered recently with a capital of one crore, under a strong Board of Directors with Mr. Hemanta K. Sarkar, M.A., ex-M.L.C., as Managing Director. The Company will undertake sailing from Calcutta to Rangoon for the present and extend the service to Madras Coast and other ports of India. The National Marine Syndicate Ltd. with Mr. N. K. Sinha as Chairman has been appointed the Managing Agents.

TRADE AGREEMENTS

"There is no neglect on the part of the Government of India in regard to the question of concluding trade agreements with foreign countries. The general trend of the terms of the trade agreements will show that an equal value of imports and exports between the countries concerned was aimed at." This assurance was given by the Hon. Sir Mahomed Zafrullah Khan, Commerce Member, Government of India, to the Committee of the Southern India Chamber of Commerce, Madras, on August 8.

INDUSTRIES IN THE PUNJAB

The Punjab Government are understood to have decided to introduce a State Aid to Industries Bill in the forthcoming session of the Legislative Council. The Bill, will, *inter alia*, permit the grant of loans at a minimum rate of interest to any company floated to promote a particular industry, subsidies for research and such other help as Government consider necessary.

INDUSTRIES CONFERENCE

To review the working of the important schemes which have been inaugurated for the development of the hand-loom industry, and to consider the question of control of unregulated factories, the Government of India have called a conference at New Delhi in October, in which leading Indian States and Provinces will be represented.

IRON FACTORY AT AMRITSAR

The plans are being considered by Japanese interests for installing a big Iron and Steel Factory at Amritsar with an estimated capital of four million pounds to produce 50,000 tons of iron and steel annually;

WOMEN AND THE REFORMS

The Standing Committee of the All-India Women's Conference met at Poona recently under the presidency of Mrs. Faridunji of Hyderabad, Deccan. After a prolonged consideration, the Committee expressed strong dissatisfaction with the new Constitution as envisaged under the Government of India Bill and declared that until such time as the disabilities under which the women of India have been placed despite their unity are removed, they might not be able to participate in the working of the new Constitution.

The Committee reiterated that Indian women cannot separate themselves from the larger issues involved in questions which concern the status of the country;

the Committee pointed out that the sex qualification had not been entirely removed; that they are forced into the communal arena against their express and unanimous wishes;

that despite their repeated protests, the literacy qualification for women had not been extended to Assam, North-West Frontier and other new Provinces;

that the wifehood qualification had not been done away with;

that the women of India firmly believe in methods of direct election; and

that the methods of election to the six reserved seats in the Upper Chamber might be in consonance with their principles.

SHRIMATI RAMABAI

Shrimati Ramabai who has passed the Vidwan degree examination of the Madras University, has been appointed Kanarese Pandit in St. Annes Girls' High School, Mangalore.

BIHAR LADIES' CONFERENCE

The Bihar Ladies' Conference met at Patna on July 8, in honour of the anti-*purdah* day. Srimati Ratnabai Devi presided. The following resolution moved by Srimati Manorama Devi, and seconded by Srimati Sushila Samarta, was passed unanimously:

As the *purdah* destroys the health, mind and intelligence of women, it must be discarded at once.

Several ladies took part in the proceedings, and many ladies of respectable families broke the *purdah* for the first time on that day.

DR. JANAKI AMMAL

Dr. (Miss) E. K. Janaki Ammal, the only lady scientist in the Agricultural Department in India, has been deputed by the Government of India to attend the Imperial Botanical Conference in London and the International Botanical Congress.

After attending the Conferences, she will spend a couple of months at the John Innes Horticultural Institute, Merton, England, carrying out further research work. She is expected to return to India in December next.

WOMEN AND LEISURE HOURS

"Women were in a position to earn some money during their leisure hours by cottage industries; instead, they wasted their time in frivolous talks," declared Mrs. Jayasingha, wife of the Principal of the Mahinda College, Colombo, at a Buddhist Religious meeting on July 11.

WOMEN IN TURKEY

Seventeen women will sit in the new Turkish National Assembly, this being the first time that they are allowed to participate in Parliament.

LATE MR. G. W. RUSSELL

The death of Mr. G. W. Russell, better known as "A. E." brings to mind the memory of a man who combined the varied talents of the artist, the poet, the journalist, and the economist in a single personality and devoted them to the service of Ireland. Mr. Russell was born in 1867 and began life as an accountant, but later found work more congenial to his reformist turn of mind as a member of the Irish Agricultural Organisation Society and as editor of the *Irish Homestead*. Later, as editor of the *Irish Statesman*, the voice of Mr. Russell reached a public by no means identical with the admirers of "A. E." the mystical poet.

A COMMEMORATION VOLUME

The Silver Jubilee Souvenir got up by Mr. Amal Home of the *Calcutta Municipal Gazette* is just what a memento of a great historic occasion should be. Beautifully printed on art paper it is an attractive album of interesting literature, touching the life and time of the King-Emperor and much else of permanent value to the student of contemporary affairs. We congratulate Mr. Amal Home on his taste and judgment in issuing this sumptuous volume replete with excellent plates and pictures.

INTERNATIONAL CONGRESS OF ORIENTALISTS

The nineteenth session of the International Congress of Orientalists will be held in Rome from September 23 to September 29. This time the Congress is being held after four years, the last session having been held at Leyden in 1931. All the principal Universities and scientific bodies will be represented at the meeting of the Congress, and Orientalists all the world over will assemble at Rome and exchange views and ideas about the latest researches and explorations in the various branches of Orientalology.

CLASSICS IN BENGALI

The Senate of the Calcutta University has accepted the offer of Rs. 30,000 from Prof. Profulla Ghose of the Presidency College for the translation into Bengali of standard works in Sanskrit, Pali and other Oriental classic languages.

THIRTY-EIGHT YEARS IN SERVICE

There was a quiet little function at "Mangala Vilas", Mylapore, the residence of Mr. G. A. Natesan, on the 21st August when a select gathering of old friends and colleagues met to congratulate Mr. T. S. Sivachidambara Aiyar, Manager of the Printing Department, on the completion of his Sixtieth year. Mr. Sivayyar joined the House of Natesan eight and thirty years ago—in October 1897 to be precise—when printing machinery was set up "with only a basket of types". He has seen through the days of its prosperity; but he brightens up at the recollection of those good old days when Eardley Norton and V. Krishnaswami Aiyer and the big men of that time used to frequent the Book Shop in Esplanade, to spend a pleasant half hour in the company of new books, or chat with the Proprietor. Twenty years hence, we may be sure he will have quite as much to say of the men of our time. Long may he live to tell us the oft-told tales!

THE LATE DR. SARVADHIKARY

We deeply regret to record the death of Dr. Sir Devaprasad Sarvadhikary, an old and valued contributor to this *Review* and a good friend of the Editor. Sir Devaprasad was for several years a member of the Calcutta Corporation and took keen interest in social and civic activities. He had also been a member of the Bengal Council, the Legislative Assembly, and the Council of State, besides being connected with the Universities of Calcutta, Benares, Dacca and Delhi. He represented the Calcutta University in the British Empire University Congress held in London in 1912. He was twice the Vice-Chancellor of the Calcutta University, once in 1914 and again in 1916. Sir Devaprasad was a member of the Lytton Commission for Indian students which toured the Continent in 1921. He was a member of the League of Nations Assembly in 1930, and joined the South African Deputation sent by the Indian Government in 1925, to enquire into the condition of Indians in South Africa.

QUACK DOCTORS IN INDIA

The growing scandal of quackery in India is emphasised by a writer in the *Bombay Chronicle*, who stresses the need for a committee of enquiry. He says:

In no other civilised country in the world is quack medicine stated to be practised on such an extensive scale as is done in India. Strange facts have been brought to light and the number of the ways in which quack medicine is prescribed, given or distributed to the suffering and ignorant people is indeed amazing.

Physicians who were formerly compounders, self-styled "doctors" who have managed to get stereotyped prescriptions ready for common diseases from allopathy practitioners, bone-setters, dentists, eye-specialists and, above all, some of those "specialists" who claim to cure diseases, which are admitted as incurable according to allopathy, are the living examples of almost incessant exploitation of the stricken humanity.

TUBERCULOSIS RESEARCH

The Italian Fascist National Federation against Tuberculosis has placed six scholarships at the disposal of the International Union against Tuberculosis of Paris at Carlo Forlanini Institute in Rome for the session from November 15, 1935 to July 15, 1936.

The following two candidates have been recommended from India: 1. Dr. S. M. Majumdar, M.B., Calcutta; 2. Dr. Nanda Lal Mukherji, M.B. B.S., Patna.

The final selection will be made at the summer session of the Executive Committee of the International Union against Tuberculosis to be held in Paris.

A NEW ANÆSTHETIC

Medical men are enthusiastic over a new pain-killing and sleep-giving anæsthetic which is now being used extensively in operations.

The drug is given by injection into the blood and puts the patient to sleep most promptly. No unpleasantness follows surgery and none of the unpleasant effects sometimes associated with general anæsthetics.

LEAGUE OF NATIONS' MEETING

Speaking at the 7th meeting of the Second Committee of the 15th Assembly of the League of Nations, Sir V. T. Krishnamachariar who represented India, referred to the question of convening a conference on rural hygiene for India on the lines of a European conference on the same subject held in 1931. Such a conference had been suggested by the Government of India in 1932. Sir Krishnamachariar stated that India attaches great importance to this work, in view of the conditions under which 80 per cent. of the population lived in the East.

TOMATO AS FOOD

Tomatoes provide a fine vitamin basis for breakfast dishes. Choose large and firm tomatoes, remove the skin by plunging them into hot water for a few moments, then cut a slice off the stalk end and scoop out the pulp from inside. Mix the pulp with a little pepper and salt, a small quantity of chopped onion and cucumber or some minced ham or meat. Add a little vinegar, then stuff the centre. Place one tomato on each plate surrounded with slices of cucumber and hard-boiled egg.

KEEP THE HAIR FIT

It is difficult to stop the loss of hair in a young man, especially if the condition is hereditary. The scalp needs to be thoroughly stimulated and should be well massaged and the hair brushed for five minutes morning and evening. Do not worry if more hair comes out at first, it will only be the hair already dead. The hair should be washed once a week, using an oil and tar shampoo. The scalp can be further stimulated by the alternate application of hot and cold towels.

SOUND AS BACTERIA-KILLER

A process which may supersede all present methods of sterilising the public milk supply, has been developed by two United States scientists.

It employs sound to kill bacteria. The scientists, Dr. Leslie A. Chambers and Dr. Newton Gaines, of Boston, have worked on the theory that sound, if sufficiently intensified, will kill all forms of life,

AMERICA'S SILVER POLICY

It would seem that the American Government is allowing itself to be stampeded by the silver interests of the country. The idea of the Government agreeing to maintain the high price of silver, much higher than the market price, looks more like politics than economics. It is beyond understanding that the country's recovery depends upon maintaining a high buying price of silver; it is benefiting the silver bloc, but see what it is doing to China, and what harm it may yet do to India. It is time that monetary policy was divorced absolutely from political pressure everywhere.

TAX ON WEALTH

That the inheritance of great wealth which also means great power in the United States is a disturbing element in American life, is the view of President Roosevelt, and he addressed Congress recently outlining a plan which, he hopes will be enacted before this session ends, whereby the accumulation of great wealth may be lessened. The President proposes general increases in taxes, especially on large personal incomes, high taxes on large inheritances and gifts, and a graduated tax up to 16½ per cent. on corporations.

GOLD EXPORT REGULATION BILL

The *Associated Press* understands that the Governor-General has refused sanction for introduction of the Gold Export Regulation Bill of Mr. A. Aiyengar, a Congress Member of the Assembly. It will be recalled that Mr. Aiyengar originally held that previous sanction of the Governor-General was not required but later applied for sanction if such was necessary. Legal experts of the Government held that previous sanction was necessary and the sanction has been refused.

PROVINCIAL LOANS FUND

The report on the working of the Provincial Loans Fund during 1933-34 has been published. The accounts of the fund show that the balance on April 1, 1933, was 9,97,233. The fund advanced a sum of Rs. 5,80,71,000 to Provincial Governments and repaid Rs. 1,32,09,828 to the Government of India, so that at the end of the year the balance in the fund stood at Rs. 7,34,850.

RAILWAY AUTHORITY

The Hon. Sir Mahomed Zafrullah Khan, Commerce Member of the Government of India, was recently entertained by the Southern India Chamber of Commerce during his visit to Madras.

Regarding the scope for making the future Railway Authority responsive to public opinion in the absence of control of the Legislature over Railway matters in the same degree as at present, the Commerce Member said that the Constitution Act was already there and they could only make the best of the opportunities available, but that there was considerable advantage in the Railway Minister, who was responsible to the Legislature having the right to appoint four members of the Railway Authority. It should also be remembered that no member of the Railway Authority could be a Government servant, but all of them should be non-official men of experience in commerce, industry, finance and agriculture.

LINKING IRAQ WITH EUROPE

Iraq will have a new railway, linking her with Europe as the result of an agreement between the Iraq Government and directors of the company of which Lord Glenconner is the chairman. The Railway will be used to convey oil to the Mediterranean Sea and also link Baghdad with the Taurus Railway across Asia Minor to Istanbul. It is noteworthy that though the Company is called British Oil Development Company, Germans hold 40 per cent. of the share capital, Italians 36, the remainder divided between British, French and Swiss.

THE SEASON TICKET EXPERIMENT

Encouraged by the results of their experiments in issuing zone and season tickets during the last Christmas and New Year and also during the Easter holidays, the M. and S. M. Railway authorities intend, it is believed, to experiment with season and unrestricted area tickets during the ensuing Christmas holidays.

The management of the South Indian Railway have announced the issue of season tickets all over the system. It is likely that other railways in India will shortly introduce similar innovations.

THE MEANING OF INDIAN ART

Mr. W. E. Gladstone Solomon, Director of the Bombay School of Arts, lecturing on "Personal Impressions of Elephanta and Ellora," observed that he had seen Elephanta under many different aspects but had always left it richer in memories and knowledge. A visit to Elephanta and its unrivalled examples of Brahmanical sculpture should be undertaken frequently, if only to reassure oneself from time to time as to what was meant by the term "Indian Art" which had been distorted by art critics.

The lecturer described the Kailasa temple and traced in detail the improvisation and varieties of work in its sculpture. In the latest work, the claims of decoration were almost wholly forgotten in the desire to astonish or afright, and came as a sad reminder of a younger and better period of art.

"If the Indian artist's facility has sometimes misled him to his own undoing," said Mr. Gladstone Solomon, "that is certainly not the main lesson that one may glean from the Ellora Caves. We should rather concentrate our attention when walking in the courts and pavilions of Kailasa upon all this visible evidence of the wonderfully successful co-operation of many artists in a single great enterprise."

SIR SURENDRANATH MEMORIAL

It is understood that an agreement has been made with Mr. Debi Prasad Ray Chowdhury, Principal of the Government School of Arts and Crafts, Madras, by Mr. D. C. Ghouse, President of the Calcutta Improvement Trust, in his capacity as Secretary of the Sir Surendranath Banerjee Memorial Committee, for the erection of a bronze statue of Sir Surendranath Banerjee, the father of Indian Nationalism and maker of the present Calcutta Municipal Act, at a cost of Rs. 15,000.

We also learn that a further sum of Rs. 10,000 will be spent for erecting a pedestal and meeting the expenses in connection with the unveiling ceremony.

MR. COCHET IN MADRAS

Mr. Cochet, the French Tennis Professional ex-Wimbledon, and Davis Cup champion, gave a fine treat of tennis to the South Indian Tennis Fans by his brilliant display of court craft in the exhibition matches arranged by the S. I. A. A. in Madras between the French Professional and the North India champion, Mr. Ramsewak.

In an exclusive interview to a representative of the Press, he is reported to have given the following message to India:

"I am glad to convey to the sportsmen of this wonderful country all my good wishes. My joy is great that I was able to play here. I regret that my stay could not be longer. I wish Indian Tennis a bright future."

GOLFER'S VISIT TO INDIA

In a letter to a friend in Madras, Joe Kirkwood, the Australian golfer, says he intends to make another tour of the East and this time he will be accompanied by Walter Hagen, the famous American professional. As plans stand, Kirkwood and Hagen will leave England in September and visit South Africa, India, Singapore, Java, Manila, China, Japan and Australia.

On their way to Calcutta, it is quite likely that Kirkwood and Hagen will play a few games in Madras. Kirkwood is a wonderful sportsman. For more than 12 years, Kirkwood has been travelling round the world giving demonstrations of first class golf. It would be interesting to know that he has up till now appeared and played in over 53 different countries.

A BOWLING PERFORMANCE

A youngster named Fred Hibbert, who plays for Windsor Sports Club, recently accomplished a remarkable bowling performance. His team played Windsor Juniors. Hibbert was given the ball, and with seven successive deliveries took seven wickets.

AN ALL-INDIA RECORD HOLDER

Mr. Mazhar created a new All India record for the 110 yards back stroke during the Punjab Olympic Swimming Championships held in the Government College Baths, Lahore.

PHOTO BY PHONE

Pictures can now be sent through the telephone. This has been made possible through the invention perfected by the Hearst News Photo Service of New York. The total transmitting cost amounts only to the price of a telephone call.

The invention is portable and can be hooked up to any telephone. It resembles a conventional tele-photo set in employing a tiny beam of light and a photo-electric cell to scan the photograph.

The light impulses are converted into a shrill whistling sound. At the receiving end of the telephone wire, the waves are caught and reconverted into light which registers the picture on a sensitized plate.

SCIENTISTS' CONFERENCE

Nearly 100 scientists from various parts of India are expected to gather at Coimbatore on October 5 and 6 for a series of lectures on "Disease Resistance Plants". This symposium has been arranged under the joint auspices of the Indian Academy of Science, the Association of Economic Biologists, Coimbatore, and the Society of Biological Chemists of South India.

The papers to be read before the symposium will deal with the progress of research in India in various branches of science and the latest results of unpublished work.

INDIAN ACADEMY OF SCIENCES

Lord Rutherford, Sir William Bragg, Sir John Russel, Madame Juliet Curie, Professor Seard, Messrs. A. V. Hill, A. Cotton, Arnold, Somerfield, Hans-Fisher, R. A. Millkan, Gilbert Louise, Vansliki Zedman and Neils Bohar are among the members who have just joined the Indian Academy of Sciences at Bangalore.

PROF. MUKERJI

We understand that Professor Mukerji of the Chemistry Department of the Calcutta University, who has done considerable amount of research work on Colloidal Chemistry, is being sent by the Imperial Council of Agricultural Research to represent India at the World Soils Science Congress at London.

EDUCATIONAL FILMS IN INDIA

The use of motion picture as an aid to education in this country has always been an important plank in the activities of the Society. At the instance of the Society, the Educational Department of the Government of Bombay are now considering this question and the following points are raised by this Society:

1. That greater use of the motion pictures be made by Government in teaching through the existing Visual Education Department.

2. That Government should give a monetary grant for the production of educational pictures suitable for school-going children and adults.

3. That a rebate be granted to cinema-theatres from the entertainment tax collections to the extent of educational pictures shown.

4. That the Motion Picture Society of India be given representation on the Board of Film Censors; and

5. That no fees be charged by the Board of Film Censors for examining educational pictures.

INDIAN FILM INDUSTRY

Words of caution to Indian film producers, to organise themselves better in order to promote the interests of the industry were uttered by Mr. B. V. Jadhav, President of the Motion Picture Society of India, presiding at the annual general meeting of the Society held at Bombay on the 20th July.

The Indian film industry, said Mr. Jadhav, is at present suffering from the malady of abnormal growth. The success of a few well-organised and adequately financed companies had induced a number of enthusiasts all over the country to start film producing concerns. Many of these mushroom companies had been compelled to close their doors before they had completed even their first film for want of capital. The pictures produced by some of these companies were deficient both in technique and in execution.

Continuing, Mr. Jadhav urged upon Government the necessity of introducing a popular element in the Board of Censors, and the importance of recognised bodies like the Society being represented on the Board.

THE MOTOR TRADE IN INDIA

Mr. D. E. Gough, the Resident Representative of the Society of Motor Manufacturers and Traders, Ltd., has opened an office at Bombay. Speaking about the Car sales in India, Mr. Gough says:

"I believe there are many people in India who think that British cars do not sell in anything like as large numbers as some of their foreign competitors. I should like to take the opportunity of dispelling the idea by pointing out that during the last three years ended 31st March 1935, there were more British-made cars imported into India than from all other countries, including Canada put together. Also during the last financial year, although the American exporters had the advantage of a lower exchange value of the dollar, imports of British cars into India exceeded those from the U. S. A. by many hundreds."

THE BRITISH MOTOR INDUSTRY

Statistics issued by the Society of Motor Manufacturers and Traders show a great expansion in the British motor industry.

The industry gives work to nearly a million and quarter people in the manufacture, sale, repair, and operation of motor vehicles and this claims a rank second only to the distributive trades as the largest employer of labour.

The output of new motor vehicles had shown a remarkable recovery from the depression period, reaching the total of 342,499 in 1934 as against 146,600 ten years earlier and 238,805 in 1929, the peak year before the crisis.

The total value of exports of motor vehicles last year was more than £141,250,000.

MOTOR CAR CLUBS' MEETING

Herr Hitler received the delegates of 20 States including Britain attending this year's meeting in Berlin, of the International Association of Motor Car Clubs on May 11.

Herr Hitler described the motor car as the finest present to humanity which, in these days of revolution, will also become the tool to overcome class differences.

Mlle. M. HILTZ'S RECORD

Mlle. Maryse Hiltz, the French woman, beat her own record for a woman's air altitude record on June 17 when she reached 11,800 metres approximately 38,700 feet, beating her previous record of 9,791 metres, about 32,000 feet.

She accomplished her feat at Villa Coublayin with a Morane Sauknier Chaser 'plane equipped with a Gnome 600 h.p. motor.

HIGHER PLANE SPEED

Speeds of 500 miles an hour or more for commercial airplanes in the near future are forecast by chemists as a result of the development of new types of gasoline already under test, which are expected to provide an unprecedented output of power.

HIMALAYA AIR TRANSPORT CO.

The Himalaya Air Transport Company are planning to extend their services to the hill stations in Northern India. They have acquired landing grounds at Kalka and Dehra Dun for passengers to Simla and Mussoorie, respectively, and are preparing a landing ground at Haldwani for passengers to Naini Tal.

A MIDGET PLANE

A young employee of a Heston Aeroplane Company in England has constructed an aeroplane—the smallest of its kind in the world. This machine cost £90 to build and the flying costs work out at one half-penny per mile.

SILENT ENGINE FOR AEROPLANES

Roy Fedden, the Chief Engineer of one of Britain's foremost aviation firms, has designed a new type of engine without noise. The only noise it produces is a slight hissing sound. It is lighter, faster and more fool-proof than any other engine.

AIR PASSENGER TRAFFIC

Sixteen thousand people travelled by air to the Isle of Wight last year. This statement was made by Sir Herbert Walker, general manager of the Southern Railway, when he opened new offices for Channel Islands Airways at Victoria Station, London.

THE WATERS OF TUNGABADRA

It is understood that the Madras Government favours the appointment of a Commission consisting of a High Court Judge and one representative each of the Governments concerned for the settlement of the dispute, as regards the equitable sharing of the waters of the Tungabadra river and its tributaries by the Madras, Mysore, Hyderabad, and Bombay Governments.

Other Governments also must have by this time sent in their replies to the Government of India in regard to the mode of settling this vexed question.

In order to determine the actual quantity of water available for sharing and gauging, operations have been proceeding at Valvapur and Sunkesula *anicuts* and at suitable sites in the Tungabadra, costing the Madras Government alone nearly Rs. 20,000. As these gaugings will have to be continued until the monsoon is over, it is not expected that the tribunal, if the Government of India eventually decide on this procedure, will be constituted and will be enabled to sit until March next.

Pending settlement of the dispute as regards Tungabadra and formulation of general principles, the Kistna Reservoir Scheme, which the Madras Government had long in view, may not be taken up for consideration. This scheme involves sharing of the waters of the Kistna between the Madras and the Nizam's Governments.

A MILK RECORD

Shakuntala belonging to Messrs. Satyanarayan Surajmull, says a Hyderabad correspondent to a contemporary, has broken the All-India milk record for Indian cows by yielding 8,573 lbs. of milk in 319 days last year. In one of the reported weeks, she yielded 273½ lbs. of milk. According to the Government Observer, the previous record of Indian cows is 8,081 lbs. in 305 days.

IRRIGATION IN NELLORE

A proposal to irrigate about 4,000 acres of land in Idagali, Kolanaroduru, Iddampalli and two other villages in Sarvepalli has been submitted to the Government of Madras by the Public Works Department.

EMPLOYMENT OF CHILDREN

Mr. Bakhale moved in the Bombay Legislative Council the first reading of the Bill to prohibit the employment of children and limit the hours of work of young persons in shops and provide for the early closing of shops. The conditions of employment of the working classes in factories, railways, mines and other industrial concerns are to some extent regulated by the respective Acts, but there is no law which regulates the conditions of employment of what are known in Great Britain and other countries as shop assistants. There is also no legal restriction on the hours during which shops could remain open. There are shops which opened early in the morning and are closed only after midnight involving work for 84 or 90 hours a week. Such long working hours necessarily entailed long stretches of work on the part of shop assistants and meant the absence of well regulated rest. The Bill is largely modelled on the lines of the shops legislation in Great Britain.

The Government without binding themselves to supporting the Bill allowed the first reading and the Council resolved to circulate it for opinion.

TEXTILE INDUSTRY PROBLEMS

The report on reduction of hours of work in the textile industry, which the International Labour Office is at present preparing in connection with the 20th session of the International Labour Conference of 1936, is, in view of the important economic and industrial issues involved, likely to be of more than ordinary interest to India.

The report is to cover the following branches of the industry: 1. cotton; 2. wool; 3. pure silk; 4. artificial silk (rayon); 5. flax; 6. hemp; and 7. jute.

GOLD FIELD WORKERS

The Government of Mysore have received representations from labourers working in the Kolar Gold Fields area and in Bangalore City that usurious rates of interest are charged by money-lenders, and requesting the Government to afford relief in the same way as has been provided for the agriculturists.

THE MARQUESS OF LINLITHGOW

The following is the text of the *Communique* published by the Government of India on August 7: His Majesty the King-Emperor has been pleased to approve the appointment of the Most Hon'ble the Marquess of Linlithgow, KT., G.C.I.E., to be Viceroy and Governor-General of India in succession to His Excellency the Right Hon'ble the Earl of Willingdon, P.C., G.M.S.I., G.C.M.G., G.M.I.E., G.B.E., whose term of office is due to expire in April next.

DR. SUNDERLAND AND GANDHIJI

The Rev. Dr. J. T. Sunderland has sent the following letter to Mahatma Gandhi through Mr. Chamanlal, who has returned after a short tour of America: "I am deeply grateful to God for giving you to South Africa, to India and to the world. You belong to us all. Your work for purity, for truth and for freedom is for us all. Your efforts for India's freedom will not be lost. Your work for the untouchables is invincible. I regret never having been able to meet you personally. Be assured of my esteem and love."

L. G.'S NEW DEAL

The British Cabinet has published a statement explaining the reasons which led the Government to reject Mr. Lloyd George's New Deal Proposals:

The Government claim that in every field where Mr. Lloyd George explores, the Government are already in action.

The Government further assert that their action has already produced results wider, more comprehensive and more beneficial than the result which any programme of Mr. Lloyd George can achieve.

The statement continues:

The Government cannot accept either Mr. Lloyd's picture of the present state of feeling in the country or his conclusions. A steady policy of expansion of social reform can and is built up in England.

BOOKS RECEIVED

ALTAR FLOWERS. Advaita Ashrama, Mayavati, Almora. This is a collection of fifty representative hymns with English translation. The selection which ranges over the whole literature of the Hindu race is calculated to meet the needs of diverse religious temperaments. The book is handsomely printed and bound in leather.

MEDITATIONS OF MAJAZI rendered into English. By Syed Shahansha Husain, B.A. (Alig.) To be had of the Upper India Publishing House, Ltd., Literature Palace, Lucknow. This booklet contains the aphorisms of a young writer by name A. K. Majazi who belongs to a respectable family of Oudh. Raja Narendranath, M.A., M.L.C., of Lahore, writes a Foreword to the booklet in terms of appreciation. The author indeed puts some of the eternal themes of life into his "meditation" and expresses his discontent with the sorry scheme of things.

RADIO TALKIES AND TELEVISION. By D. N. Vasudeva. Atma Ram and Sons, Lahore. Those that know little about electricity and are keen to understand how it is possible for them to listen, with the help of a simple apparatus to a speech or a piece of music coming from several thousands of miles by wireless, may find this book useful and interesting.

CHILD MARRIAGE: The Indian Minotaur. By Eleanor F. Rathbone. George Allen and Unwin Ltd., London.

EXAMINATION SUCCESS. By an experienced Graduate: The News Agency, Agra.

NATURAL WAYS OF CURE. By G. A. Kilka. Judicial Commissioner's Court, Karachi, Sind.

NASAL DRINKING. By Narayan Das Bhaha, B.Sc., L.T. Swarup Brothers, Indore.

SOCIAL ASPECTS OF INDUSTRIAL DEVELOPMENT IN JAPAN. By Fernand Mauretti. I. L. Office, Geneva.

DE VALERA. By P. Brijnath Sharga. Upper India Publishing House, Ltd., Lucknow.

HISTORY OF KERALA. By K. P. Padmanabha Menon. Edited by T. K. Krishna Menon. Cochin Government Press, Rs. 8.

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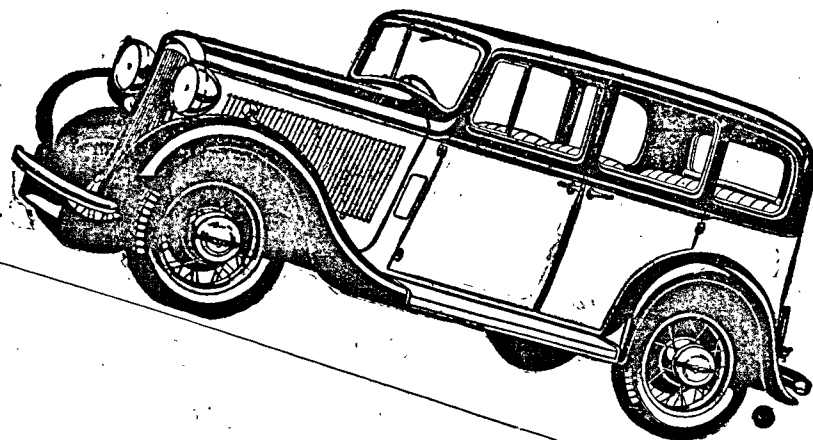
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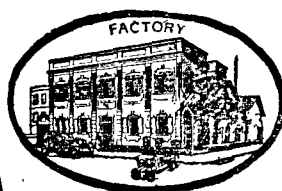
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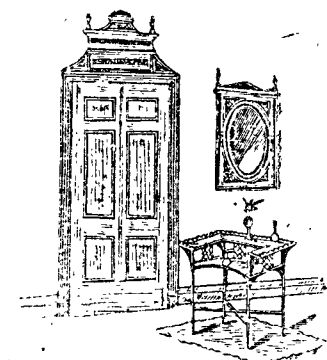
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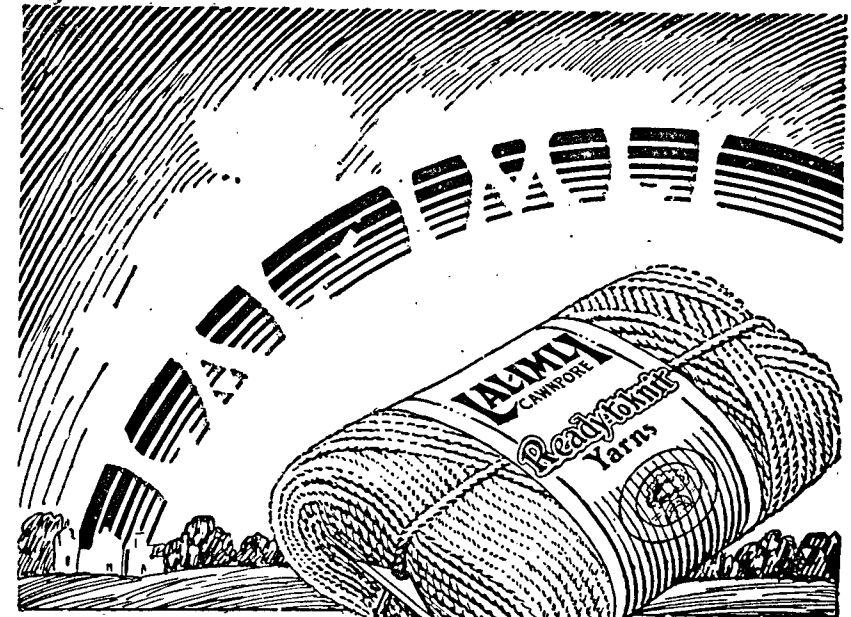
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E. Sept. '35. S. A.

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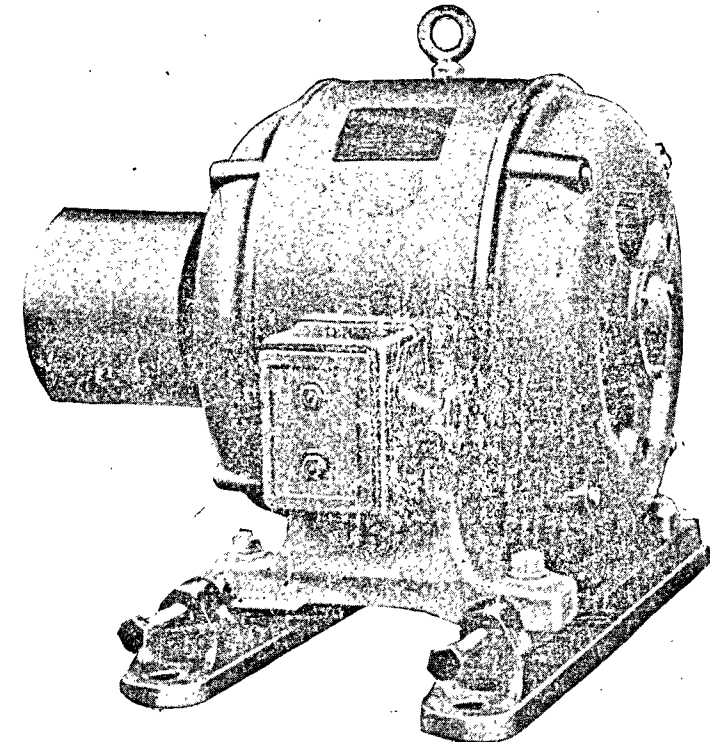
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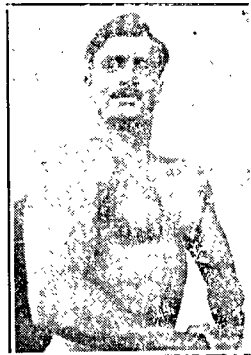
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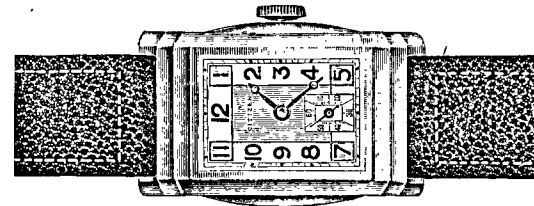
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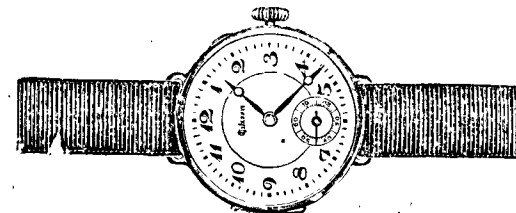
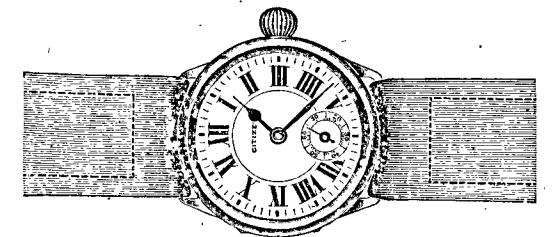


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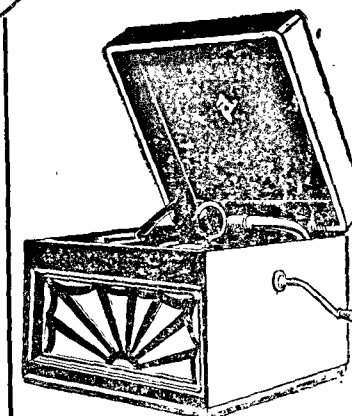
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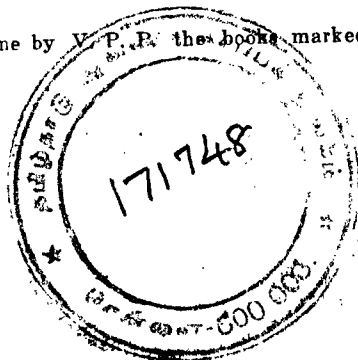
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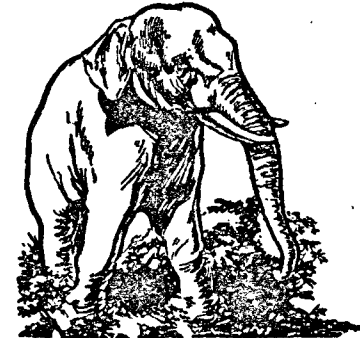
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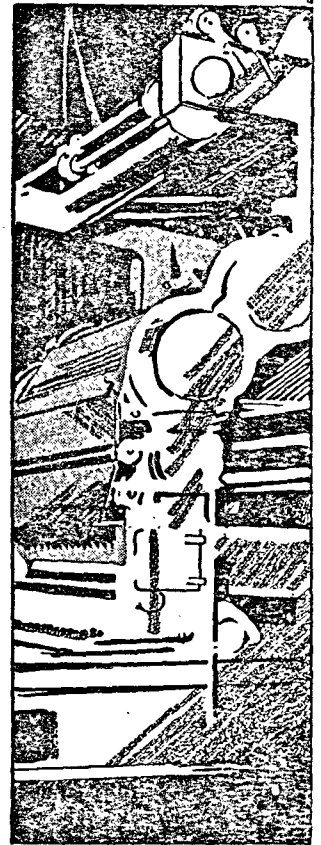
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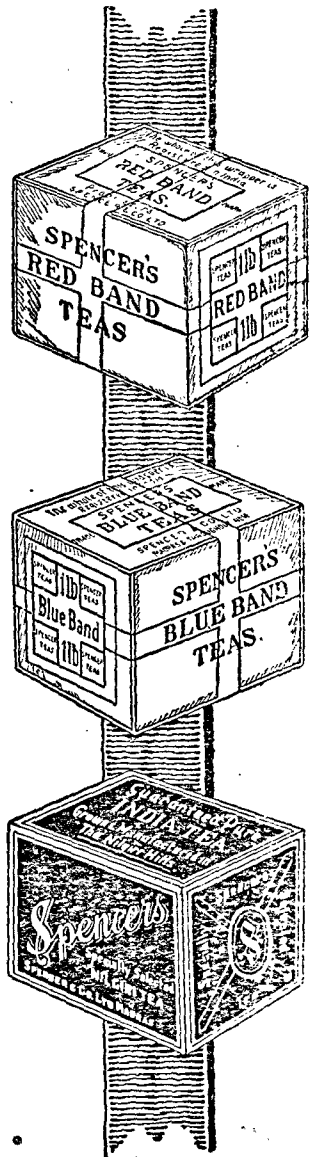
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