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VOL. XXXVI.

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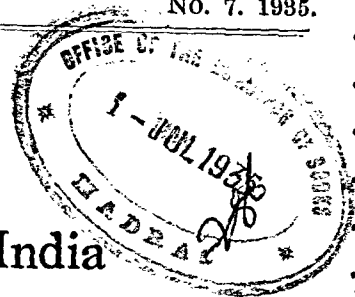
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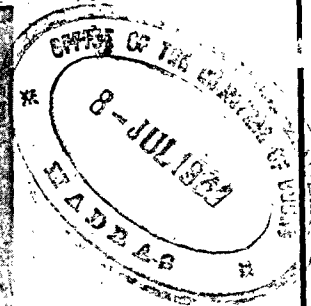
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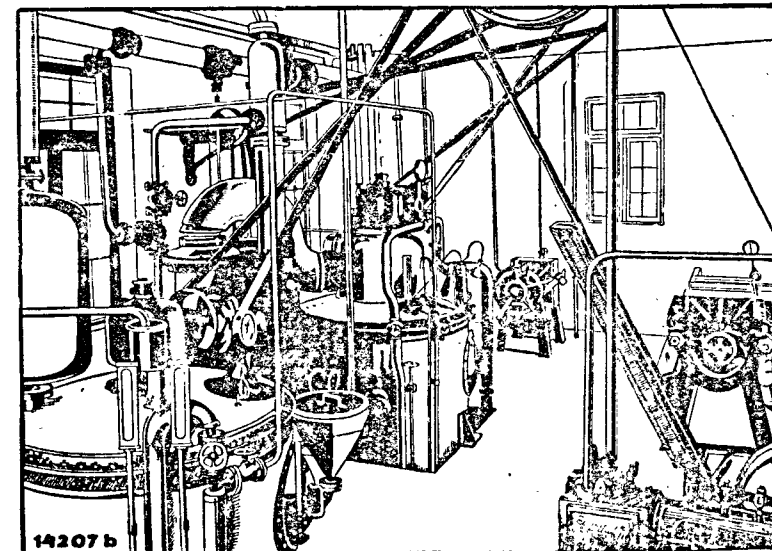
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A STUDY OF INDIAN BUDGETS

BY SIR MOCHALLA RAMACHANDRA RAO

It is a matter for regret that members of the Indian Legislature are obliged under the present constitution to be perpetually in opposition and have had no adequate opportunities of acquiring an inside knowledge of Indian financial questions or to make a special study of public finance. To those who desire to make a comparative study of Indian budgets, both from the point of view of the Government and also of the opposition in the Legislative Assembly, Mr. Sarma's "Indian Budgets 1921 to 1934" (G. A. Natesan & Co., Madras. Price Rs. 5.) will be very welcome. Inspired by Bernard Mallet's "British Budgets", Mr. Sarma has presented in this volume a general summary of the Indian Budgets from 1921 to 1934. Any sound and effective criticism of financial administration in this country cannot be made without a comparative study of the aims and methods of the Finance Department in the past years. Mr. Sarma has put together the views of the Government spokesmen and also of their critics during the last 15 years. The author has wisely chosen the period beginning with the Constitutional changes in the Government of India, consequent to the introduction of the Montford Scheme and has summarised the results of the Budget proposals beginning in 1921 up to 1934 and also of the line of criticisms adopted by popular representatives and the extent to which the Budget proposals were modified in consequence of these criticisms.

In a short introduction, the author has reviewed the aims and methods of the three successive Finance Members, Sir Malcolm Hailey, Sir Basil Blackett, and Sir George Schuster. Sir Malcolm Hailey's term of office is remembered chiefly for the policy which he had to pursue by raising the rate of exchange from 1sh. 4d. to 2sh., and for the most deplorable consequences connected with

the policy of selling reverse councils. His was an era of deficit budgets which amounted nearly 100 crores.

Sir Basil Blackett restored the financial equilibrium of the country by raising the level of taxation to a high pitch. His main achievements may be briefly summarised. It was during his time that provincial contributions and the Cotton Excise duty which has been regarded for years as a very grave injury inflicted on India, were abolished. The separation of Railway finance from the general finance of the country was a great achievement and he was responsible both for raising Salt tax and also for reducing it afterwards. The measures of taxation adopted during his time have been maintained up-to-date more or less, notwithstanding the worse financial and trade depression that set in at the end of his term.

During the whole of the period during which Sir George Schuster was in charge of the finances of the country, his policy was necessarily defensive and he generally maintained the level of taxation reached during the days of Sir Basil Blackett. On the financial side, he had to justify proposals and policies wholly opposed to Indian public opinion. Whether Sir George Schuster was responsible for these policies or whether the Secretary of State and the British Government forced these policies with a view to protect the British financial interests, need not be discussed; but it is believed that much of the policy came from White Hall. When Britain went off the Gold Standard, it is believed that Sir George Schuster proposed to delink the Rupee from Sterling, but the Secretary of State reversed his action with the most serious consequences to India's financial and trade interests. The refusal to prohibit exports of gold from India is also attributed not to Sir George Schuster, but to the

Secretary of State. Sir George Schuster's main achievement is the passing of the Reserve Bank of India Act; but much spade work was done by Sir Basil Blackett during whose period of office, the Bill was once introduced but failed to pass through the Legislature. Sir George Chesney, a previous Finance Member of the Government of India, once stated that under the financial system of India, the Finance Member like the Imperial Cæsars of old, has the power of declaring from the steps of the Government House that all the world should be taxed. Notwithstanding the Montford Scheme, the position has remained the same as in days of Sir George Chesney; we still have an irresponsible Finance Member and an irresponsible Legislature.

Whatever may be the criticisms of financial administration during the past 15 years, it must be recognised generally from a perusal of Mr. Sarma's book, that the verdict of financial critics must be that when the whole world has been shaken to its foundations by the financial and economic crisis, India has come out with as little damage as possible to its financial and administrative machinery. It has been stated by Mr. Hugh Dalton of the London School of Economics that among all the governments of the world, only those of India, Palestine, and the Isle of Man were at present balancing their budgets. In his very interesting introduction to "Unbalanced Budgets"—a study of the financial crisis in fifteen countries—Mr. Dalton says: In Australia, New Zealand, South Africa, East Africa, Nigeria, British Malaya, Canada, the Irish Free State, France, Belgium, Germany, Spain, Holland, Austria-Hungary, Italy, Switzerland, Denmark, Sweden, Norway, the United States, Argentina, Brazil, Peru, Chile, Turkey and Japan, budget deficits are reported in detail. On the other hand a few of the West Indian Colonies, Portugal, Czecho-Slovakia and Egypt report surpluses. A number of countries, it will be noticed, are not included in this survey."

It is not, of course, to be supposed that the small minority of budget balancers like India are enjoying a rare prosperity in an unprosperous world; nothing of the kind. Even if we take all the reported surpluses at their face value, Mr. Dalton is of opinion that "in the

circumstances, indeed a balanced budget is a pedantic luxury, which a community, hard pressed by sudden and exceptional misfortune, can ill afford". What can be inferred is, rather, that a world where so few budgets balance, in spite of all the moral precepts and orthodox traditions of Treasuries and money markets, is in a bad way. Unbalanced budgets on this world-wide scale are just a vivid symptom of world-wide disorder, both in economics and finance. One interesting fact that is established by Mr. Sarma's study is that the efforts made by the Congress during the Budget discussion a few months ago and other members of the Indian Legislative Assembly to reduce the high level of taxation in this country, aided as they were by other groups, is by no means due to any wicked attempt of the Congress to discredit the Government. It is clear that almost all the proposals of reduction carried by them in the Assembly such as the reduction of Salt tax, the raising of the taxable minimum of Income tax, the reduction of the Postal rates, a more rapid scheme of Army Indianisation, the opposition to the abolition of the export duty on skins, a rational and economic administration of the Railways, the reduction of excessive freight rates on agricultural produce, these and other measures were pressed in the past almost every year in the Legislative Assembly. Indeed, many of these proposals emanated in the past years from very eminent members of the Assembly who did not belong to the Congress, and Mr. Sarma's book will fully bear out this statement that the criticism of the Budget this year was based mostly on the discussions on the proposals made in the past years by non-official members of the Indian Legislature. There is, therefore, no justification for the view that these financial proposals were due to the wrecking tactics of the representatives of the Indian National Congress whatever view may be held of their performances in other directions.

Logically, a budget is unbalanced if expenditure exceeds revenue or if revenue exceeds expenditure. It is exactly balanced if revenue and expenditure are exactly equal. But in common parlance, it is said to be unbalanced only if expenditure exceeds revenue. If revenue either equals or exceeds expenditure, the budget is said to be balanced. There are two ways in which this equi-

brium can be established—either to reduce the expenditure or increase the revenue. Generally speaking the effort of the Finance Department in this country has been to maintain the expenditure at the old level and for that purpose to maintain the high level of taxation even in the period of falling prices and economic crisis. The very interesting study of "the Unbalanced Budgets of fifteen countries" above referred to, which include Germany, Italy, France and nine other European countries and Australia, New Zealand and the United States of America, affords us an opportunity of comparing the methods adopted by these countries to afford relief to the taxpayer during this period of exceptional crisis with those adopted in India. The fall in prices, production and trade has been so unprecedented as to constitute a collapse. Agricultural prices showed even a greater collapse. In these circumstances, the maintenance of the old level of taxation has become all the more oppressive to the generality of people in this country but nothing was done to reduce the level of taxation.

As regards reduction in public expenditure, it is by its very nature much more rigid than public revenue and no serious attempt has been made in this country to adjust public

expenditure in such a manner as to afford relief and the easier path of maintaining the old level of taxation has been adopted. In the fifteen countries which have formed the subject of study in the publication referred to above, the methods adopted for reducing expenditure by attacking even contracts between Government and Government, and between Government and private persons, and contracts between private persons are so far-reaching as to form a grave public danger. The legal mind revolts against such a proposition; but these methods have been justified on the ground that what the law has given, the law can take away in exceptional times like the present. The point for examination by Mr. Sarma and others is: Did the Indian financial system in these exceptional times adopt a satisfactory method of imposing an equality of sacrifice from all classes of people who contribute to the public revenue of the country? *Prima facie* no attempt has been made to equalise these sacrifices. This aspect of public finance deserves very careful study, and attention may be invited to the methods adopted in the fifteen countries reviewed in Mr. Dalton's book with a view to see how far they can be adopted in this country.

Indians in South Africa

BY HELENA LIEBERMAN

AT the time of the East India Company, the settlement at the Cape was regarded simply as an outpost of the East Indies. In fact it was not intended to be a colony at all, but merely to minister to the trade with the East. Gradually it became the pivot around which the "Grand Trade" between East and West revolved and the Cape was then commonly known as "The Tavern of the Indian Ocean".

To-day although the Cape has ceased to be the half-way house to India, the country still retains many tangible connections with the Orient.

The first requisite for the understanding of any people and their problems is a comprehension of their land. South Africa is characterised by a colossal plenitude in its natural endowments. More perhaps than other countries, South Africa abounds in contrasts and contradictions. Its climate

varies from the temperate to the tropical, its foliage is of every species from the pine to the palm and its people of every type of mankind from the Orient to the Occident. Its charm rests not only in the wide expanse of its rolling veld and the grandeur of its mountains, but in the great variety of its inhabitants amongst whom are also found a fair proportion of Indians.

Most of the Indians of South Africa are settled in Natal. Durban, its principal port, is a quaint half-Asiatic, half-African town with every semblance of a European city. The streets are modern; the architecture of the buildings and so forth are such as one might find anywhere in Europe. But the flamboyance of the sub-tropics and the Orient, with its luxuriant foliage and the brilliance of sunshine in all seasons, is there mingled in a fashion that is intriguing and fascinating.

The most important of Natal's productions is the growing of sugar, and it is extremely interesting to watch the Indian labourers working side by side with the stern Zulus on the sloping fields of sugar-cane. The Indians of Natal number to-day over 17,000. When the European settlers had found that they could not cope with the untrained work of the Zulus, East Indians were imported as indentured labourers. This was the first appreciable introduction of Indians into South Africa.

Between 1860 and 1866, the sugar plantations of Natal received some 5,000 Indian labourers. The supply was then stopped, but the demands of the planters became so urgent that in 1874 the importation of indentured labourers from India was again permitted. Immigration of this kind continued without hindrance until 1907, and they thus became a considerable section of the population of Natal.

When their indentures expired, most of them remained as "free" Indians engaging in farming, market-gardening and hawking. Many of them began to trade and later to compete with European traders. They pushed their way into the larger centres and beyond Natal to the Transvaal and the Cape.

The Indians of South Africa are as much bound by tradition to the old ways of life as their brethren of India. They are most difficult to persuade into change of any kind, and remain as a distinct people with their own observances and ways of living. They are of many castes and different creeds, as they and their ancestors came from all parts of India and brought with them something of the atmosphere of the places of their origin.

The life of the Indians in South Africa is in many respects different to what it would be in India. But on the whole, they are fairly orthodox, ceremonial in their dietary and not altogether without punctilio in such matters as the colour of a turban, the placing of a caste-mark or the lay of a shoulder-cloth.

For the most part, they are rigid in the observance of their sacred rites. They observe the Sabbath and festivals with the same religious fervour and zeal as they would at home. All over the country are to be seen Indian mosques and Hindu temples. Most of these are quite large and substantial, but plain and unminaretted edifices. The Indians of South Africa are proud of their ancestral

inheritance and cling devotedly to the teachings of their fathers. Their faith in themselves keeps them virile and courageous, though they have in the past experienced much political strife and social discrimination.

Anti-Indian legislation in South Africa has at all times been prompted by economic motives. South Africa has never been slow in introducing immigration restrictions on aliens who might come into commercial competition with the Dutch and English settlers. One need only recall the Quota Act of 1932 that limited the influx of settlers, mainly Jews, from Eastern European countries, to appreciate the light in which all the anti-Indian measures were introduced.

After the Boer War, Lord Milner had raised the question of the treatment of British Indians in the Transvaal whose movements the Republican Government had attempted to restrict. A law had been passed in 1885 regulating the residence of Asiatics and preventing them from acquiring land. It was then pointed out that this was contrary to the London Convention. The matter was referred to arbitration and the award was made in favour of the Transvaal.

In 1907, in pursuance of its election pledges, the Transvaal Government carried a measure for the registration of all Asiatic residents, including British Indians, and imposing penalties for non-registration and failure to possess registration certificates. The British Indians, however, led by Mr. M. K. Gandhi, led a powerful agitation against the registration statute and "a passive resistance" movement was inaugurated. Gandhi and several other Indian leaders were imprisoned and large numbers were deported to India. The Indian Government made a protest, but the Imperial Government did not see its way to interfere in the affairs of a self-governing Colony. The measure in question was accompanied by another, providing for the restriction of immigration, which was also aimed, in the main, at the British Indians. Attempts at compromise were made in 1908 but these failed, and in the same year fresh registration, and Immigration Acts were passed. Large numbers of Asiatics, however, registered themselves under the Act of 1908. On the other hand, until the end of 1909, 8,000 Indians had been compelled to leave the country and 2,500 had been imprisoned for

failure to comply with the Registration Act. Agitation on the subject continued under Gandhi's leadership and had not ended when the Union was inaugurated.

Natal also had its troubles in connection with the Indian problem. In 1895, an Act was passed imposing a yearly tax of £3 on Indians whose indentures of service had expired and who remained in the Colony. Various other restrictive measures were: an Indian Immigration Restriction Act in 1897, directly aimed at Indians; a general Immigration Restriction Act in 1903, excluding immigrants who could not write in a European language; a Dealers' Licences Act in 1907 restricting the trading activities of Indians. The Colony was beginning to feel the pressure of competition caused by the presence of a growing community of industrious people who were enterprising traders and serious commercial rivals. In these matters there is usually no such thing as the application of abstract justice. Indian labourers had been imported for the benefit of the Natal planters, and, so long as they remained bound by indentures, subject to rigid control, and worked for their masters, there was no objection to them. But when they were freed from their indentures and began to earn an independent livelihood, they were regarded as an undesirable section of the people among whom they lived.

A Commission was appointed to enquire into the subject and it reported that the importation of indentured labour should not be discontinued as such labour was essential for the development of sugar, tea, wattle-growing, farming and coal mining. The Commission reported that except as labourers, the Indians were undesirable in Natal, and that there should be compulsory repatriation. That was, however, not possible in a land where the Indians had already won for themselves economic power and were big land and property owners. In Durban, Pietermaritzburg and other urban centres, Indians own the most valuable town properties.

The feeling amongst traders against the competition of Asiatics who were establishing themselves in the country towns of the Transvaal was growing in intensity. It was alleged that these Indian traders were threatening to oust their European rivals from the field of many commercial enterprises, especially shopkeeping on a

small scale. Owing to their simple standards and lower requirements of living, they were able to undersell their competitors and they obtained wide patronage amongst the white rural population owing to the credit facilities which they gave. The ministry were pledged to deal with the problem and in 1913 they introduced a comprehensive Immigration Bill which became an Act of Parliament. Immediately another passive resistance movement was begun. Gandhi again took the lead and was imprisoned.

In Natal, also, a poll-tax had been imposed upon Indians and when this was enforced, 5,000 of them went on strike. The matter was also taken upon their behalf by Lord Hardinge, the Viceroy of India. At length the Union Government agreed to appoint a Commission on which a distinguished Indian civilian, Sir Benjamin Robertson, was to advocate the cause of the British Indians. This Commission reported early in 1914 and recommended the abandonment of the tax and suggested modifications of the Immigration Law. Gandhi then left the country.

South Africa is full-well conscious of the strong personalities of the different Indian Agent-Generals who have from time to time visited the country. It seems as if to-day there is a better feeling of trust between the Indians and the South Africans than had existed in the past. The Indian settlers themselves, many of whom had sprung from the humbler sections of their people, are gradually advancing in their way of living and their outlook on life. The grandchildren of the one-time indentured labourers visit Universities and Colleges. They have to-day their own doctors, lawyers, teachers and social reformers who bring the more advanced lessons of Western Civilisation into intimate contact with the every-day life of the Indian communities in South Africa.

The Orient in South Africa is a transplanted tree which flourishes as well there as in the land of its origin. Its human flowers are as flamboyant in colouring and as essentially mysterious in perfume as those of the parent soil. In fact, the Indian communities in this old-new country seem to indicate that East and West *do* meet not only where the foaming breakers of the Atlantic greet the waters of the Indian Ocean, but in the cosmopolitan streets of this westernised colony.

The Coming Constitution

BY MR. N. S. SRINIVASAN, M.A., B.L.

THE ACCESSION OF PRINCES

The Indian Federation to come will contain among its component parts the Indian States ruled by Princes. The Princes must submit to certain terms before being allowed to join the Federal Politic. It is well known that the terms originally granted did not prove acceptable to them and later on they have been deliberately attenuated with a view to secure their consent. But the most extraordinary feature of this Federation is that no amendment is possible in respect of a number of important points formulated in the second schedule of the Act without entitling the Princes to give up Federation altogether. These excepted Chapters form so important a category of subjects and are spread over such a wide range that really the hands of future legislators are tied for ever. Further, the choice given to Princes makes it possible to have as many types and forms of accession to Federation as there are Princes joining it. The prospect of working out a Constitution so full of complications tends to sap the most robust optimism.

THE FEDERAL GOVERNMENT

It is well known that important subjects like Foreign Affairs, Defence, Frontiers and the Higher Services are beyond the range of control by the Federal Government. But even to the limited extent to which the Federal Legislature has got powers, we have the anomaly of election of the members of the Federal Legislature by indirect election. The electorates for Federal bodies will be the Provincial Legislatures, members sitting together in communal groups and choosing their representatives. How far persons chosen in this unsatisfactory manner will really represent the interests of the people of India is not a matter open to much doubt. Further, the Federal Upper House has got the same powers as the Primary Chamber and is bound to prove an element of disturbing reaction.

THE GOVERNOR AND THE LEGISLATURES

The Governor in the Provinces has got powers similar to those which are vested in the Governor of Ceylon under the existing constitution there. The scope of his authority is so wide and so extensive that the

possibility of the successful government of a Province is made entirely contingent on the presence of a Governor imbued with the bonafide desire of working the Constitution for the benefit of the people. Otherwise, we are sure to have instances of the kind that have become common in Ceylon. There, Ministerial Acts regarding such subjects as the pay and services of sergeants and the appointment of local engineers and heads of printing Presses were freely vetoed. An interesting aspect of the new Constitution is that the Governor is not bound to choose his Ministers only from among the members of the party which has secured a majority in the elections. Under the instrument of instructions he is expressly directed to select ministers to represent minorities also. The minorities referred to are minority communities but they may include such special interests as landlords and commerce. The new ministry, therefore, will be a composite body, representative of, in the first place, the various communities in a province, and, secondly, the various types of political thought prevalent here. Congressmen, Liberals, Justicites, Europeans, Depressed Classes, Muhammadans, Indian Christians—nominees from among these groups will sit cheek by jowl at the Ministerial Board and will be expected to run the Provincial Government. Further, their salaries have been deliberately placed above the vote of the Legislature. The existing Constitution gives a very real control over the Ministers to the Legislature by virtue of their salaries being obliged to be voted upon. But the Ministers will no longer be answerable to the Legislature in so far as they need not look to them for securing their salaries. It is an irony of fate that, while Mr. Montagu who sacrificed his all for the benefit of India when he put through his scheme of reforms, should have been met with boycott, non-co-operation and non-acceptance of Ministerial office by Congressmen, the latter party should now display its eagerness to get into offices provided under the reactionary dispensation of Sir Samuel Hoare. Further, we have Second Chambers in six provinces including Assam. And in Bengal a number of members of the Second Chamber will be elected by the lower house.

EXCLUDED AREAS

Certain areas in India are excluded altogether from the operation of the new Act

on account of their backwardness. These areas were originally specified in a schedule to the Government of India Bill. But in view of Diehard opposition this schedule has been withdrawn altogether and it is not unlikely that additions may be made to it. Perhaps it is well for such areas that they do not become subject to the new Constitutional experiment.

THE SERVICES

The higher services in India have been taken away from the control of the Indian legislature and placed under the special protection of the Secretary of State. It had, however, been originally provided that the powers conferred on the Secretary of State may be transferred to such authority as may be specified by Order in Council. This, however, was not acceptable to reactionaries in England and accordingly hereafter any changes can be effected only by an amendment of the Act and not by an order in Council. Such amendments in practice may have to wait till the Greek Kalends or the crack of Doom.

COMMERCIAL DISCRIMINATION

Under Clauses 113, 114 and 115' of the Bill all companies incorporated in the United Kingdom shall be deemed notionally to comply with the requirements of a Federal or Provincial law regarding the place of incorporation, of birth, race, descent, language, religion, residence etc. of members of the governing body of a company or its shareholders etc. Similar privileges are given to British subjects domiciled in the United Kingdom regarding similar matters in respect of companies. Nor can ships registered in the United Kingdom be discriminated against in any way by Federal or Provincial Law. The economic future of India is mortgaged for ever by these provisions.

NOT ACCEPTABLE

The new Act has an appearance of finality regarding it. Politically minded India is almost unanimous in its detestation of it. But, nonetheless it is going to be thrust upon India and worked by Indians here. Whatever may be the measure of its success, few people will be found to dispute the proposition that it is a hide-bound and disingenuous piece of legislation.

WHEN the Donoughmore Constitution was introduced into Ceylon in July 1931, it was said that its chief merit was its originality. It must be said, however, that the Constitution that we are going to have in India contains many features for which it is difficult to find a parallel elsewhere. It is well, therefore, to examine some of the aspects of the scheme, which, in the teeth of almost unanimous opposition, is going to become the Law of the land.

THE PREAMBLE

When the Montagu-Chelmsford Reforms were embodied into legislation in 1919, we had a Preamble. This Preamble stated, among other things, that the goal of British Government in India was Responsible Government, that this could be obtained only by successive stages, that the British Parliament will be the sole judge in this matter, and India should remain an integral part of the Empire. Provision was also made in the Act for periodical inquiries with a view to the grant of further reforms. The expression "Responsible Government" formed a fruitful source of misunderstanding and divergences of view were freely expressed regarding its connotation. In fact, in the course of the elaborate enquiry made by the Joint Parliamentary Committee this question was raised again and again. When, however, the Government of India Bill was made available, we had no light thrown on it. At first, we were told that though the Act of 1919 will be repealed, the Preamble still remains. This obviously disingenuous argument proved unavailing and we have now the statement of the Attorney-General that the repeal of the Montford Act will not extend to the Preamble. The position then is this: that the present Bill is, on the face of it, a final piece of legislation. It is, however, governed by the Preamble of another statute which prescribes periodical doses and stages for the grant of Responsible Government. The expression "Responsible Government" continues to be as undefined as ever, the vagueness and elasticity characterising it, proving an easy mode to explain away previous commitments.

THE average college student in India is supplied with a monthly allowance varying from Rs. 40 to 50. Being a scholar, he is treated as something sacrosanct. His parents who often deny themselves the bare necessities of life or even mortgage their homesteads or lands so as to meet the monthly remittances, do all the drudgery of the household. During the holidays, the young hopefuls being exempted from the so-called menial work, waste their precious time in gossiping, card-playing and in organising amateur theatrical Shows or in an extra dose of sleep in the afternoon. In ancient India, however, the scholar while receiving instructions under the *Guru* in the *Asram* (hermitage as residential quarter), had to tend the cow, collect fuel, look after agricultural operations; in brief, he had to earn in order to learn.

Hostels, specially those that are under Government supervision, have begun to be so many hot-beds for the dissemination of the anti-*swadeshi* cult. It was in an evil moment that Lord Hardinge, though no doubt from the best of motives, granted some 15 lakhs of rupees to the Calcutta private colleges for the construction of palatial hostels equipped with all the amenities of modern civilized life. A student living in these so-called residential hostels, cannot manage on less than Rs. 45 a month. Most of them, however, exceed the limit. Some of my Punjabi friends living in Calcutta assure me that in the Punjab, especially in the city of Lahore, the cost of maintaining their boys or wards often runs up to as much as Rs. 100 a month and even more and they simply skin their parents.

I have myself been several times there and can verify the statement. Our authorities have Cambridge and Oxford before their mind's eye and they want to transplant them here. The students must have blazers and trousers for tennis, flannel suits for cricket. Their toilet again costs a mint of money. In fact, every student brought up under such pernicious atmosphere becomes a missionary for the foreign exploiters. Five years ago

while I was in Paris, I found on inquiry that there were thousands of students from Poland and the adjacent countries who boarded and lodged on an allowance which would appear to us ridiculously small. Even now in the University of Prague, one of the oldest in Europe, where the best scientific and literary education is imparted, students have to manage on incredibly small means; 40 per cent. of them have an income of just £3 a month, i.e., Rs. 42; 38 per cent. are freed from fees on account of poverty. The average student must feed and clothe and board himself on about £2-4s. i.e., Rs. 30 a month.

No wonder, Mr. Bernard Shaw should denounce Oxford and Cambridge as breeding grounds of snobbery, and would, if he had power, raze those two universities to the ground. No wonder, Mr. Ramsay MacDonald should authoritatively declare: "I believe University life does more harm than good to most men."

And what is the average earning capacity of a graduate? I inquired of Prof. K. T. Shah, a high authority the other day as to the average income of graduates in Bombay. He assured me that it could not exceed Rs. 25 per month.[†] This is also my calculation of the average income of graduates in Madras and Calcutta. Evidently, the Land of the Five Rivers overflows with milk and honey, otherwise such a state of things should not have prevailed!

Herbert Spencer talking of fashion in England says: "Life instead of being life conducted in the most rational manner, is life regulated by spendthrifts and idlers, milliners and tailors, dandies and silly women."

"Fie on the education and culture which teach you to discard the home-spun in favour of the flimsy and fine texture of the foreign mills! Fie on the education and culture which teach you to look upon the *hooka* and the *forshi* as relics of barbarism. If you will insist upon smoking cigarettes, why not smoke the indigenous

[†] This was written four or five years ago; the unemployment of the graduates throughout India has become an awful problem.

cigarettes the *biris*? But then the powdered tobacco in the *biri* is genuine *swadeshi* enclosed in *swadeshi* leaves, whereas the cigarettes contain the *bideshi* doctored-up drug with a golden colour and rolled up in thin flimsy *bideshi* papers, and you are instrumental in draining away two crores of rupees annually in this alone. I have visited some of the *biri* factories round about Gondia and was informed that in that barren, parched area of the Central Provinces almost 50,000 men, women, boys and girls earn on an average one to two annas a day. Thus, this pre-eminent home industry is the means of bringing a morsel of bread to half-a-lakh of hungry mouths. Now, who are the purchasers of these *biris*? Not the highly placed officials and successful lawyers, nor the college-educated youths boasting of culture but the coolies, carters and such like folks. The so-called intelligentsia are so many parasites fattening upon the sweated labour of the masses, the tillers of the soil the real producers of wealth, and are instruments of the draining away of the wealth of the land".—*Vide* my address on the opening ceremony of the Lahore Exhibition, December 20, 1929.

The student, when he comes to town from the rural districts, imitates his comrades and imbibes costly habits. His clothes have to be washed not by the ordinary *dhobi* but by the dyeing and cleaning firms, his hair must be cropped not by the ordinary barber but in the fashionable hair-cutting saloons. Then in the afternoon he has his refreshments in the restaurants springing up like mushrooms in the Indian quarters of the town. In the evening he goes to the cinema at least twice a week. He conveniently forgets how much his poor parents have to pinch themselves to meet these expenses. There is a certain degree of selfishness bordering almost on meanness on the part of the scholar in thus levying forced contributions and spending them on luxury. Of course, a student may be justified in drawing upon his guardian's resources for his expenses, but these should be limited to the irreducible minimum.

Those who light-heartedly fleece their guardians, might profitably read the following: "It was a hard life. In the winter father and I had to rise and breakfast in the

darkness, reach the factory before it was daylight and, with a short interval for lunch, work till after dark. The hours hung heavily upon me and in the work itself I took no pleasure; but the cloud had a silver lining as it gave me the feeling that I was doing something for my world—our family. I have made millions since, but none of those millions gave me such happiness as my first week's earnings. I was now a helper of the family, a bread-winner, and no longer a total charge upon my parents."—Andrew Carnegie.

This self-made man gave away in benefactions, all told, something over \$850,000,000, i.e., one hundred crores of rupees.

Almost contemporaneously with me, H. G. Wells was living in London. He had been granted a free-studentship at the Normal School of Science, South Kensington, carrying with it a maintenance grant of a guinea a week.

"Twice in my time under-nourished men fainted altogether in the Laboratory. I paid in health for South Kensington all my life." Again "I had to live on my weekly guinea. By 1887, it (my body) had become a scandalously skinny body. I was as light, as thin as I have said because I was under-nourished."—*Autobiography*, Vol. I.

At Edinburgh (1882-88), I could live fairly comfortably on £100 a year supplemented by occasional remittances from home. Living was much cheaper there than in London. My landlady used to supply abundance of coal for heating the room free of charge, while in London for every scuttle of coal the charge was 6d. extra.

Cinema-goers suffer from something like alcoholic craving. Boys are known to deprive themselves of refreshments and thus save money for cinema tickets. Many college students, though they suffer from malnutrition, must needs frequent cinema houses.

The cinema shows tell upon the moral and physical health of the student community besides taxing their slender purse. They are shut up in stuffy congested atmosphere for hours and their eye-sight being put on the strain also suffers. The urge towards sensuous fantasies is the most objectionable feature.

* Condensed from a chapter from a forthcoming Volume of Dr. Sir P. C. Ray's, entitled "My Life and Experiences".

THE other day a medical man when he was talking to me about someone said, "so and so has a nice personality". I picked him up right away. "What do you mean by personality?" He said he meant by personality, just what is commonly meant by such a term, anybody who arrests your attention. I retorted: "The village idiot has a striking appearance, would you consider that he has a personality?" He said: "I mean a person well dressed, fair in colour, tall in height." I said: "Is that all?" "Oh," he said, "he must have a good brain and must be able to hold your attention. There must be something pleasing about him." I think most of us use the word personality wrongly.

We are indebted to the Greeks of the days of Euripides for this word. In the theatre of his day, the plays were so written that two or three actors could act the whole play and appear on the stage as nine or ten different characters, by changing their clothes and wearing different masks. The audience amused themselves by trying to guess who were playing which characters. The only way by which they recognized the different actors were through their voices, hence the literal meaning of the word, personality, per through; sonia, sound; through the sound or through the voice, I recognise so and so as characters this, that, and that. Commanding stature, flawless face, ultra fashionable clothes, may be contributing factors to a good personality but it is the voice that acts as the criterion of decision. A harsh grating voice hissed through clenched teeth does not produce a pleasing personality.

In the system of education that we have in India, there is very little scope for training the voice. Quite a good many professions depend upon a good use of one's voice for his success in the chosen field. A politician, a lawyer, a teacher, a medical man, an engineer, and an agriculturist all depend upon their voices to get the desired results. But they have no practical training for it. The college literary and debating societies do not give adequate scope for it. They may give scope for getting over shyness, stage fright, but voice training they do not give.

Good looks and tallness in stature are often results of heredity. One could very slightly improve on these inherited tendencies. If we analyse good looks we find that it resolves into four factors. A fair skin, symmetry of parts of the face, health and a good disposition. The first two we cannot alter at all. In some cases we can slightly improve appearances. For instance, a person with a long face will make it look longer by parting his hair at the side. The same face would look shorter and rounder by parting the hair in the centre. A thin lean person dressed in black, looks thinner and taller but looks well proportioned when dressed in cream or yellow suits. A stout person looks bloated in a China silk suit, a dark suit would make him look well proportioned. The way a man dresses does give him a certain amount of superficial personality. Specially if his clothes are well chosen and well cut. I had a friend who was blue black in colour. One could hardly distinguish where his forehead ended and where his hair began. For certain functions he came dressed in a dark navy blue suit, a sombre black tie, black silk stockings, and bright patent leather pumps. If one met him outside on the grounds in the dark, the only visible parts of him were his eyes, teeth, a portion of his collar and a small portion of his shirt. Conforming to European habits, really made a caricature of him. He would have looked a whole lot more presentable if he had worn a cream coloured suit and would have been quite up to the mark if that suit were a China silk suit. One should study what colour suits one best and not slavishly imitate the customs of either the West or the East. Bizarre clothing, bright coloured ties made of sofa chintz may attract momentary attention but would not hold attention for any length of time. Sporting shoes and cheap tennis shoes are good for what they are intended but detract the value of one's personality particularly when worn to office or to social functions. The Cranford rule about clothing is bad. The Cranfordians wore outlandish clothes both in their town and outside and argued that it did not matter what they wore in Cranford because everybody knew what they were. When they went outside, they excused themselves saying: "What does it matter what

we wear where nobody knows us." Badly cut clothes made of cheap material distinctly discounts one's personality. "Be thy dress rich but not gaudy." One should be well dressed without being overdressed, loud or ostentatious. A moustache adds beauty to certain faces. A face that is free from pimples, pox-marks, and freckles is attractive. Stubby beards never add to the beauty of the face. One's health is always reflected in the face. Watch a crowd of people as they congregate round a hospital and around a gymnasium and you will see the difference that I mean. A good disposition produces a kindly looking face. There is a saying that God gives a man his eyes, but his mouth he shapes himself. The old adage that the face is the index of the mind is also true.

A man who poses—a poseur as the French people call such a person—does not have a good personality. He puts up a bluff in appearance. Abraham Lincoln once said: "You can fool some people for some time, you can fool all people some time, but you cannot fool all people all time." The poseur deceives none but himself. He can never impress others with his personality, because sincerity is the key-note of personality and a poseur is not sincere.

A moneyed man may be a nonentity but due to his money his words are heeded. A Government official even if he is as low as a revenue inspector, or a sub-overseer, commands more attention than a big contractor. A Zamindar may have much less money than some of the merchants yet he commands attention by virtue of his title. University degrees usually impress people. Every educated man knows that it is essential to have a B. A. degree before he can appear for his B. L. or M. B. C. M. examination; but still to build up his personality before the uneducated man the first title is written on sign boards and letter heads. Some people even go to the extent of writing L. T. title when they give up teaching and begin practising law on the strength of having passed a pleadership examination. Every one knows that a person with a white skin gets a lot of privileges, whether he be English, American, Russian or Scandinavian. This is true the world over. Leaving Europeans out of count,

among our own people a bride with a fair complexion gets a better husband. Even though we may emphatically deny it, fair colour is an asset, a sort of an unearned increment in the way of personality. Some people trade on their prestige. When we say that one has a lot of prestige, what we mean to say is that so and so is overrated. He is merely sailing on his old glory. Money, position, titles, degrees, colour, and past achievements all go to build up one's personality. There are some who possess only a few of these natural or acquired props to personality. Those who have only a few of these advantages have to make up in other directions.

New theories are always being propounded. The latest theory is that the healthy functioning of our ductless glands is the key-note of our personality. There are several glands—endocrine glands they are called in technical language—in our body. All these glands produce secretions containing hormones and these get absorbed into the blood. Let me take them up one by one. The pituitary gland is situated at the base of the skull in a bony cup behind the root of the nose. The front and the back lobes, commonly designated as anterior and posterior pituitary have to be considered separately because each one produces a different secretion. The secretion from the anterior lobe governs the growth. Scientists have discovered that giant rats are produced if they are fed on the hormones from the anterior lobe. In human beings too, overaction of this gland before adolescence produces giants in stature, because it stimulates the growth of the bones, especially of the arm and thigh bones. After puberty it maintains the tone of the gonads. On the other hand deficient action of this gland results in a hairless person and in arrested development. Each one of us could cite instances of people who have little or no hairs on the face. The secretion from this anterior lobe governs our powers of reasoning, judgment, and intuition. A person in whom the secretion from this lobe is below par is poor in comparing and deducing facts. The posterior lobe produces pituitrin. This secretion is nature's stimulant to the nervous system. The emotional centre of the brain maintains its balance

through the secretion from this gland. Insufficient flow of this juice may also affect other parts of the body and result in floating kidneys, dropped stomach, and dropped intestines. Musicians have more than their share of the secretion from the posterior lobe of the pituitary gland. Poor supply of secretion from both these lobes may result loss of self-control, weak restraint, and instinctive tendencies at concealment, stealing and lying.

The pineal gland is situated in the brain itself. It restrains mental and sexual precocity in children. Feeding prepared extracts of the pineal gland has distinctly anaphrodisiac effect on grown-up people. Ancient Hindu philosophers thought at one time that the pineal gland is the seat of the soul and that thought transference was possible by developing this gland. The pigmentation of the skin is to some extent determined by the secretion from the pineal gland. The normal function of the pineal gland stops when the child is seven or eight years' old by the accumulation of lime crystals or brain sands.

The thyroid gland is situated in the neck just above the wind pipe. It is like a shield in shape and lies over the Adam's apple. It supplies the iodine necessary for our existence. At one time it was considered as the only iodine depot for the whole body. If a child has a thyroid gland which is not functioning fully, the child becomes an idiot of the peculiar variety called Mongolian idiot with slant eyes, drooping mouth and with poor control of the hands and legs. The Chinese knew this fact for centuries and remedied the defect. Only thirty or forty years ago it was rediscovered in the West. Sometimes lack of sufficient thyroid secretion produces a stunted, gross but puny child. The chest is narrow and the stomach is big, hands and legs are covered with rolls of loose fat. Feeding of thyroid results in keenness. After the days of discovery of glandular chemistry—if attended in time by a specialist—these mis-shapen children could be made normal. In the adults, the thyroid regulates the differentiation of the nervous system. A person whose thyroid functions less than it ought to, has less depth of thought. Constant marital relations reduces the vitality of the thyroid. Memory deteriorates.

There is loss of sleep. The person is less sensitive. The skin becomes tough and the hair and nails brittle. Feeding on prepared thyroid substances relieves most of these symptoms. The mind returns to its normal function first, and then the skin assumes its natural texture, the hair becomes silky and long again. It is worth while noticing that after a great national crisis, there is always an increase of people with thyroid insufficiencies.

There are also four little glands called parathyroids, each about the size of a grain of rice, situated at the side of the thyroid. These glands control the amount of lime—calcium ions—in the body. The less the lime in the body, the more irritable a person becomes. Second sight which some people seem to possess is produced by the overaction of the parathyroids. Eidetic phenomenon, the power to visualise is heightened by over-production of the juice from the parathyroids. Lack of production or under-production by parathyroids results in poor teeth, dental cavities and brittle bones. The nerves are also excited in people who have parathyroid insufficiency. They show nervous depression and even insomnia. Cod liver oil facilitates the action of the parathyroids. If thyroids are overactive and the parathyroids are under-functioning, then we get people who are brilliant in Arts but poor in Mathematics, and vice versa.

Another of the childhood glands is thymus. It is situated behind the breast-bone and above the heart. It is the gland that makes children so active, impish and mischievous. Once in a while we come across grown-up people whose thymus gland has not dried up as it ought to have when their gonads began to grow. The presistence of thymus in grown-ups results either in their becoming geniuses or criminals. Another school of thought says, if thymus persists after adolescence those people are very indecisive. Have you not seen people hesitating whether to cross the street or not when a car is coming. Such a person still has his thymus functioning. The function of the thymus is really to promote the growth of the nitrogenous cells of the body. I have a child who is over-active and goes from one mischief to another all day long. A medical friend of mine calls her "Thymus".

The adrenal glands are situated, one on each side and just above the kidneys. The outer layer is known as cortex, and the inner the medulla. Sometimes they are called inter renal and supra renal glands. Doctors have not been able to duplicate the product of the inter renal, but the juice secreted by the supra renal is known as the adrenalin. The secretion affects the sugar content of the blood. The spirit and substance of our dreams are controlled by the sugar content of the blood. In persons who are pugnacious by nature, it is the secretion of the adrenalin that makes them combative and aggressive. Funny as it may seem, it is the same juice that makes cowards cowardlier and gives them speed in their flight. When a person is angry, the flow of adrenalin is greater. Reproductive glands also govern the tonal vigour of the body. These are called ovaries in the female and testes in the male, the common name for both being gonads. Direct injection of extracts from brain and spinal cords, erotizes people, says a German physician. The famous Stienach operation is grafting of monkey glands on those who are sexually undertoned. It is sometimes called the rejuvenation operation. There is a story told of a young man who, when he was returning from the "Front" after the war, was met by his mother who was looking remarkably young—young enough to be mistaken for his sister. When they went outside the station, the young soldier saw a baby in the perambulator, and when he asked who it was, his mother told him: "Oh, that is your father, he got an overdose of monkey glands." Sir Philip Gibb's novel "The Age of Reason" is based on this theme.

Temperament is governed by our internal secretions. Temperament governs conduct, conduct governs character and hence, internal secretions govern our whole being. Since these glands govern the personalities, it is up to us to maintain them in the pink of condition. All the foregoing data is merely given for self-analysis. If one suspects that he is deficient in this or that respect, he should consult a competent medical man to remedy the defect, so that his tonal vigour is maintained.

There are some cases where one's personality is repressed due to want of good friends, kind masters, surroundings and soon.

Such people can always start developing their personality. The first and foremost thing in the development of personality is "Naturalness". Either posing or fear destroys one's scope for developing personality. Under all circumstances one should try to be natural. Sincerity is the next great step towards development of personality. Just to save appearances, we in India readily promise to do things which we never intend to do. We should try to avoid that. The next great step in personality is sympathy. A cynic once wrote that the only place where one could find sympathy is in the dictionary. A kindly sympathetic face keeps our attention much longer than that of a severe hard task-master or an unsympathetic friend. Charm is essential to a person who wants to have a good personality. It is a thing which can be cultivated. One should select outstanding personalities that one knows and analyse them and the secret of their greatness. Once we arrive at the common factors, we can easily train our minds to lead us to become impressive personalities ourselves.

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History of Cricket and the M. C. C.

BY MR. A. PICKLAY

THE game of cricket though of English origin is getting common all the world over. It is a healthful pastime which gives the player an unconquerable *joie de vivre* while teaching him courage and endurance. It combines a great amount of science with bodily exercise and in playing it, the mental and physical qualities are equally in demand. In speaking of it, Andrew Lang, the eminent writer of the "Victorian era" said that cricket was a liberal education in itself demanding temper, justice and perseverance, and there was more teaching on the play-ground than in the school-room.

But everybody did not think as Lang did in those early days of cricket. Schoolmasters would rather see their boys shine in Latin than on the play-ground. And there is a story told of a sixth form boy at a well-known public school in England who was a fine bat and later became a first rate cricketer, that when he showed up a piece of Latin prose containing some blunders, the headmaster said to him: "You may some day make a good professional cricketer. You probably will. But you will never make a useful citizen and a Christian English gentleman."

Perhaps, the schoolmaster did not mean all that he said; but that, in short, was the "learned" opinion about cricket in the home country of that great game in the last century, and it is pardonable if educationists in India to-day do not attach the same importance to cricket as they do to history or geography.

PUBLIC INTEREST IN GAME

But whatever the educationists think of it, cricket has come to stay in India, and its increasing popularity is in ample evidence even at local matches in towns and villages. As for the tournaments and the spectacular policy of visiting parties, there is always a huge rush, and in cities like Bombay, the young and old, the rich and poor, keep on looking forward to the occasion when the M. C. C. or some visiting team would be playing against their own local eleven. And on these occasions, everyone is so anxious to witness the play that they will find any excuse, "kill" their aunts, uncles and grandmas in order to absent from office or school and attend the performance.

But spectacular cricket which attracts so many thousands is the result of evolution in which professionalism has played a very important part. That cricket owes much of its progress to its lifelong devotees, the professionals, goes without saying. Each new player has evolved a new change. In the early years of the nineteenth century, there was only under-arm bowling. The change to round-arm was begun by John Wills in 1822 and the style became general by 1827. F. W. Lillywhite was the great exponent of the innovation, and he and a bowler named Broadbridge were so good at it that they played Sussex against All-England on equal terms though their side was otherwise weak.

After this, Dr. W. G. Grace, more popularly known as the famous "W. G." came before the public in 1865 as the maker of modern batting. His play was of a rare spectacular type, and the centuries which he scored with ease and grace drew more public attention to the game, and to this day, though century scoring has become a matter of course with most modern professional players, the mention of "W. G." is still received with reverence.

EARLY HISTORY

Tracing the history of the game to its early days, one reads only of local club cricket from which it gradually evolved into representative local cricket and district or county cricket. And down to the year 1846, all cricket was practically club cricket. The great English club of the early days was the famous one of Hambledon in Hampshire. It was founded in 1750 and lasted till 1791 when it was dissolved. The Gentleman *vs.* Players began in 1806 and the North *vs.* South in 1836, and Eton and Harrow which have become historic landmarks in English educational institutions played each other almost from the beginning of the nineteenth century.

BIRTH OF M. C. C.

The Marrybone Cricket Club, which is the governing body of the game and lays down its rules, was founded in 1789. It originated partly in the desire of some London gentlemen to form a club and play cricket and partly in the business enterprise of a

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HISTORY OF CRICKET AND THE M. C. C.

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named Thomas Lord. Lord was a cricketer of some reputation and used to play at the Artillery Field at Finsbury which was one of the oldest grounds. One day, he met there the Earl of Winchelsea and the Hon. Colonel Lennox both of whom were great cricket enthusiasts, and the latter promised him their support if he would find a suitable ground. In 1787, the spot was selected and brought the Lords and the M. C. C. into being.

The first match of note to be played on the Lord's grounds was in June 1787 between England and the White Conduit Club, the former winning by 239 runs. A year later, M. C. C. played the White Conduit Club, the former winning by 83 runs.

Some years after the inception of the M. C. C., Lord had a dispute with his landlord over the rent of the site and took another ground at North Bank, Regent's Park, in the year 1810. The ground, however, had to be changed again three years later, when the Regent canal was planned and its course went through the cricket ground. Lord had, therefore, to shift the ground to its present site in 1814.

VICISSITUDES OF LORDS

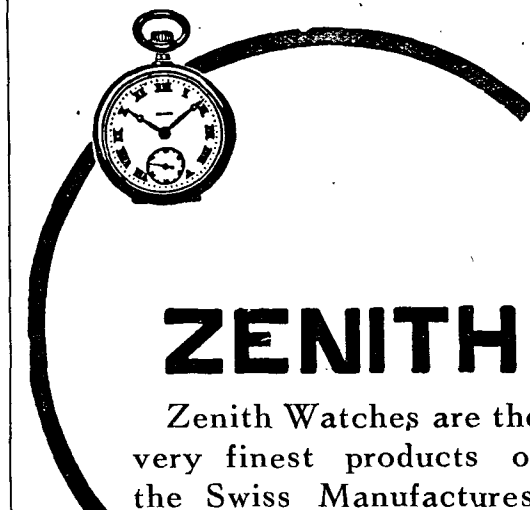
But even then, the vicissitudes of Lords were not over. On 28th July 1825, a disastrous fire started in the old pavilion and nearly all the records and many important documents in connection with the game were destroyed. Lord had over £2,000 owing to him from members for subscriptions and as the books of account were all burnt, and he was planning a retirement for some time, he was in a quandary. At that time, many prospective buyers had their eyes on the site for building purposes, and it was the timely intervention of Mr. William Ward, M.P., for the city of London which preserved the grounds for cricket. Lord got £5,000 for it and retired as he had desired.

In 1836, Ward fell on hard days and sold the lease of the Lords to Mr. John Henry Dark. In 1863, Mr. Dark proposed to part with his interest in the Lord's ground for £15,000 for the remaining twenty-nine and a half years of the lease, and in the following year, it was lowered to £11,000 the property comprising of a tavern, a racquet and tennis court, a billiard room and the cricket ground. The ground landlord offered to renew the ground rent for 99 years at £550 per annum

instead of the former £150, and eventually the place was sold outright for £18,150. The money for the purchase was given on mortgage at 4 per cent. by Mr. William Nicholson, a member of the M. C. C. Committee, and from 1866 onwards the club could call the ground its own. The loan was paid off fully by 1878 and the Lord's ground became the permanent property of the M. C. C.

HISTORIC LANDMARKS

In the history of the Lords, there are two events deserving of special mention. The first concerns the remuneration of professional players which was fixed during the first University match in 1827, the scale being £6 per head for the winners and £4 per head for the losing side. The second was in 1843 when His late Royal Highness the Prince Consort became patron of the club with the result that in the following year there were 465 members on the roll of the club. Since then, the club has been a privileged one and the influence that it wields in shaping the destinies of the game has made it an authority on cricket.



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PLAY AND ART

By PROF. HANS RAJ BHATIA, M.A.

(Birla College, Pilani, Rajputana)

MOST of us look upon play as something aimless and childish, or as a mere turning away, a relaxation from the serious pursuits of life which mean strain, tension and prolonged abstract thinking. But what is more significant in play is the mental attitude rather than the physical activity connected with it. All play is marked by a spontaneous expression prompted by a feeling of vigour. It is free self-expression for the pleasure of expression. It is a natural unfolding of inner impulses, an act performed spontaneously and for no conscious purpose beyond the activity itself. However it is not entirely aimless on that account. It has a direction and a purpose, an ideal to be pursued and achieved. This purpose is self-prescribed and constitutes a vital part of human nature. In play, this purpose or ideal has so strong a grip on you, that you entirely identify yourself with it, that you lose yourself in the pursuit and think not much of the result as of the immediate activity itself. The end is lost in the means and the fight goes on regardless of what it costs or achieves.

The play is its own reward. It is enjoyed for its own sake. The gratification that is derived from it is immediate, ingrained in the very activity itself. The feeling of satisfaction inherent in activities called play suffices to keep them going and is the sole motive for them.

So play signifies a feeling of freedom and spontaneity, immediate attention, functional delight, enjoyment of the activity for its own sake, a varied and wide range of activity. It is characteristic of the intellectual activity as truly as it is of the physical: observation, attention, imagination, judgment, reasoning and connative tendencies are all tapped in play.

The attitude of mind which is found in play is the attitude which represents the greatest efficiency in all mental effort. It is because in all good play there is complete absorption in the matter in hand, the individual forgets his own self and intuitively follows the spirit which leads to the maximum of result with the minimum of effort. Any work done in this spirit becomes an art, the work of a genius. The greatest achievements of the race in the field of Science, Philosophy, Literature, Industry or Art have been reached by individuals who are working in the play spirit. The greatest geniuses are persons who have carried into their mature work the same forgetfulness, the same absorption in the activity in hand, the same following of the spirit. They are all grown-up children who have preserved the spontaneity and simplicity of their childhood. It is impossible to achieve anything great if the individual works with divided attention, if his initiative is borrowed from without and if he is bent upon reaching a result outside the sphere of activity. What would be the achievement of a poet or a philosopher or an artist, if throughout his endeavour his attention is concentrated on the money that he is going to make by his work or the renown that he will win? The genius has always done his work in the play spirit, forgetting himself and identifying himself with the activity he is engaged in.

All art is play, the creation as well as the enjoyment of it. It is the free and spontaneous play of your powers and the joy it affords emanates from the activity itself. Aesthetic enjoyment is a species of functional gratification and so is play. In both, the pleasure results from the very exercise of the various psychic functions. The only peculiar feature of aesthetic functional delight is the fact that it is brought about by contemplation of form. Nevertheless to both, emotional craving for exercise alone is fundamental. Man is man when he plays and his first game is art.

The Holiness of Jesus

By THE RT. REV. E. H. M. WALLER

(Bishop of Madras)

THIS scholarly and well balanced book will be of interest to all who care to live a little below the surface in their consideration of what is meant by holiness. What is the underlying idea of the word 'holy'? It can be and is applied to men and women and it is applied to inanimate things. There are in our thinking different degrees of holiness and it can be applied to different classes of persons, animals, places and things. What then is the root idea, common to all? It is a question which is always presenting itself to men in all races and in all generations. And that is what gives this book its interest not only for the Christian who will naturally be eager to study anything which may enable him to understand the character of Jesus Christ Whom he adores as His Lord and as God Incarnate but for many who reverence whole-heartedly the example of Jesus Christ as the outstanding man whose teaching and example have contributed so much to the thinking of the world.

Does holiness attach like some physical quality to things and people without regard to ethical qualities? Throughout the history of religion people have thought so. There are sacred animals, sacred places and sacred things revered in every age and in every country in the world. In India to-day we can see a great contest going on which is at bottom the argument concerning holiness of this character. What is the basis for regarding many millions of people in this country as 'untouchable'? Is there any justification for it ethically? That is the question which is being hotly debated. It takes different forms—temple entry, common schools, village wells and so on. It is argued on many grounds, political, social and utilitarian. What is the underlying truth in all this controversy? That is the question to which this book may help to contribute some thoughts and so it merits the study of those who may not be interested particularly in the theological question which must come first with Christians who worship Jesus Christ as God Incarnate.

In the earlier chapters the author considers the meaning of holiness and starts from Otto's great treatise on the subject in which he attempts to describe the character which must attach to God Who is Other than the visible creation. Again, if God is Life there must be forms of life which are nearer to the original life than others which seem to have deteriorated or at least strayed from their original purity. The Hebrews gradually fought their way to the conception that the chief emphasis of holiness must lie in the moral sphere. They did not part with their awe of a God Who is other than man and has so to say an ineffable life which man can only dimly perceive and can never share but can only adore with awe. But holiness covers far more than that and it is in the ethical sphere rather than in the physical or natural that its highest conception must be sought. And it is because such holiness is recognised in Jesus that the whole world has acclaimed Him as holy above others and has taken His life as the highest expression of goodness.

If we have agreed so far that holiness must be tested in the ethical sphere, we shall naturally desire to examine the kind of life which a man may attain. We shall ask: What are the qualities required in man for holiness? The book then examines the life and teaching of Jesus and considers what were its ruling principles. To judge of His teaching it is necessary to understand something of the world as it was when He lived in it; what were the ideas which called forth this or that saying and what He was able to convey to the people of His time among whom He was moving. These questions are considered in the volume and we are able to get some principles which must underlie any conception of holiness as applied to man in every age and in every country.

Those who desire to go deeper into the principles of life and to help people of this land, who are so earnestly seeking to find solutions of the problems which are so dividing our thinking to-day, might well spend some time in studying this question—What do we really mean by holiness?

* THE HOLINESS OF JESUS. By A. D. Martin, George Allen and Unwin. 10s. 6d. net.

Psychology and Modern Political Theory

BY MR. DIGAMBAR KASHINATH GARDE, M.A.

"Politics is only in a slight degree the product of conscious reason; it is largely a matter of sub-conscious processes of habit and instinct, suggestion and imitation."
—Graham Wallas.

WHILE the practical application of psychological considerations to political problems is a feature of comparatively modern times, almost all political thinkers in the past have based their theories on the particular view they take of human nature. Thus Plato regards the State as a magnified individual and applies to the former the same considerations as are applicable to the latter. The tripartite division and the predominance of reason over the passions is common to the individual mind as well as the State. Aristotle holds that the inherent nature of man is social and hence has destined him for a political life, and further insists that the constitution of a State ought to accord with the genius of its citizens. St. Thomas Aquinas, who may be regarded as a representative thinker of the Middle Ages, follows Aristotle in basing political authority on the sociality of man and tries to reconcile reason and revelation (two mental factors) while harmonising the doctrines of the State and the Church. Hobbes' theory of absolute sovereignty is based on the assumption that the life of man is "solitary, poor, nasty, brutish, short" and that the fear of punishment is bound to exact from him unquestioning obedience. Locke, the apostle of constitutional government, and Rousseau, the champion of direct democracy, take a much brighter view of human nature. To still more ardent spirits like Godwin, the perfectibility of man appeared to be infinite. Thus we see that almost every political philosopher has tried, consciously or unconsciously, to fathom human nature and its potentialities. But although these theories are abundant in psychological assumptions, they are hardly seen to attempt either a psychological analysis of, or a systematic application of psychological principles to, political problems. This is quite obvious, for psychology itself is a science of very recent growth, and social psychology, one of the most recent of its branches. It is only since the latter half of the nineteenth century that a psychological approach to politics has been attempted.

Political thought, as European thought in general, in the seventeenth century was under the influence of the *deductive method* applied to geometry. Descartes was the exponent of this method, and Hobbes, following him, extended its application to the problem of the State. He postulated human nature as wicked and unruly and, on this assumption, proceeded to expound his theory of the absolute State. But the postulate, by definition, has to be taken for granted and cannot be called in question. Hence Hobbes, starting from unwarranted premises, inevitably reached an unwarranted conclusion and committed the fallacy known in logic as the "False Premis". But that could not be helped, for the deductive method is not suitable for application to social and political problems.

The eighteenth century was characterised by the *inductive method*. Newton was its high priest and he influenced many thinkers in other fields. A modified form of this method is called the *historical method*. For, just as particular instances in natural sciences are found by observation and experiment, those in social and political sciences have to be gleaned from the history of early human institutions (experiments in this field being mostly impossible). Vico and Montesquieu are examples in the eighteenth century of political thinkers who applied the historical method to the investigation of the problem of the State. Later on, Sir Henry Maine applied this method in the nineteenth century.

Towards the middle of the nineteenth century, the social sciences were dominated by the *influence of biology*. This was due to the keen desire on the part of some enthusiastic thinkers (like Herbert Spencer) to unify all knowledge by the uniform and unrestricted application of the *historical and evolutionary method* to the social field. The biological metaphor of an organism, however far-fetched, was forced alike on the individual, society and government. "Adaptation to environment" was regarded as the "Open Sesame" to the hidden treasures of all knowledge. But this method had its own drawbacks: it was out-and-out a materialistic way of looking at human problems, and well-nigh ignored the mind (especially its

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volitional aspect); the metaphor was rather unhappy and the method too rigid to be applied to social phenomena. The result was obvious: after fifty years, Spencer had no following at all.

During the latter half of the nineteenth century, however, political thinkers tended to become social *psychologists*. They now began to study the laws of human nature and behaviour and to study group-life from the point of view of group-consciousness. Custom and tradition were now explained on the basis of instincts and impulses, and public opinion was studied in its formation and influence of the progress of society.

This movement received its impetus from the following factors: The growth of nationalism led to the study of national institutions and of the folk-psychology (on the basis of languages, myths, customs and traditions) which attempted to discover the peculiar mental characteristics of various peoples. This threw some sidelight on group-psychology in general. Next, the historical method led many thinkers (like Maine) to investigate the early periods of social growth and to explain the higher forms of social organisation as logical developments from the lower ones. In this process the part played by instinct and custom in the life of the primitive people had naturally to be studied and led to the discovery of two important facts. First, that a psychological approach was absolutely necessary to explain social growth; and secondly, that in the mental life of groups (at whichever stage of development), the *non-rational elements such as suggestion and imitation*, play a far more important part than deliberate will and reason. Hence the attention of psychology was more drawn to behaviour than to introspection. Writers now began to criticise the subjective theories of rationalistic and intellectualistic interpretations of social and political problems, and to emphasise the *unconscious and instinctive factors in social life*. The concentration of population in cities as a result of the industrial revolution, and the various social, economic and political movements (e.g., the suffragette movement, the trade unions and strikes, general elections) called attention to the Crowd as an element in modern society and afforded ample objective data for useful investigation. The Freudian theory of psycho-analysis

offered to explain certain behaviour tendencies of man in society. Last but not the least, the application of psychology to economic theory had its repercussions on political theory.

Considering the vast output of literature on this subject which has occupied the minds of many an important thinker of the day, all that can be attempted in this small article is just a bare outline of the ideas of a few representative thinkers of the psychological school. The present writer has chosen Walter Bagehot and Graham Wallas for treatment in this essay.

Bagehot's admirable book "Physics and Politics" attempts, as its sub-title suggests, to apply the principles of natural selection and inheritance to political society. But it is much more than that. As Ernest Barker remarks, 'his book is concerned with "Psychics" and not with "Physics", and his thoughts are chiefly about the application of the principle of imitation to politics.' The argument of the book can be summed up as follows: Primitive society has to form a *large area of reflex action* if it has to achieve solidity. This area he calls *the cake of custom*". He explains the formation and the perpetuation of custom by the instinct of imitation. A certain style or a certain type of character happens to obtain a "chance-predominance" over others and is often unconsciously imitated, while its rivals are ignored or persecuted, until at last the chosen one becomes the general habit or hereditary drill of society. Thus imitation and custom are the chief group-making factors in early times and since compact groups possess advantages in the social struggle, the inheritance of these acquired faculties of imitation plays a more and more important factor in social growth.

But Bagehot recognises that, *variability and individuality* are essential to progress, and he is further faced with the question how to introduce them. This is done through the agency of *discussion*. But imitation is common to all, while discussion is the characteristic of a few societies. That is why progress is seen to take place only in a small area of the world. For the progressive societies, nothing is true only because it is inherited, nor is it right only because it exists. But this means breaking the "cake

of custom". Hence "*the military age*" (as Bagehot chooses to call the ancient period) is characterised by customary regulation and impulsive action, while the "*age of discussion*" (the modern age) by postponement of action and preference for thought. This is how, in the words of a contemporary critic, "we enter human history through the side door of unconscious imitation and make our exit through the front door of reasoned discussion."

Next, we come to Graham Wallas whom we have quoted at the beginning of this article. He has pointed out that human nature is a totality of dispositions which respond to stimuli. These dispositions are of two kinds: instinctive and intelligent; but there is no clear-cut distinction between them. As progress takes place along the scale of intelligent dispositions, we have an increasing degree of consciousness and decreasing fixity. Curiosity, Trial and Error, Thought and Language are as natural to mankind as instinctive dispositions. Only, they require proper stimulation to come into play; but civilization does not always offer this and hence results in the nervous strain of a *balked disposition*; not only have the original stimuli (to which our dispositions were adapted by the course of evolution) largely disappeared, but inappropriate stimuli have taken their place. Hence the tragedy of a balked disposition. The main task before civilization, therefore, is to produce a new environment whose stimulation of our existing dispositions shall tend towards a good life. The error of the foregoing political philosophers consists in taking one particular disposition to explain all social phenomena. Just as, among the Greek philosophers, Thales took Water as his single all-efficient cause; and Anaximenes took Air; and Heraclitus Fire; so among the political philosophers, Hobbes took Fear; Bentham, Pleasure-Pain; Comte, Love; and Tarde (as also Bagehot) Imitation. But this is not the complete solution of the problem.

Graham Wallas psycho-analyses the present political institutions and shows how the non-rational element is not only operative but actually preponderant in their working. We live in an unending stream of sense impressions, from which we choose for emphasis that which is significant and is also like something previous to itself. Being significant, it forms

a key to a set of impressions. This is how names are formed. What these names or symbols suggest is a set of impressions associated with themselves and have automatic and unconscious effect on the human mind in stimulating emotion and action. "Rome", "the Union Jack", "the British Empire" are instances in point. Such political symbols whose significance has once been established by association, may undergo a psychological development of their own, but, irrespective of all that, to the mass of us, they are not so much ideas as *emotion-charged and emotion-evoking names*. The clever politician makes use of them and plays on the suggestibility of the masses. He thus creates public opinion by the *deliberate exploitation of sub-conscious non-rational inference*. This is the psychological sub-stratum of modern elections which are the veritable floods of mass-suggestion. "Hang the Kaiser", "Make Germany pay"—these were the slogans let loose on the suggestibility of the British electorate during the 1918 elections. Instances may easily be multiplied.

What is the remedy to these unsatisfactory conditions? Professor Wallas believes that it lies in the gradual extension of the sphere in which intelligence can play a greater role in politics. Man continues to think, and knowledge is still power. If we further extend the play of reason in the political sphere, if we make more stringent electoral laws and stimulate on the election day the sense of responsibility and the seriousness of the occasion, if we propagate for a wider spread of education, the situation will definitely improve. At the same time we must reform our electoral machinery, attempting to substitute for the old logical and rigid view of human nature, a more psychological view.

Graham Wallas lays stress on the quantitative method. Academic politics has inculcated erroneous ideas about uniformity in human beings. All men do not, and in fact cannot, respond equally to the same stimuli. It will not be of any use uttering glib half-truths about uniformities. Human nature is highly complex, and we must study it in its fulness. We can arrive at scientific data only by a quantitative classification of facts. Our point of view cannot but be

inductive, and no conclusion will be valid unless it takes into consideration all possible qualifying factors. "What size of the executive is most conducive to an effective discharge of its duties?" "What effect will good health, or old age pension, or social insurance have on the interests of the workers?" These are questions which can best be answered by diagrams illustrating degrees of variations. Statistics, curves and verifiable data must now become the entities of political reasoning. Political problems can hardly be solved by a definite "Yes" or a definite "No". They always resolve themselves into questions of "more or less". They are thus quantitative problems and demand quantitative solutions.

Graham Wallas has made a valuable contribution to contemporary political theory by bringing out in bold relief the part played

by human nature in politics. He has pointed out the fallacy of the intellectualists in ignoring the irrational factors operative in political life. He has psycho-analysed political entities and movements and has suggested vital improvements in the governmental and electoral machinery in the light of psychological considerations. He has shown how a havoc is wrought in social and political life by the thwarting of the original dispositions of a number of individuals, and how the discontent arising therefrom has vitiated the fundamental purpose of the State. Last of all, he has shown that the way to human happiness lies in the reconciliation between human nature and its environment, and that social and political institutions must take cognisance of it and must mould themselves according to it.

Departmental Legislation in India

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

UNDER the caption of 'Delegated Legislation' a well known journal in Madras recently examined the evils of executive-made laws. It stated in substance what Lord Chief Justice Hewart stated with brilliance and force in his 'New Despotism'; and after quoting a few lines *in extenso* from that book ended with the disturbing reflection that the dangers involved in such practice in India were 'very real and must be avoided'.

Neither the practice of delegated legislation in India nor Lord Hewart's book is entirely new. There are indeed many Acts and Regulations in the Indian Statute Book existing from ancient times vesting the Executive with wide powers unfettered by judicial control. Even the power to tax in this Presidency resides in the Government and not in the Legislature. If this system of executive law-making is attended with peril to the community, that peril has existed not from yesterday or to-day but for over a century.

But this was not exactly the sort of 'despotism' that provoked the irate criticism of Lord Hewart. The Lord Chief Justice

found that the Government in England were obtaining the *imprimatur* of the Parliament to a mass of skeleton legislation which vested large rule-making powers to Ministers or Government Departments. Very wide discretionary powers were conferred on Government officials by this species of legislation so much so that the ambit of their authority was incapable of precise limitation. Every kind of phrasing that the wit of the draftsman could devise was used to oust the jurisdiction of the ordinary courts in the land and to make the will of the civil servant absolute. Some statutes provided that orders made in pursuance thereof 'shall have effect as if enacted in the Act'. Very often the orders passed under the Act were clothed with finality. Not rarely the Minister was authorised by executive fiat to modify even the provisions of the Act, should such a course appear to him to be expedient to remove any difficulties to bring the Act into operation. Henry VIII did not own such vast powers. For the Statute of Proclamations which gave his Proclamations the force of an Act did not empower him to

modify statute law, common law or rights to property. Lord Hewart as a true liberal felt that the English constitution was in danger, and the Englishman's liberty threatened. In excluding jurisdiction of the courts, the Rule of Law, the cherished principle of the constitution was infringed. In clothing the executive with authority to legislate and to decide, all the three powers, the legislative, the judicial and the executive were concentrated in one hand which Montesquieu in France and Hamilton in America had denounced as the worst form of tyranny. Lord Hewart's book created no little stir. Its language did not lack vigour or force; and there were many who thought that its tone bordered on the hysterical.

The Government could hardly ignore Lord Hewart's challenge in silence. The Lord Chancellor Lord Sankey appointed a committee in 1929 to inquire into the allegations in 'The New Despotism' and in general to thresh out the whole problem of Ministers' powers. Among the members on the Committee were Sir Leslie Scott, the distinguished lawyer, Professor Harold Lasky of the London School of Economics and Miss Ellen Wilkinson, a prominent member of the Labour Party. Lord Hewart was invited to give evidence before the Committee; but he declined. The Committee, however, examined a large number of persons, and after an exhaustive inquiry, finished its labour in 1932 and arrived at a unanimous report. Lord Hewart's charges were held unfounded. In the Committee's view there was 'nothing to justify any lowering of the country's high opinion of its Civil Service, or any reflection on its sense of justice'. The practice of delegated legislation was not only justified but found imperative with the increasing complexities of Governmental functions. Even the provision empowering the Minister to modify an Act, nicknamed Henry VIII clause, was recommended to be continued in future legislation in exceptional circumstances. The Committee were averse to the establishment of administrative tribunals, but reserved justiciable issues to courts of law. In special cases judicial functions were also recommended to be assigned to Ministers or Ministerial tribunals.

It is therefore strange that the discarded doctrines of the Lord Chief Justice should

now be expounded in their original freshness to deprecate the practice of delegated legislation in India. The problem of public administration to-day is essentially the same in all civilized countries. Here in India as elsewhere in England, in America, on the Continent, the growing needs of the community are incapable of adequate direction by a single organ of the State. When the function of Government was fairly simple, the legislative, the executive and the judicial powers were capable of fairly precise definition in many constitutions. But the task of a Government in a modern community is no longer merely to govern. Allegiance and protection have ceased to be the only correlative rights and duties of the State to the citizen. Health, sanitation, education, transport, commerce, industries and labour are but a few of the subjects which enter the ambit of governmental authority. The paramount interests and welfare of the community demand that the State shall order the life of the citizen.

With the growing mass of work the modern legislature is unable to cope. The subjects also are too technical for the average legislator to grasp. Having neither the time nor the ability to deliberate over all the questions of national concern, the legislature is constrained to pass skeleton statutes leaving details to the experts in the 'bureaucracy' to fill. No one who looks at the enormous number of rules and orders that form an integral part of the annual legislation in India or in England will affirm that any legislature could have tackled them with any sort of intelligent interest. The necessity of these rules and orders can hardly be denied. If the legislature cannot enact them, some other organ in the State must surely fulfil that function. This is not all. Speed is the essence of modern life. No useful purpose would be served in passing rules and regulations if the enforcement thereof is hampered or clogged by any other part of State-machinery. Laws' delays are proverbial, because law is administered by the ordinary courts in the land. The only course therefore left was naturally to vest the Executive with wide discretionary powers, both to administer the law and to adjudicate questions arising therefrom. No constitution in the world is so jealous of executive inroads into legislative or judicial

authority as the constitution of the United States. And yet that constitution under the stress of the last war and also of the present 'New Deal' was flexible enough to recognize the necessity of delegated legislation to preserve the nation.

Such course, however, is said to violate the Rule of Law. To Dicey, we owe the modern analysis of the supremacy of the law as the characteristic of the British Constitution and British political institutions. The main idea behind the Rule of Law according to Dicey is that 'no man is punishable or can be lawfully made to suffer in body or goods except for a distinct breach of law established in the ordinary legal manner before the ordinary courts of the lands'. For over half a century the view of Professor Dicey has been accepted without demur, and the Committee on Ministers' powers has held that the supremacy of law is a recognized principle of the British Constitution.

This may indeed be true. But it is doubtful whether the doctrine of the Rule of Law is a unique feature of the British constitution alone. In every organized State, the constitution defines the seat of supreme authority; whatever that authority wills is the law of the land. In England, the supreme power is vested in the Parliament; the enactment of the Parliament, however capricious or arbitrary, is still law. When the Parliament passed an Act to boil the Bishop of Rochester's cook to death (22 Henry 8, Ch. 9), the unfortunate man was condemned in pursuance of the Rule of Law. So, too, if the Parliament were to enact that all persons who refused to salute the Nazi form should be beheaded without trial, the Rule of Law would still obtain. Similarly when the supreme power in a State is vested in a monarch or a dictator, whatever he ordains would be the law of the land. The Rule of Law therefore is by no means a feature of the British Constitution alone.

The truth is Dicey's conception is only the ghost of the ancient belief that the whole world was subject to some law. Bacon said the same thing in different words when he said that law was the great organ by which the sovereign power doth move. But the conception of law has changed. Law in a modern State is entirely a social product,

changing with the exigencies of time. The 'Rule of Law' expresses only a half truth. Law is what we make. We rule the law, no less than we are ruled by the law. To us law is not a brooding omniscience somewhere in the clouds, fixed, immutable and sacrosanct. In a world of competing physical forces, no State can prosper unless it mobilizes all its available sources. A rule or regulation may be harsh, unjust or arbitrary; it may violate principles of natural justice or abstract notions of individual liberty or equality; but if it serves the good of the State, that law is amply justified.

Nor does the exclusion of the jurisdiction of 'the ordinary courts' in administrative matters by itself constitute a menace to social justice. 'The ordinary court' in England is the High Court of Judicature composed of Judges who are irremovable by the Government. Their independence and integrity are traditional; and their competency to try ordinary cases is beyond question. But doubts have indeed been raised whether His Majesty's Judges are suited to review departmental decisions as for instance, of the Ministry of Health, or of Labour, or of the Board of Trade in the innumerable technical questions they have to deal. On the Continent a system of administrative tribunals obtains. They are manned by Judges who admittedly depend on the Government of the day for preference. But their reputation for impartial dispensation of justice is not the less on that account. In India, the organisation of the 'ordinary courts' is different from that in England. The Judges of the High Courts hold office during His Majesty's pleasure. Their jurisdiction is but limited. The vast mass of the cases that arise in the country are tried by mofussil judges who are civil servants. Stipendiary magistrates acknowledgedly discharge revenue and other functions. Yet the independence and integrity of the Indian Judges are hardly ever assailed. And even in political cases, seldom has there been any suspicion of executive interference with judicial impartiality. The main reason for the insistence of the Englishman in maintaining the authority of the 'ordinary courts' does not exist in India.

But the implication however does not follow that departmental legislation should

in every case be beyond the pale of judicial scrutiny. There are certain decisions which the executive alone are competent to take and which are inexpedient of revision by a court or tribunal. Such for instance would be the order of the Home Secretary in England to refuse naturalisation certificate to an alien. Such would also be many of the orders under D. O. R. A. during the last war which could not be the subject matter of a *writ of certiorari* without obvious danger to the State, however oppressive they might prove in particular instances. But in ordinary cases where the right to decide any matter affecting the life, liberty or property of a subject is vested in the executive, it is but proper that that right is guarded against abuse. The Government must be secured against impediments in ministering to the needs of the community. But the citizen must equally be secured against departmental excesses. The Indian Statutes make faint attempts to reconcile these conflicting standpoints. The Madras Revenue Recovery Act interdicts the civil courts altogether from questioning the rate of land revenue fixed by the Government. The Income-tax Act similarly bars the jurisdiction of the civil courts from setting aside or modifying any assessment under the Act however shocking or extortionate that assessment be, though questions of law may be referred to the High Court by the Commissioner in particular cases. In certain other statutes access to the civil courts is not entirely forbidden, but as under the Hindu Religious Endowments Act one class of courts, the District Court, is given a modified jurisdiction. The assumption behind all these provisions is that the work of the Government Department shall not be hampered or retarded by resort to the ordinary courts. Would not the better course be to constitute administrative tribunals in India on the model of the Conseil d'Etat in France, with jurisdiction to decide disputes arising between the subject and the State in all but exceptional cases? Their procedure might be made less cumbersome and more expeditious than that of the Civil Courts; and they could be presided over by men whose experience of departmental difficulties has not blurred their sense of innate justice. The Englishman's aversion to administrative

tribunals based on considerations which are not relevant in India need not deter their adoption in this country.

For it is idle to pretend that any modern Government could possibly discharge its functions without the accessory of delegated legislation. Administrative law or *droit administratif* as it is called in France is a recognized branch of the law on the Continent. In England, administrative law prevails without the name. In the United States delegated legislation has been the chief weapon in the recent drive towards recovery. If there are attendant evils, wisdom demands that remedial efforts in other countries be examined rather than discard the entire system. The motor car and the aeroplane have their dangers. But few would prefer the safety of the bullock cart and the palanquin. India cannot afford to eschew the modern means to efficiency in public administration.

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I Love You: A Short Story

BY MR. BENOY SINHA

DARKNESS comes with long strides in the East. The pale west grew paler every moment, the faint glimmer on the swift waters of the Jhelum turned from rose pink to white and at last vanished and the tall tree-tops shivered in the breeze as evening drew her veil over the earth.

Devapriya was a Brahmin by caste and by profession a teacher. Fair and tall, with a broad forehead and large dreamy eyes, he was revered for his learning and pupils flocked to him from far and near.

Twilight was shading off into darkness but still he sat pouring over his books, forgetful of the world around. Since his boyhood days he had loved reading and felt at ease only in the company of his books. His parents had died when he was only a boy and he was brought up by a hermit hundreds of miles away from his home.

The hermit had taught him all that he knew and indeed his knowledge was vast. He had left all his books, the hoarded treasure of a lifetime, to him and the orphan had shunned the world and shut himself up with the master-minds of the ages.

But that was not to be and one day Deva had to marry. Indrani, too, was an orphan and she was sweet to look at. She had heard of Deva's fame and renown and was proud to be his wife while he had looked into her eyes and had fallen in love with her.

Days rolled on into months and months into years and the woman became jealous of her husband's books. She wanted him all to herself but he knew that though love is great, knowledge is greater.

Twilight was melting into darkness and still Deva stooped over his books. Indrani gazed at the swift-flowing Jhelum over the tree-tops that shivered in the breeze, the fleecy clouds that raced in the gray sky and beyond them all.

There he sat pouring over his books, unmindful of all the world. What was she to him? A book was of more worth. A woman's heart. Oh, what did man know of a woman's heart? . . . its desires and how it bled. She gazed and thought and he was still reading.

Mahendra, the new disciple who hailed from Kanauj, had become a great favourite of Deva. He would often come and sit by his master and talk about things

Indrani did not know. But he was fair to behold and his limbs were strong. Indrani thought of him and looked at Deva still pouring over his books and thought of Mahendra again.

"Bring the lamp, darling," spoke Devapriya, and Indrani woke with a start. The moon had risen over the tree-tops and the Jhelum was limpid white. "Bring the lamp, darling," he said again and she went and fetched it.

Another voice was heard in the doorway; Mahendra had come. "Look at the moon," he said, "what a lovely night. Let us go and see the Jhelum." The teacher smiled. "Yes my boy, a lovely moon indeed but lovelier is the light of knowledge. Take Indrani along if she wants to and go and see the Jhelum."

Mahendra looked at her and smiled. "Go and have a look at the Jhelum, darling," Deva said. "I shall finish by the time you return."

She did not speak but silently followed Mahendra. The trees shivered in the breeze bathed with moonlight and the Jhelum splashed its waters that were like silver.

They stopped by the side of a boulder. "Will you rest," Mahendra asked. Indrani did not reply but quietly sat down and he threw himself on the ground close to her feet. She did not speak and after a few attempts to start a conversation, Mahendra gave it up as hopeless. The evening wore on and the moon shone and the Jhelum splashed.

Indrani thought of Deva still reading by the lamp but surely he never thought of her. He was immersed in the lore of ages and little did he care for a woman's tears.

She remembered her girlhood days; the little hut where they lived, she and her aunt; for her parents had died long ago and she did not remember them. Her marriage: Oh, how proud she was to be the wife of the man whose fame had spread far and wide, the man whom all revered and who was the greatest of all. But the books—ah the books, she hated them. They had robbed her of her husband and were holding him back from her. The books, the wretched books and heaps of them.

Then her thoughts turned to the disciple. Suddenly she thought of Mahendra—

Mahendra who was fair to behold and whose limbs were strong. Surely he was not going to follow the footsteps of his master; surely he would hold his wife close to his heart and never let his passion grow cold.

She gave a start and awoke from her reverie. Mahendra had come closer and leaning against the boulder was gazing at her face. His hand touched her's; she could not look at him and only shuddered. Nearer he drew and took her hand in his. She felt dizzy but did not try to free herself. He drew closer still and his arm stole round her waist. But even then she was silent and did not speak. Was she turned to stone? The whole world had been wiped away from before her eyes, the Jhelum and the moonlight had turned to haze and vanished and she saw before her only books, piles of books and heaps of them.

He was growing bolder every moment. His hand had clasped her waist, and drawing her to his breast he softly whispered: "I love you."

The spell was broken. She jumped up and ran like a doe and did not stop to breathe till she had reached home. Deva was still engrossed in his books and knew nothing.

When she came out again, Mahendra had returned and her husband was explaining to him things he did not understand. He had completely forgotten that Indrani had been away with Mahendra to see the Jhelum—this man whose fame had spread far and wide and who thought that knowledge was greater than love.

Mahendra lifted his face and looked at her. The glow of passion was in his eyes and Indrani knew as only women know that he wanted her. She looked at her husband. His face was serene, his eyes were calm and the light of knowledge shone through them. She went in and came out and went in again. Every time their eyes met, Mahendra blushed and Indrani knew what his heart desired. Passion and love and all that a woman desires; passion and love or peace and death?

She went in and suddenly she shrieked. Deva gave a start and Mahendra rushed indoors. But the next moment she came out running and exclaimed: "A snake, a snake."

The snake had bit her on her left leg and the wound bled profusely. Mahendra knew not what to do; his voice was hoarse

with terror, he reeled like one mad and it looked as if he was the victim of the deadly fangs. "Tie a knot just above the wound," he cried. "I must go and get an Ojha," and he rushed out with all speed.

Deva was calm and unperturbed. "Don't be afraid, darling," he said, "I have heard that the venom can be sucked out." He was about to apply his lips but Indrani stopped him. "Oh, don't. The poison might be too strong," she cried.

Deva lifted his head and looked into her eyes. "You are dearer to me than my life," he murmured and put his lips to the wound.

After about an hour the Ojha came. He looked at the wound and began his incantations. Another hour went by and with a grave nod he said that though the snake was of the worst type, he had cured her alright. *

At dead of night Deva awoke. His beloved was weeping with her face on his feet. He lifted her and held her to his breast. "I wasn't bit by a snake," Indrani sobbed, "but stabbed my leg myself to see who loved me more," and burying her head on his breast, she wept again.

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E, Jan, '36.

The Problem of Adult Education

BY MR. S. VISWANATHA IYER, B.A., B.T.

INTRODUCTION

It is an accepted creed that education never ceases, but is found going on throughout life. Adult education should not be confused with the vocational education. Adult education means the acquisition of general culture, which would lead men and women to increased efficiency outside business hours. It does not aim for the sake of a man's job or for any specialised function of his in the community. It aims at educating the adults whose schooling during childhood had been neglected. But it is argued that since compulsory education has been introduced, the necessity for adult education does not at all arise. This argument would hold good in the countries in the West, but in India the picture is a dark one. It would, therefore, be worth while to consider the problem in its four-fold aspects.

WHERE DO WE STAND?

In spite of the fact that the Government of India shelved out Gokhale's Bill in 1911, the principle of compulsory primary education still held the field. Imperial enquiries brought home to the Government, that despite the liberal grants that no effective battle was given to the ominous monster of illiteracy. It was agreed on all hands that if education was to be sound, that in compulsion alone lay the hope of the future. Accordingly since 1917, various attempts were made in the different provinces to harmonise compulsion with expediency. The Legislatures that came into being after the introduction of the Montagu-Chelmsford Act of 1920, tackled the problem of compulsory education squarely and devised tangible experiments for the removal of illiteracy. But the tale is one of timidity, hesitancy and nervousness. The Government left the initiative to the Local Boards and the Municipalities. Compulsion will require more money and money will have to be raised by fresh taxation. But the local functionaries have ever been loathe to propose fresh taxes. The electorate will be furious and point to extravagances in many spheres of Municipal activities and call any fresh taxation on the face of the glaring insufficiency and incompetence of

local administration, simple scandal and extortion. Thus, compulsion is very far from being yet an active and living principle.

The history of education in India during the past ten years and more cannot fail to give the rudest possible shock to all. The Education Minister has often been a helpless figure in the provinces, trying the impossible task of pleasing everybody—the Finance Department, the Electorate, the party, the apologists of University Education, the propagandists of Secondary and Adult Education and lastly, the oppositionists. If the Excise revenue fell, education received a serious set-back; if all Madras went wet with the core, rupees in their lakhs poured into the treasury and liberal grants flooded the channels of education in all regions. The mass has either to be starved out of liquor as well as education or be given both to a liberal extent. The Education Minister has, therefore, distinguished himself no better than the Director of Education during the earlier dispensation.

Yet education has been on the ascendant during the past decade. But one cannot help feeling intolerant of the slow progress. The suggestive figures culled out from the official reports will verify the statement. Compulsory education of a primary nature was in force in 132 Municipalities and in 3,137 rural areas during 1929-1930. The number of depressed class pupils reading in all schools in India was 1,035,883 showing an increase of nearly 3,000 over the number for the previous year. The total number of scholars in all schools and colleges in 1929-30 was 10,256,914 males and 2,258,212 females. The total expenditure amounted to Rs. 27,42,82,018. Reference to detailed figures for the different provinces shows how progress, though slow, is unmistakable and embraces all kinds of education—not excluding even University extension activities, these latter being very much restricted at present. During the ten years between 1929 and 1930, the number of scholars in primary schools has increased from about 58 lakhs to nearly 95 lakhs; the number of primary schools has increased from about 142,000 to over 200,000. The expenditure on primary education alone has increased from about 300 lakhs to about 800 lakhs of rupees; the

number of female scholars has increased from about 14 lakhs to about 21 lakhs. These are significant facts. If they are not very exhilarating, neither are they unduly depressing.

WHAT IS OUR GOAL ?

There can be no two answers to the problem of the adult education in our country. Our goal should be universal adult education in physical, vocational, cultural and social spheres. Democracy depends upon the level of attainment by the masses. In the opinion of Lord Lawrence, Self-Government is inconsistent with ignorance. In times of emergency, the humblest voter is asked to record his opinion in International or State matters. The validity of the Government will depend upon the acquiescence of the mass mind. In the world to come, the peaks of eminence will be fewer and the masses will rise up and will have to be raised up, and the geniuses must bow down in terms of equality and cordiality with the mass mind. The basis of good government depends on the intelligent elector. The seed time must be utilised in giving mass education.

WHAT SHOULD BE OUR AIMS ?

Our aim is universal adult education. Investigations show that the majority of children attending primary schools are under instruction for, between three and four years; and for the majority of that time, four out of every five linger in the lowest class. The natural tendency is to relapse once more into illiteracy after the painfully short period of instruction comes to an end. It has been estimated that the wastage in primary education which, in the words of Hartog, means "educational mortality", comes to about 40 per cent., surely a dismal state of affairs.

Parental education alone will be the best remedy for the evils of wastage. Its adoption would increase the number of pupils. It would also save the expenditure that is now used for the compulsion. The wastage due to the economic factor will be eliminated. The chance is that the majority of the people will become permanently literate. There will be no necessity for the punitive measures to be taken with vigour against those who cause wastage of money.

THE TYPE OF EDUCATION ?

It would be a mistake to suppose that adult education means only the education of those who were not originally educated. It also means the education of the adults in the elements of civics, health and happy life in addition to bare literacy. In the Western countries, it includes both. For, in those countries bare literacy is more universal. All that is needed is to give a course of continuing education that would train them in the duties and responsibilities of citizenship.

But in India, the problem is a complex one. There are the millions who have not at all studied the three R's and the rudiments of hygiene. These must be educated to make the future world safe for democracy. Secondly, there are those who had an ineffectual schooling and who had relapsed into illiteracy and who have become family men and will not be in a position to afford time to study. Thirdly, there are millions of adult Indians who have never worried about education at all. It is they who constitute the real masses of India. These include agricultural farmers and industrial labourers who are poor, ignorant and who are addicted to drink. The reclamation of these men into the paths of sanity and progress is absolutely essential. National salvation lies in differentiating these agencies and then integrating them intelligently.

THE URGENCY OF THE SITUATION

It must be remembered that this matter is of the utmost urgency. The terrible revolutions in France, Russia and China must be an eye-opener. The big gulf that separated culturally the intelligentia from the working classes was responsible for the colossal volume of resentment exploding as revolutions and scattering the ingredients of misery, terror and chaos. In India, too, there is estrangement between the educated and the uneducated. The educated had already evoked the disgust and distrust of the masses. It is inevitable that this dangerous gulf must be bridged over.

Attraction to school could be made only by parental education as had already been pointed out. If the parents are not educated, the children will neither learn nor will be

encouraged to learn and the citizens of tomorrow will be as ignorant as to-day. Hence universal mass education alone will be the panacea for social progress. Else social progress will be clogged by reaction, ignorance, and superstition.

THE BASIS OF ADULT EDUCATION-

In the first place, physical education must be attended to. The coming generation must be strong, virile and normal. Personal health, hygiene and cleanliness, sex life, its implications, perils and possibilities, all these ought to be taught. Else, we would be termed as a race of imbeciles, incapable of holding our heads in the midst of a virile population in the world.

Secondly, vocational education must be attended to. In this, they are already adept by constant practice as the farmers, factory workers, manual labourers and clerks. But useful tips in making their professions yield a rich return or in lightening their labours will be useful.

A sort of vague general cultural education must be given. A study of the arts, the cultivation of the aesthetic taste, literature, history and philosophy, all these may be usefully taught.

Above all, social education which will fit men and women for group membership and which will forge unity amidst the fascinating diversity, ought not to be ignored by any scheme of adult education.

ADULT EDUCATION IN THE WEST

Adult education has become an important problem in Germany and other European countries since the War. Much attention is now paid to the education of persons who were unable to get a good education during their school days. It is not a new problem. The first movement for adult education began in Denmark. The system has now been adopted by Germany, Sweden and Norway, where the schools are maintained by the State. The object of these institutions is to present to the youths a higher standard of life and to develop the traditions of good citizenship. In England, adult education took the form of University Extension lectures.

Lord Haldane's idea was that universities should send out teachers to every part of the country who may deliver courses of lectures on a variety of subjects, and that the best

intellects among the students should be picked up by these teachers and sent to the universities for systematic and regular instruction.

HOW CAN WE REACH OUR GOAL ?

Under the existing circumstances, the initiative must come in our country from the non-official side. There should be a central organisation with representatives from the various institutions as the Indian National Congress, the Servants of India Society, the Arya Samaj and so on. The Central Board should be financed with sufficient funds, both from the interested organisations and from the public. Provincial Boards should be set up for each of the division on the linguistic basis. These should receive direction and financial support from the Central Board. A number of district and taluk organisations should come under the supervision of the Provincial Boards. Direction, supervision, advice and money should come from the Provincial Boards. The conclusions of the various Provincial Boards would be gathered by the Central Boards, which would carry on research for improving the methods, efficiency, organisation and other aspects of the scheme. It would also publish the progress of the work in the country and thus give encouragement and inspiration to the workers. It would dictate the broad general policy and give expert opinion and advice, but would leave the details to the direction of the subordinate boards to suit local conditions.

THE PLAN OF WORK

The Board should have a clear idea of the aims and objects of the adult education scheme. In formulating the plan of work, it is absolutely essential to take into account the ignorance, poverty and the indebtedness of the village people. Care should be shown that the plan is not wrecked on the rocks of unhealthy social customs. The programme should include also the provisions to meet the general needs of the villagers, which are mainly economic in nature.

THE ENLISTMENT OF WORKERS

The most important factor is the enlistment of workers. In these regenerate days, it would not be difficult to get a large number of workers. The selection of workers should be actuated by sincerity, personality and

practical ability in dealing with men and women rather than mere academic qualifications. All the workers must be given training at the expense of the Provincial Boards. The training is to be given by experts in the field of adult education and village uplift work and the course should include agriculture, co-operation, health and behaviour towards villagers. Special attention should be paid to the teaching methods, which should be psychologically sound and capable of sustaining the interest of the villagers. School and college students should invariably be chosen for the work. The enthusiasm and the capacity of the students would go a long way towards interesting, amusing and benefiting the villagers. After training the workers, they should be distributed among the different districts to study the conditions and the problems together with the obstacles that they will have to surmount. The survey would be useful in grouping the villages in the most convenient and efficient manner.

THE PROGRAMME

The village organisation should have a threefold programme. Firstly, the work should be directed to the imparting of literacy and general knowledge to the people. Secondly, it should provide them with amusement and recreation. The torch of knowledge when lighted in the candle of amusement would be pleasing to taste and more lasting in its effects. Thirdly, to enhance the interest thus created, it should engage itself in satisfying the needs of the villagers and in helping them to tide over their economic difficulties.

Twice or thrice a week, regular evening classes should be held. Separate classes may be arranged for women once or twice a week. The curriculum should be conducive to the every day happenings in the surroundings. Magic lantern lectures may be given regularly. Special notice should be taken of the adults who are literates by giving them small distinctions and privileges. Certificates of honour and merit may be given to those who pass as is the case in Germany. It is incumbent on the village club to get at least one newspaper, which should be read and explained to the villagers. Information on health, cultivation and cattle-breeding, and

the life and the conditions in the outside world may be given by means of the cyclostyled sheets. Every club should have a small circulating library containing interesting vernacular books, the story books predominating. Lectures may be arranged occasionally when some popular leader or influential official comes in the vicinity of the village. Amusements being the best means of transmitting knowledge into the hearts of the rustics, the village cult should encourage the traditional sports and games of the village and may also introduce new and healthy games. The Provincial organisations should possess one or two cinema apparatus. The cinemas should visit all the villages by turns. There should be a large variety of films. They should exhibit puranic stories, agriculture and cattle-breeding. The radio can be made an important aid to education. With the development of broadcasting, a regular programme suited to the needs of the village folk may be broadcast in every centre. Receiving sets may be installed in as many of the villages as possible and the people induced to listen to the programme regularly. The club should form the centre of welfare activities in the village. During times of epidemics, medical relief will be widely appreciated by the villagers. To encourage thrift, to free the people from the tyranny of the usurers and to foster the spirit of the social solidarity, a co-operative society should be organised in every village. Drink must be discouraged by means of the proper propaganda. The same methods suggested can be pursued *mutatis mutandis* for the education of the workers in towns and factories.

THE FINANCIAL IMPLICATIONS

The amount required for the purpose of the uplift would be merely 32 per cent. of the total revenue of the Central and the Provincial Governments taken together. In Soviet Russia, 15 per cent. of the revenue is spent upon adult education. In Germany, in the town of Berlin alone, 94 per cent. of the expenses for adult education is met by the subscription from members and fees from students. India is a country of Rajas, zemindars and officials. India has a long record of charity, and once the promoters of the scheme impress the

country with their sincerity, determination and faith, there need not be any fear at all about the possibility of a paucity of funds.

CONCLUSION

Such genuine efforts are what we look forward to and if the signs of the Age do not deceive us, we can safely hope that the foundation of a solid education had been laid down and the structure is shortly to follow.

Stammering and its Cure

BY PROF. S. N. BANERJI, M.A.

(Calcutta Deaf and Dumb School)

DURING the last twelve years I have successfully treated a number of stammerers. I put in this article my experiences with the hope that it may help a few of the stammerers to cure themselves of their speech impediment. I know it is not possible to go into details in a small paper like this. The whole procedure of attack is full of technicalities. Yet I venture to think that at least a few of the sufferers may get some benefit from a perusal of this subject.

There are three main varieties of speech: Impediment, commonly known as Stuttering, Spasmodic Hesitation and Convulsive Stammering.

When the organs of speech articulate so loosely that they no sooner touch than they rebound, and a syllable is repeated again and again before the next syllable can be given, it is then called Stuttering. When there is a silent choking sensation with an ineffectual effort to speak, it is called Spasmodic Hesitation. When at the apprehension of an impediment, a series of muscular actions are evoked, which have no connection with the natural effort of speech, it is called Convulsive Stammering.

Generally a stammerer passes through the first stages of Stuttering and Hesitation before he reaches the climax of his difficulty. Sometimes the transition is so rapid that the different stages cannot be anticipated.

Simple Stuttering may be removed comparatively easily by the cultivation of a firm articulation. Simple Hesitation requires a course of proper breathing exercises for its cure. A case of Convulsive Stammering is the most difficult one to tackle with.

A national system of education does not finish its duty by merely providing sound education for boys and girls of the school-going age. Those who have left their schools are also to be considered. How to induce young men who are busy in earning their livelihood, to spend their time in useful pursuits and to keep them away from idleness and dissipation is an important educational problem.

What are the causes of stammering? In a fairly large number of cases, the impediment can be traced back to imitation. In many, the causes cannot be definitely traced back. The numerous treatises on the subject have suggested various causes which, however, do not help the sufferer in the least. Whatever might have caused his impediment, a stammerer's only aim should be to find out a way to cure himself. Let him divest his mind of the perplexing theories as to the cause and nature of his impediment and work honestly and diligently to find out what is normal speech, so that he may know for himself where his difficulty lies and attack it there. He should have a thorough knowledge of the elements of speech and should intensively practise with them. He must work and work before he can hope for a recovery.

There is a common popular delusion that nervousness causes stammering. It is rather in the other way; stammering in a man makes him nervous whenever he attempts to speak. But when the impediment becomes confirmed, there forms a vicious circle; it makes the sufferer nervous, and his nervousness aggravates his difficulty.

Command of the breathing in speech is one of the most difficult, but at the same time the most important power to be perfectly obtained. Most of the stammerers breathe badly while speaking. They often try to speak with the inspiration; speech becomes impossible and a choking sensation results. It is upon the perfect manipulation of the breath that good speech depends, and a stammerer must not be afraid of any effort to gain a thorough control over his respiration,

The following exercises will be helpful:

- (a) Inhale, without making any noise, and then count one, two, three, . . .
 (b) Inhale, and then say one vowel with the exhalation. Prolong the vowel sound as long as you can. Exercise similarly with all the vowels.
 (c) Put a pencil on a long table. Inhale, and then blow away the pencil with a steady and continuous breath.
 (d) Inhale, and then say the vowels, but not in one continuous breath. Exhale and say the vowel, and stop,—then again exhale and again hold. Continue thus as long as you can. There must not be any fresh inhalation after a stop.

The inhalation must be very deep. In exhalation, the lungs must not be emptied too quickly; only a very fine stream of breath should emit. While exhaling, the chest must not be allowed to drop. In inhaling, attention should be directed that there is no upward action of the shoulders.

The lips are in most cases the seat of much difficulty. In good speech, there is no unnecessary projection, pursing or any other outward motion of the lips. A stammerer should "set a watch upon his lips". In articulation, the lips move only vertically. The upper lip remains almost motionless; the whole of the labial action is confined to the lower lip.

In many cases of stammering, there is very strong upward pressure of the jaw. In natural speech, the action of the lower jaw is downwards. But it must be kept in mind that there should not be unnaturally wide dropping of the jaw, as it will interfere with easy combinations of the elements of speech. The teeth should never come in complete contact in speech.

The tongue, when it is out of control, is the most "unruly member in the family of the organs of speech". The lingual-sounds present much severe difficulties to a stammerer. He should be careful that it is not so strongly shut against the roof of the mouth or against the back of the upper teeth as to make an easy disjunction extremely painful. It should never be protruded too much between the teeth.

Stammerers often put pebbles in their mouths to control their tongues. It is foolish and does not help them in the least. It rather may do them great injury if by chance they may swallow down the pebbles.

The mind has much to do with stammering. This is, however, not true that

a stammerer is mentally weak. Moses, Virgil, Demosthenes, Charles Lamb, Kingsley and a host of World's greatest men were stammerers. Amongst my students, I had some, who had very high mental powers. And yet when they want to speak, their mind becomes confused. The very thought that they have some speech impediment, throws away to the winds the necessary co-ordination between thought-process and the muscular efforts of the organs of speech.

A stammerer should always try to think deeply before he attempts to speak. Jerky thought will make speech jerky. He should train his mind to think that his impediment is not incurable, and he can throw it away just as a man throws away his old, torn coat. He does not stammer always; he speaks well at times. When it is such, he should ask himself why he should not speak well always. If he can once bring his mind under control, half the battle is won. It is not an easy task, but it is not impossible. If a smoker can give up the habit of smoking, why should not a stammerer be able to throw off his impediment?

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E. Nov. '35,

SPRING IN JAPAN

BY MR. S. BAGCHI

WHEN the spring comes and the cherry bloom, Japan gets a new inspiration of life and enjoys it to the full. In Parks and other places one will come across scenes, which are thoroughly stage-like but put on by the people themselves under the canopy of the blue sky with never a thought of how they may appear to outsiders.

One of the most picturesque spots during this spring season is Arasyama in Kyoto, which is one of the most popular spots for cherry picnics. The back drop of the scene is a high beautiful mountain, covered with pines and around its base curves the river, winding out of the green canyon behind. The blooming trees from adrift of pink haze against the hills, and on a level space beside the river the trees grow closely together, where the picnic tables are set out. Overhead the flowers form a canopy, their colour deepened and brightened against the intense cerulian blue of the spring sky. The gay costumes of girls increase the beauty. The long necked Sake (wine) bottle is a conspicuous part of the equipment of the merry-makers, and practically every face is flushed. The scene at this point reminds one of the rise of the curtain and the moment has arrived for the soloists to step forward and begin; nor is one disappointed. Some of the parties have brought along Geisha (dancing girls) and a group of musicians will strike up a song. Then a girl will rise in the centre and begin to dance and sing. She sways and claps her hands, her red faced listeners keep time also, smiling happily, careless of the crowd that gather around. It seems though a little bit rowdy but not the least vulgar; the people are having too good a time.

The interest shifts to another part of the scene, where one will find a couple of the basket-headed, flute-playing priests, who wear long slender gowns of white, girdled with silken cords of purple or brown, ending in tremendous tassels. About their shoulders are alms-bag of gold brocade and thrust through their girdles are their bamboo flutes.

In the Western world wandering minstrels exist only in medieval romances and stages. Perhaps the most unreal part of the whole

act in Japan is to discover a group of actual wandering minstrels doing their stuff. They are men and children dressed in their gay motley, with tight dark drawers outlining the calves of their slender legs and huge sleeved gaily colored happy-coats above, bound about their hips with sashes. The men have Samisen (string instrument) strung about their neck exactly like nanki-poo. The children sing in the piping voices and the men accompany them and collect the pennies that are thrown their ways; but it must be admitted that they give quite a lot of entertainment to the merry-makers.

Every one is found quite in a gay mood. The Obasan (the old revered ladies) from country-sides with faces wrinkled in smiles, their combs slightly awry, sway down the road, their arms around each other's shoulders for support, singing in tremulous old voice.

Six or eight young bucks, their arms tightly interlocked, form a line across the road, blocking it ogling the girls.

Baby-San lost in the shuffle, howls dismally until discovered by his slightly tipsy parent.

A gentle foolish smile is glued on the face of an obviously important gentleman, of course young, who sits on a bench with an young Geisha beside him. She keeps the glass filled and apparently it has been frequently offered to her, for her smile is almost as gentle and as foolish as his. She sings and his smile deepens, joy reigns supreme, which takes us away to the land of Omar, the Persian poet.

And over all are beautiful Sakura (Cherry) smiling and throwing petals on the heads of the merry-makers.

And their lips are lock't, but in divine
High-piping Pelevi, with Wine! Wine! Wine!
"Red Wine!"—the Nightingale cries to the Cherry
That rose cheeks of her's to incarnadine.

Baluchistan in Distress

HARDLY have we recovered from the horror of the Behar earthquake than another, and what has now turned out to be, a more disastrous one is upon us. Reports from the frontier reveal a grim story of woe and tragedy. Twenty thousand lie buried beneath the debris, said the first official report and later news has only confirmed our worst apprehensions. The devastation between Quetta and Kalat is so complete that the loss of life and property is appalling. Sixty thousand are now reported dead, a number almost eight times as great as the final figure of deaths in the Behar earthquake. At such an hour there could be only one thought—how to bring succour to stricken Baluchistan. The Viceroy has made his appeal and already non-official agencies are busy collecting funds and ready to do their bit in the afflicted areas. It is a pity Government could not see their way to accept the proffered help. There have of late been several calls on the public purse, but Baluchistan in distress is in dire need of help, and we have no doubt that the response to the Viceroy's appeal will be ungrudging and generous.

India and the New British Cabinet

The re-shuffling of the British Cabinet may not signify much except that Mr. MacDonald and Baldwin have changed places. Mr. Baldwin was, of course, the virtual power behind the so-called National Government while the erstwhile Labour leader played the decorative role to perfection. This cannot go on for ever, and Mr. Baldwin naturally assumes the power in name as in fact. So far as this country is concerned, there is hardly any likelihood for a change of policy or programme though the Marquess of Zetland has taken the place of Sir Samuel Hoare. The new Secretary of State for India, unlike his predecessor, has personal knowledge of this country.

For Lord Ronaldshay, as he then was, served on the Islington Commission and later became Governor of Bengal. The Marquess who has distinguished himself by his versatility, is also well known for his fervent advocacy of the reform scheme, as adumbrated by his predecessor in office.

The India Bill

And so the India Bill has passed the final stages and will now be duly added to the Statute-Book. That it is a victory for the National Government, a decided personal victory for the indefatigable Secretary of State goes without saying. One cannot help admiring Sir Samuel Hoare's adroitness in piloting the Bill through the stormy weather in the teeth of die-hard and Labour opposition. But it is a victory without peace. For all the 15½ million words, spoken and written, about Indian reforms, have not reconciled this country to the new constitution. The Labour amendment is more typical of public opinion in this country. The Bill, as Mr. Morgan Jones observed, is hardly calculated to remove the fears and apprehensions or meet the aspirations of the Indian people. We can only hope that the logic of circumstances will yet make the authorities realise the profound truth of Mr. Lansbury's words:

"We do not believe you can settle the Indian question by the imposition of a constitution without consultation and without consent."

The Servants of India Society

The Report embodying the activities of the Society for the year shows a record of valuable work done by the members in different branches of national service. Co-operation and rural work in South India, social service among the depressed classes and relief operations in Bihar and the Ceded Districts must be mentioned. Messrs. Joshi and Bhakale were busy with Labour interests, while the U. P. branch concentrated on Swadeshi. Education naturally has its due share, while the Society's definite stand in regard to the Reforms then on the anvil gave the necessary lead to the country. It may be recalled that the members of the Society, like their comrades of the Liberal Federation, came to the conclusion that the proposed Reforms were unacceptable and that it would be less injurious to national interest to remain under the present constitution than to come under the new one.

Sir Mirza's Address

Opening the Budget Session of the Representative Assembly, Sir Mirza Ismail, Dewan of Mysore, made a lucid statement on the Indian Reforms. Sir Mirza is no more enamoured of the new constitution than so many of his colleagues on the R. T. C. Resigning himself, however, to the logic of events, he points out:

Unsatisfactory as the Bill is from many points of view, complicated as the proposed constitution is, and difficult as it will be in its working, I am, nevertheless, in favour of accepting and working it; for I am convinced that such defects and deficiencies as are found in it are for the most part inevitable in a constitution designed for a country so full of paradoxes and anomalies as India.

The Dewan struck a note of confidence in dealing with the financial position of the State and closed his survey of the Government's transactions with these words:

"On the whole, if the State were a company and we were a meeting of shareholders considering the annual balance-sheet, I think I should be entitled to say that the concern for which we are responsible had so far come well through the economic blizzard and is well equipped for whatever in the way of weather is still awaiting it."

Mr. Brelvi's Address

Mr. Brelvi's address to the Kerala Conference was a clear call for compromise. "Swaraj is not an end in itself," he said, "but a means to a higher end of ushering in an era of economic freedom and social justice in our country." The Karachi programme according to him constitutes a "basis for any constructive effort to realise socialism in our time". The burden of the speech was a double appeal to Congressmen and Socialists for catholic and comprehensive understanding of things. On the one hand he appealed to the Socialists not to seek to commit the Congress "to policies or programmes which it cannot immediately carry out"; and he pleaded with his fellow-Congressmen not to regard the demands of the Socialists as altogether "premature and inopportune".

Reform of Income-tax Law

The announcement of a Committee to inquire into the law and administration of income-tax in India has come none too soon. For, though there may be differences of opinion in regard to the composition of the Committee, there can be no question as to its urgency. The law as it is administered in this country is still crude, no steps having been taken to approximate the tax to the capacity of individual taxpayers. It is one unrelenting system that touches all and touches with equal rigour. No account is taken of the disparities in the situation. A care-free bachelor is taxed to the same tune as a married man burdened with the responsibilities of the upkeep and education of a large family with grown-up boys and girls in the Universities. The anomaly is too palpable to be kept up without reform. It is time we take a leaf from the British system where the law is certainly more equitable and just, due regard being paid to the incidence of taxation as it affects individuals in varying situations.

The Making of History

H. E. Lord Brabourne, in inaugurating the Modern History Congress at Poona, truly observed that at the present time in India there can be no more wholesome study than that of History nor any more necessary development than the growth of the historical sense. It is true, efforts are being made both in the Universities and in the Bhandarkar Institute to facilitate research in Indian history but a specific attempt to compile a thorough, comprehensive and scientific history of India is indeed a great desideratum. There are text-books in plenty, brief but useful, but most of them lack, in the nature of the case, true historical perspective. There are cheap histories like glorified pamphlets that speak of unknown European adventures making history by sheer insolence. It is all a tale of epic heroism on one side and abject cowardice on the other. We, therefore, welcome this attempt at reconstructing History on a basis of solid research and sound reasoning.

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

MARSHAL PILSUDSKI

[T] is not always that the death of a public man no matter how eminent he may be, may raise serious questions of policy and peace; yet that is the situation in Europe as the result of the death of the Polish leader Marshal Joseph Pilsudski.

Marshal Pilsudski has been rightly called the creator of Modern Poland; his greatest achievement was the passing into law of the new Constitution which was designed to perpetuate the power of the Government as a non-party ministry including representatives of all the chief classes. He secured a better understanding with Germany by the 10-year pact which is to recognise the independence of Poland; a non-Aggression Pact was drawn up with Russia, and he maintained that the Franco-Polish alliance still remained. Pilsudski thus made possible enemies into friends through a policy of mutual understanding and friendship. "By his great labour he constructed a strong nation, by his genius and strength of will he resuscitated the Polish State. This man is the greatest our history has ever known."

BALKAN ENTENTE CONFERENCE

There are always problems in the Balkan States. The rearmament movement in Germany has raised the same question with Austria, Hungary, and Bulgaria; they wish to rearm, and it is reported that they are rearming in secret. On the other hand, Yugoslavia seems to be opposed to the rearmament policy of the other three powers, especially if done in secret and without the sanction of the larger powers and the League of Nations.

A Conference has been held by the Balkan Entente over the matter, but no communique has been issued, but the Yugoslav Premier will shortly visit Signor Mussolini to see what Italy is prepared to do concerning the problems of the Little Entente.

GERMAN POLICY

The statement of German Policy was made by Herr Hitler on May 22 in reviewing the European situation, and as a consequence the general feeling is now much better. The Fuehrer explained why Germany rejected the Geneva vote of censure of April 17th,

and was pursuing her rearming policy. Herr Hitler said:

It was not Germany who broke the Versailles Treaty one-sidedly but the Treaty was one-sidedly violated and first put out of operation by those Powers who would not decide to follow Germany's example and disarm, as provided for by the Treaty.

Concluding, Chancellor Hitler emphasised Germany's desire for peace; we are ready, he said, to further all attempts to limit or better to abolish all heavy arms for aggressive use, to limit the means of naval warfare, and to outlaw all weapons and methods of modern warfare contrary to the Red Cross Convention; but it must be by international agreement.

GERMAN WAR MINISTER

The Peace speech, however, has not prevented Germany from making provision for her protection. Her military preparations are going on just the same. Since the speech, and evidently immediately afterwards a new law was issued embodying the following main features:

The creation of a War Minister with supreme command of the armed forces, second only to Hitler,

Fixing the duration of compulsory active military service for the Army, Navy, and Air Force at one year,

Establishment of the principle that women as well as men are obliged to serve the Fatherland in time of War, and

The exclusion of persons of pure and mixed Jewish blood from the Army.

PEACE PACT OF THE PACIFIC

While we are concerned about Europe and desire an European Peace Pact, we should not neglect keeping our eyes on the Far East, where really important events are shaping policies there which may develop into crises at any time, involving the rest of the world. Japan is steadily pursuing her policy of expansion.

Japan's policy is surrounding her with enemies which fear her expansion programme; there is Russia concerned about Siberia; China anxious about further encroachments into her territories; the Dutch fear for their possessions in the Far East; and both the

United States and Britain are becoming fearful. Fear always precedes open war.

The latest move is on the part of China which, fearing Japan and having lost her faith in the League of Nations, is inclined to make the best terms of peace with Japan, which, of course, will be to the advantage of Japan. If China should accept the overtures of Japan and submit to her leadership, it would give Japan a right-of-way in Asia, in which case Japan's policy of expansion would be greatly benefited.

WESTERN AUSTRALIAN PETITION

The petition from Western Australia to be allowed to secede from the Commonwealth or Federal Government of Australia has raised a big constitutional issue. Western Australia has felt for a long time that she has been discriminated against in the matter of taxation, import duties and so forth; failing to get redress for her grievances, she voted by a huge majority in favour of seceding. But the question which had to be first settled was: Could she do constitutionally the thing she wished to do? When Parliament received the petition, it set up a Joint Committee of the two Houses to decide whether the petition could be considered.

That Committee has now reported that the petition should not be received in as much as the petition asks for legislative action which they consider would be constitutionally incompetent for Parliament to take, except upon the definite request of the Commonwealth Parliament. *Reuter* reports:

"The people of Western Australia will continue to fight until they receive justice from the Commonwealth Government," declared the Hon. Phillip Collier, Premier of Western Australia, commenting on the report of the Joint Select Committee.

Mr. Collier added that the present position was intolerable and that unless there were great changes, the Federation would not last for another 10 years.

FRENCH TROUBLES

The French troubles at present are largely monetary. France of all the larger nations seemed to escape the financial problems of the economic crisis longer than any other country. But during the past year she has been having her difficulties, and to-day when other nations are on the improvement, France is experiencing a bad time. Her

chief difficulties arise from the Government's determination to keep the franc on a gold basis and not to devalue it. Both of these objectives are commendable, but they are causing France to fight against economic forces, in which she is plainly losing.

The American situation is quite different from the French. Mr. Roosevelt has asked repeatedly for plenary power to deal with the economic situation throughout the country; that power has been given to him until he is virtually a dictator. But the French will not agree to give such power to their Chief Minister. M. Laval has a great responsibility and we all hope that he may succeed in solving the problem of the franc.

BRITISH POLITICS

As expected, the National Government of Great Britain has formed a new Cabinet with Mr. Baldwin as Prime Minister. Two fundamental causes have operated to bring about this change: one is the state of health of Mr. Ramsay MacDonald, the Prime Minister. The strain of office of the Chief Executive of the British Government in these days is tremendous. Mr. MacDonald has done well to carry it so long, but with weakened eyes and physical strain he has been carrying on under great difficulties. He has asked for relief. The other factor looks towards the General Election which must come sometime within the next year. The Government's aim has been to strengthen their ranks for an appeal to the country.

RUSSIA'S HUMAN ELEMENT

At last M. Stalin has realised that a nation is made up of human beings, not cogs in a machine; his recent statement is full of meaning: "Everything depends on the human element." Part of what Stalin said is worth repeating:

"Having now achieved adequacy in machinery and equipment, they must turn their attention to the people, not only to the leaders and directors, but also to the rank-and-file-man who worked the machinery. He was still neglected, often the victim of a soulless bureaucracy. He must receive proper esteem, as machinery without him was a dead thing, and until he was raised to his proper place in industry, agriculture, transport, and the Army, we shall be lame on both legs."

THE FRANC

THE period under review has seen important development in the outside world in somewhat strange contrast to the placidity which reigned at home. It saw the franc in sore straits and France in a series of Ministerial crises. In America, the entire structure of the N. R. A. was threatened with extinction by an adverse decision of the Supreme Court. Thus two of the most important questions before the world to-day have come to the forefront during the month. But, happily, the troubles which were threatened at the beginning have passed off more smoothly than one would have expected at the beginning. The crisis in France started as in other countries with a heavy bear attack on the French currencies. Foiled in their efforts to force a devaluation of the guilder and the Swiss franc in the manner in which they had brought about the devaluation of the belga, the international speculators turned their attention to the very citadel of the gold bloc, namely, the French franc.

On this occasion, the fall in the franc proved to be more severe than in the past. According to all accounts, long queues waited before the Bank of France for exercising their right to demand gold from the Central Bank in return for currency. It is said that the Bank of France had actually to increase its staff in the gold department in order to cope with the work. The authorities had to take such action, as failure to tender gold even as a consequence of the pressure of work, was sure to be taken as an index of readiness to abandon the gold standard and the pressure on the franc would thereby be increased greatly.

The course of the franc during this troubled period coincided with the vicissitudes of French politics. During the three days, in which M. Bouisson was in power, the franc showed a marked appreciation. But the defeat of his Government was followed by another fall, and it was not till M. Laval was installed in the Premiership that the franc again recovered. The principal factor in the recovery of the French currency is the penal clauses which the Government had incorporated in the Plenary Powers Bill against speculation, which was accepted by

all the parties in the Chamber to be definitely unpatriotic. Speculators in the franc have to reckon with the serious consequences of the Government getting evidence of their transactions. In fact, after the accession of M. Bouisson, the Government raided the offices of important banks in order to find out the name of the leading speculators and the extent of their operations. This had its intended effect, and since that time the franc has shown a recovery with but inconsiderable relapses.

The month of June may, therefore, be said to have witnessed the end of the aftermath of the Belgian devaluation. The troubles with the European currencies arose chiefly from the precipitous fall of the belga and the action taken by the Belgian Government in devaluing it. It was also known that in Switzerland the socialist initiative recommending the devaluation of the Swiss franc as and when necessary was to be submitted in referendum to the people. It was also known that, once one more gold currency was forced off gold, the other currencies would necessarily have to tumble down. Regarding the general weakness of the gold currencies which were, as a rule, overvalued, the speculators had gone on merrily with their game and, for the present they must be said to have been failed. For the Swiss initiative has at last been rejected by the people. It is no matter for wonder; for the socialist initiative was not so much a clear-cut proposal of currency reform as a vague programme drawn up by some doctrinaire socialist. Whether the Swiss were socialists or not, they are surely democrats; and they were opposed to any measure which might have the effect of establishing a permanent dictatorship. As the socialist initiative left such a loop-hole, the Swiss people voted against it by an overwhelming majority. France, too, has survived all the political upsets, and the Government of M. Laval seems to have every determination to maintain the integrity of the franc.

But, there can be no doubt that the gold currencies are far from being out of the wood. One may dismiss out of consideration the other gold currencies and concentrate one's attention on the franc. It has been

already hinted that the principal source of the weakness of the franc is not speculation, as it is offset to no small extent by the appreciation of the British and American funds. M. Flandin himself declared in the Chamber of Deputies that the weakness of the franc rises from the highly unbalanced position of the national budget. Confidence in the plan cannot be revived unless the public is assured that the French Government would not have their hands forced by huge deficits in the national budget. Successive French Governments have made loud proclamations of their intentions to reduce the expenditure. There can be no question of increasing revenue, for taxation in France is already high. And the only means of balancing the budget is to reduce expenditure. Much has been done already in this direction; and it is difficult for any French Government to devise more scope for retrenchment without running the risk of grave popular censure. It remains to be seen whether M. Laval will succeed where other French Governments have failed.

Apart from this, there is a wider question of the stabilisation of the international currencies. Opinion in France has till recently than opposed to the devaluation of the franc. The fact that in 1928 the French currency was reduced to a fifth of its former value has made the Rentiers more nervous than ever of the value of their savings. And in France they form such a large class that they can always defeat a devaluation measure. But lately the movement for devaluation has gained ground. It is said that during a debate in the Chamber of Deputies, M. Paul Raynard, the leader of the devaluation movement in France, made a great impression on his audience. It is also known that the last three Governments were prepared to consider the devaluation of the franc as a part of a general stabilisation agreement between France, Britain, and the U. S. A. M. Caillaux, who was Minister of Finance in the three days' government of M. Bouisson, expressed a desire for a stabilisation agreement but did not remain long enough in office to give effect to it. There is every reason to think that in the present predicament, the French Government would be only too glad to be relieved of the onerous task of

bolstering up the franc by a stabilisation agreement, which would include a mild devaluation of the franc of 15 to 20 per cent.

But outside France there is little evidence of the anxiety to stabilise the currencies. More than a month ago, Mr. Henry Morgenthau, Secretary of the American Treasury, made a unequivocal statement that, if the rest of the world were prepared to stabilise, America would not be found lagging. The sincerity behind these words has been questioned by the British Press. But even taking Mr. Morgenthau at his word, the prospects of stabilisation are not bright. The Chancellor of the Exchequer is definitely opposed to any movement towards stabilisation. And so long as Great Britain will not participate in such an agreement, the chances of arriving at it are very slender. For the present, the weakness in the gold currencies has been eliminated, but one may be sure that with the first signs of failure on the part of M. Laval to abandon the French budget, the franc would weaken again; and there will be a recrudescence of the troubles which, apparently, have now come to an end.

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DIARY OF THE MONTH

May 29. H. M. the King gives audience to the Maharaja of Baroda.

May 30. Quetta suffers heavy loss of life and property owing to a severe earthquake.

May 31. Gandhiji interviews Abdur Gaffur Khan in Sabarmati Jail.

June 1. The Anglo-German naval talks begin in London.

June 2. The Viceroy and the Congress President appeal for funds for relief of sufferers in Quetta Earthquake.

June 3. Diwan Bahadur M. Ramachandra Rao gets a Knighthood in the King's Birthday Honours.

June 4. The Editor of *Riyasat* is convicted to 9 months' R. I.

June 5. The India Bill comes up for the Third Reading in the House of Commons.

June 6. Sir M. Visvesvaraya leaves for Europe in connection with starting a Swedeshi Automobile industry in India.

June 7. The House of Lords passes the first Reading of the India Bill without a division.

June 8. Mr. Ramsay MacDonald resigns his Prime Ministership: Mr. Baldwin becomes the Prime Minister.

June 9. Britain's Chancellor of the Exchequer grants £50,000 to Quetta Relief.

June 10. Lord Brabourne inaugurates the Modern History Congress at Poona.

June 11. The Marquess of Zetland assumes office as Secretary of State for India.

June 12. Lord Linlithgow appeals to Britons to help in the working of the Indian constitution.

June 13. Japan objects to Germany and Russia participating in the Naval Conference.

June 14. The Viceroy extends the term of the Council of State.

June 15. Sir N. N. Sircar is appointed Vice-President of the Viceroy's Executive Council.

June 16. Sgr. Mussolini and His Holiness the Pope receive Sir Chimanlal Setalvad in audience at Rome.



THE RT. HON. SASTRI

June 17. The Rt. Hon. V. S. Srinivasa Sastri accepts the Vice-Chancellorship of the Annamalai University.

June 18. Sir Abraham Laine assumes office as Governor of Assam.

June 19. Babu Rajendra Prasad lays the foundation stone of the new Karachi Congress House.

June 20. Sir S. Radhakrishnan leaves for Europe by S. S. "Conte Verde."

—The House of Lords passes Second Reading of the India Bill by 236 votes to 55.

June 21. The International Labour Conference adopts the forty-hour week by 81 votes to 33.

June 22. The Bombay Government prohibits Maulana Shaukat Ali from entering Sind.

June 23. Abyssinia apologises to Italy for her insult to the Italian flag.

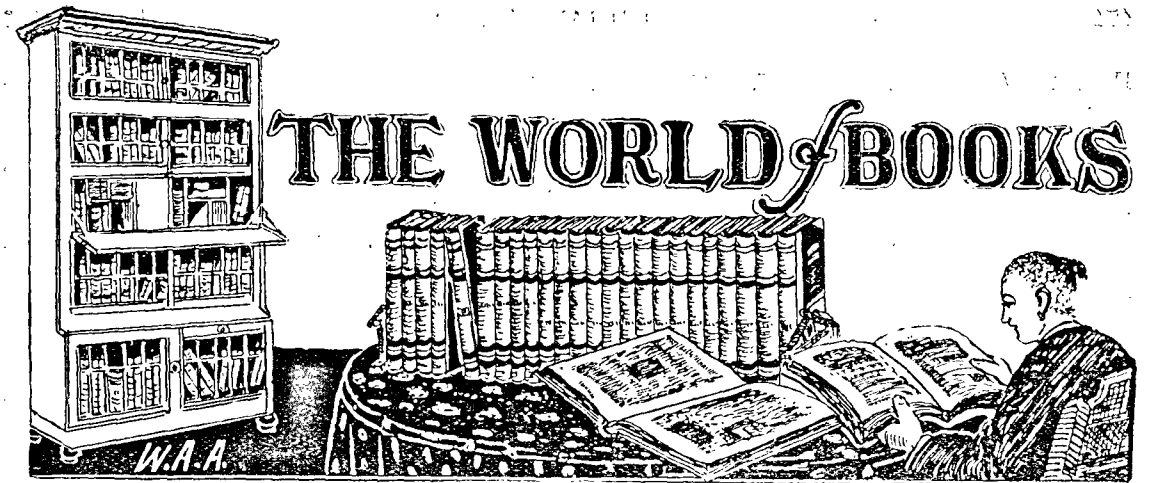
June 24. The Government of India releases for publication Mr. K. P. S. Menon's Report on the Tanganyika Ordinances.

June 25. Germany proclaims a one-year moratorium regarding foreign obligations.

June 26. Germany agrees never again to resort to unrestricted submarine warfare.

June 27. Mr. Tushar Kanti Ghose, Editor of the *Amrita Bazar Patrika* is released.

June 28. Viceroy promulgates Emergency Regulation for administering British Baluchistan.



WHO ONCE EATS OF THE TIN BOWL. By Hans Fallada. Translated from the German by Eric Sutton. G. P. Putnam's Sons., Ltd., London. 7sh. 6d.

This book is a commentary on the criminal law, the police, and prison life, as they obtain in Germany. That cruelty shown to a man hardens him and makes him cruel in turn, and that kindness and mercy change his character marvellously are lessons which Victor Hugo embodied in his *Les Misérables*. In recent years, Galsworthy pointed out the injustice of the criminal justice which in effect makes a man return to prison repeatedly after he has been there once. The book before us presents a strikingly vivid picture of prison-life. The principal figure in the book, "Kufalt", is a strong-minded person, capable of a good deal of restraint and having quite healthy instincts and desires. He who resists the maddening influence of prison-life is a hero. Prison drives a man to desperate emotions and the sight of a naked woman looked at through the window is very heaven to him. The tale of Palamon and Arcite of old was but a poetic version of a sordid truth. The treatment which a State accords to prisoners after they leave prison is even more important than the mitigation of the severities of prison-life. Nothing is more cruel than the brand of the ex-convict which he is obliged to bear on his forehead and which he cannot efface. The institutions maintained with professedly philanthropic motives to help the unemployed and the discharged prisoners are found to be worse than prisons for those who seek their shelter. Anything that kills the freedom

of a man saps his life-springs. The book presents the tragic tale of how "Kufalt's" most strenuous efforts at becoming a good citizen are frustrated by the irony of circumstances. The pathos reaches the highest point when the suggestion is made to us that to a prisoner the only happy place where he is saved the perils of this world, is the prison itself. To the Indian reader, the details of German life, dominated as it seems to be, in the class of society figuring in the book, by alcohol and tarts, are full of interest. The vivid realism and detail reflected in the book render it a marvellous work of art.

SIR JOSHUA ROYNOLDS: 'Great Lives' Series. By John Steegmann. Duckworth, Henrietta Street, London. Cloth, 2sh. net.

In this short work, Mr. Steegmann has not evidently proposed to himself primarily the study of Sir Joshua's personality. To give a short and clear account of the life of a great man—this being the purpose of the 'Great Lives' Series—Mr. Steegmann has mostly confined his attention to strictly biographical work, and the result is an admirably brief and succinct chronological account of Sir Joshua Reynolds' life. Too many details—those bypaths that lure many a writer into the wood—are avoided and too many comments are not made. The account, for instance, of Reynolds' reaction in Rome to what he correctly called (but did not quite feel) 'the greatest works of art that the world has produced' is a model of clearness and restraint and the statement with which the Chapter X ends is both a comment and a recapitulation.

FATHER ABRAHAM. By W. G. Hardy. Lovat Dickson Ltd., London. 8s. 6d. net.

This is an extraordinary book conjuring up before us the ancient world of Ur and Memphis in the 22nd century B.C. The book is based on the Genesis story. Abraham and Sarai are persons of outstanding power but they are just human. The book describes their adventures vividly and analyses their motives in the most searching manner. The peculiarities of the ancient social fabric are drawn luridly. Lust for woman and lust for power were the two great forces operating on man. Abraham deludes himself that he is under the protection of a special God of his own. Side by side with the temptations of the flesh and the eagerness to acquire worldly power, Abraham has a spiritual hunger. The author tells the story in the most attractive language, and apparently the setting of the ancient world provides him a convenient opportunity to elaborate a discourse on the problem of sex as it has existed at all times in the history of the world. It is not the reformer's but the poet's point of view that is presented by the author. On the subject of God the author manages to introduce in the speeches of his character formulations which should be satisfying to the modern mind. A better defence of Egyptian worship cannot be offered than what their priest states:

The power of God is infinite, and His manifestations are manifold. But the people cannot worship then Infinite; it is too far off. They need something warm, some little god which they can carry to their homes and cherish in their hearts. And so to each of the many manifestations of God, we give a name and call it a god for them.

In another place, Melchisedek shows Abraham's ridiculousness:

O Abraham, Abraham, you are still a child who fumbles in the dark for his heart's desire and turns from this to that and wishes his God to sanctify each change. Yahweh is your God and Yahweh you have framed in the image of your own desires and fears. I tell you that God is one and above all peoples and faiths.

The book is an illuminating picture of the past, a brilliant novel and a thoughtful comment on the eternal problems affecting man's nature.

GOOD-BYE FOR THE PRESENT. By Eleanor Acland. With an Introduction by Professor George Trevelyan, O.M. Published by Hodder and Stoughton, London. 7sh. 6d. net.

In this age of book-making there are, perhaps, more writers than actually good books to be found. People take to writing often rather to please themselves than with any regard for what the reader requires. Thus it is seldom we come across a book which makes us really wish to keep it, unlike the general lot of them that have no more enduring value than the numerous periodicals which we read and then forget, however excellent.

The public nevertheless understands and hardly expects every book to be in the style of the master-writers. If it is readable, if it bids fair to engage the reader's interest for a while, good; the author has not laboured in vain.

It is refreshing to find, however, the present volume stands far above this severe test and easily promises to be all that a fastidious reader might expect. Written by a lady it deals with the story of two childhoods . . . of Milly and Ellen, the former being the writer herself and the latter her daughter. As it is observed in the Introduction: "A child's life is sometimes of a rare worth in ways that grown-ups can never continue, and if the evanescent spirit of its brief years can be caught in print, the record has a value distinct from that of any other form of literature." Guided by a sure literary instinct, the authoress remembers across the years and selects the incidents which she would place on record. It is always very delightful to read about children and their doings. Milly's childhood with its humorous and touching incidents is so vividly told that our hearts are with her even when she is in the wrong. In the second Part, Ellen, though here also is to be found the same delicate and literary finish of style, yet we notice the absence of a certain liveliness that marks Milly. There is a beauty in the telling of this story of Milly and Ellen that makes us wish for more books of this kind.

UNTOUCHABLE. By Mulk Raj Anand. Wishart Books Ltd., London. 7s. 6d. net.

In the form of a story, Mulk Raj Anand has given a somewhat incorrect and distorted idea of the problem of untouchability in India. The hero of the novel is a member of the sweeper caste. A detailed account is given of his work as a scavenger while cleaning the public latrines in a cantonment town in Northern India. Now, no one denies that a far greater amount of civic sense is needed before India can become a really clean country, but no useful purpose is served by an exaggerated picture of the incidents connected with this business of the human body relieving itself. A more serious objection to the book is the wholly fallacious idea underlying it, which makes untouchability a handicap of the scavenging community only. There are millions of untouchables in India who are not scavengers at all and who pursue trades and occupations which carry with them no inherent disabilities. Mr. E. M. Forrester who has written a preface for the book, has been misled into thinking that the flush system is the best cure for untouchability. It is an excellent remedy for insanitation and for nothing more. The scavenger who gives up his work, does not cease to be an untouchable. Apart from these aspects, the story has an air of artificiality about it—the less justifiable because the author is an Indian. The only useful portion of the novel is the exposition of the respective standpoints of a Christian missionary, Mahatma Gandhi, and a modernised Indian. This effectively dispels the suspicion engendered by a perusal of the book, that it is the outcome of the malicious propaganda which has been seeking to discredit India in the eyes of the civilized world.

ON RAMA-RAJYA and the Slave-mentality of our Orthodox. By S. D. Nadkarni. Published by Samaj Sanata Sangh, Dadar, Bombay. As. 12.

This letter addressed to Mahatma Gandhi considers critically the ethical value of many episodes in the sanctified Hindu texts like the Ramayana. It also exposes the injustice of many established formulations, which imply an unfair discrimination between the different Hindu castes. The book is thought-provoking.

THESE FOUR SHALL DIE: A Tale of Hadrian's Wall in Roman Times. By F. W. Lister. Frederick Muller Ltd., London. 7s. 6d. net.

Within the past ten years or so, the knowledge of the famous Roman walls in the north of England has been rapidly increasing, and this has obviously inspired the historical romance before us. Hadrian's Wall is not a mere wall but an elaborate frontier system consisting of forts, a ditch, the Wall, and a road. Outside the forts, to the south, were small towns inhabited by the wives and families of the soldiers. The present book conjures up a picture of the old Roman times, centering concretely on a centurion and a few soldiers of the XXth Legion. The soldiers were recruited from all the different parts of Europe. Recent excavations have shown that everything necessary for civilised existence was available in the wall region on a small scale. Baths and brothels, hospitals and workshops, all are evidenced therein. The author makes it clear that men's passions for women and wine were then the same as they are now. The author takes also the opportunity to refer to the influence of Christianity on the men of the times. One of the remarkable features about Hadrian's Wall is the natural beauty of the region, and the present author has fully availed himself of it to make the book rich in description. The author wields a light and attractive style to convey hard facts in pleasant form to the reader.

VIJAYANAGARA: ORIGIN OF THE CITY AND THE EMPIRE. By Dr. N. Venkatarama-naiya. Published by the University of Madras.

This brochure puts forward several propositions regarding the history of the foundation of Vijayanagara and of its first rulers which are, some of them, at variance with the theories held by scholars and writers of the period. The aim of the book is to prove the Telugu origins of Vijayanagara and the Kakatiya connections of its founders. The views require further elaboration and support.

Hyderabad

AGRICULTURE IN HYDERABAD

The Hyderabad Government's review of the latest annual report submitted by the Director of Agriculture reveals improvement and development in all directions, rural uplift work being conspicuous. Government experimental farms in various parts of the State continued to work with excellent results. The Economic Botanist continued his researches with various money crops with encouraging results. The trials made on cultivators' fields with mass selected seed proved successful. Of the various pure types of rice evolved by him, one type "Himayatsagar No. 504" was successfully demonstrated in villages and is already becoming popular with the ryots.

THE HYDERABAD HIGH COURT ACT

A Bill had been introduced by the Hon. Nawab Mirza Yar Jung Bahadur, Chief Justice, for the amendment of the Hyderabad High Court Act.

The effects of the Bill will be far-reaching and if the Bill is passed by the Legislative Council, the effect will be that a single Judge of the High Court will be entitled to hear appeals in civil cases in which the valuation does not exceed Rs. 500, and not, as hitherto, Rs. 300. Far more important than this will be that all civil and criminal cases will be heard and decided by the Divisional Bench, as in British India, and the Full Bench will not be required to hear such cases except in cases of dissent or reference to the Full Bench.

INDUSTRIES IN NIZAM'S DOMINIONS

The work of reviving old industries and introducing new ones in Hyderabad, which has been proceeding apace under the aegis of the Commerce and Industries Department, has received a big fillip through several small factories recently started at Lingampalli, 15 miles out of Hyderabad, through private enterprise.

Through these, it is hoped in course of time to give three important industries to Hyderabad, namely, the manufacture of paints and oils, glass and wood-work.

Baroda

WOMEN'S EDUCATION IN BARODA

The anniversary of the Arya Kanya Mahavidyalaya, Baroda, a pioneer institute devoted to the cause of the emancipation of women in India, was celebrated by the inmates and the organisers of the institution on the extensive grounds of the Aryakumar Ashram on May 13.

The most interesting part of the programme was the shooting displays with firearms as well as exhibition of archery, *garabas* and songs, etc., by the girls of the Arya Kanya Mahavidyalaya and athletic sports, feats of physical strength, etc.

At the conclusion of the programme, the Dewan addressed the gathering and paid a tribute to the girls of the institute for the wonderful display made and the organisers for the progress made by them in the field of social reform. He wished the Mahavidyalaya all success.

A BARODA PROFESSOR IN THE U. S.

Dr. K. G. Naik, Professor of Chemistry at the Baroda College, who is now in America doing Research in Chemistry, recently delivered a lecture to the Members of the International Students' Association at the State University of Iowa. Dealing about education in Russia, he explained that the competent organization of factories in Soviet Union is an embodiment of the organization which characterises the whole industrial and educational system of present-day lecture. The close affinity between the school curriculum and industry was emphasised, and the lecturer concluded that education in Russia aimed at the building of Society.

Kapurthala

REMISSION OF REVENUE

Announcing reductions of Rs. 1,50,000 in land revenue with effect from Rabi Crop 1992 Bikrami at a conference at which 300 Zamindars were present, Mr. Disana Judhiadas, Finance and Revenue Minister, advised the Zamindars not to always rely on the Government for help during financial stringency, but run subsidiary industries which would give additional work to farmers, curtail expenditure at ceremonies and adopt scientific methods of cultivation.

Travancore

SIR C. P. R.'S STATEMENT

Certain cliques in Travancore have been very active in creating bad blood between Sir Habibullah and Sir C. P. Ramaswamy Ayyar by making it appear that these two tried friends and colleagues have been working at cross purposes. Sir C. P. Ramaswamy Ayyar in his statement to the Press avers that from the moment of Habibullah's acceptance of the dewanship they have constantly discussed the communal problem, both in relation to the services and the legislature, and there has not been a single difference of opinion between them.

MUSLIM CONFERENCE

Resolutions advocating the panel system in accordance with the Poona Pact or as an alternative the creation of special constituencies for Muslims, accepting the principle of the Religious Disabilities Removal Bill, and pleading for the recommendations of the Statham Committee on Muslim education being given effect to were passed among others at the Travancore Muslim Conference which concluded its session recently.

DEPRESSED CLASS COLONIES

The Travancore Government has sanctioned the establishment of depressed class colonies at Narikulam, Kulattoor and Vengapoor. Land acquisition for those colonies is now progressing. The proposals for the establishment of depressed class colonies at Trivandrum and Meenamkulam are under consideration.

DIRECTOR OF PUBLIC INSTRUCTION

Mr. C. V. Chandrasekharan, M.A. (Oxon), F.R.H.S., Principal of the Arts College, Trivandrum, has been appointed Director of Public Instruction, Travancore, in the place of Mr. R. M. Statham, C.I.E., I.E.S.

NEW CHIEF JUSTICE OF TRAVANCORE

Rao Bahadur Abraham Vergese, District Judge of Secunderabad, has been offered and has accepted the office of Chief Justice of the Travancore High Court.

Mysore

NEW POWER STATION

A proposal to instal a power station at the Kannambadi (Krishnarajasagara) Falls to supply electrical energy for industrial and irrigational purposes in Mysore State is understood to be favoured by the Mysore Government, although no decision has been arrived at.

Sir Mirza Ismail, Dewan of Mysore, had an informal discussion with Mr. S. G. Forbes, of Messrs. Tatas, Mr. C. M. Cariafa, Chief Electrical Engineer, and Dewan Bahadur N. N. Ayyangar, Chief Engineer in Mysore, on this question. Mysore requires, it is stated, about 9,000 H.P. of electrical energy annually to carry out her rural electrification schemes, and the supply of power from the Sivasamudram Falls cannot meet this requirement in full.

The proposal to install a power station at the Kannambadi (Krishnarajasagara) Falls is reported to have been made during the discussion and considered favourably. Government having now embarked on a scheme of electrification of several minor towns on the Mysore-Bhadravathi transmission line, the decision on the proposal will be made in about 18 months.

MYSORE STATE HEALTH REPORT

The Report of the Mysore State Department of Health for the quarter ending December 1934 announces the appointment of Dr. (Mrs.) Erica Rosenthal-Denssen as organizer for maternity, child and other welfare works in the State. Already the State can take pride in its welfare activities in which non-official organizations participate fully, and it is now expected that with this special appointment those activities will get well co-ordinated.

KHADI IN MYSORE

The Mysore Government have passed orders merging the Terakanams Spinning centre with the Badanual Spinning circle. The savings of Rs. 1,284 thus effected will be utilised for developing the Khadi centres in the Bangalore and Kolar districts.

Bikaner

MAHARAJAH OF BIKANER'S SPEECH

Speaking at a reception in his honour given by Lady Bennet under the auspices of the East India Association, London, His Highness the Maharajah of Bikaner said that he was one of the earliest supporters of the proposed All-India Federation. He added that he and his colleagues who were privileged to be on His Majesty's personal staff, came to England to demonstrate their profound devotion to the Crown as an institution and to His Majesty's throne and person. Nobody who knew India could doubt that behind the storm and stress of surgent times, lay a wonderful attachment to the Crown and a knowledge of its beneficent purpose.

Gondal

GONDAL STATE RAILWAY

Mr. J. M. Pandya, the present Chief Engineer of the Gondal State, has been appointed as the Manager and Chief Engineer of the Gondal Railway. Mr. Pandya was appointed as Chief Engineer only in July last. Before that he was employed as Chief Engineer of the Morvi Railway in Kathiawar.

Rewa

WEIGHTS AND MEASURES IN REWA

Uniformity of weights and measures is strictly enforced in Rewa from the 1st of January 1935. Standard weights and measures are kept at stated places and are made available for sale.

Gwalior

WOOLLEN FACTORIES IN THE STATE

There are two woollen factories in Gwalior State, namely, the Bishambhar Hosiery Works and the Gwalior Carpet Factory, which manufacture hosiery and carpets respectively. The Gwalior State Central Jail also manufactures woollen carpets and blankets.

Kolhapur

GIFT TO HINDU UNIVERSITY

His Highness the Maharaja of Kolhapur has donated one lakh of rupees through Pandit Madan Mohan Malaviya to the Benares Hindu University towards the teaching of Military science.

Cochin

TAX REMISSION IN COCHIN

The Government of Cochin have remitted 50 per cent. of the assessment on lands on which there has been partial failure of crops for want of rain. The total area is 6,066 acres, and the remission amounts to Rs. 8,000.

The Government state that it has not been the practice to grant remission of assessment on account of partial failure of crops, and that remission is granted this year on account of exceptional loss and the persistence of the low price of paddy.

Pudukottah

PUDUKOTTAH CITIZEN'S GIFT

Sir Alexander Tottenham, Administrator of Pudukottah, opened the C. M. C. Sinniah Chettiar Hospital at Panayapatti, 14 miles from Pudukottah.

The hospital which was constructed at a cost of Rs. 22,000 is the gift of Mr. C. M. C. Sinniah Chettiar, who has also donated Rs. 10,000 for the maintenance of the hospital. The hospital is built on a site of 5 acres granted free by the Government. The gift was made in commemoration of the Shastiabdapurthi (completion of the 60th year) of Mr. Sinniah Chettiar.

Kathiawar States

CUSTOMS DUTY

An agreement has been reached between the maritime States of Kathiawar and the Government of India whereby, it is understood, Jamnagar, Porbunder, Junagadh and Morbi can each levy customs duty to the extent of Rs. 5 lakhs.

All surplus revenue will have to be paid to the Government of India.

Wherever suspicion in rebate arises, the Government of India will institute an inquiry.

A separate agreement on similar lines has almost been settled with Bhavanagar, by which that State can levy customs duty to the extent of Rs. 50 lakhs.

No final agreement has been reached with Cutch.

INDIANS OVERSEAS

General

POSITION OF INDIANS OVERSEAS

What will happen in Kenya, Fiji and Zanzibar under the new Secretary of State for the Colonies, is the subject of an interview which Mr. C. F. Andrews gave to the Associated Press on June 19 and in which he stated:

The change of Colonial Secretary in the British Cabinet may have very important results in Indian affairs. Sir Philip Cunliffe Lister, the former Colonial Secretary, went to Kenya and Zanzibar about a year ago and was taken ill there. He evidently pledged himself on various questions which closely affected Indian interests there. Since that time one of the greatest difficulties has been that though these Indian questions have been held up in the British Parliament, every one knew that a conclusion had been reached against Indian interests. We were, therefore, only marking time until the Colonial Secretary discussed his full intentions and obtained his Order-in-Council.

A new Colonial Secretary makes the pathway towards reconsideration of these questions much easier than it was before. Mr. Malcolm MacDonald who has been transferred from the Dominions Office, will come to these questions with a fresh mind. He is young and active and has strong liberal sentiments.

There are three issues in East Africa and one in Fiji, which are of immense practical importance to Indians who reside in these countries.

South Africa

NATAL INDIANS' DEMAND

A representation has been made on behalf of the South African Indian Congress to the Secretary for Defence for an extension of the policy covering the issue of permits to Indians to possess fire-arms for self-protection. This request has arisen out of the many murders, thefts, and acts of incendiarism at Loskop, Verulam, Stanger, Elandslop and other places in the country districts of Natal against Indian store-keepers.

Zanzibar

RECENT LAWS IN ZANZIBAR

A plea for co-ordinated efforts in India and England for repeal of some of the recently enacted laws in Zanzibar which adversely affected the rights of Indian settlers there was put forward by Mr. Ghulamali Qadarbhoi, Zanzibar Indian leader, when interviewed by the Associated Press.

Reviewing the situation in Zanzibar, Mr. Ghulamali stated that the position of Indians in Zanzibar was that of invited guests and not that of intruders. It was with Indian skill, labour and money that jungles in East Africa were cleared up, railways built, roads opened, markets established and townships founded. The former Sultans of Zanzibar had given solemn pledges of equal citizenship rights to Indians, and it was on the strength of those pledges that many Indians had made Zanzibar their own home.

Burma

INDIAN RIGHTS IN BURMA

In the course of their interview on return to India, Messrs. S. N. Haji and Mr. Mirza M. Rafi, members of the Burma Indian Delegation to London, said that as a result of their efforts several substantial modifications were introduced in the India Bill regarding the Burma question. Indians in Burma who were subjects of Indian States had been given the same status as Indians from British India. The Chettiar banking interests in Burma had been given a seat in the proposed House of Representatives in Burma.

Ceylon

INDIAN LABOURERS IN CEYLON

There were 79,206 more Indian labourers employed in the various estates in Ceylon in the latter half of 1934 than in the corresponding period of 1933, according to statistics published in the *Ceylon Gazette*.

The total number of labourers was 688,741. Children formed the greatest number among them, numbering 255,560. There were 209,650 women.

Slightly more than half the total number was concentrated in the central province.

British Guiana

INDIANS IN BRITISH GUIANA

About 90 years ago the first lot of Indians set foot upon the shores of British Guiana. They were introduced into the Colony under a system of indenture and worked on the sugar estate as labourers, sugar being then the principal industry.

For nearly 80 years under the system of indenture, Indians found their way into the Colony until the year 1917 when it was abolished. Despite the fact that the conditions under which they laboured were hard and in many cases harsh, their descendants have prospered, says the *Indian*, under many opportunities which the Colony offered and still offers to all settlers who are willing to work hard. Indians are to be found in all walks of life enjoying the same privileges under a system of government which admits of equal rights to the British subjects of all races. The paper continues:

The industries of British Guiana comprise principally of sugar, rice, cocoanuts, copra, coffee, gold, diamond and bauxite. The forests have produced and can produce in considerable quantities greenheart piles or docks, mora for railway sleepers and various kinds of woods for making furniture. It is rich both in flora and fauna. Capitalists are willing to invest money for the development of the Colony, but the lack of population is a severe deterrent and a hindrance to the Colony's progress.

But financial help is needed from Great Britain and India to carry this into effect. If suitable Indians emigrate into that Colony under the scheme which was approved by the Indian Government on the Report of Sir Kunwar Maharaj Singh, the result will be to the mutual advantage of India and British Guiana.

Tanganyika

EDUCATION IN TANGANYIKA

The Headmaster of the Government Indian Central School in Tanganyika is paid a lower salary than the pettiest European clerk in the Education Department, says the *Tanganyika Opinion*. Trained Indian teachers are difficult to obtain there, because the terms of service offered to them are not bright. It is also impossible to recruit teachers from India on those terms,

Kenya

INDIAN SETTLERS IN KENYA

Just as in Zanzibar, a move is afoot in Kenya for taking the bread out of Indian mouths by converting the coffee trade into a State monopoly. Referring to that, the *Free Press Journal* observes:

"Presently, no doubt, the Government of Kenya will give reasons, prepared to look plausible in defence of their decisions. But the reason of all reasons for the growing insecurity of Indian settlers abroad is the incompetence of the Indian Government to safeguard their interests. We are worse off inside the Empire than outside. From every side, experience thus reinforces from day to day the imperative urgency of political independence for us and our nationals."

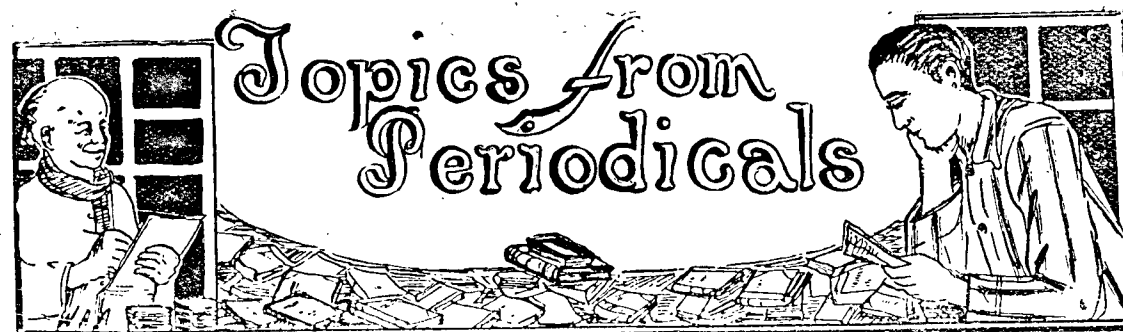
INDIAN CRISIS IN KENYA

Referring to the move to oust Indians from Kenya, Rev. C. F. Andrews, a man who is not given to sudden outbursts of temper, admitted that when Mr. Macgregor showed him the classes relating to expropriation in the report of the Land Commission and then showed him the map where the Indian-owned land lay, "it made me burn with indignation to think of the utter meanness of outlook towards the Indian community in Kenya in the minds of those who could set forward such a proposal".

"This proposal," Mr. Andrews continued, "seems to me to show more than anything else the racial character of the whole business. These Indian cultivators from the Punjab are doing far harder work than any European is doing, and they are also object-lessons of industry to the Africans who are around them, because they do the ploughing with their own hands and are cultivators themselves while the Europeans only direct the cultivation. Yet these Indians are to be turned out for good if their lands get into European hands."

INDIANS OVERSEAS. By Dr. Lanka. Sundaram, M.A., Ph.D. Price Re. 1-8. To Subscribers of the "Indian Review", Re. 1-4.

G. A. Natesan & Co., Publishers, G. T., Madras.



THE THIRD ASSEMBLY

The recent entry of Congressmen into the Assembly irresistibly reminds one of the work and achievements of the *Swarajya* Party in the days of Pandit Motilal Nehru. In a brilliant article in the current issue of the *Triveni*, Mr. Chelapathi Rao, M.A., B.L. gives a picturesque account of the leading personalities in the old Assembly. Memory naturally invests the scene with particular charm and significance and the writer is full of tender recollections of the doings of the giants of those days.

The debates of those days would not at all disgrace the House of Commons; while Patel presided like a Greek god over the garrulous constitution-mongers who in an year or two developed a passion for token cuts. The eloquent speakers sat to each bill as to a banquet, and if there were the inevitable bores who stammered their speeches or droned out their composed music, the members could doze or walk out at will.

With admirable economy of words, Mr. Chelapathi sums up the character of each of the actors in that memorable session. They are all marked off in neat and picturesque phrases that will linger in our memory.

There were the Laurel-and-Hardy comics of Kabiruddin Ahmed. There was Muddiman, Home Member and genial ring-master, who pleasantly pooh-poohed those adjournment motions and parodied those token cuts. Blackett could command words as well as he could command figures. Innes could speak crashing rhetoric. Motilal Nehru himself was formidable with his learned ponderosities and long-tailed perorations. Lajpat Rai was lava and brimstone when he was roused. Malaviya

could coo for hours and hours going back to the time when Adam dived and Eve span, and Jayakar had a silver tongue which could be sweet or sonorous. Kelkar jewelled his phrases, while Gidney extemporized and hummed and hawed, and Thakurdas could boom away like a bill of lading. Jinnah spoke with glittering polish; Chaman Lall thundered with the proper accent; Goswami erupted with grace and temper; and Shanmukham Chetti talked like the tote. The wise men of the East conversed accusing and applauding one another; the Constitution rocked like a cradle; and Patel presided over his infant Pandemonium with frowns and nods and profound silences.

Then follows a series of word pictures describing Mr. Srinivasa Iyengar and Jamnadas Mehta, Mr. N. M. Joshi and Mr. Ranga Iyer "the champion gossip." But we must find room for this brilliant bit about Mr. Jayakar:

If Lajpat Rai was passion, and Malaviya was rhetoric, Jayakar was all argument. He, like Sapru, has since won fame as a part of our political Gemini. He has the gritty appearance of a dictator; but he has monumental suavity and manners, and a scholar's love for books; he is a kind of Baldwin without pipe or pigs. He is our grand collaborator. He collaborated with Kelkar for responsive co-operation. He collaborated with Moonjee for regenerating Hinduism. He collaborated with Gandhi for social reform, and Sapru for political reform. But his career is woefully incongruous, because while he has admitted the attractiveness of the palm, he has never liked to be soiled with the dust. He is the embodiment of the musty old maxim that speech is silver and silence golden,

THE WOMEN'S MOVEMENT IN INDIA

Writing in the June issue of the *Twentieth Century*, Mrs. Lakshmi M. Menon gives a clear exposition of the women's movement in India. Defining the position of Indian women of the present day, their apprehensions, their aspirations and what their new outlook is, Mrs. Menon observes that

each woman is individually and separately absorbed in the petty details of her family and finds neither time nor opportunity to think of the bigger home beyond the domestic walls. Hence organisation of women for a definite purpose has become more than ever difficult. Add to this our own backwardness, mental and physical, our inability to understand and realise how best we could improve the present; and then we have a faint picture of the causes of defeat. In these circumstances it is only natural and inevitable that the cause of women's emancipation should be sponsored by women who have leisure and have had opportunities of coming into contact with the larger life of the world. These invariably happen to be far removed from the masses in education, in their habits of life, ways of thinking and in their sympathies. Hence much of the organised groups of women in India consists of the women of the middle classes. They are condemned all over the world for their smug contentment and complacency. But to condemn their part in any movement is to misunderstand history. The middle class, the class from which are recruited our lawyers, doctors and teachers, has been a vitalising force in human progress. Some of the world's eminent writers and artists, reformers and revolutionaries owe their existence to this mass of seething discontent which society ungrudgingly educates and releases for its own advancement. So if the women's movement in India to-day is in the hands of the middle class there is nothing to be afraid of. It has happened as a matter of course as an unavoidable characteristic of historical evolution—of course that is nothing to be proud of; nor is it a thing to be condemned—what one has to see is that this body of women as represented in our various women's organisations adopts a policy and

programme which would not only enable the women to better their own position but rouse the consciousness of the large masses of our women to their own needs. If the women's movement in India does not achieve this in the shortest possible time, I am afraid it could not be doing much to fulfil its ideals.

ARTS AND CRAFTS OF INDIA

Writing in the June number of the *Calcutta Review* on the above subject, Dr. Asit Kumar Haldar, Principal of the Government School of Arts, Lucknow, gives the following six methods for reviving and popularising the forgotten old arts and crafts of India:

- (1) Arranging for the exhibition of old Indian handicrafts and keeping them in our museums; (2) awarding prizes in annual exhibitions to encourage new ideas in the designs of handicrafts; (3) giving lantern lectures based on comparative study of Indian and foreign handicrafts with slides or cinema shows; (4) establishing handicrafts associations in various provinces which would give orders to the craftsmen for beautiful designs and which would help to popularise those products; (5) making catalogues of new designs of various handicrafts, (6) publishing illustrated articles about handicrafts in various magazines in different languages in order to create a taste for these articles.

The writer quotes Lord Eustace Percy, whose ideas on art are exactly identical with the requirements of India.

If we were to meet the demand which was increasingly being made by industry for a higher standard of industrial art, we could only do so by improving first of all our education for the fine arts. Education for commerce and industry was not the end from which to approach the problem of art education. One of the dangers was that art education might be regarded too much as the handmaid of industry.

Broadly speaking, the nation would have a higher standard of industrial art if it had a great school in the fine arts. If we had a national school of painting, sculpture, and architecture, its influence would be felt throughout all the art schools and in every branch of industry.

INDIA'S FOLK SONGS

The *Modern Review* for June contains an illustrated article on the Revival of India's Folk Songs. The writer, Prof. Devendra Satyarthi, opines that it is only by the simple and devoted villagers that their citizen brethren are sustained and in their collective life lies India's salvation.

The villagers are illiterate, but they have their own inspiring lore. As human as their citizen brethren, they have their indigenous feast of simple poetry, music and dance. Their life is wonderfully rich in songs and ballads, along with the sorrows to which they may be said to be born. There are sweet idylls, portraying the village-folk's simple feelings, artistically seen against the background of Nature's local aspects; there are happy rhythms which welcome the birth of a boy, who is generally considered to be the hope of the family; there are lullabies which the mother sings while rocking the rustic cradle of her 'moon'; there are marriage-songs, which are supposed to have an auspicious influence over the marital life of the happy couple; there are ballads, based on the mytho-heroic traditions; their chorus-songs which the peasants sing while reaping the first sheaves of their golden harvest; there are solos which lovers sing to serenade their sweet-hearts; there are sweet duets full of the dreams of Love, Beauty and Youth sung generally by the lover and the beloved; there are mystic hymns of the rustic saints, who try to combine the human with the divine along with the semi-religious psalms current among the revered men and women awaiting death—all these songs and many others are the very heart-beats of village-culture. They pass from lip to lip and are the musical emanation of the villagers' collective joys and sorrow.

The writer appeals to the scholars of all parts of India to awaken to the duty of preserving their folk-songs before they are irretrievably lost to us in the stampede of modern civilization. For, the revival of these cultural Kohi-noors of India "must be considered to be one of the necessary elements of nation building".

In fine, he points out that, the intrinsic worth of Indian folk-songs can be guessed from the fact that they inspired many of the saint-poets of India at times. The great Hindi poet Tulsī Das found the inspiring metre of his 'Ram Lala Nahchu' in the *Sohar* songs, which are sung in sweet chorus by the village women of the United Provinces and Bihar whenever a housewife gets a new son. It may not be irrelevant to note that in many of the *Sohar* songs, the names of Kausalya and Rama stand for the mother and newly-born son, and the poet Tulsidas was simply charmed by them.

BUDDHISM IN AFGHANISTAN

Prof. H. Heras, writing in the *Drashti* on the "Expansion of Buddhism in Afghanistan", says that Buddhism was at least relatively much more propagated through Afghanistan than through Northern India.

Two rulers especially contributed to the spreading of Buddhism in western Afghanistan; first the Greek Menander, the Melinda of the Buddhist Dialogues, and Kanishkā, the great Kushana ruler. This does not mean that the influence of the other Kushana rulers, Kanishka's successors, is not acknowledged. But Kanishka gave the greatest impulse.

Relics of Buddhist influence in Afghanistan are still found there. But these differ from Buddhist movements in India and elsewhere.

Thus in Afghanistan, no Chaitya caves like those of Western India have been discovered. Moreover, the living caves were apparently individual; not as the so-called vihara caves of Ajanta and Ellora where many small cells are found in a large hall. A cave similar to these vihara caves is found in Darunta near Jalalabad. As regards the stupas, the most characteristic difference is the persistent zone of arches that goes round the stupa zone that might have been influenced by ancient Achaemenian and Sassanian models that are now unknown to us.

Specimens of Greco-Buddhist arts are only found in the valleys of Kabul and Jalalabad and in their vicinity and then in Peshawar and Taxila.

APHORISMS IN LITERATURE

Fifty years ago, John Morley addressing the Edinburgh Philosophical Institute observed that one of the things best worth hunting for in books is the wisdom which has compacted itself into the proverb the maxim, the aphorism, the pregnant sentence inspired by commonsense in an uncommon degree. Morley asserted that the essence of the aphorism is the compression of a mass of thought and observation into a single saying, and he added that it ought to be neither enigmatical nor flat, neither a truism on the one hand nor a riddle on the other.

Mr. K. P. Appaji Rao, writing on aphorisms in literature in the *Mangalore Government College Miscellany*, comments on the spontaneity and homely simplicity of some of the apophthegms and sayings of men like Nietzsche, Mark Twain, and La Rochefoucauld.

The perennial commonplaces of observation are reincarnated in every generation, born again century after century in every quarter of the globe since man himself changes only a little, even though mankind has ever the delusion of progress. It was an unknown but a most modern American who was once moved to the biting accusation against certain of his contemporary countrymen that they sought first to get on, then to get honour, and finally to get honest. Nevertheless this bitter gibe was anticipated by the old Greek poet Phokylides, who expressed his wish "first to acquire a competence and then to practise virtue."

RURAL RECONSTRUCTION

Mr. A. Swaminatha Iyer, formerly Editor of *Rural India*, writing in the columns of the *Dharmarajya*, observes that the well-being of India is intimately bound up with the prosperity of the country-side. That the Indian village was once in a flourishing condition has to be admitted on all sides; for no less an authority than the Greek historian, Megasthenes, who visited India three centuries before the Christian era, found the village communities in full working order and spoke of them as so many Little Republics and self-sufficing

unity with their councils of elders, who managed the Commonwealth in perfect order. Proceeding, the writer says that various causes have contributed to weaken the foundations of the old village system and as the roots have not yet become quite dry, the village community can show the world that India has made the greatest contribution to world culture and civilization.

Throughout the ages, the nerve centre of India has been in her villages, and truly has the Irish poet George Russell declared that the village is the cradle of the nation and this is peculiarly appropriate with respect to the Indian village, Dr. Rabindranath Tagore with a prophetic vision observed that India has to play a great part in shaping the destinies of the future of mankind. The restoration of the Indian village to its former flourishing condition becomes therefore an undertaking of the first importance.

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CHRISTIAN MISSIONS IN INDIA

The *Aryan Path* for June contains an informing article on the working of Christian missions in India by Dr. Bhartan Kumarappa who illustrates the various causes of the failure of Christian missionaries in capturing the mind of the masses. In Dr. Kumarappa's opinion, the missionary seldom makes himself one with the people amongst whom he works. For,

his adherence to his own mode of life has not only estranged him from the community he serves, but has also prevented him from partaking of Indian culture and civilisation and understanding it aright. The consequence of this has been that he has no real knowledge of, or genuine sympathy with, the culture of the people and thus his influence has been decidedly detrimental to indigenous cultural development. He has superimposed on those on whom he has influence, viz., Indian Christians, his own culture, and has made of them a kind of hybrid community aping the customs and manners of the West and out of sympathy with the habits and traditions of their own people. In this way he has not only cut himself off from real contact with non-Christians but also prevented Indian Christians from having any contact with them. And to-day when India is striving for unity, Indian Christians stand aloof as a separate community and even allow themselves to be classified with Europeans and Anglo-Indians. Can the missionary absolve himself of the responsibility of having set up this stumbling-block in the way of national progress?

If the Christian missionary wants to be successful, continues the writer, he must have genuine sympathy with the people, their traditions and culture.

His mission cannot be other than the mission of Jesus, which was to fulfil, not to destroy; his one purpose, the purpose of Jesus, to reveal in his life, in however small a measure what Jesus revealed so abundantly. This will suffice to draw all men to Jesus, the great example.

SLANG

The Privy Council's recent attempt to determine the exact meaning of 'O. K.' in a particular context has brought the whole subject of slang into prominence. But Mr. A. M. Smith, writing in *Chambers' Journal*, shows that much of the slang is of quite a respectable age. He adds that a great deal of slang is transitory and fills the need of an hour and is then displaced by another word more vigorous or more humorous. The writer goes on to add that what would seem to be our most modern slang is really many centuries' old.

'Noddle' was used as a jocular word for 'head' as early as the first quarter of the 15th century, and 'togs' for clothes was vagabond's cant in the 16th century. 'Togs' is a shortening of 'togemans', meaning a cloak or loose coat, and although in the 19th century its currency was perhaps aided by the association with 'toga', it had a good chance of surviving on its own merits, for it is short and expressive. 'Chap' is a word which most people would not suspect of belonging to the 16th century. It is simply an abbreviation of the old name for a trader 'chapman'.

In money slang 'quid' for £1 has the approval of at least three hundred years, but its contemporary 'hog' for one shilling began to give way to 'bob' when that came into use along with 'tanner' about the beginning of last century. 'Baksheesh' was introduced early in the 17th century, and it still has a slangy element about it. 'Dither' and 'dud' found their way into print then too, and so did 'dibbles', although the last mentioned had not quite its modern meaning. Ben Jonson used it for 'moustache'.

In conclusion, Mr. Smith observes that barring the above few classic examples, there are many more—

such as 'bus', and 'phone'; and 'yet' which are only awaiting the sanction of a few more years before they don their medals and parade the pages of the dictionaries with the veriest veteran of the company.

GANDHI AND LENIN

Nirmal Kumar Bose has an interesting study of these two great men in the pages of the *Visvabharati Quarterly*. Lenin and Gandhi resemble each other in their relentless pursuit of truth as well as in their passion for the poor and the oppressed. Yet in the matter of their inner convictions and attitudes and in their methods of approach in solving the problems of the day they are so different! They both are against the system which allows one class to live upon the toil of another.

Lenin believed that the unjust social and economic system of to-day exists because it is the exploiters who hold the power of the State in their hands. If once that power came within the control of the exploited, they would so build society anew as to make a repetition of the wrongs impossible. All his efforts were, therefore, directed to securing such revolution as would bring the State under the dictatorship of the proletariat, which would exercise its powers to remodel man's outlook as well as to make it impossible for any man to deprive others of the fruits of their labour.

Gandhi, however, holds quite a different view. He is radically opposed to the centralisation involved in Lenin's scheme. He believes that such centralisation is always dangerous, because of the chances of corruption at the centre.

Gandhi does not believe that the core of the problem lies in the authority of the State, nor that the evil is due wholly to those who hold that authority. He finds that the State can only exercise its power and abuse it as it does to-day, because men are afraid of violence all the while. The governors are cruel, selfish, and violent, while the governed are cowardly and afraid of losing their comforts and material possessions in defence of their rights. Those rights can only be won and maintained if we cast aside all fear of violence from our hearts and also if we ourselves labour with our own hands, i.e., do not live upon the labour of others.

The difference in methods between Lenin and Gandhi is really rooted in a fundamental difference in their respective faiths. Gandhi

is characteristically Indian and individualistic. All his plans of social or political reform are so designed that men can work them either in company or alone.

We may characterize the difference between Lenin and Gandhi, by saying that the former builds his hopes upon man as he actually is, while the latter upon what it is possible or what it is desirable for him to be. But whether it is wiser in the end to rely more upon possibility than upon actuality is more than one can say.

GANDHI'S HARIJAN CAMPAIGN

In an article in the Current Number of the *Vedanta Kesari*, Rev. Jerome G. D'Souza, S.J., observes that everyone will recognise in Gandhi that sympathy for the oppressed and a passion for social justice have made him a great social reformer. Gandhi's new movement known as the Harijan movement and the support he gives to the Anti-Touchability and Temple Entry Bills have raised a storm of opposition from the conservative sections of Hindus, who have denounced him as an enemy of Hinduism. To the question: What will the outcome of this struggle be, and will the formidable force arranged against Gandhi carry the day, the writer says that it will be possible if

caste should be thoroughly shaken and social barriers lowered, a time may come when a Hindu will be allowed to follow integral Christian belief and practice without being driven out of the family and caste. From that time the progress of Church in India will, in all probability, be most rapid. If Gandhi's Harijan campaign hastens that era in spite of the prestige he has given to Hinduism, in spite of his oft-repeated determination to save Hindu spirituality from materialism, history will pronounce him one of the greatest destructive forces launched against Hinduism. Hence the far-reaching importance of this his latest campaign. And in so far as it weakens one of the chief obstacles to the conversion of Hindus, all Catholics may wish him a hearty God-speed.

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IS FORCE NECESSARY ?

Until quite recently it was taken for granted that the authority exercised by a modern State over its members carried a substantial consent of the governed in the sense that they were willing to obey the laws and orders issued by the Government. Where such government was based on popular representation, the minority would generally bow to the expressed will of the majority. The physical force represented in civilised national government was virtually confined to police for the protection of public order.

But the repercussions of the great war upon the character of national government, observes Mr. J. A. Hobson in the *Hibbert Journal*, have been disastrous.

Everywhere armed revolutions, or the menace of them, have brought physical force into new activity as the instrument of State government. In some continental countries, force is becoming the normal method of securing national unity and its gospel is acclaimed as a new national religion. The conception of virtue is stripped of its appropriate moral clothing and restored to its primitive significance the fighting power of man.

This is what the war has done for civilisation within the ambit of national government. Even in this country where the repercussions of the war have been weaker than elsewhere, we see signs of armed disorder and a fumbling after increased police power; not to speak of the talk of forcible resistance to a possible predatory government. In a word, everywhere we witness a definite set-back to that faith in pacific modes of government which seemed secure a generation ago.

In every other area of government from the family to the national State, force is and has been the actual element in government. It is a necessary evil. Individuals who quarrel are generally reasonable enough, says Mr. Hobson, to submit their quarrel to arbitral or judicial settlement. But Governments are not.

They insist upon reserving the right to settle their disputes in their own favour by superior force rather than empower an impartial international tribunal to decide the issue and enforce acceptance of the

verdict. The League of Nations, the Treaties of Paris and Locarno have not really established the basic principles of an effective international government. For, though they have extorted certain admissions of an obligation to consult together when any threat of a disturbance of the peace arises and even in certain eventualities to bring concerted pressure to bear upon a national aggressor, the League's conduct in the Sino-Japanese affairs has made it evident that no member-State of the League can rely upon any effective concerted action when the aggressor is a powerful State.

The League was supposed to afford security against oppression. Japan called that bluff and got away with it. By doing so, she conferred one benefit upon the cause of internationalism.

For she made it manifest that an international government, which is not prepared to use its pooled resources, diplomatic, economic and armed in the fulfilment of its proposed obligations, is no true government.

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HARIJAN EDUCATION

"The question of primary education is in many respects much more difficult than secondary and college education, and Harijan education is the most difficult of all," observes Mahatma Gandhi in a recent issue of *Harijan*.

Preliminary training should consist in teaching Harijan children manners, good speech and good conduct. A Harijan child sits anyhow; dresses anyhow; his eyes, ears, teeth, hair, nails, nose are often full of dirt; many never know what it is to have a wash, I remember what I did when in 1915, I picked up a Harijan boy at Tranquebar and took him with me to Kochrab where he was then thoroughly washed and given a simple *dhoti*, vest and a cap. In a few minutes in appearance he became indistinguishable from any child from a cultured home. His head, eyes, ears, nose were thoroughly cleaned. His nails which had become repositories of dirt were pared and cleaned. His feet which were laden with dust were rubbed and cleaned out. Such a process has to be gone through every day, if need be, with Harijan children attending schools.

Their lesson should begin for the first three months with teaching them cleanliness. They should be taught also how to eat properly.

To bring the Harijan education to a perfect order, the Mahatma urges that pamphlets giving detailed instructions for teachers in their languages should be prepared and distributed, and inspectors of schools be required during their inspection to examine teachers and pupils on this head and to send full reports of the progress made in this direction.

EDUCATION IN MUSLIM INDIA

That Muslim rulers were not forgetful of the educational needs of India, is well illustrated in an article by Dr. James Cousins in the *Hindusthan Review*.

Muslim cultural history, in fact, when one dissects it from the more sensational and theatrical history in which unregenerate humanity finds pleasure, is rich not only in records of immortal achievements in the arts but in the less emphatic,

though not less important matter of endeavour, through education to help human individuals to become artists in life, and to become, units or groups, works of art which is Nietzsche's justification for one's right to the gift of life.

Dr. Cousins cites a few instances as to the principles and practices of education in mediæval India under Muslim rulers.

Sultan Mahmud Tughlaq (1351) not only patronised education but was himself a student of medicine, astronomy, mathematics and logic. Sultan Firuz (1351-1388) built and endowed colleges of the first rank.

Akbar founded numerous schools and colleges for both resident and day students. With his encouragement private schools under single teachers spread. These provided for the teaching of the arts and crafts not included in the colleges, and also for the higher study of college subjects.

Under Akbar's successors educational endowments and activities continued. In the reign of Shah Jahan, it is said (Mahomed Sadiq in *Tabaqat*) there were schools in every village and town. The teachers of the colleges at Delhi and Agra were appointed by Shah Jahan (*The History of Shah Jahan* of Delhi by B. P. Saksena, 1932). With the reign of the Emperor Aurungzeb, the expensive educational policy ceased.

INDIA IN PERIODICALS

THE RECREATION OF INDIAN DANCE. By A. Venkataswamy, M.A. [Triveni, March-April 1935.]

INDIAN LIBRARY REMINISCENCES. By Newton Mohan Dutt. [Library Review, Summer 1935.]

SOCIAL LEGISLATION IN INDIA. By "S. N." [Advance India, May 1935.]

INDIA AND THE FAITH. By K. E. Job, M.A. [The Catholic World, May 1935.]

THE GROWTH OF POPULATION IN INDIA By Nagendra Nath Gupta. [The Modern Review, June 1935.]

INDIA AND CIVILIZATION. By Prof. K. Sundararamier, M.A. [Progressive India May 1935.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

BRITAIN AND INDIA

The Marquess of Zetland has issued the following on assuming his office as Secretary of State for India:

I am naturally gratified at the opportunity which is accorded me in being associated once more in so intimate a manner with the destinies of India. I realise, of course, that the future constitution of India is already in shape, that the task which falls to my lot is not to draft or redraft the measure, but rather to aid in piloting the existing Bill through the final stages to the Statute Book and after that to join with Lord Willingdon in bringing the new form of Government into operation.

Credit for the Bill will remain for all time Sir Samuel Hoare's. Perhaps I should add that it has always been my view that reasonable continuity of policy is essential in the relations between Britain and India. In this case the continuity of policy will be easy and natural, for my views and those of Sir Samuel Hoare on the question of the Indian constitution have been framed in almost complete sympathy with one another.

LABOUR AND THE INDIA BILL

Mr. Morgan Jones moved the rejection of the third reading of the India Bill in the Commons. The Labour motion ran as follows:

The House declines assent to the third reading of the Bill which in its establishment of a new constitution for India does not contain the means for the realisation of Dominion Status, imposes undue restrictions on the exercise of Self-Government, fails to make adequate provision for the enfranchisement and representation of workers, both men and women, and entrenches in the legislatures sources of wealth, privilege and reaction.

The amendment was thrown out by a large majority.

THE INDIA BILL

The *Indian Social Reformer*, commenting on the final stage of the India Bill in the House of Commons, writes:

In moving the Third Reading of the Indian Reform Bill in the House of Commons, Sir Samuel Hoare concluded with a feeling appeal to his friends in India to create a peaceful atmosphere in which the reforms proposals may be introduced and worked so as to lead the country towards self-government. Without classing ourselves among Sir Samuel's friends in this country, we have a very high opinion of his earnestness and industry. Unless we are to assume that he was acting a part; there can be no question of his sincerity either. But we think at the same time that there must be something wrong with his judgment as regards the merits of his reforms as paving the way to Indian self-government. This, however, is only a subsidiary argument with which he enlivened the House in his peroration. His real argument has throughout been, that no alternative scheme had been proposed which was more acceptable to India. This is certainly unintelligible. The scheme outlined by Major Attlee in his Minority Report proposed certain important amendments to the present Bill. If it had been adopted, a not inconsiderable section of Indian opinion would have been inclined to favour it.

MODERN HISTORY CONGRESS

H. E. the Governor of Bombay inaugurated the All-India Modern History Congress, which is the first of its kind at Poona, on June 8. The Congress has been convened by the Bharatha Itihasa Samshodhaka Mandal (Indian Historical Research Institute), which is celebrating its Silver Jubilee this year. The aim of the Congress is to co-ordinate historical research work by individuals and bodies by enabling scholars to meet and deliberate on important questions,

INDIAN CONSTITUTION

Lord Linlithgow, speaking at the Civil Service Dinner in London on June 13, said:

"I shall be glad when the phase of parliamentary disputation is over and the men and women of India and Britain are free to turn to the business of preparing the work of the new constitution.

Much remains to be done and much of the shape, nature and practice of the Constitution must depend upon those who work it and their experience of its working and the shaping of which will make a very heavy call upon the wisdom, patience and patriotism of all those active in Indian public life whatever their political opinions be, and the responsibility of the Indian Civil Servants won't be light. I understand the desire of politically-minded India to stake out at this moment as wide a claim as may be possible and also the apprehension felt by many in relation to certain features of the constitution. Both are entitled to do all possible to make the best of their case before Parliament whilst the issue is still open.

I earnestly hope that once the Act is on the statute-book, we shall do all we can in this country to make for the success of the constitution offered to India in all sincerity of heart and mind by all those in both the countries who laboured seven years to give it form and shape."

THE EVILS OF MACHINERY

Replying to the Municipal address at Yeotmal, Babu Rajendra Prasad dwelt on the evils of machinery. He said:

Despite the impossibility of keeping entirely aloof from world-wide influences of economic pressure, the situation—educational, industrial and political—renders it imperatively necessary to evolve special economics which suit the Indian needs. Taking into account that it is after all a human being for whose better living machinery is invented, any system that subverts the relation between man and machine and tends to throw the former into unemployment as the result of the spread of machinery, must be discarded as incompatible with the maintenance of man-power in India.

SIR SAMUEL HOARE ON INDIA

During the Third Reading of the India Bill in the House of Commons on the 4th June, Sir Samuel Hoare said:

A wide road has been opened for Indians and it depends principally on their success as to how and when they reach the journey's end. With regard to the restrictions I maintain that they are inherent in any scheme of Responsibility with Safeguards; they are required to be just inherent, they are required just as much by the Indian as by the British interests. With regard to franchise, we are giving a wide franchise to men and women upon as broad a basis as the machinery of the Government would permit. Lastly, with regard to the charge that we are entrenching the forces of reaction, we for the first time are giving the Depressed Classes an established part in the government of the country and are making it possible for agricultural workers to make their voices heard and their influence felt.

INDIA AND THE EMPIRE

Mr. C. Jinarajadasa spoke as follows at the Anzac Hall, Perth:

"People were wrong who said that Indians could not govern themselves, for they had been doing so for thousands of years. Now the shock of Western civilisation had given them a sense of race, and a reaction against a position of inferiority, while introduction to the English language and history had given them their dream of liberty. It was regrettable that the Dominion movement had been so much ignored, the reaction being misguided acts of terrorism.

It had been hoped during this jubilee year that India would be declared a Dominion. Statesmen like Mr. Baldwin were true friends of India, but they had to carry their party with them. As things were, it meant that for another 25 years, until dominion status was granted, the sore would remain open. The Empire would be unable to throw its full moral weight into the problem of peace until there was a real unity of the spirit in a Commonwealth governed by freedom and right dealing working out its common destiny under one Crown."

KING EDWARD VII AND INDIA

The official biography of King Edward VII compiled by Sir Sidney Lee contains some interesting correspondence between His Majesty the King and Lord Morley, then Secretary of State for India. Both Lord Morley and Lord Minto the Viceroy were resolved on appointing Lord (then Mr.) Sinha as member of the Viceroy's Executive Council. The King had strong objections to the step. We read:

The suggestion that native members should be admitted to the Viceroy's Council had received the Cabinet's approval as early as May 3, 1907. The King, however, and many members of the House of Lords objected to the proposal on the ground that it might give offence to the native princes, and it was not until nearly two years later that Mr. Sinha, an eminent Hindu lawyer, was suggested as a suitable member of the Viceroy's Council. On February 24, 1909, Lord Morley had a long audience with the King. Morley records that the King found the native member a great stumbling-block.

Morley wrote two letters to the King on the subject. To the first of these, the King replied from Biaritz on March 12:

The King regrets that he cannot change his view on the subject and has thought it over quite as Lord Morley has. He remains, however, of opinion that this proposed step is fraught with the greatest danger to the maintenance of the Indian Empire under British rule. The reasons are well known to the Secretary of State as well as they are to the Viceroy, but as the latter apparently is putting great pressure on the subject and at the last meeting of the Cabinet Council the Government were unanimous on the subject, the King has no other alternative but to give way much against his will.

To the second letter, the King replied again with strong feeling, still protesting but admitting no alternative against a unanimous Cabinet. Morley in the course of his reply declared his "firm conviction that this marked fulfilment of Queen Victoria's promise will win for Your Majesty an exalted and enduring place in

the deepest affection of the Indian subjects of the British Crown.

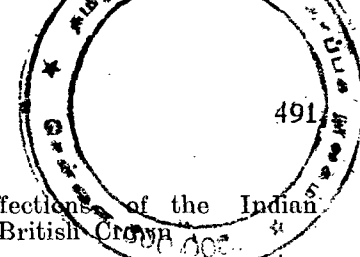
To this use of Queen Victoria's name, the King added the pungent marginal comment:

This is the answer to my letter! Why he should bring the name of Queen Victoria, I cannot see, nor how it bears on the question. I myself do not think she would have approved of the new departure though I have had to sign the objectionable paper.—E. R., March 20.

Lord Minto, the Viceroy, also had some correspondence on the subject with the King. Here is a portion of one of the King's letters in reply:

My dear Minto,—As you hold such strong views on the subject and have given me many cogent reasons for such a new departure, I am very unwilling to differ from you as well as the Secretary of State on the subject. At the same time I hold very strong and possibly old-fashioned views on the subject, which my son who has so recently been in India entirely shares.

During the unrest in India at the present time and the intrigues of the Natives, it would, I think, be fraught with the greatest danger to the Indian Empire if a Native were to take part in the Council of the Viceroy, as so many subjects there are in which it would not be desirable that a Native should take part. Besides, if you have a Hindu, why not a Mahomedan also? The latter would strongly claim it. If the present view which you so strongly advocate is carried into effect, and you find it does not answer, you will never be able to get rid of the Native again. The Indian Princes who are ready to be governed by the Viceroy and his Council, would greatly object to a Native, who would be very inferior in caste to themselves, taking part in the Government of the country. However clever the Native might be, and however loyal you and your Council might consider him to be, you never could be certain that he might not prove to be a very dangerous element in your Council and impart information to his countrymen which it would be very undesirable should go further than your Council Chamber,



EDUCATIONAL PICTURES

In connection with the question of the introduction of educational pictures in the Bombay Presidency, a deputation of the Motion Pictures Society of India, led by the President of the Society, Mr. B. V. Jadhav, waited on the Hon'ble Dewan Bahadur S. T. Kambli, Minister for Education with the Government of Bombay. The following among other things were placed before the Hon. Minister for consideration:

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

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

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

That the Motion Picture Society of India should be given representation on the Board of Film Censors.

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

CO-EDUCATION

"When a boy is denied the friendship of girls they appear to him as golden-haired goddesses," declared Dr. Jane Hawthorns at the New Health Society summer school at Malvern. She also added:

"When a boy is able to meet girls at school, glamour vanishes but intelligent, healthy friendship remains.

"Contrary to popular belief, there are practically no flirtations in co-educational schools.

"Co-education produces greater respect between the sexes. Boys value girls more because they learn to realise that girls can do things as well as they can themselves.

"The success of a co-educational school depends on the tone set by the Principal, and where that tone is good, a boy will develop a much better ideal of the relations between the sexes."

SCHOLARSHIPS FOR BENGALIS

The Senate of the Calcutta University have accepted with thanks an offer of a donation of G. P. notes of the face value of Rs. 50,000 by Dr. Harendra Kumar Mookerjee, University Inspector of Colleges, for the purpose of creating an endowment to be called "Lal Chand Mookerjee Indian Scholarship Fund" for payment of scholarships to Bengali Protestant Christians.

The Vice-Chancellor said that, taking this sum into account, Dr. Mookerjee's donations had amounted to Rs. 3 lakhs. He hoped that others would emulate Dr. Mookerjee's noble example and help the University to enable it to carry out its functions in a satisfactory and efficient manner.

EDUCATIONAL ENDOWMENT

Mr. P. S. Sathappa Chettiar, an influential mill-owner and banker of Coimbatore, has endowed a sum of Rs. 15,000 for the starting of a Middle School at Shanmuganathapuram between Karaikudi and Devakottah. It is also learnt that extensive plots of land have been placed under reserve for future extension of school building and for the playground. A hostel is also to be attached to the institution for the use of the outside students.

PUBLIC SERVICE CLASS

The Punjab University has decided to open a Public Service Class in order to provide training for candidates who propose to take the Indian Civil or Finance Service examinations. The scheme will commence in October 1935.

A UNIVERSITY FOR ASSAM

In the Assam Council, Rev. Nicholas Roy's resolution recommending the Government to prepare a scheme for a University for Assam was carried by 28 votes against 7.

PAN-PACIFIC CONFERENCE

Mr. R. L. Khare, member of the Amraoti New Education Society, has been invited to attend the Pan-Pacific Education Conference to be held at Tokyo in the first week of August.

"THE FREE PRESS" JOURNAL

The Government of Bombay have forfeited the security of Rs. 20,000 deposited with the Government by the *Free Press Journal* of Bombay for its comments on the Quetta earthquake. Commenting on this, the *Hindusthan Times* says:

The order of the Bombay Government against the *Free Press Journal* forfeiting its security deposit of Rs. 20,000 comes like a writ of annihilation. The offending passages, reproduced in the order, pertain to the aftermath of the Quetta earthquake, and in our opinion they are not so criminally extravagant as to merit the capital punishment levied on the paper.

The sum of Rs. 20,000 forfeited by the Government brings thus the total penalties paid by the *Free Press* to Rs. 46,000. On the last occasion, it suffered through the publication of a second-hand extract on Nasik Satyagraha. The present punishment seems to be so much out of proportion to the alleged offence, says the *Hindusthan Times*, that the *Free Press* should, circumstances permitting, challenge the decision in the High Court.

FILMS AND CRIMES

Delivering judgment in a case in which five men stood charged with being members of an unlawful assembly to kidnap a girl, the Commissioner of Assize, Colombo, Mr. Stanley Obeyesekere, K.C., declared it a case of abduction spoiled by modern cinema and added that it was one of the worst cases before the Court. All the accused received long terms of imprisonment.

THE BENCH AND THE BAR

"The Bench and the Bar are complementary to each other in the administration of justice and, on the Bench, I shall never forget that I was a member of the Bar," said Rao Bahadur P. Venkataramana Rao Nayudu (Government Pleader), who has been appointed a Judge of the Madras High Court, speaking at a luncheon given in his honour at the Lawley Institute, Ootacamund.

MURDER TRIALS IN ENGLAND

In the course of the judgment of the House of Lords delivered on May 23 in the case of a young farm labourer against his conviction for the murder of his wife, Lord Sankey, who had the entire concurrence of the other Law Lords in court, observed that no matter what the charge, or when the trial, the principle that the prosecution must prove the guilt of the prisoner was part of the common law of England and no attempt to whittle it down could be entertained.

When dealing with a murder case the Crown must prove (a) death as the result of a voluntary act of the accused, and (b) malice of the accused. It might prove malice either expressly or by implication. For malice might be implied where death occurred as the result of a voluntary act of the accused which was (i) intentional and (ii) unprovoked. When evidence of death and malice has been given (that was a question for the jury), the accused was entitled to show by evidence, or by examination of the circumstances adduced by the Crown, that the act on his part which caused death was either unintentional or provoked. If the jury were either satisfied with his explanation or, on a review of all the evidence, were left in reasonable doubt whether, even if his explanation were not accepted, the act was unintentional or provoked, the prisoner was entitled to be acquitted.

MICROPHONE FOR HIGH COURTS

For the first time in the history of the Bombay High Court, a microphone was used in one of the Courts. This has been necessitated because of the noise which disturbs the Judges. This has been introduced as an experimental measure and if it succeeds, it will be introduced in all Courts of the High Court.

THE RT. HON. SIR T. B. SAPRU

Sir Tej Bahadur Sapru has accepted the nomination of the Government of India as a candidate for a seat in the Court of International Justice at the Hague, rendered vacant by the death of Mr. Adachi, the Japanese representative.

SWADESHI IN INSURANCE

The *Insurance World* publishes an article entitled "Insure with your home companies" by Mr. C. Rajagopalachari. To put the savings in foreign insurance companies is to deprive the nation of its capital, writes Mr. C. R., and he appeals in the following words for insuring in Indian companies:

There is no reason whatsoever for preferring foreign companies when every Indian company is quite safe. There is no glory achieved by putting your little savings along with the huge accumulations of British or American companies. There is real glory and patriotism and prudence in sharing your savings with those who work for Indian industries and commerce. You lose nothing but benefit them. Many crores of Indian money have already gone to foreign insurance companies and these crores are used as ammunition against Indian industries, trade and commerce. We should wake up and see that every rupee that is saved in India is used for India and not against her. This is done by putting your money always in good Indian banks and by insuring your life, your goods and your buildings in Indian insurance companies.

EMPIRE OF INDIA INSURANCE

The Directors' Report and statement of accounts for the year ending 28th February 1935, reveal that the total number of policies in force was 90,457 assuring bonus. Of this amount, Rs. 7,43,854 was reassured. Claims by death amounted during the lifetime of the assured for Rs. 26,84,536 including bonus.

Despite the increase in new assurances, the expenses of management were only 22·8 per cent. of the premium income. The life assurance fund, including life assurance reserve, investment reserve and surrender value reserve funds, amounted to Rs. 4,29,15,792-10-9. The total assets of the company were Rs. 4,50,03,372-5-4. Fidelity guarantee bonds for Rs. 3,66,259 were issued during the year for which the annual premiums were Rs. 2,201. Claims for Rs. 937-3-6 had arisen in this connection. The guarantee assurance fund, including the guarantee reserve funds, amounted to Rs. 2,27,841-15-3.

INSURANCE COMPANIES' ASSOCIATION

Presiding over the eighth annual meeting of the Indian Insurance Companies' Association, Mr. Jivanlal Setalvad, Chairman of the Association, made an impassioned plea for protection to Indian insurance companies against foreign competition.

The speaker said that protection was an absolute necessity. Advanced countries like America and Canada, where insurance was done on a huge scale, had stringent regulations against foreign companies, both in the shape of heavy initial deposits and making it compulsory on the Companies to invest a large portion of the premia for the protection of the policyholders.

Mr. Setalvad concluded that his appeal to the Government must also be backed by the support of the people. It was the people who kept up and developed institutions. "I make an earnest appeal," he said, "to the insuring public, Indian millowners and industrialists to solidly support Indian insurance companies, who have promptly paid several lakhs of claims without a single default."

A NEW INSURANCE COMPANY

A new Insurance Company has been formed in Bombay under the style of Bombay Fire and General Insurance Company, Limited, for purposes of transacting all types of Insurance except Life Insurance. The authorised capital is Rs. 15 lakhs and the issued amount is Rs. 10 lakhs divided into shares of Rs. 100 each. Out of the 10,000 shares now issued, we understand that 5,000 have been subscribed by the Bombay Life Assurance Company.

A NEW INSURANCE JOURNAL

We welcome the new insurance monthly the *Indian Policy-Holder*. Among its essential aims are: helping the field workers by giving them practical hints and information, and assisting the work of the life institutions by educating the public on the advantages of insurance.

INDIAN TRADE COMMISSIONERS

The Southern India Chamber of Commerce have recently addressed the Government of India urging them to appoint more Indian Trade Commissioners abroad.

All advanced countries, the Chamber stated, had appointed Trade Commissioners at important places in order to give a definite stimulus to their export trade.

The Government of India contemplated the appointment of Trade Commissioners at Alexandria, Durban and Mombasa, and the Chamber pointed out that these were not the best places for the purpose.

Having regard to the direction of present export trade, and of the potentialities of the market for Indian goods, a Trade Commissioner at New York with jurisdiction over the United States of America and Canada, and another Trade Commissioner at Tokyo for Japan and China were extremely desirable.

According to the Chamber, another Trade Commissioner could look after the Straits Settlements, Dutch East Indies, Australia and New Zealand.

The Chamber also suggested the re-shuffling of the work of the three Indian Trade Commissioners at London, Hamburg and Milan so as to cover the whole of Great Britain and Europe.

In conclusion, the Chamber suggested that in view of the importance of the Trade Commissioner's work, only experienced Indian businessmen should be appointed to those places.

INCOME-TAX ADMINISTRATION

With reference to the Press report that two officers of the Board of Inland Revenue had been appointed to enquire into the law and administration of Income-tax in India, the Southern India Chamber of Commerce have addressed a telegram to the Government of India deploring the reported absence of non-officials (Commercial representatives) on the Committee and stating that an impartial enquiry into the present law of administration required representatives of people who had direct experience of the defects and disadvantages,

PROTECTION TO SILK INDUSTRY

The Southern India Chamber of Commerce have sent a memorandum to the Government of India recently, suggesting to them the need for taking steps for the adequate protection of the silk industry, which they point out has been slowly going down. They point out that the figures of exports have declined while foreign imports have been slowly increasing. Considering that the industry has been supplying the means of assistance to many thousands of families in several provinces, a set-back to the industry will gravely affect the economic condition of those people. Under these circumstances the protective duties granted were totally inadequate, says the Chamber, and urges the Government of India to take immediate steps to rescue the industry.

IRAN'S BAN ON INDIAN GOODS

A new decree, which is believed to be a serious blow to the Indian textile industry, has been passed by the Government of Iran.

Indian imports, according to the decree, will not be allowed into Iran unless there is a special licence which is issued only to those merchants who are prepared to guarantee to the Iranian Government the same quota of Iranian export as the import in question. There should be a special licence from the Indian Government giving such a guarantee, which is of course quite improbable.

WOOLLEN INDUSTRY IN C. P.

There are no woollen mills and factories in the Central Provinces and Berar, but there are 736 handloom weavers who are engaged in the manufacture of wool, and the number of such establishments is 312. Rough black blankets are made by these weavers chiefly for the use of the rural classes with the wool available in the province. On a rough estimate, the exports of wool from the province in 1933 was 153 maunds.

INDO-GERMAN TRADE

The Bombay Chamber of Commerce has made an exhaustive survey of Indo-German trade and, in the course of a communication to the Associated Chambers of Commerce, opposes the proposal for the formation of an Exchange Pool.

WOMEN AND THE STAGE

That Indian women can be very admirable actors can be seen from the fact that the few women of good family who have been bold enough to overcome prejudices and take up acting seriously, have proved themselves very capable and talented, writes a correspondent to a contemporary. The dramatic worth lying latent in Indian girls can also be seen to good advantage at college and school dramas. It is a pity, therefore, that because of some old-world beliefs, the acting profession should be closed to Indian women.

Such prejudice can be gradually overcome, however, by small dramatic companies being formed in family circles, where girls and boys are allowed to mingle freely. These circles can gradually be broadened and companies formed and performances given in public until finally the stage is open to any woman gifted with the art of acting.

The need for women on the Indian stage is paramount, and the sooner the acting profession is thrown open without prejudice to women of good families in this country, the better will it be for the Indian drama.

EDUCATION OF GIRLS IN JAPAN

Girls in Japan are going in greater numbers to Colleges; many, however, are entering schools of science, for medicine, pharmacy and sewing, showing that they are anxious to be economically independent. There are also private schools for tailoring, knitting and embroidery, which are crowded with girls. It is remarkable that even after college, girls remain unmarried for two or three years in order to learn about domestic affairs, or to take up advanced study.

CEYLON WOMEN'S UNION

The seventh annual report of the Women's Political Union of Ceylon reveals the fact that in spite of difficulties, some definite work has been done. Representations have been made with regard to prisoners, divorce case proceedings, hospitals, and some laws regarding women and children. The representatives of the Union have worked hard to ensure appreciation of Ceylon women.

WOMEN AND THE NEW CONSTITUTION

Indian women are bitterly disappointed at the new constitution, declared Mrs. Hamid Ali in an interview to the *Observer* in London. They wanted representation not as Moslems, Hindus or members of any other community but as Indian women. If the Assam Government could obtain a non-communal seat, why not the women of India, asks Mrs. Hamid Ali. She expressed the conviction that if education was brought to the villages, particularly to women villagers, the communal strife would end.

WOMEN IN THE NEXT WAR

In the next war, women would almost certainly have to pilot aeroplanes for bombing of their sisters in other lands, said Rev. A. Beldon at a meeting of the Women's International Peace Crusade in London.

Women, he added, have the greatest right to decide that the sons they have brought forth should not be used through the folly and wickedness of man as mere cannon-fodder to satisfy the ambitions of greed and the ineptitude of statesmanship.

SRI CHANDRAVATHI

The All-India Hindi Sahitya Sammelan has awarded the Mangala Prasad prize of Rs. 1,200 to Shrimathi Chandravathi Lakhanpal for the best Hindi book published during the year. Sri Chandravathi's book is entitled "Shikhawanovigajan", a treatise on Indian philosophy.

A COLLEGE FOR WOMEN IN C. P.

The Central College for Women at Nagpur has been affiliated to the Nagpur University. The college will teach up to the B. A. standard and, in addition, training in home science, needle-work, cooking, home nursing and child psychology will be given. The institution is the first of its kind in the province.

LADY SNOWDEN ON WOMEN

"Had I been a member of Parliament when efforts were made to give women of 21 the vote, I should certainly have been in opposition and urged that the age should be 24," said Lady Snowden, speaking in London on February 26,

GAGGING OF THE PRESS

There was a meeting of the members of the Journalistic Association of India in Bombay recently. It recorded a protest with regard to the action of the Bengal Government. The following resolutions were also passed:

"This meeting of the Journalists' Association of India condemns the ban that has been imposed by the Bengal Government on the newspapers of Bengal as an unwarranted interference with the exercise of the legitimate function of the Press.

"This meeting welcomes the move of the Indian Journalists' Association to call an All-India Journalists' Conference.

"This meeting regards with apprehension the reported intention of the Government of India to perpetuate the emergency measures against the Press through legislation and asks the members of the Indian Legislative Assembly to reject any such proposals."

SIR DENISON ROSS

In recognition of his scholastic work in Oriental and Asiatic literature and studies, Sir Denison Ross has been awarded the Triennial Gold Medal of the Royal Asiatic Society at the Society's annual meeting. Since 1916, Sir Denison has been a Director of the School of Oriental Studies, London Institution, and Professor of Persian Literature in the University of London. During the nineteen years that he had been a Director of the School of Oriental Studies, he had built up its library from a comparatively small number of books and documents to one of some 13,500 works.

JAPANESE VERSION OF TAGORE'S WORKS

A talented Japanese lady (wife of a diplomat now in New York) has translated Tagore's Poems.

In addition to her art work, Mrs. Sawada has translated Tagore's collections of poems "The Crescent Moon" and "The Gardener" into Japanese. Tagore himself has written Mrs. Sawada a letter giving her permission to have these translations published in Japan.

Mrs. Sawada is the daughter of Baron Hisaya Iwasaki former Director of the Mitsubishi Goshi Kaisha.

THE NEW BRITISH CABINET

The following changes have been effected in the British Cabinet;

Prime Minister: Mr. Stanley Baldwin.

Lord President of the Council: Mr. Ramsay MacDonald.

Lord Chancellor: Viscount Hailsham.

Home Secretary and Deputy Leader of the House of Commons: Sir John Simon.

Secretary for Foreign Affairs: Sir Samuel Hoare.

Secretary of State for India: The Marquis of Zetland.

Lord Privy Seal: Lord Londonderry.

Secretary of State for War: Lord Halifax.

Minister for Air: Sir Cunliff-Lister.

Secretary of State for the Colonies: Mr. Malcolm MacDonald.

President of the Board of Education: Mr. Oliver Stanley.

Minister for Health: Sir Kingsley Wood.

Minister for Labour: Mr. Ernest Brown.

Minister without Portfolio for League Affairs: Captain Anthony Eden.

Minister without Portfolio: Sir Eustace Percy.

FRENCH TITLE FOR AN INDIAN

The President of the French Republic has conferred the title of Officer de la Legion d'Honneur on Mon. de Zir Nayudu, Privy Councillor. He is the first Hindu and the second Indian to get this high honour in French India.

His other titles are: Chevalier de la Legion d'Honneur, Officer de l'Instruction Publique, Officer du Nichan D'Iftikhar (Fr. Africa) and Medaille du Bien Publique.

He is the President of the Consultative Committee of Indian Jurisprudence.

KHAN GAFFAR KHAN AND GANDHIJI

The gates of the Sabarmati Jail were flung open at 4-25 p.m. on May 31 for Mahatma Gandhi, who, accompanied by Sardar Vallabhbhai Patel interviewed Khan Abdul Gaffar Khan, who is undergoing a term of imprisonment there. A scene occurred, says a newspaper correspondent, when Khan Abdul Gaffar Khan was brought before Mahatma Gandhi and Sardar Patel and all the three burst out in a loud laughter whose echoes were heard outside the walls of the jail.

COLD, A GERM DISEASE

There are still innumerable people who refuse to regard a cold as a germ disease. The germ has never been isolated and is too small to be seen, but nevertheless there is ample proof of its existence and every uncovered sneeze or cough sprays the air with contagious organisms. If one member of the family contracts a cold, proper precautions may prevent the disease from going the rounds. When a tired and run-down person comes in contact with cold germs, a cold is almost sure to result.

ALCOHOL AND LUNG ABSCESS

Ordinary grain alcohol injected into the blood stream may prove to be an effective cure for lung abscesses. Dr. E. E. Free reports that Dr. Anastase Landau, of Poland, has effected cures of such infections by this method. The liver's efficient performance of its duty of extracting poisons from the blood stream before they are carried to the heart or lungs has been the chief difficulty previously encountered, but this new method puts the alcohol into the blood at a point beyond the liver.

A NEW VACCINE

A goat tissue vaccine has been invented by Mr. J. R. Haddow, a Serologist. The vaccine was administered by Mr. S. N. Sen, Veterinary Assistant Surgeon, Siliguri, to 392 cows and buffaloes suffering from the rinderpest epidemic in the Merry View Tea Estate in Terai. As a result of it these animals fully recovered although there was a reaction in a certain number of cases.

STERILISATION IN GERMANY

The *Times'* Berlin correspondent says that in the first year since the introduction of the new law to prevent the transmission of hereditary disease, 56,244 persons have been sterilised in Germany including 8,219 in Dresden and 6,550 in Berlin.

A MATERNITY WARD

Rai Bahadur Karamchand, M.L.C., has announced a donation of Rs. 15,000 for the construction of a maternity ward in the Zenana Hospital, Peshawar, at a public meeting convened by the Peshawar District Committee of the Silver Jubilee Fund,

CHILDREN'S FOOD

That milk is an exceptionally valuable food during the whole period of the growth of children as it contains high quality proteins and is rich in lime and phosphorous is well illustrated in an article in the *Outlook To-Day* by Sir Frederic Gowland Hopkins. He says:

"The composition and qualities of milk, representing as they do Nature's own effort to provide a food complete in itself, support the modern claims concerning the complexity of nutritional needs. Of the many factors that recent research has revealed as essential, all or nearly all are contained in it. Its qualities are doubtless specially adjusted to the period of growth, but growth does not cease with infancy. In later periods milk can only constitute a portion of the diet, but it adds something of quite special value.

TAP WATER FOR RHEUMATISM

"Common tap water has now been proved to be as efficacious in the treatment of rheumatism as the waters of any Continental or British spa. This astonishing discovery, says the *Monthly Bulletin* of the League of Red Cross Society, has been made by a group of doctors working for three years on 270,000 patients at the British Red Cross Clinic for Rheumatism.

"It is not the chemical properties of water that count in the alleviation of rheumatism," say these doctors, "but the manner in which the water is applied. We have used Vichy water in the Aix method (a single jet directed forcefully on to the pain centre) and Baden-Baden and London water in that method and the results in all cases were identical." It is now quite clear that any rheumatic person can be successfully treated with local water in his own town.

BRITISH MEDICAL ASSOCIATION

With a view to make Britain a strong nation, the British Medical Association has set up a special committee to take a medical census.

An official statement says that the Committee would consider and report on the necessity for the calculation of the physical development of the civil population and the methods to be pursued for this object.

ORGANISED PLANNING

Speaking about organised planning, Mr. Walchand Hirachand says in an interview to the Press:

Whatever the merits, or the demerits of the national policies, which the different Governments are pursuing in regard to their respective currencies, they certainly do not lack organised planning.

England, it is true, for outward purposes, went off Gold overnight. But, it is undeniable that although the decision was announced abruptly, every consequential step connected with the break from Gold was carefully thought of by the British Cabinet beforehand. As a result, no sooner England officially broke away from Gold, the Government were able to put through a series of legislative and administrative measures, calculated to secure to England the full benefits of her break from Gold. Similarly, with regard to the United States, the devaluation of the Dollar must have been planned and every connected step pre-determined before the devaluation was announced. The French Government is fighting to defend the Franc.

INDIAN CURRENCY

"The danger to the Indian Currency, in my opinion, is not imaginary," declared Mr. Walchand Hirachand, the President of the Maharashtra Chamber of Commerce, in a Press interview. "The menace to the rupee as the result of the American silver purchase policy is real. It may be that, owing to domestic troubles in America, the danger to the Indian rupee may not materialise in the immediate future. It cannot be said, however, that India can remain under a false sense of security."

FRANCE AND THE GOLD STANDARD

The first piece of gold coin issue announced by M. Flandin recently was formally coined at the French Mint by the Minister of Finance in the presence of a hundred guests. The motive of the issue, it was emphasised, was to demonstrate France's faith in gold and the determination to remain on the gold standard.

Coins to the value of £17,000,000 will be minted in 1935.

NEW TYPE OF RESTAURANT CAR

The London and North-Eastern Railway Company has lately put into service on their Scotch Expresses two new restaurant cars completed at their Doncaster Works to the designs of Mr. H. N. Gresley, C.B.E., Chief Mechanical Engineer.

The cars are 63 ft. 6 in. long and are mounted on two four-wheel bogies with 8 ft. 6 in. wheel bases. They weigh 44 tons. The two cars are finished in different colour schemes. Passengers are provided with individual arm-chairs of the wing type. The lighting is mainly indirect, with concealed lamps behind the window capping. The floor is covered with Wilton carpet over-sponge rubber.

All cooking is done by electricity, the equipment including roasting oven, steaming oven, grill and hot-water boiler. There is also a boiling range, with six hot plates for frying and boiling, and a 10-gallon boiling pan for vegetables. A hot cupboard is provided, two 2-gallon urns and two 47-gallon tanks for warm water. All important pieces of equipment are furnished with pilot-lamp indicators. A mechanical refrigerating plant serves the pantry and kitchen.

SAME ENGINE FOR 50 YEARS

After a career of 49 years, during which she has covered 780,000 miles, the most historic of the London Midland and Scottish Railways 8,000 locomotives has just finished her working life and is now to be preserved at the Company's Works at St. Rollox, Glasgow. The engine was not only the last single-wheeler locomotive to survive in public passenger service in Great Britain, but was also one of the few locomotives surviving of those which took part in the Race to Birmingham in 1888.

GERMAN RAILWAYS

A special train has been fitted out to carry a small party of film cameramen and other technicians who will travel the length and breadth of Germany on the permanent way in order to film the German Railways in action.

The "siots" will form part of the film "The Steel Animal" which is now being made to celebrate the centenary of the German Railways, which falls this year.

AN AMERICAN ON INDIAN PAINTINGS

Prof. W. Norman Brown, Professor of Sanskrit in the University of Pennsylvania and Curator of Indian Art in the Pennsylvania Museum of Art, in the course of a Press interview prior to his departure for New York, after nine months' tour in India, said:

I came to study the early Western Indian School of Miniature Painting on behalf of the American Council of Learned Societies. I have studied and photographed examples of paintings at Ahmedabad, Patna, Baroda, and adjoining Jain centres. Most of the paintings I have photographed are hitherto unknown to scholars. I also found examples of this style of painting used in Shaivite texts. I further trace a steadily growing relationship between Indian styles of painting and Persian styles imported between the 12th and 17th centuries in my collections.

The Government of India had given their permission to begin excavation work in Sind, which had been sponsored by the American School of Indian and Iranian Studies and the Museum of Fine Arts in Boston.

MR. MUKUL DEY

It is learnt that the Royal Society of Arts, London, have conferred their title of fellowship on Mr. M. C. Dey, A.R.C.A. (London), M.C.S.E., Principal, Government School of Art, Calcutta, being one of the few Indians who have been honoured with this distinction up till now. Mr. Dey is perhaps the only Artist in Bengal whose creative genius is recognized outside India and by a Society which ranks foremost in the field of Arts and Crafts in England.

Born in 1895, Mr. Dey has within the short space of 40 years gone beyond the limits of what is not so common. In the prime of his youth, he went to London and received his earlier education in the University College there. Then prompted by an innate aptitude for Art, he was very much drawn to studying the subject seriously and subsequently devoted his time and energy to mastering it in the well known Art Societies of London, France, Germany, America and Japan.

GAMA IN LONDON

Describing Gama's great challenge in London and the way he brought down the great wrestlers of Europe, a correspondent writes:

Now Gama had fairly established his position as a champion and on his return to London, Dr. Rowland, the famous wrestler of America, had accepted his challenge for a stake of £250. In the first round, Gama brought down his opponent in less than 10 minutes and in the second round within 7 minutes. Gama here states that the European method of wrestling differs from that in India. Here they have to fight in two rounds to decide a contest. Now Zibysco accepted Gama's challenge, who, as everyone in India knows, was one of the toughest of Gama's opponents as he was almost a giant. Gama at once brought him down and the fight lasted 3 hours. Zibysco tried his utmost to get up but Gama kept him down throughout the fight and the fight was at last abandoned as Zibysco said he had grown quite tired and wanted rest but he never came up for a return fight as he had said. The Exhibition Committee, therefore, presented Gama the belt of the Champion of the World.

INDIAN HOCKEY TEAM IN AUSTRALIA

Hailed by all who have seen them as the greatest exponents of hockey who have ever visited Australia and New Zealand, the All-India players have commenced their tour in auspicious manner. All six matches played, four in Australia and two in New Zealand, have been won by wide margins, and Indians have scored 84 goals at the expense of only eight.

Discussing the prospects of the team, Mr. Behram Doctor, manager of the team, said that he was confident that the Indian team could extend any other team in the world. To give an exhibition of real hockey, it should be seen playing on a perfect surface such as a dance-floor, and it could show something really wonderful in the way of ball-control.

MR. TERRANT'S TEAM TO INDIA

The Test match player, Eingleton, writing in the *Sidney Telegraph*, says that Chilvers and Gregory will be the final additions to the team which Mr. Terrant is taking to India.

GERMAN SCIENCE

We welcome the *Research and Progress*, a quarterly review of German science. It is nicely got up and contains valuable information on the evolution of science. The issue of this Quarterly, says the Editor, is a development which has arisen out of their experience with the German tri-monthly scientific publication entitled *Forschungen und Fortschritte*, which they had been publishing for the past ten years. The journal says:

"During recent years scientific circles throughout the English-speaking world have found it increasingly difficult to keep in touch with the work that is being done in the various fields of science throughout Germany. The unfavourable rate of exchange and other difficulties of transfer have considerably reduced the supply of German scientific literature in Anglo-Saxon countries." *Research and Progress* is meant partly to fill this gap and at the same time to serve a wider purpose.

DEATH RAY

The Death Ray which can split everything in its way into atoms is not a dream of novelists but an almost accomplished fact which will play an important part in the next war, says Professor A. M. Low, the noted British scientist.

The death ray will render every other weapon useless. It will, in fact, put an end to war itself, since whole nations could be paralysed within a few minutes by it.

Airplanes would be equally helpless. Those that are piloted by men would be immediately rendered pilotless and fall to destruction.

But in the future, torpedo planes operated by wireless will be the principal means of aerial attack, and it will be necessary to use wireless to combat them.

The development of the death ray will mark the completion of the mechanising of war. Man will have to take a back seat to machines and wireless waves.

PROF. ALBERT EINSTEIN

The Franklin Medal has been awarded to Professor Albert Einstein for his work in the field of relativity and to Sir Ambrose Fleming for his work in wireless research.

"BHAKTA NANDANAR"

According to Mr. Omalev, special representative of Asandas Classical Talkies, "Bhakta Nandanar", which is shortly to be released in Madras, promises to be a superb piece.

Mr. Omalev says: "Each member of the production from the star down to the lowest workman has competed with each other to make Bhakta Nandanar a picture that India should well be proud of. And no one has endured and given more to make the picture a success than Sreemathi K. B. Sundarambal. Her songs, as they have been rendered in the film, are so beautiful that they carry one away from the realism of one's surroundings into the spirit of the song. I have never seen anyone either in Hollywood or in India who has so completely understood and entered into the spirit of the role."

Maharajapuram Visvanathier, though this was his first venture as an actor, has performed well the role of Vedhiyar, and as a musician he has outdone himself.

Mr. Omalev and his friend Mr. E. Dungan have been technical advisers to Mr. M. L. Tandon, the well known Director, who has already made a name in Tamil pictures.

BUDDHA'S LIFE IN FILM

A movement is on foot in Ceylon for filming the life and teachings of Lord Buddha and producing a sound picture for free exhibition in all parts of the world.

The cost of its preparation will be met by donations from Buddhists in all parts of the world willing to defray its expenses. The exhibition of the picture will be entirely free and the same will be made available to those willing to exhibit it in any part of the world.

NEW INDIAN COMPANY

Mr. M. Bhavnani, who has to his credit quite a large number of popular silent and talkie films (Vasantsena, Afdal, Gay Cavalier, the Mill or Mazdoor) has left the Ajanta Cinetone from April last and is now independently producing talkies under the name of Bhavnani Productions.

Shooting of this first picture "Bridegrooms Wanted" (Swapna Swayamwar) has already been started at the Wadia Movietone Studio.

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INDIAN MOTOR CAR INDUSTRY

It is understood that at a meeting of interested capitalists held at Bombay, Sir M. Visvesvaraya outlined the scheme for an automobile factory in India. The only two places in India for the location of the factory are Bombay and Jamshedpur. Only in these two places are the necessary raw material and skilled labour readily available. It is likely the factory may be located in Bombay as a beautiful site in Sewri is available. The capital required for the establishment of the factory on lines proposed by the experts is estimated to be about Rs. 150 lakhs inclusive of the working capital.

To begin with, it is proposed to manufacture only two types of motor vehicles at the factory, namely, a pleasure car of a standard size most suitable for Indian conditions and likely to meet with the largest demand, and a one and a half ton lorry chassis to be built up as a bus, truck or lorry.

The experts are of opinion that there is a market in India for a local output of 10,000 pleasure cars and 5,000 lorry-chassis per annum. It is, therefore, proposed to restrict the output of the proposed factory at Sewri to 10 cars and 5 trucks a day at the beginning, gradually increasing it to 30 cars and 15 trucks per day.

MOTOR VEHICLES RULES IN MADRAS

The Madras Government have published the report of the Committee appointed to advise the Government about the revision of the Madras Motor Vehicles Rules framed under the Indian Motor Vehicles Act, 1914.

To minimise inconvenience, the Committee suggests that all licences for a public service vehicle should be obtainable at the office of the District Superintendent of Police.

The majority of the members are of opinion that the demands of traffic will best be supplied by free competition between buses, and consider it generally undesirable to prescribe in the permit the route over which a vehicle may ply for hire. This view is not accepted by the representative of the Indian Roads and Transport Development Association (Mr. J. E. H. Sorby), the President of the Kistna District Board: the Raja of Chellapalli, and Mr. A. B. Shetty, M.L.C.

WORLD RECORD FOR PASSENGER PILOT

With his total of 3,000 hours carrying passengers in the City of Sydney between Brisbane and Sydney, Mr. T. R. Young has achieved a world record for a simple pilot in a single plane.

What is more, this airman who is Queensland born and Australian trained, has never had an accident during his grand total of 5,780 hours of passenger flying. He has been late on his run only 5 times and then on account of bad weather conditions. Some of his taxi feats between times are classic. On one occasion he started from South West Queensland and after dropping a passenger and landing at three other inland towns, finished up at Cloncurry, 950 miles from his start.

His Company, the New England Airways, has a million miles of commercial aviation to its credit, much of it blind in rain and dust storms; but no accident so far mars its record, states *Austral News*.

NEW HANGAR FOR KARACHI

Among the many notable additions to be made to the Karachi Airport by the Government of India in the near future, the most important one is the proposed construction of a huge hangar, sufficient to accommodate the Imperial Airways' giant air-liners, which have so far been housed in a mammoth airship hangar belonging to the British Air Ministry and built originally to accommodate the ill-fated R-101.

The latter is being situated at a distance of one mile from the Civil Aerodrome of the Imperial Airways, and Indian Trans-Continental Airways' planes are dragged there after arrival by a tractor. This trouble will be avoided in future by the construction of the new hangar on the outskirts of the aerodrome.

AIR-BAGS FOR PLANES

A new American safety measure for over-water planes is the attachment of Air-bags on either side of the fuselage under the wings that can be inflated in a few seconds. If the plane is forced down on water, the bags will keep it afloat for several hours. An opening in the top of the fuselage permits passengers to climb to the top of the wings.

INAMDARS' DEPUTATION

The Madras Inamdars' deputation, which was led by Sir Mochella Ramachandra Rao, waited on H. E. the Viceroy at Simla on June 12. The Deputation amplified the views expressed in the Memorandum already submitted on behalf of the Inamdars and also submitted a copy of legal opinion obtained from Counsel in England. His Excellency said in reply:

The printed Memorandum is a full and lucid document. The legal opinion of Counsel you have now put in and your verbal conversations will, I am sure, help me greatly in deciding what is a very important, and I am sure you will agree, a very complicated question. Because of this very complexity and importance, you will not expect me to give you considered or final reply now.

Constitutional and legal issues of great importance arise and His Excellency assured the Deputation that he would spare no pains to arrive at a decision after due consideration of all the material they have supplied.

LAND MORTGAGE BANKS IN MADRAS

Mr. T. Austin, I.C.S., Registrar of Co-operative Societies, Madras, in an article in the *Indian Co-operative Review*, pleads for an intensive and effective ways of propaganda for the economic uplift of the agriculturist.

..... As the land mortgage bank does not redeem the agriculturist forthwith from his indebtedness but only relieves his burden by transferring his indebtedness on to itself and providing him with facilities for liquidating it in dribblets, it will obviously benefit only the prudent ryot. If he would get rid of his debts, he has to practice thrift in every direction, eschew all unproductive debts in his transactions and make every endeavour to increase his earnings. The borrower from a land mortgage bank should stop all further unproductive debts until the loan from the land mortgage bank has been cleared. An attempt to instil this idea has been made by the land mortgage banks in this province by obtaining an undertaking from the borrower to the effect that he would incur no further debts until the loan from the land mortgage bank had been discharged.

KERALA LABOUR CONFERENCE

The first Kerala Labour Conference met at Calicut on May 27 under the presidency of Miss Maniben Kara of Bombay. The Conference passed resolutions condemning the India Bill as a means to consolidate British Imperialism:

2. Reiterating in principle the constitution for free India as formulated by the Trade Union Congress at Cawnpore;

3. Demanding the unconditional release of M. N. Roy.

4. Condemning the action of the Government of India for banning various labour organisations in Bombay and Calcutta;

5. Congratulating the Congress Socialists for putting up a fight within the Congress on behalf of the exploited masses;

6. Hoping for one T. U. C. for the entire Indian working classes;

7. Declaring the parliamentary activity of the National Congress to be sterile and calling on the leaders to utilise the legislatures for the development of the movement for national freedom;

8. Expressing the opinion that a policy of pure economism was absolutely disastrous to the Indian working class and condemning all those opposing the workers participating in the struggle for national freedom and

9. Supporting anti-war propaganda.

LEISURE—THE TASK OF THE FUTURE

"The new conception of industry to which we are all rapidly coming is, that it has a triple duty—to the consuming public, to its proprietors, and to its workers," writes Lord Trent in *Industrial Welfare*.

"To the public a firm must give good value, to its proprietors it must secure a reasonable return on their investment, and to its workers a fair reward for their labour. And a fair reward is not a minimum weekly wage and a dog's life, but an agreed wage, plus the best possible chance in life that freedom, good health, educational opportunities and a congenial environment can give.

"What the machine has taken away from the worker, it must give back in the form of more leisure and the capacity to enjoy it. That is the task of the near future."

A GOVERNOR'S SPEECH

One cannot be a public servant for 44 years without coming into touch with diverse types of men. And Mr. Kincaid in his reminiscences (Blackwood) has some very interesting things to say of the many men, great and small, it was his lot to come in contact with. Writing of Lord Northcote, Governor of Bombay he records a delightful story:

On the occasion of his visit to Rajkot, Lord Northcote came primed with speeches written by the Private Secretary to the Governor, and as he had an excellent memory he recited them with grace and distinction. On one occasion, however, Fate was too much for him. He began a speech and for five minutes spoke well and clearly. Then suddenly he began, as it seemed to me, to talk disconnected rubbish, and this he continued to do until he sat down. I looked round the hall, but everyone's face was rigidly set and I vaguely wondered whether I had gone mad. Then an Indian official got up and read a Gujarati translation of the speech. This I could follow and it made perfect sense. It was not until a day or two later that I solved the riddle. His Excellency had been given a speech to learn by the P. S. G., but somehow the pages had got mixed up. The unsuspecting Governor had learnt the paragraphs in the wrong order and so had made the unintelligible oration that I had heard. When I asked my friends why they had sat with such unsmiling faces, it transpired that they had also thought that they had suddenly gone mad.

INDIA'S POVERTY

Prof. B. V. Narayanaswami Naidu, of the Annamalai University, observed in the course of a lecture at the South Indian Vaisya Association at Madras:

"The fundamental fact behind all the political ferment of to-day in India is the poverty of the masses and this poverty can be removed only by the improvement of agriculture, the fostering of industries, the development of the transport system in national interests, the reduction of the high cost of administration through Indianisation and salary reform, and by greater expenditure on social services."

BOOKS RECEIVED

SHAKESPEARE'S TWELFTH NIGHT. Edited by R. K. Tiwari, M.A., LL.B. Sahaya Brothers, Lucknow. Contains a general and special introduction, marginal notes, paraphrase side by side with correct text, critical and explanatory notes, examination questions with answers, etc., etc., and is specially designed for the use of students.

THE "INDIAN WHO'S WHO." Yesbanand & Co., Graham's Building, Parsi Bazaar Street, Fort, Bombay. Price Rs. 3. A Reference Book of this nature was very badly needed by Newspapers as well as by students of Politics and Businessmen, and the book under notice admirably satisfies the need. It covers over 2,500 biographies and is profusely illustrated.

MOTHERS OF THE FAITHFUL. By Syed M. H. Zaidi, Calcutta. A discourse on Polygamy with a biographical sketch of the times of Muhammad, refuting the allegations of the non-Muslims against them and the Prophet himself. Price Rs. 2. (Available of G. A. Natesan & Co., Madras.)

ANCIENT INDIA AND INDIAN CIVILIZATION. By Paul Masson-Oursel and others. Kegan Paul, Trench Trubner & Co., London. (Available of G. A. Natesan & Co., Madras. Price Rs. 15-12.)

HISTORY OF POLITICAL THOUGHT from Ram Mohun to Dayanand. By Bimanbehari Majumdar, M.A., University of Calcutta.

A GLIMPSE OF GAUTAMA BUDDHA. By K. R. Menon. With Introduction by Luang Vudhisara Netinatti, Singapore.

THE LIVING TEACHING OF VEDANTA. By K. C. Varadachari, M.A., Ph.D. The Modern Book Mart, General Publishers, Madras.

LITERARY CRAFTSMANSHIP AND APPRECIATION. By Ronald Fuller. George Allen and Unwin.

HEAVEN'S MY DESTINATION. By Thornton Wilder. Longmans Green & Co., Paternoster Row, London.

BUILDING CHARACTER. By Sister Devamata. Ananda Ashrama, California.

SCHUESSLER BIO-CHEMISTRY. By V. M. Kulkarni. Roy & Co., Bombay.

GOD AND MRS. BROOM. By Julian Swift. T. Werner Laurie, Ltd., London.

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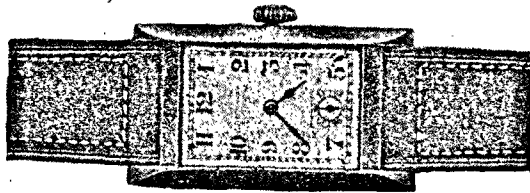
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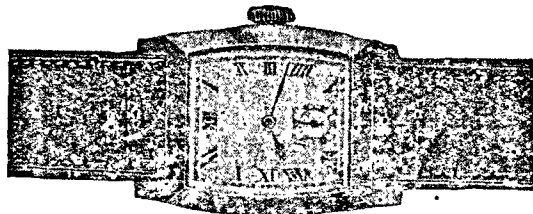
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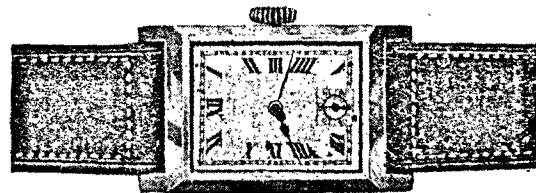
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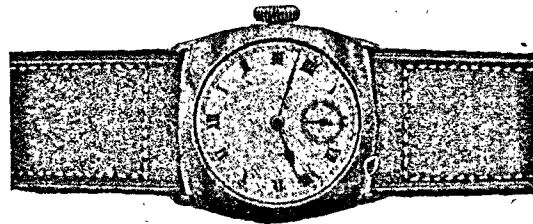
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" " "Australia"†	7,551	26- 7-35	30- 7-35
" " "Mulbera"*	9,100	9- 8-35	13- 8-35
" " "Lahore"†	5,304	23- 8-35	29- 8-35
" " "Domala"	8,441	6- 9-35	10- 9-35

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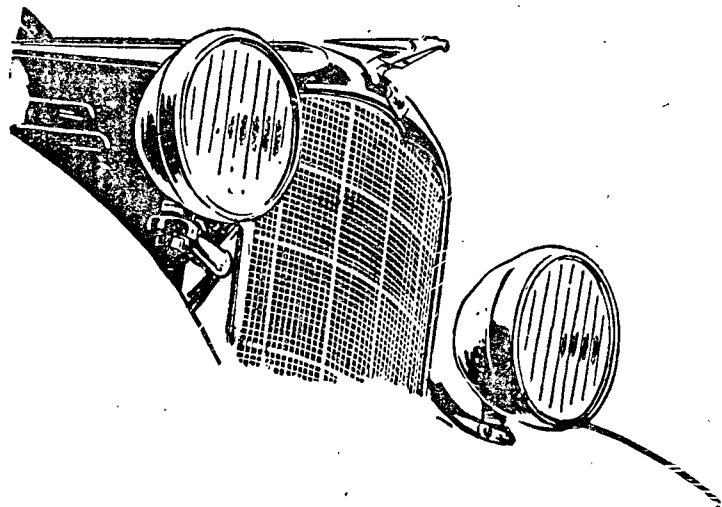
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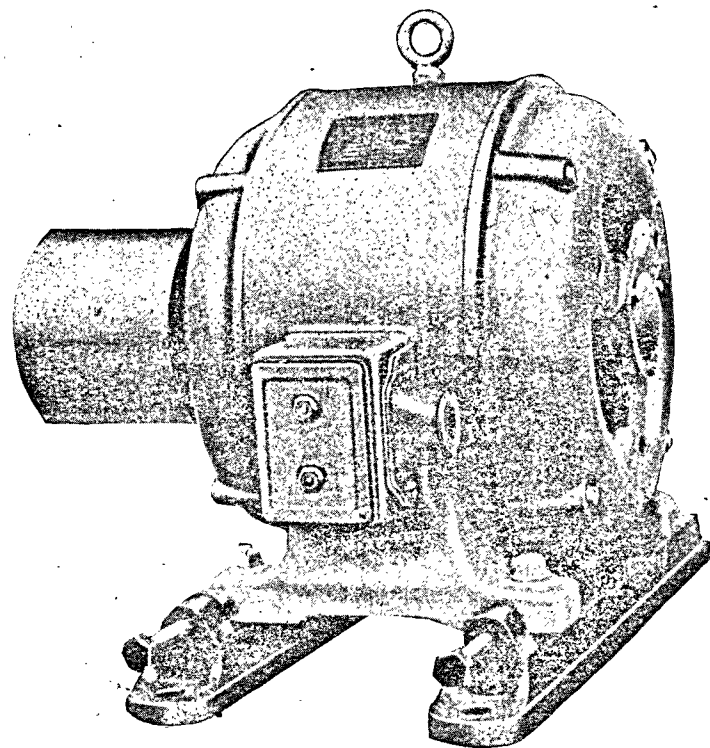
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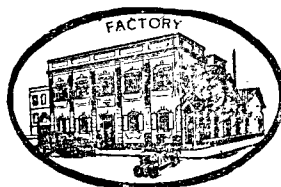
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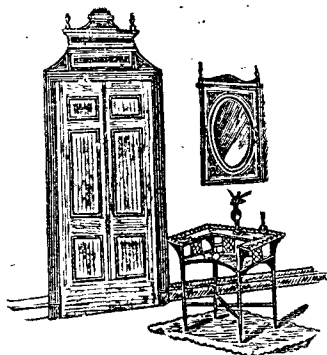
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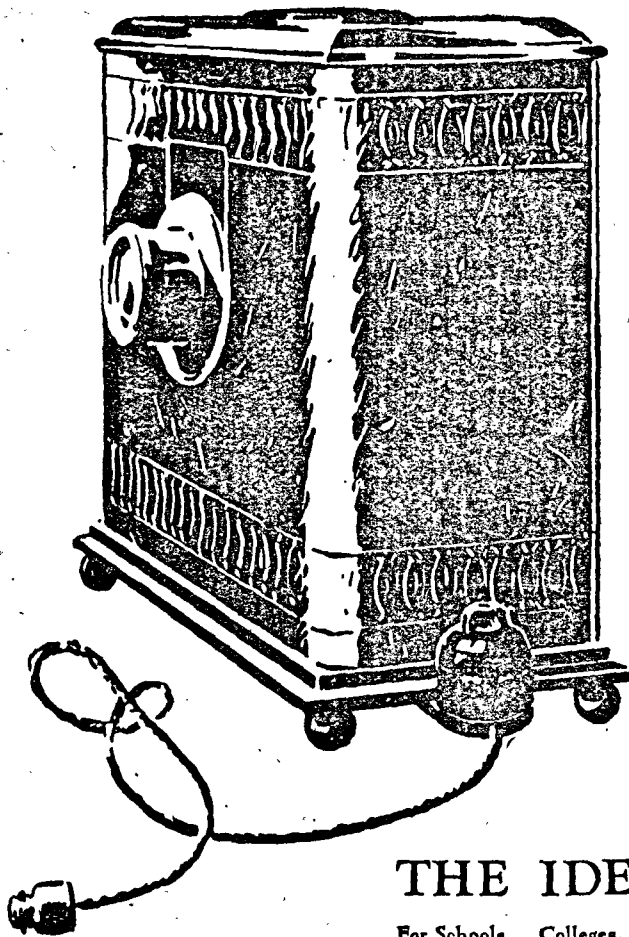
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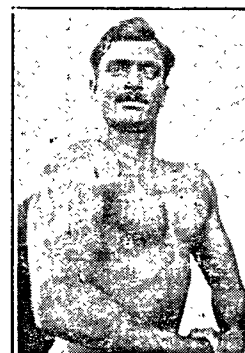
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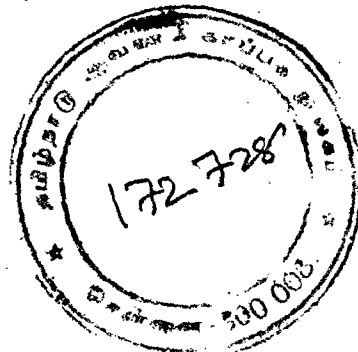
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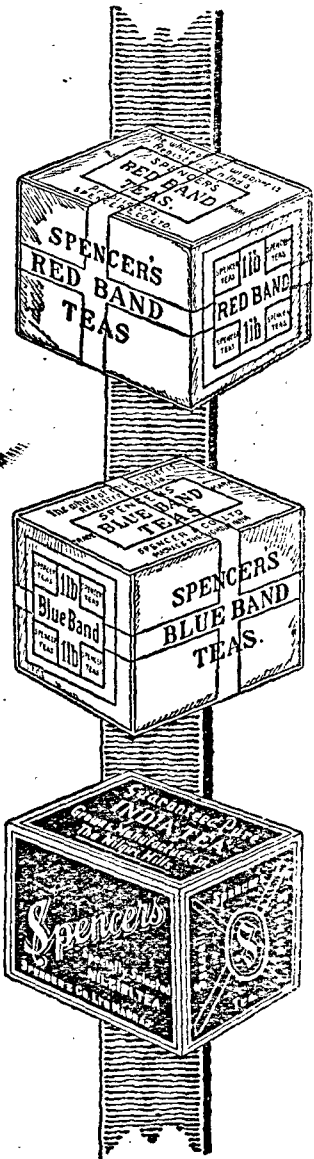
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