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VOL. XXXVI.

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No. 12 1935.

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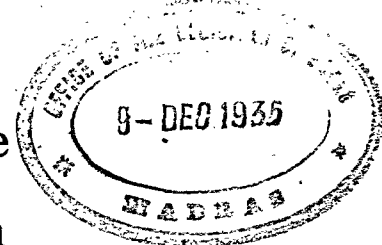
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By Prof. P. P. S. SASTRI, B.A., (Oxon.) M.A.

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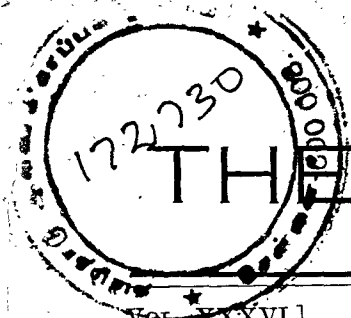
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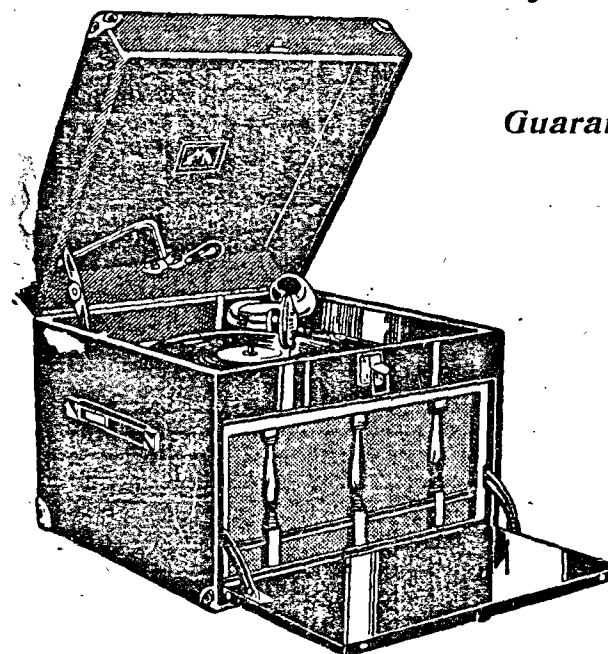
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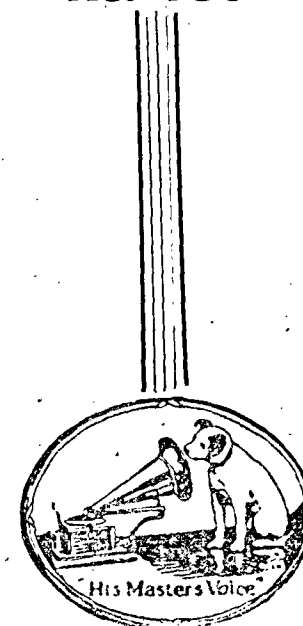
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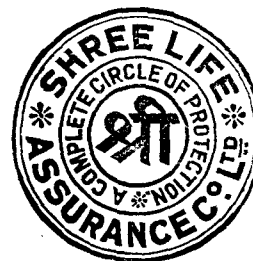
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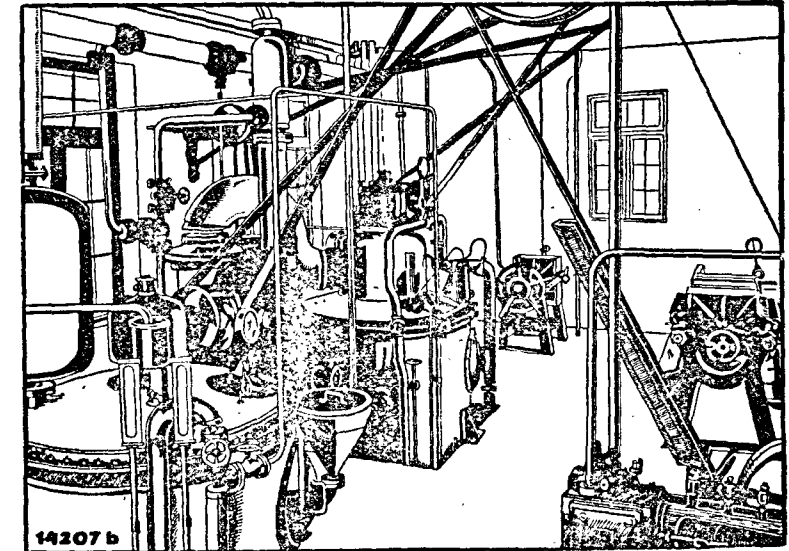
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PARLIAMENT AND THE INDIAN FORCES

BY PROF. BERRIEDALE KEITH, D.C.L., D.Litt.

THERE is one change from the existing position as regards Parliamentary control of the forces of the Crown in the new Government of India Act, which has passed with comparatively little interest in the United Kingdom or apparently in India. It is not a matter of fundamental importance, but it raises certain problems of interest and it emphasises the dislike of the executive government for Parliamentary control of any direct kind.

When the Government of India was assumed by the Crown in supersession of the East India Company, it was inevitable that Parliament should be deeply interested in the question of the authority over the territories now taken under direct control by the Crown. This interest resulted in the inclusion in the Government of India Act, 1858, of two clauses dealing with the relations of Parliament to warlike operations connected with India. By Section 54, it was provided that when any order was sent to India directing the commencement of hostilities by Her Majesty's forces, the fact of such order having been sent must be communicated to both Houses of Parliament within three months after the sending of such order if Parliament were sitting, unless such order should have been in the meantime revoked or suspended, and, if Parliament were not sitting at the end of the three months, the order must be communicated within one month after its next sitting. This provision clearly recognised that the Crown must

decide as to the necessity for hostilities, but it placed the Executive Government under the necessity of formal communication of its orders to Parliament, with the result that its action would naturally be discussed and if necessary attacked in either House. The length of the period permitted is, of course, explained by the slowness of communication with India before the days of telegraphic connection between Calcutta and London. At the same time it was provided by Section 55 that, except for preventing or repelling actual invasion of Her Majesty's Indian possessions or under other sudden or urgent necessity, the revenues of India should not, without the consent of both Houses of Parliament, be applicable to defray the expenses of any military operation carried on beyond the external frontiers of such possessions by Her Majesty's forces charged upon Indian revenues. This section was clearly intended to limit the power of the British Government, to carry on military operations beyond the British frontier. The safeguards of the Section permitted action not only in the case of invasion but also of urgent necessity, of which of course the Executive Government alone could decide, but it virtually necessitated the submission to both Houses of Parliament of a proposal to sanction any expenditure involved through operations beyond the frontier.

A crucial instance presented itself in 1878 when, in view of the difficult situation as

regards relations with Turkey and Russia, Indian troops were ordered to Malta. The constitutional questions involved were hotly disputed, for it was contended that if the Queen might employ the troops, which were recognised by the Annual Mutiny Act as an additional force "actually serving within Her Majesty's Indian possessions", elsewhere in her dominions, there was no reason why she should not raise in India a force unlimited in numbers, which she might dispose of without reference to Parliament. It was, however, pointed out that the Section above cited of the Government of India Act acted as a safeguard, because it compelled the Ministry which employed Indian troops outside India either to find the money, which would necessitate application to Parliament, or to allow the Indian Government to do so, when it must justify its action to both Houses. The latter view, which insisted that the safeguards existing were sufficient, seems to have prevailed in practice, and on a number of occasions Parliament has duly approved of expenditure involved in the despatch beyond Indian frontiers of Indian forces, including those sent overseas in the Great War to the extent to which their cost was not defrayed out of British funds.

In the Government of India Act 1935, the part played by Parliament is eliminated. No doubt the provision for the communication of orders for hostilities has served its time and is needless under modern conditions of parliamentary control of the Executive. But the position with regard to the employment of Indian troops outside India can hardly be said to be satisfactory. The functions of the Governor-General under Section 11 of the Act fall to be exercised in his discretion. It is clear that under this power, the Governor-General would have unfettered authority to lend a

contingent if he thought the occasion involved the defence of India in the widest sense of that term, and if he believed that the troops could be spared. But he has in addition the power to lend Indian personnel for service outside India even when the defence of India in the broadest sense is not involved. In the former case the powers of the Governor-General as to expenditure are absolute. Whatever sum he thinks proper can under Section 33 of the Act be charged on the revenues of India, and accordingly Indian forces can be used outside India at the cost of India without any necessity of informing Parliament, still less of obtaining the consent of the two Houses, or even of the House of Commons. Indeed, in such a case the Joint Select Committee in its Report does not even require that the Governor-General should consult his Ministers before deciding on action; the decision, they hold, falls within the exclusive sphere of his responsibility. His responsibility, however, under the provisions of Section 14 of the Act is controlled by the directions given to him by the Secretary of State, and it is, therefore, in the power of the British Government, without any communication to Parliament, to use the revenues of India for external expeditions and to continue to do so without the necessity of justifying its conduct to both Houses, with the publicity and exposure to criticism which is inevitably involved in carrying through either House a formal resolution.

In those cases in which the Governor-General felt unable to hold that the defence of India in the broadest sense was involved, it would be requisite under the proposals of the Joint Select Committee that he should consult the Federal Ministry, but that body evidently considers that he would not be bound to accept their advice. The one

safeguard lies in the fact that under Section 150 of the Act, no burden shall be imposed on the revenues of the Federation except for the purposes of India. If, therefore, the Governor-General could not bring the matter under defence in its broadest sense, it would rest with the legislature to decide whether or not Indian funds should be used to pay for the troops on the score that their employment, though not ancillary to Indian defence, served the general interests of India and could be defended on that ground as compatible with the terms of Section 150. If the legislature would not vote, the British Parliament would clearly have to pay. The House of Commons, therefore, but not the House of Lords, would be given the power of decision; such a decision, of course, would simply be in accordance with the recommendation of Ministers. But it is difficult to conceive any circumstances in which a Governor-General would be unable to hold with perfect good faith that expense in respect of the use of Indian troops outside

India would be covered by the requirements of India defence in the broadest sense of that term. It is in fact obvious that, since Indian defence requires the co-operation in emergency of British forces, it can always be argued that the reciprocal co-operation of Indian forces with the British is an essential factor in the defence of India.

It must, therefore, be recognised that the changes noted in the Government of India Act are quite definitely in the direction of strengthening the powers of the British Government at the expense of the control of Parliament. It must be remembered even as regards the House of Commons that, while the majority therein will normally support the Ministry, the policy of that body is often affected by the fact that it must submit its proposals to the criticism of the House, while as regards the House of Lords on foreign and Indian questions, there is often to be found a healthy spirit of critical discussion which the new arrangement is clearly intended to avoid.

Industrial Organization in India*

BY SIR JEHANGIR C. COYAJEE

DR. LOKANATHAN, who has already won his spurs as an economist by his work on "Industrial Welfare in India", has again come forward to make a sound and valuable contribution to the literature of Indian Economics by a study of our industrial organization. In his former work, his thesis was that the improvement of Labour conditions in India can come only through the friendly co-operation of three great agencies: the State, the employer and organised labour. In the present work, he has undertaken even a wider and more

valuable economic survey and has carried out his task with admirable lucidity and logic. Some of the most important aspects of Indian industrial organization have been selected and studied carefully.

The first of these problems is that of Indian entrepreneurship in general, and of its characteristic Indian form—the managing agency system. No one is more fully alive to the shortcomings of that system than Dr. Lokanathan, and yet he is against those who would summarily abolish it; for he sees the present good points and the future potentialities of the system. The system tends to integrate industry in its administrative aspect, and it thus can effect

* INDUSTRIAL ORGANIZATION IN INDIA. By Dr. P. S. Lokanathan, M.A., D.Sc. George Allen & Unwin Ltd. 15, CHANCERY LANE. (Available of G. A. Natesan & Co., Madras.) Price Rs. 11-4.

various important economies. However, such administrative integration and the corresponding economies have been effected more under British managing agents than under their Indian *confreres*; and a careful comparative study has been made of this aspect of the matter by Dr. Lokanathan. He has also emphasised the conflict of interest between the managing agents and the shareholders, and has expressed the view that under the present system it is in vain to expect independence from the directors of joint stock companies. The author then proceeds to make his suggestions as regards the improvement and rehabilitation of the managing agency system. His chief proposal is to establish a board of supervision for each such company, of which the function should be to stand between the managing agents and the shareholders, as well as to supervise and report upon the activities of the former to the shareholders. Recommendations are also made for regulating the remuneration of these agents; but they are very properly subordinated to the suggestions advanced for increasing their efficiency. No doubt, the system as thus improved will have a bright future before it.

Another section of the book deals with the problem of localisation of industry in India and the various factors influencing that localisation. Here again we have a happy blending of the theoretical and practical aspects of the study. We are dealing with a complex of factors like accessibility of raw materials, distance and transport relations, vicinity to sources of power, etc., and the action of these factors is well illustrated by examples taken from the leading industries of India. Thus in the case of our cotton textile industry, it is shown that over the long period of time, the position will certainly be relatively

weakened; and yet it might continue to be an important centre, provided there is rationalization as to productive units and economies in the costs of production and marketing through proper amalgamation and grouping of factories. A study of the hydro-electric power resources of India shows that we must, on the one hand, not exaggerate the potentialities of that variety of power in our country, while, on the other hand, industrial localisation will be much affected by the relative cost of electricity and coals. In view of some recent developments in our steel industry, it is interesting to note the author's prognostication regarding the extension of that industry: "It is doubtful in view of the very large amount of capital required whether more (steel) works will be established at all, unless production costs are reduced much more than has been possible so far." Coming to the sugar industry, Dr. Lokanathan explains the failure of South India to develop that industry. The leading factors to be reckoned with here are the marked preference for rice cultivation in India and the fact that a concentrated area of about 2,000 acres at a time is required for sugar growing. It is instructive to find the author advocating public control as regards the location of sugar factories. Such public control is, indeed, necessary in order to prevent overlapping and overcrowding of factories with resultant excessive competition as well as the exploitation of the agriculturist in other cases.

The most important portions of the book are, however, those dealing with the topic of industrial finance. Here is, indeed, a field in which the most careful and intensive study is necessary; for there is much room for controversy in its various aspects and even as regards the dicta of the Indian Central

Banking Committee in the matter. It was very important to dispel the misconceptions about the exact relations of German banking to industry and to remove the confusion in this respect between the practice of the early German banking system and the practice during the post-War period. The question also arises as to how far Indian commercial banks can take up the function of industrial banking. Here again our author adopts a commendably cautious attitude, and though he is impressed with the need of broadening the functions and activities of these banks in India, he believes on good grounds that only the Imperial Bank is suitable for undertaking the tasks of industrial finance. He also helps to dispel some other current misconceptions regarding the potentialities of industrial banks as such, and criticises the Central Banking Committee, not without justice, for unduly emphasising the responsibility of the Government for the development of industry. For, should that Committee's dicta be followed out, the proposed Industrial Corporation might be influenced in its policy by mere general considerations of industrial rather than by the particular conditions of the

individual industrial concerns seeking financial assistance. As regards State-aided industrial banks, Dr. Lokanathan has much to say, and in particular he shows that the experience of Japan with its bank of this character does not afford a conclusive lesson for India. What the author himself suggests is the formation of provincial industrial corporations for financing public utilities on the lines suggested by the foreign experts attached to the Central Banking Committee. For the rest we should rely on the organized co-operation of our banks and bankers. It is emphasised that no new development of a startling kind can be expected until the banking system, as a whole, is inspired by a spirit of co-operation and service and until the Reserve Bank of India has been in operation for some years. Moreover, we should aim at imitating not so much the earlier as the later phases of the mixed continental system of banking.

Dr. Lokanathan's book is not only full of useful information but stimulating, and it should be carefully read by all those interested in the industrial conditions and progress of India.

The Message of the Mahabharata

BY DR. V. RAGHAVAN, M.A., Ph.D.

THE Mahabharata of Sage Vyasa is comparable only to the Ramayana of Sage Valmiki in its hold over the millions of Hindus, a hold which the Titan of Time has failed to render less strong. Dharma-putra is still the inspiring example of all who have made truthfulness and righteousness the only motive force of their action; Karna is still the greatest object of comparison

for the munificent; Arjuna, the Nara, is still loved as the ideal man. And which Hindu is there, whom the faith does not sustain that in his hour of trial, when everybody has forsaken him, the Lord who saved Draupadi will come to his rescue?

While the Ramayana is cherished as the first among the Kavyas, the Mahabharata is revered as the fifth Veda, and its author, the

Rishi Krishna Dvaipayana Vyasa, is looked upon as no other than God Narayana himself; for, the verse adds, who else can be the author of the great Bharata? The Epic is great in every sense. Besides being the epic poem narrating the story of the house of the Kurus, it is, so to say, the cultural encyclopædia of the Hindus. The Epic says of itself: "On Dharma, Artha, Kama and Moksha, what is found here is found elsewhere, what is not present here can be seen nowhere else."

Nothing less than Truth and Right, Satya and Dharma, form the theme of the great Epic. Sanskrit literary critics have stated that Poetry has its immediate purpose in the readers' enjoyment of its art and its next purpose in the moral awakening which takes place in the readers' hearts. The latter, the *Dharma Vyutpatti*, is an Injunction calling us to do as Rama and Yudhisthira did and to shun what Rayana and Duryodhana did. This Injunction is dissolved in the medium of poetry and is not apparent at first sight; it is not expressed, but being unmistakably implied in it, suggests itself to the reader. In effect, the poet's subtle Injunction and Prohibition are more powerful than those shouted from the pulpit. The Mahabharata describes itself as a poem, Kavya, in the beginning (1.1-97) and it is as Kavya that Anandavardhana, the greatest of Sanskrit literary critics, studies the Mahabharata towards the end of his classic, the *Dhvanyaloka*. He has brilliantly expounded there the final purport of the Great Epic as the realisation of the vanity of earthly glories and as the attainment of Dharma, Vairagya, Santi and Moksha. The changes in values brought about by the passage of Time prove the vanity of all earthly glories (*Santi Parva Moksha Dharma*, 173,4) and hence it is

that both at the beginning and the end, the Epic has glorified Kala (1.1. 272-275 and XVI. 9. 36-40). This Vairagya, together with Dharma, forms the means of our realising God and attaining Liberation. Anandavardhana observes: "When Vyasa says that in his Epic, he has sung of the Lord and when he describes his epic as the "Story of Narayana"—*Narayana Katha*, his message is: "The history of the Pandavas is only the argument; the case is the greatness of the Lord. Revel in love for Him and wallow not in the worthless things of the world."—(*Dhvanyaloka*, pp. 238-9). When one understands this, the huge Epic at once attains a unity of character. The Pandavas represent Dharma, which alone is the path to God; Duryodhana, his brothers and his allies represent Adharma. The story of the Epic is the conflict of the two. The Lord Himself, Bhishma, Vidura and Drona try their best to save Duryodhana by pointing out to him the superiority of Dharma; but doomed by Fate, the unthinking prince ruins himself and his allies. This Dharma is the message of the Great Epic and it can hardly be missed. As the Epic opens, it says: (I. 1. 76) "Vyasa sang of the greatness of Lord Vasudeva and the truthfulness of the Pandavas." And as the Epic closes, it says: (XVIII. 5. 76-7) "With uplifted hands, I shout; alas! none heeds. From Dharma can one attain his Artha and Kama. Why is not that Dharma resorted to? Not out of passion, not out of fear, not out of avarice, not even for the sake of life, should one abandon Dharma. This is the essence; this is the Bharata Gayatri. Meditate upon this as you rise out of bed every morning."

The Indian Woman and Her Future

BY SHYAM KUMARI NEHRU

SOCIETY in this age of broken beliefs and iconoclasm is faced with a grave danger. Unless it so adjusts itself to changing conditions as to imbibe the new spirit that pervades all matters great and small, there is not much hope left for it. It has flourished one-sidedly; all the good things of life, privileges, rights and powers have been vested in man whereas the woman has suffered greatly for want of education, social or legal rights and as a matter of fact for all that is essential in the free growth and development of a healthy individual. This has been the common experience and history of mankind and our country has shared it fully.

In India, woman's position is as cabined, cribbed and confined as it is in any other part of the world if not worse. It is our misfortune that things here change less rapidly than they do in every other progressive country of the world, and this has resulted in great hardships on the backward sections of the population. Perhaps it is a vicious circle; these backward classes are a hindrance in the path of progress and *vice versa*. Whatever may be the root-causes of the trouble, it is interesting to watch the development of the woman's movement which is trying to remove every disability attaching to woman.

The legal conception of woman as inferior to man is by no means new or confined to India. Woman has for long past been treated like property; she has been bred like a domestic animal, captured like booty, purchased as a chattel and bestowed as a gift. It has been a matter of common belief that man's problem is his relationship to the universe, and woman's is her relationship to man. "He for God only, she for God in

him." A passing glance at history on this aspect is an interesting study.

It will be found throughout the Ages that wherever woman has been economically dependent, her position has been inferior and subordinate, but where we find her economically independent, we also find her position elevated and advanced. We hear much of the primitive woman and have it on record that in matriarchal society, the industrious woman was completely autonomous in her habits and attitudes. America provides an engaging illustration of this independence in the lives of the Indian squaws. She shares the labors of society, works of her own accord from sunrise to sunset, but is not robbed of her fundamental rights of freedom. In marriage, for example, she has a perfect right to her own freedom and can leave her husband at her own desire and pleasure. In fact, it is surprising to see how with the growth of so-called civilisation, woman lost her social status and freedom; the patriarchal society began and her inferiority was enforced.

In India, history only repeated itself and the tale is the same. The Aryans passed through a period of comparative freedom and equality, but with increased homogeneity and political assurance, social customs grew more stable, and stability was soon followed by rigid laws. The code of Manu perpetuated the subservience of woman; at no stage of her life was she to have freedom; the guidance of man was necessary throughout; the father to be succeeded by the husband, and the husband to be succeeded in case of widowhood by the son. A common practice of mediæval India was the *sati*; she was surrounded with all the glory and halo of religion and this practice survived until within living memory! The

INDIAN MILITARY EXPENDITURE

BY DR. SIR P. C. RAY

subordination of woman was not necessarily confined to the Hindus. Islam with all its fundamentals of equality and fraternity could not completely brush aside the social customs of the day, and women were raised only to half the status of men. Political conquests and dynastic changes, followed by all the vicissitudes of such changes, rendered the protection of women necessary and the *purdah* and the veil were introduced. Thus the harem, the *purdah*, the veil, and the *sati* with all their psychological implications exercised a constantly recurring influence on the position of women, and we are to this day faced with all the problems they created.

The woman's movement is once again trying to give woman back all that she has lost. In India, we are threatened with the greatest menace to our progress in child marriages. Despite legislation, we still have prejudices against widow remarriage and it is appalling to note the actual number of widows we have in the country beginning from the age of one year! The next great evil we are faced with is: *Purdah*. That is the outward expression of all our misfortunes and is the surest way to keep woman where they are. It is not the veil alone that has to be torn asunder; the veil is a symbol of the subordination of woman; with the veil must disappear all our legal disabilities. A girl has no legal or social status at all in society; she inherits some property under the Islamic law and a limited interest at times under Hindu law; but this is very inadequate. She has no rights of separation after marriage; she cannot, because of the rigidity of social laws to choose her own partner in life; in short she is treated from beginning to end as a piece of property; more valuable in places where education and modernity is the order of the day, and less valuable

where people are still sticking to old forms and conventions. The present-day education, too, is not conducive to the amelioration of the status of woman at all. It is being imparted with ulterior motives, not for the sake of making the individual more fit for the struggles of life, but in order to equip her with more and more of qualifications for a decent match! What India needs, therefore, is a complete change of outlook. The Indian woman of the future must be a free woman—an equal of man in every activity and every organisation of life. She must not be merely an attractive doll to play with, but a responsible partner in life. The only country in which this inequality has ended for the first time in the history of the modern world is Soviet Russia. In the words of V. F. Calverton: "Soviet Russia has not nationalized women; it has not bought and sold women; it has not bound them by law; it has not enslaved them by law; it has not enslaved them by custom; it has not trafficked in their domestic relations and profited upon taxes thereby derived; in other words, it has freed and not fettered women."

The Indian woman of the future will also claim her own. She cannot be satisfied with concessions whether legal or social. She does not ask for privileges nor does she desire Nemesis for man. All that she demands is, that she must be treated on an equal footing with man. She must be given an equal chance to be educated and to work her way in the world without being fettered with old conventions, religious prejudices and legal inequalities. What is needed is, a really scientific approach to social facts; and with more and more of economic independence for women, every problem is bound to be solved.

"India has been the English barrack in the Oriental seas."—Viscount Cranborne, afterwards Marquis of Salisbury.

VERY few have now the hardihood to deny that India has been saddled with a military expenditure far in excess of her own needs. The military expenditure of India, which at present amounts to nearly 55 crores of rupees, swallows 47 per cent. of the total revenue. The following table exhibits the figures of net military expenditure for each year since 1921-22:

1921-22	...	Rs. 69'81 crores.
1922-23	...	" 65'27 "
1923-24	...	" 56'23 "
1924-25	...	" 55'63 "
1925-26	...	" 56'00 "
1926-27	...	" 55'97 "
1927-28	...	" 54'92 "
1928-29	...	" 55'10* "

During the Boer War 10,000 white soldiers under Sir George White were locked up at Ladysmith in spite of the Russian menace threatening India. During the late War again India was bled white i.e., denuded of soldiers, British as well as Indian, to quote Lord Hardinge, and internal peace was maintained practically with the aid of policemen. There is thus not a shadow of justification for the disproportionate strength of the army. The fact is that the army quartered in India is a part and parcel of the Imperial army kept on such a footing as to ensure the supremacy of England in Asia from the Far East to the Near East. If one were to take stock of the unjust and iniquitous burdens thrown upon India for purposes in which she was not in the least concerned, a separate volume would have to be written.

In support of this assertion, we can quote the following opinion expressed not by an Indian politician but by the Government of India:

The Imperial Government keeps in India and quarters upon the revenues of that country as large a portion

* The military authorities are credited with a solid reduction of Rs. 6 crores in about 50 crores in 1934-35. How has this been achieved? By postponement of re-equipment and building programme and partly by reduction of stores and "partly real permanent retrenchment and economies". Sir George Schuster did not care to analyse the part under inverted commas.—Cf. Budget Speech for 1934-35.

of its army as it thinks can possibly be required to maintain its dominion there; that it habitually treats that army as a reserve force available for Imperial purposes; that it has uniformly detached European regiments from the garrison of India to take part in Imperial wars whenever it has been found necessary or convenient to do so; and more than this, that it has drawn not less freely upon the native army of India towards the maintenance of which it contributes nothing, to aid in contests outside of India with which the Indian Government has had little or no concern.

Is anything more necessary to prove that the army in India is of an Imperial nature maintained with an eye to Imperial purposes? Can the Government of India go back upon the statement quoted above?

We make no apology for presenting the army headquarters with yet another quotation in support of our contention and that from that of the Rt. Hon. Ramsay MacDonald.

It is unspeakably mean of us to place the burden on the Indian's back simply because he must bear any load we put upon him. Nine-tenths of the charge of the army in India is an Imperial charge. Canada, South Africa, and Australia should bear it as much as India. It is a piece of the most bitter cynicism to find the Imperial doors of our colonies shut in the faces of these poor people, who bear such an inordinate share of the cost of Imperial maintenance, and at whose expense these Dominions are protected from the fear of war. If £18,000,000 of the army charges were met by the whole Empire, we might look the Indian taxpayer in the face as honest men. At present we cannot do so.

The last and "most unkindest cut of all" has come from the decision arrived at by the Capitation Tribunal—a decision which was published only on the 20th December, 1933, and by which the Imperial contribution to Indian defence expenditure has been fixed at £1,500,000 and not £18,000,000 as recommended by the present Prime Minister of England in his pre-Prime Minister days. And why have the members of the Tribunal recommended this annual grant? Because they hold (a) that the armed forces in India constitute a force ready in an emergency to take the field at once, a position which does not exist elsewhere in the Empire; and (b) that India is a training ground for active service such as does not exist elsewhere in the Empire.

Sir John Strachey, an authority on problems of Indian administration, said years ago:

The ultimate basis of our dominion in India is obviously our military . . . power, and this to be capable of being exercised on sea and land, not only within India itself but far beyond her borders. . . . In Persia and the Persian Gulf, in Arabia, in Africa, in Tibet, in China and in Siam, there are great Indian and Imperial interests which, let us trust, British statesmen will never forget, and which they will defend with all the power of the Empire.

Even a prominent propagandist of British Imperialism like Sir Valentine Chirol could not overlook the fact which the military authorities in India want to discard. He said :

It is no secret that the Government of India have frequently remonstrated in vain when India has been charged full measure and overflowing in respect of military operations in which the part borne by her has been governed less by her own direct interests than by the necessity of making up with the help of Indian contingents the deficiencies of our military organizations at home.

The whole question of the expenditure on the British army in India surely requires reconsideration. In 1922, an eminent Civil Servant "holding one of the highest posts in the gift of the Crown" wrote thus to the Incheape Committee :

The British army in India is not there from entirely altruistic motives. India is a valuable training ground for troops, it gives a free supply to Great Britain of trained reservists, while it affords a livelihood to numbers of white men of the Officer class in the army, as well as to a few thousand more of the same class, to be found in the various European services, whose presence there and the authority that they wield are at bottom based upon the British army in India. . . . It is true that the British army by its presence protects millions of Indian lives, but its *raison d'être* in this country is the maintenance of British rule, the safety of Europeans, and the security of British commerce.

Sir P. S. Sivaswamy Aiyar, who is a politician of the moderate school and who commands universal respect, has made the question of the Indian army his special study. A few lines from his latest contribution to this subject may be quoted here :

The Simon Commission have dexterously devised a scheme which will keep India in perpetual bondage and tied to the chariot-wheels of the Imperial Government. . . . At no stage is it contemplated that the Indian Legislature should have any part or lot in the control of the Imperial army which she must subsidise. . . . As a matter of fact, the late Lord Haldane adumbrated a proposal to make the British troops in India a charge on the Imperial revenues alone, the India Government contributing her own proper share.

The question of military expenditure to be borne by Indian revenues, however in its ultimate analysis, centres round the fundamental problem of a mercenary army vs.

a national army as being necessary for the defence of India. The army policy of the British rulers of India has necessarily been governed by a complete mistrust of those sections of the people in whom there has been the faintest dawn of political consciousness.

The policy persisted in by the Government was thus described and criticised by Sir K. G. Gupta :

When the English first secured the sovereignty of India, there was a National Army in all the provinces officered by Indians who usually came from the land-holding and middle classes, whose interest it was to keep up the martial spirit among their tenants and neighbours. But the British policy has, from the very commencement, been to deprive Indians of all authority in the army, and recruitment has been confined to the rank and non-commissioned officers.

One may almost exclaim that the *Pax Britannica* of which so much is made in certain quarters has been the greatest drawback of British rule in India ; for it has effectually emasculated the whole nation and has made it incapable of doing anything in self-defence.

The division of the people into martial and non-martial races is artificial and unreasonable and must be ascribed to the decision of the authorities to exclude some races from military service and the development of the martial spirit for reasons other than efficiency.

In reply to a question put in the Legislative Assembly in 1921, the Finance Member said that out of the total expenditure in India, including that of the provinces, 33½ per cent. was for defence, 11¾ per cent. for sinking fund and interest charges on the national debt, 4 per cent. for education and ¾ per cent. for sanitation. The total expenditure then amounted to 127.60 crores. To-day it is not more than 115.10 crores. It was found at that time that

1. Even a rich country like England did not spend more than 20 per cent. of its total expenditure on defence (army, navy and air force).

2. Canada did not spend more than 11 per cent.

3. The expenditure of South Africa on this account did not exceed 8 per cent.

4. Portugal spent 20 per cent.

5. Norway spent 11 per cent.

While poor India had to spend 33 per cent. and that too in peace time ! The situation is the same to-day and military expenditure sits on the chest of the country like an incubus from which she cannot escape till the whole policy is changed.—*From a chapter in the author's Autobiography.*

INSURANCE AS A SOCIAL SERVICE

BY DR. B. PATTABHI SITARAMIAH

INSURANCE business is relegated to a place which is not *primus in pares* (first amongst equals) but which is the *pis aller* or the last resort of failures in life. Yet the fact remains that in the Great War when England was seeking the aid of America, and America would not touch any contract for munitions with a pair of tongs—except for hard cash, it was an Insurance company that saved England's people and England's prestige. This relativity in the places and positions assigned to the various professions in life is to be met with every day—but every day we also come across the spectacle of the first profession of to-day taking the last place to-morrow and *vice versa*. We shall not be surprised if one of these days Insurance occupies a foremost place amongst the professions to which the educated classes may resort—filling a most honourable place in society. Insurance is more than a profession. It is a service. Insurance, one need hardly say, is the connecting link between life and death, and between one generation and its succeeding generations. Through Insurance the father lives in the bereaved son, and the husband protects the widowed wife. Well may the insured man or woman say to oneself that he or she need not be anxious for the morrow, for it is well provided for. Insurance is really the cure-all for the maladies of life, for these maladies have their root in want of food and clothing and in mental anxiety and worry.

Insurance is not merely an economic proposition, but it has a great moral principle underneath it. And, therefore, those who work in the cause of Insurance, whether it is the business side or whether it is the propaganda side, have to lay before their minds this supreme aspect, this twofold feature of Insurance. It is not the policy that you give, which gives happiness to the insured, but it is the peace that that policy brings with it to them. That is the foundation of all happiness. The journalist, whether he takes to insurance exclusively as a field for self-expression or whether he lends his columns to the subject casually, has, therefore, the duty before him of interpreting to the untutored people the principles, the economics and the ethics of Insurance. It is only then that this

gospel of Insurance spreads from door to door and from member to member and that the full possibilities for good and for service through Insurance can be realised. Insurance figuring as a subject of study in journals, therefore, forms a fitting and necessary complement to the good work done by the Insurance agent and the Insurance promoter in the field of social service.

We have various types of Insurance companies and various purposes for which Insurance is offered. But almost all of them share the same disability, namely, that they are mostly proprietary companies and only a few are what are termed "Mutual" companies. Indeed, the latter are in India but 41 in number out of 189 companies in India. Even the proprietary companies have learnt to recognize that they should share their profits largely with the policyholders, but giving a dole or even the major portion of monetary profits to those whose contributions build up Insurance business is but a small innovation in the routine of proprietary business. Something more is wanted. It is the hand of human fellowship extended in a spirit of heartiness and sincerity, that human nature craves for. The policyholder as well as the agent crave for this recognition of equal partnership with the shareholder.

The need then for organising a new type of company is clear. It should be an ideal business organisation which eliminates the shareholders, and with them financial interests on the one hand, and makes the company the sole concern of policyholders and agents on the other. Business in the past has meant close corporations and large dividends. The complexion, however, of modern economics is rapidly changing. It is admitted on all hands that Banking and Insurance must be regarded as public utility concerns much like electric supply companies and, as such, should not be treated as private business firms yielding a rich crop of profits to a select few who, by reason of their wealth and dash, come to claim a monopoly of interest. This concentration of interest has led existing proprietary companies to frame the conditions of policies, as well as the plans

of Insurance and the terms of business in such a manner as to subserve primarily the shareholders' interests. The policyholder and the agents are as much the prop and foundation of an Insurance company as the shareholders. Indeed, the latter contribute the least to the upbuilding of Insurance business beyond bringing the company into existence; and to balance the interests of the shareholders with those of the agents and the policyholders would be an act of internal reform, which all proprietary companies should effect in their structure, but it is not enough.

When we start afresh there is no necessity to copy an existing practice with the necessary reform intended as a corrective to the defects incidental to it. In doing so, we shall only be repeating the defects and remedying them. Rather may one write afresh on a clean slate and avoid the defects altogether.

A word of explanation may, therefore, be offered to the public in pleading for a new type of venture which must be organised on lines altogether new. We have in India 41 mutual Insurance companies, which in themselves mark a departure from the large number of proprietary companies in the country. As is well known, a mutual company has no shareholders with financial interest. The members are all policyholders while a few debenture-holders help to bring the company into existence, but their debentures are terminable after the lapse of a certain time up to which they bear a stated rate of interest. The floatation of these debentures becomes necessary in order to be able to pay the deposit required by the Government of India. And when the debentures are extinguished as they are bound to be in a few years, as money accumulates in the company, the policyholders will be the sole members of the company. In mutual companies, the policyholders being the members, it rests with them to see that they do not labour under the disabilities to which the policyholders of proprietary companies are subject. These companies, it must be owned, are rapidly reforming themselves, yet not a few there are in which the policyholder does not get his due. In regard to paid-up policies, the companies are still very niggardly. In regard to renewals

of policies which have lapsed, the terms are so burdensome that any one would prefer to take out a new policy. It is a narrow view of Insurance to imagine that Insurance companies would profit by lapses or that paid-up policies would add an avoidable liability to the Insurance companies. The Actuary would tell you that both these propositions are financially as unsound as they are morally reprehensible. A policyholder who has lapsed his policy would carry on a tearing, raging propaganda against Insurance, even as a policyholder with a running policy would preach in favour of Insurance. The story of the jackal without the tail is as true as the story of the jackal with the tail. The issue is really a moral one. It should, therefore, be the study of every Insurance company to pay at least as much attention to the prevention of lapse of old policies as the procurement of new ones. The leak in the pot is as much an element of consideration as the tap that feeds it. If the leak is as big as the tap, you will have little water in your pot. That other companies have also pots that leak does not make the leak in your pot less mischievous. Obviously then in mutual companies where there exist no conflicting interests because there are no shareholders, this leak may be stopped and indeed should not come into being at all.

Even at this, there is a defect in the constitution of mutual companies. In Insurance business, policyholders do not come in of themselves, nor is it safe that they should so come in. There are agents who canvas business and examine the conditions of the policyholder beforehand. For one thing every intending policyholder does not know what kind of policy would suit his circumstances. An agent is necessary in order to appraise the life apart from the medical examination. Thus the agent safeguards the interests of the company as much as he does those of the policyholder and he is an integral part of the company from the beginning to the end. The agent is the person to whom the company looks for the introduction of business, for the preliminary selection of policy, for the negotiation of terms of alteration, in the plan asked, for the collection of the first and renewal premia, for the prevention of lapses, for the

revival of policies in case of lapse, for the production of age proof, for advising in case of loans, surrenders and paid-up-policies and finally for helping in the recovery of the claims on death or efflux of time.

The Insurance agent then is the fulcrum of the Insurance lever. The terms allowed to him comprise a certain rate of commission sometimes going up to 60 per cent. on the 1st year premia and a certain other rate—generally not exceeding 10 per cent. on renewals. The Actuary would tell you that the rates of Insurance tables are so constructed as to include the commission on renewals to the agents for the stated term. Yet it is a common experience with Insurance companies that on one pretext or another, renewal commissions are cut off and the poor agent is driven from pillar to post. He changes his company, but only to discover that he has fallen from the frying pan into the fire. The fact is that there is not that unity of interest that ought to characterize a well constituted company which harmonizes the aims and purposes of the different component factors. Some experts would go the length of suggesting that the agent should be entitled to his renewal commission whether he continues to give continued business or not. This is a knotty problem. The objection put forward to such a grant is that the agent may be changing his company. So may he. In fact, the protagonists of the view assert that agents of life Insurance companies may not even be attached to any particular company. It behoves the Insurance companies to consider this daring suggestion that any agent must be free to serve any company. There is nothing odd in this view if only all the Insurance companies learn to work together as a federated body—much as all Banks should learn to work as a Federation of Banks. A volume of avoidable expense and avoidable recrimination could be obviated by such a happy consummation and until it comes into being, it is but right that the agent attached to a company should be treated as an integral part of it.

It is but right to associate the agents with the company as essential components of its organisation, not merely as accidental intermediaries doing business now here, now there and now elsewhere. Accordingly in the new type of venture suggested, they

must be assigned a position in the company co-ordinate with that of policyholders and be given adequate representation on the Board of Directors. This novel departure may strike the superficial critics as odd, but a little deeper examination would at once reveal the marked advantages it carries. So often the agents are interested in canvassing new business—not in consolidating old business which may have lapsed. They doubtless receive a certain commission on renewal premia but that is insignificant compared with what they receive on new business—not that they neglect or ignore collection of renewal premia or revival of lapsed business, but that in the stress of circumstances and in the anxiety to fulfil the terms of their contracts, they have little time for the former as against the latter. And when their first year commission is sought to be distributed over the first two or even three years, they are apt to compare their new terms with the handsome terms of the officers of the company. But in the new organisation they are made to cultivate a new angle of vision and are not allowed to become the prey of what we may call a kind of inferiority complex. The company is theirs as much as of the policyholders. The profits of the company would accrue to them also as to the policyholders. There are no shareholders who claim monopoly of interest merely by reason of their financial contribution, nor need the agents feel that they are a set of indentured labourers who can neither get decent terms after their heart nor change their masters and their scene and centre of labours. They can't get the first because a proprietary company views them as labourers on hire, they can't get the second because they themselves consider the known devil better than the unknown, and, too, they have built up after years of labour renewal commissions which they stand to lose by change of masters. The position of the agent has been more aptly compared to that—by no means small section of the Hindu wives that are ill-treated, who can neither divorce their tyrannical husbands nor enjoy a life of peace and contentment with them. All these considerations prove how advantageous it is to make the agents not birds of passage and of prey, but the inhabitants of a house,

the natives of the soil, the part owners of a business—men really who have an intimate and inalienable interest in the growth and prosperity of the companies to which they attach themselves.

It is also likely that this new experiment may be considered by some premature. This can appropriately be said in regard to all experiments. But if there is truth in the hypothesis advanced in these paragraphs, we should have no hesitation in working them out into a theory and encompassing arrangements which would bring the new experiment within the four corners of recognised practice. An experiment with Truth runs no hazards or risks beyond the adverse criticism of an uninformed section of the public whom, however, it is our duty to educate on new lines. One ounce of business on these lines and according to these principles is much better than a ton of propaganda or tons more of criticism, and we earnestly hope that this experiment with such a new constitution will ensure a continued flow of honest and efficient business to the company without nursing a grievance in any class of people by whose labours it is built up. These principles are, indeed, not altogether new to the civilized world. In the domain of co-operation we have them at work. In a Land Mortgage Bank on the Continent, there are no financing shareholders, there are only borrower members, who pool their credit and evolve cash. In a true Central Bank there is no place for individual shareholders. The credit societies themselves own the business. And all these limit the dividends they can appropriate within a range of 9 to 6 per cent. Even the Reserve Bank has limited its dividends to 5 per cent. Fortunately with the new venture there need be no such a limitation, because there would be no financing shareholders whose existence introduces an element of competition between the agents and the policyholders and themselves. A new venture such as the one visualised here is calculated to work with a single eye to the safeguarding of the interests of the policyholders and the well-being of the agents.

Finally, if Insurance is to be a real service to those that insure, the Insurer must perpetually be in touch with the

insured, must arrange to watch his health and give him timely advice thus saving mortality. An early case of diabetes, an incipient case of consumption or of heart-trouble in rheumatism—all these can be forewarned and forearmed against. Why should not the Insurance companies assign every 500 policyholders of theirs to a doctor of the latter's choice for one thorough examination in the year free and bear the charges themselves on a group scale? Money spent on such a system is money ultimately saved tenfold by avoiding claims.

Insurance is the twin sister of Banking, and both these may one day become exclusively State concerns. Pending the occurrence of such a far off divine event, we must make these utility services really serviceable. The elimination of the shareholders has led to mutual companies, the admission of agents to equal partnership removes a standing disability and injustice. The next step should be to federate the Insurance companies and make all agents the representatives of all companies and the final culmination should be that the State should take over the whole concern.

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THE CEYLON STATE COUNCIL

BY MR. ORION DE ZYLVA

THE Ceylon State Council—the first under the Constitution proclaimed in 1931—will reach the end of its career shortly. Its normal term finished its course in July, but considerations, largely of legislative convenience, brought about a short extension. From the date of dissolution until the General Election, the Board of Ministers will exercise executive functions in terms of Article 71 of the Order-in-Council.

Looking back on the last four and a half years during which an electorate for the most part newly-enfranchised took an increasing interest in public affairs and consequently in the work of the State Council, the temptation to be pessimistic and discontented might be irresistible to some critics. But when all the facts are taken into account and the Council given good and bad marks for its acts of commission and omission, when the situation created by the frequent use of the Governor's vetoing and certifying powers is reviewed and allowance made for the illusive character of some of the advantages of the Constitution, then the conclusion is inevitable that an extremely complicated governmental machine has been operated with as much success as its defects permitted. It must be recorded to their credit that most of the Councillors tried their level best to work the Constitution for the benefit of the country, and that involved much time and energy at meetings of the Council as well as meetings of the Executive and Standing Committees. Those of them who strove unceasingly can canvass the support of their constituents during the next three months with confidence—but there is a prospect of many new faces in the next Council, which is as it should be.

THE PERSONAL FACTOR

Although it cannot be said that the proceedings of the first State Council have brought into prominence any outstandingly striking personalities, it has amply demonstrated that there is no dearth of ability among Ceylonese legislators and aspirants to representative rank. Of the Ministers, Sir Baron Jayatilaka in charge of Home Affairs has naturally been more in the

public eye as Leader of the House, and if his leadership was not inspired it was at least competent. Mr. D. S. Senanayake has held a portfolio very germane to his temperament as Minister of Agriculture, and he has been untiring in his attempts to colonise undeveloped tracts and increase food production. These attempts have not all been successful and it is too early yet for some of his schemes to have matured, but he will probably be rewarded for his good work with the same portfolio in the next Council when he should have the opportunity to justify his policy by producing results. Mr. Senanayake's acting periods as Leader of the House, which made him responsible for the current year's Budget, showed that beginning with obvious handicaps, he has acquired a good parliamentary sense. Would that the same could be said of some of the remaining Ministers or that their achievements were less meagre than happens to be the case. But it is one of the consequences of electing Ministers by ballot that the team should turn out to be very uneven in quality. Perhaps the only one of the five left who deserves to be singled out for special mention is the Indian Minister of Labour, Industry and Commerce, and that chiefly for his share in the appointment of the Banking Commission over which Sir Sorabji Pochkhanawalla so ably presided. Mr. Perianen Sundaram has suffered from a propensity to start more hares than he could possibly run to earth in the time at his disposal so that critics were inclined to label him a Barnum.

If there is good reason for unevenness of quality among the seven Ministers, there is no reason whatever for expecting to find in the members of the Ceylon State Council a greater approximation to general excellence of standard than is the case with representative institutions all over the world. Considering that it was the first Council elected in this country on a universal franchise, it is a matter for no little thankfulness that it contained so small a proportion of individuals who could not have claimed access there on merit. To sift the wheat of the chaff would be neither pleasant nor profitable. It is, however,

impossible to overlook the conspicuous good work of members like Sir Henry de Mel, (whose active mind and practical outlook fit him for Ministerial office anywhere), Mr. S. W. R. D. Bandaranaike, Mr. G. C. S. Corea, Mr. D. J. Wimalasurendra, Mr. G. K. W. Perera, Mr. H. R. Freeman, Mr. G. E. de Silva, Mr. A. E. Goonesinha, Mr. Wikramanayake and Mr. N. Selvadurai. Among the nominated members, Sir Stewart Schneider, with his ripe understanding of men and affairs, Mr. E. C. Villiers and Dr. V. R. Schokman more than justified their presence in the House.

THE CONSTITUTION'S LIMITATIONS

Turning from the personal factor in the working of the Constitution to the Constitution itself, a different note has to be struck. At one of the earliest meetings of the Council, Mr. E. W. Perera, a doughty veteran now resting on his laurels, gave notice of seven famous resolutions calling for amendments designed to make the Constitution a truer vehicle of representative government. A very long time, indeed, elapsed before the resolutions were moved and carried, with the exception of one which sought to do away with the Committee System. The Donoughmore Commission's adoption of the London County Council as a model in this respect has been the subject of much criticism.

The prediction has come true that the Ceylon Ministers are concerned not so much with broad questions of administration and policy as with the lion's share of the detail of 40 departments of State. Moreover, in the absence of ministerial responsibility each Executive Committee pursues its own policy and there is no central authority under the Constitution which has the power to guide and co-ordinate the policies of the various Committees. It is obviously impossible for a large body like the State Council to take the place of the Cabinet. The proper body should be the Board of Ministers, but as it is, with responsibility for the execution of policies diffused among the members of the various Executive Committees, the Board of Ministers, which is invested with ultimate financial responsibility, has no means of enforcing its financial policy on any Executive Committee which chooses to

ignore it. But in spite of all these drawbacks, a majority in the Council were of opinion that a Minister with six or seven Committee men to control him is a safer proposition than a Minister untrammelled.

THE MINISTERS' MEMORANDUM

After these resolutions were passed, the Board of Ministers prepared a framework to fit them in and submitted a memorandum for the Reform of the Constitution on that basis. The Board's scheme consists of the following proposals:—

(a) The removal of the Officers of State and their substitution by Ministers and Executive Committees of the State Council;

(b) The strengthening of the position of the Board of Ministers by enabling them to initiate and carry out their financial policy;

(c) The alteration of the method of electing Ministers—on this point only a majority are agreed, the minority being in favour of the present method;

(d) The reconstruction of the Public Services Commission;

(e) The deletion of the provision for obtaining the prior sanction of the Governor in the case of bills, motions, resolutions or votes affecting officers in the Public Service;

(f) The curtailment of the Governor's special powers.

The anomalous position of the three Officers of State administering departments alongside seven elected Ministers is quite patent. In dealing with a legislature to which control of finance has been accorded and from the action of which no spheres of influence have been scheduled as "reserved", it is difficult to imagine a system under which a certain number of Ministers are, and a certain number of Ministers are not, responsible to the legislature. All the evils attendant on the formation of a mixed executive of this kind, which the Donoughmore Commission foresaw, have been experienced in a marked degree in the working of the Constitution. The Board of Ministers propose, therefore, that the Officers of State should be replaced

by two elected Ministers presiding, respectively, over Executive Committees (1) of Finance, and (2) of Law and Justice. Under this scheme Defence (now a subject of the Chief Secretary) would be transferred to the Ministry of Home Affairs, and External Affairs left in charge of the Governor.

The Board of Ministers also ask that the Board should be given full responsibility to initiate and carry out financial policy and propose the deletion of the provision for obtaining the sanction of the Governor in the case of bills, motions, resolutions or votes affecting officers in the Public Service. It is also proposed that whereas the election of Ministers now rests with six or seven Executive Committee men, the Council once it elects the Chief Minister (or Leader of the House) should allow him to nominate his colleagues. Another reform sought is the reconstruction of the Public Services Commission. The Commission now consists of the three Officers of State, whereas public opinion is definitely in favour of a Commission independent of the Council as well as the Public Service appointed for a specified term.

THE GOVERNOR'S POWERS

The most important of the proposals in the Ministers' memorandum is that relating to the Governor's Powers. They are quite logical in arguing that the position of the Governor must be consistent with the type of Constitution granted to the people. "Our apprehensions," they say in their Memorandum, "of the grant of unlimited special powers to the Governor have been increased by the recent use of these powers to certify as a matter of Paramount Importance the supplementary estimate in respect of the salary payable to an officer on a temporary agreement in the Government Printing Office."

Accordingly, the Ministers have asked that the Special Power of the Governor should be defined and restricted within specified limits and should be invoked only in an emergency. This could be done by amending Article 22 of the Order-in-Council (embodying the Paramount Importance clause) and repealing the proviso to Article 72.

The resolutions of the State Council and the Memorandum of the Board of Ministers failed, however, to impress the then

Secretary of State (Sir Philip Cunliffe-Lister), and the Governor had to inform them that he had received a reply from the Secretary of State,

in which he requests me to inform the Ministers that he has made it clear in Parliament that he is not prepared in present circumstances to consider any proposals involving curtailment of the powers of the Governor or of the Officers of State, or diminution of the control exercised by the Governor and the Secretary of State over any branch of the Public Service.

And the proposed deputation to Downing Street was warded off with the observation that "in these circumstances he feels that no useful purpose would be served by his receiving a deputation whose object would clearly be to advocate alterations in the Constitution which, as he has already stated plainly, His Majesty's Government are not prepared to entertain."

THE GESTURE OF DESPAIR

That is as far as the campaign for the reform of the Constitution has progressed in Ceylon. This year when in London, Sir Baron Jayatilaka, the Chief Minister, tried to persuade Mr. Malcolm Macdonald to adopt a less intransigent attitude than his predecessor. Mr. Macdonald was very pleasant, but it is not in him to influence Cabinet policy in a matter of this importance. This is generally realised in Ceylon, and a Reform Bill that was withdrawn in favour of the Ministers' memorandum so long ago as January 1934, has just been resurrected and re-introduced by Mr. Corea, while the Council plunges towards dissolution. At the best this is but a gesture of despair. Its passage is not likely to have any effect on the situation, though it should provide an opportunity for the delivery of patriotic orations on the eve of wooing the constituencies. And even if Reform is the main plank at the General Election, it is doubtful whether the next Council will be more successful than the present one has been in securing the amendment of the Constitution.

This, then, is the political situation in Ceylon to-day—as all must admit, a very unsatisfactory position.

PAGODAS OF PAGAN BURMA

BY MR. K. C. I. MUKHERJEA, M.A., B.L.

It may not be a matter of common knowledge that the earliest cultural influence on Burma is that of Hindusthan. That was an age when the Greater India extended her cultural conquest over Bali, Sumatra, Burma and other countries of the Far East. So it is no wonder that the legends of the Shwesettwa and Shwedagon Pagodas are all taken from Hindu originals and historical conclusions from data obtained by research show that the Hindu shrines before the Christian era have formed the originals of the Shwemadaw Pagoda at Pegu and Shwedagon at Rangoon.

The foregoing is a peep into the pagodas before the Christian era. The history of Burma before 1044 A.D. is rather obscure. Hence it is not possible to adduce any solid evidence as regards the history of the pagodas of the time except the pagodas built by the Pyus who had their capital at Prome. One such pagoda is Bawbawgyi which is a curious type amongst Burmese pagodas.

With Anawrahta in 1044, who was the first king of Burma apart from princelets starts the golden age of pagoda building in Burma. The centre of this new dynasty is Pagan and history shows that for the next two centuries and a half, pagodas were built with a strange rapidity and dotted the geography of Burma with innumerable golden patches.

It may be noted that a grim tragedy is associated with the pagoda building of Anawrahta. He is said to have killed his foster-brother, Sokka-te, at a duel. The great king was haunted by repentance day and night when the king of spirits told him in a dream to build pagodas and do public works to mitigate his crime. History records an interesting plan adopted by the king to choose sites for his pagodas. It says that the king let a white elephant roam about and the spot it happened to take rest was chosen as the site for a structure. Thus was built his chief monument to fame, the Shwezigon pagoda, one of the most famous pagodas of Pagan which enshrines the relics of Lord Buddha.

It is remarkable that it was to the Shwezigon that he dedicated Monuha, the king of Thaton, whom he captured alive.

The pagoda became a sort of St. Helena to the captive king with his whole family reduced to the position of temple slaves, thus perpetually ostracised socially.

Among Anawrahta's lesser pagodas, mention should be made of Bawrithat near Yawngghwe, where he received the homage of the Shans. The Taungbyon Pagoda in Mandalay district is associated with the grim murder of his erstwhile favourites, Shwepyinge and Shwepyingyi, who were slaughtered because they refused each to bring a brick for building the pagoda. It is quite probable that they refused to carry out the king's order because they were born of a Mahomedan father.

The next king, Sawlu, it is curious to note, married his father's Talaing queen. He once lost at dice to his friend Yaman Khan (Rahaman Khan). In his exasperation common to gamblers, the king dared his opponent to rebel and Yaman Khan rebelled. It was on Sawlu's march through Magwe to quell the rebellion that he built the Shwenabank Pagoda on the site of the royal hut.

The reign of Kyanzittha, who succeeded Sawlu, is celebrated in Burmese history when the famous Ananda temple, that work of wonder in architecture, was built at Pagan. During this time Buddhism had become extinct in India and the monks had to fly to Burma for protection like the Greek scholars who fled during the fall of Constantinople on the eve of the Renaissance in Europe and took shelter in the Continent. It is from these Buddhist monks that Kyanzittha learnt about the great cave temple, Ananta, in Orissa which served as the model for the Ananda temple at Pagan.

History now records a grim tragedy in the wake of the building of the great mausoleum; for so it became by a strange irony of fate from a devotional structure to a sepulchral monument in memory of the architect. Kyanzittha had now become unbalanced with pride and hysterical delight at the wonder he had accomplished. Pagan was now a religious centre and people were coming here for worship, but if the architect lived, he might build others equally beautiful and grand. So he murdered the architect,

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broke the mould of the temple and at the foundation buried a child alive to provide the temple with a guardian spirit. Even to-day the temple slaves will show one the spot where the victim rolled on the ground.

The chief importance of the Ananda temple lies in the fact that it shows conclusively Kyanzittha's undivided mastery over the Upper Irrawaddy and the Talaings of the delta.

The king is further reputed to have built 40 smaller pagodas. One of them commemorates the place where his mother first knelt in homage when first brought as a bride and another his hiding in a pit. It ought also to be added that he completed his father's unfinished pagoda, the Shwezigon.

The successor of Kyanzittha was Alaung-sithu who, during his reign from 1112-67 A.D., built works of religious merit wherever he went in course of his travels; for history records that he was a great traveller. Myths have grown round him that he visited even the world's end. Thus Minbu, Thyetmyo, Mogok, Shwebo, Monywa and Mandalay districts contain his lakes and pagodas.

It was he who restored Kyaungdawya in Minbu, but his chief claim to the gratitude of posterity is the noble Thatpyinnyu built in 1144, which rightly deserves the epithet "monarch of all majestic temples". The king was now closing his eyes and may be by a strange irony of fate, he started the building of the Shwegu temple, which his son was destined to convert into a patricidal altar; for history records that like a famous great Mogul, Narathu, the ambitious son of Alaunsithu, removed the sick king struggling for life in his 80th year and smothered him to death to remove the chief obstacle to the throne. History repeated itself with the same tale but with a more horrible conclusion.

Narathu, who waded through his father's and brother Minshinzaw's blood to the throne, is said to have been filled with remorse at the memory of the crop of murders he committed and built the largest temple at Pagan, the Dammayan, which can boast to have the finest brickwork to atone for his sins. But his temple-building could not save him from a treacherous death and so he died at the hands of his enemies

who came to offer him blessings dressed as Brahmins.

The reign of Narapatisithu (1173-1210), which saw the introduction of Ceylon-Buddhism as the chief religious influence in Burma, saw the building of many temples at Pagan, of whom Gawdawpalin and Sulamani temples at Pagan are the more famous and important amongst a crop of other pagodas he built.

Pagoda building in Burmese history in the 13th century records the curve of decline. There are the lesser attempts of Htilominlo who reigned between 1210-1234 when the Sittana, the Mahabodhi and the Htilominlo temples were built, but in this torpor of artistic activity we pause on the Minglazedì Pagoda which took king Narathihapate (1254-87) six years to build. And it is a strange fact that soon after the birth of the pagoda in 1270, an uncanny prophetic rumour started abroad that the completion of the pagoda would see the downfall of Pagan. And the rumour was to come true.

The Shans were now migrating southwards. In 1273, there came an imperial command from the Emperor Kublah Khan demanding tribute on behalf of the Tartars, but the very ambassadors were executed by Narathihapate as they refused to take off their shoes. At the battle of Ngasaunggyan in 1277, the picturesque Burmese elephants full of spear men were repulsed by the Tartar archers and after a furious hand to hand fight, the Burmese also fled.

The terrified king now pulled down hundreds of pagodas, those wonders of Pagan, to build defences and shifted his court from Dallah to Bassein, but as he was turning to Pagan, the grave of his hopes, the Lord of Prome poisoned him to death. Burma was now to be divided between the Shan chiefs under the nominal control of China and Siam. The prophecy round the Minglazedì Pagoda came to be only too true.

But during the two centuries of its rule Pagan, which unified Burma and preserved Theravada Buddhism in all its purity, gave unto Burma some of the finest temples in Indo-China, which daze the new-comer with its grandeur, and surprise the student of history with their tragic tales embosomed in those magnificent piles of wonder.

Income-Tax Policy in England and in India

BY PROF. M. H. VASWANI

(Ramja's College, Delhi)

A close study of the taxation policy adopted in England and in India brings out many facts which are seldom taken note of when the taxation policy of this country is discussed. One of the facts which I propose to discuss here is that while some relief is given in England to persons who are married and have children or other dependents, in India no such relief is given, though its need is greater here than anywhere else.

In England, the taxation policy is based on the fact that a man's ability to pay income-tax does not depend on one factor, that is, income, but on two factors—income and needs. As Adam Smith has said: "The subjects of every State ought to contribute towards the support of the Government as nearly as possible in proportion to their respective abilities. . . ."—*Wealth of Nations*. Ability to pay implies equality of sacrifice. "It means apportioning the contribution of each person towards the expenses of Government, so that he shall feel neither more nor less inconvenience from his share of the payment than every other person experiences from his."—Mill, *Principles of Political Economy*. "It is plain," writes Prof. Pigou, "that no income-tax could impose equal sacrifice upon all taxpayers if the amount of tax to be paid by each of them depended merely upon the size of his income without regard to other elements in his economic situation. For equality of sacrifice, taxation must be adjusted not merely to the various amounts of income received by persons whose incidental circumstances are similar, but also to the various incidental circumstances of persons in receipt of equal incomes."—*Public Finance*.

In England, a distinction is made between total income and assessable income, and assessable income and taxable income. The total income of a person is the income, earned and unearned, from all sources. The assessable income is equal to the total earned income plus the total unearned income minus one-fifth of the total earned income, provided the amount deducted does not go above £300. The taxable income on which tax is charged is much less than the

assessable income and is found out by making certain deductions from the assessable income due to marriage, children and other dependents. If a person is single, £100 are deducted from the assessable income, and if he is married, £150 are deducted. £50 are deducted for the first child and £40 more for each additional child. These amounts are deducted in case the children are below 16 years, but they continue to be deducted even if children are above 16 years, provided they are receiving education. Again £25 are deducted for a widowed mother. £25 are also deducted in case a member of the family is not in a position to earn anything or earn more than £50 a year due to old age, infirmities of various kinds, etc. £50 are further deducted for a woman who puts up in the same house and who is maintained from the family funds.

Income is not taxed if it is all earned and is below £125 in case of an unmarried person. Income is also exempt from taxation in case it is all unearned and is below £100 provided the person taxed is single. If the person taxed is married, he is taxed only when his income is above £187-10-0, if all earned, and £150 if all unearned.

It is clear, therefore, that the taxation policy in England makes a difference in the ability to pay tax between people who are married and unmarried, between people who are with and without children, and between people with or without other dependents. The necessary expenses of a married person with children receiving education and having other dependents are clearly higher than those of a person who is single and has no family burdens. "Imagine three men," writes Prof. A. C. Pigou, each with an income of £1,000, but one a bachelor, another a married man without children whose wife has no income, and another a married man with two children whose wife and children have no income. It is evident that equal sacrifice will not be imposed if these three men are taxed to an equal extent. More generally, since equal incomes, each legally belonging to a single owner, often have to support different numbers of people, allowance must somehow

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be made for that fact in any income-tax scheme which aims at equal sacrifice". Prof. Pigou quotes King who writes in the *Journal of Political Economy* (Vol. 29): "It is manifestly absurd to assume that a family with four daughters in high school or college can live as well on the same income as can a family with four children under 10 years of age." Then, again, more often than not, the ability of a person to pay tax is greater in case his income is unearned than is the case when the income is earned. The principle of taxing persons with unearned income at a higher rate "gives up the simple ideal of equal sacrifice on the basis of existing incomes and substitutes for it the dynamic idea of reducing certain incomes which come to their possessors in certain ways".—Taussig, *Principles of Economics*. The distinction between earned and unearned incomes has got a tinge of socialism, but, as Sir Josiah Stamp writes, it is really "based upon plain extensions of the principle of pure ability".—*The Principles of Taxation*. Unearned income is the result of possessing property in one form or the other, and "if two men have equal incomes but one has property and the other not, equal taxation will inflict a larger sacrifice upon the latter and in order to secure equal sacrifice, some allowance must be made in his favour".—(Prof. Pigou, *Public Finance*). Hence it is very clear that the taxation policy in England takes fully into account the real ability of the people to pay income-taxes.

In India, a policy contrary to that followed in England, is adopted. Apart from the fact that income-tax takes away a higher percentage of people's income here than in England—though England is admittedly richer than India—no attention is paid to the family burdens on people getting the same nominal income. Persons getting less than Rs. 1,000 a year are exempted, while persons whose income goes above this minimum are taxed at the same rate provided their incomes are the same. This ought not to be the case because on account of the fact that people here marry at very early ages and beget a large number of children and have to support many other dependent relatives, the real ability to pay is different from that judged on the strength of income. A few figures from the *Census of India*, 1931, will throw a flood of light on Indian conditions. In India, 46·7 per cent.

males and 49·9 per cent. females are married. Within the age group 15-40, out of every 100 females, 34 are married. The proportion has increased as the corresponding figure for the census of 1921 was 32. It must not be forgotten that many females marry before they come up to the age of 15. Then, again, during the decade 1921-31, population has increased by 10·9 per cent. In the decade 1911-21, population increased by only 9 per cent. This gives us some light on the fertility and fecundity of people which is responsible for large families in India. The number of non-earning dependents in the family increases on account of the large number of widows. "Infant marriage naturally involves infant widowhood." In India, for every 1,000 females, 155 are widows. The number of other non-earning members in our families is also very large as can be seen from the fact that there are 230,895, 601,370 and 147,911 persons in India suffering from deaf-muteness, blindness and leprosy respectively. Then again there are many persons who cannot work on account of the fact that they are victims of fevers, respiratory diseases, cholera, dysentery, and diarrhoea, plague, small-pox, etc.

The above figures point to one conclusion and that is that our families are very large and the number of children and other non-earning dependents is very large. Therefore it is very necessary that some sort of relief should be given to married persons with large number of children and dependents. Apart from the fact that no such relief is given, the taxable minimum is brought down from Rs. 2,000 to Rs. 1,000. The remarks of Prof. K. T. Shah and Khambatta are quite pertinent to the point. "Economically the weaker and less able section bears pecuniarily the largest proportion of the tax burdens in India."—(*Wealth and Taxable Capacity*.)

"Nowhere in the entire machinery of the Indian Government, from the top to the bottom, is there any influence which makes for retrenchment, any force which represents the taxpayer. Fiscal reforms are impossible some room must be found, somewhere in the Constitution, to represent the taxpayers' interests." Thus wrote Mr. R. C. Dutt in 1903 in his *Economic History of India*, and the same remarks are true to-day.

SCHOOLS AND ADULT EDUCATION

BY DR. P. GOPALA KRISHNAYYA, B.A., M.A., M.Sc., Ph.D.

THE old conception of Education was that it was an in-filling process. It consisted of memorization of certain facts, rules, dates, and processes. It was the common belief that in some mysterious way the material so memorized would be used at some later day in solving some specific problem and, thereby, make a substantial contribution toward enabling the individual to more successfully cope with problems of adult life.

It was generally thought that youth was the time to prepare for adult life; that unless we stored up certain facts in our mind in youth, we would have nothing to fall back upon in adult life and, therefore, we would be failures.

As this conception of Education placed all the emphasis of learning upon the early years of the child's life, it was natural that not much attention was given to adult training. So, until recently the subject of Adult Education was entirely foreign even in America and Europe and had no place whatever in our school program. Schools were built, teachers employed and various curricula were introduced for the benefit of youth, and no thought whatever was given to the problem of providing a single course for those who had completed the school course. The general conception was "they had arrived—there was nothing more to be done for them". Some countries went so far as to specify by legislation a certain age beyond which society would not be responsible for an educational program. This old conception of Education has done more than anything also to retard progress in Adult Education.

The new conception of Education proclaims that the individual is a dynamic, changing personality; that changes of paramount importance are continually taking place; that the individual daily, in adult life as well as in youth, is constantly facing problems which should be solved on the spur of the moment; that as we are living in a changing social order, we need direction in adult life in order to solve adult problems in the most satisfactory manner to all concerned. So we see according to

this conception of Education, learning takes place in adult life the same as in youth.

If this conception of Education is correct, it is folly to try to interest youth in the problems of adult life. Our educational program for youth should be directed so as to give youth plenty of practice in meeting and solving the problems of youth. According to the same reasoning, Adult Education must be concerned with adult problems. It would be just as reasonable to try to interest adults in problems of youth as it would be to try to interest youth in the problems of adult life. Therefore, if our educational system is going to function as it should, Adult Education is a necessity.

Accepting the point of view that we are living in a changing social order and that our educational program should assist in the solutions of life's problems as they arise, all subject-matter becomes a means to an end. This is true because education must result in the improvement of the individual in the power to function rather than an in-filling process consisting of the memorization of facts, dates, etc. which education in India delights in even to-day. This conception makes subject-matter only a tool and not an end in itself. This conception is in harmony with the idea that the individual is a dynamic changing personality.

Of course, it is important to master the fundamentals but such is mere training. Real education constitutes a drawing out of the individual himself. This includes discussion, art appreciation, music, literature, etc., and such training applies to adult life the same as to youth. According to this conception, there is no real education or training without a definite reaction from the individual. Of course, this applies to the individual not only while he is in school but all through life.

In the past few years we have seen added impetus given to adult education in progressive countries. Especially during the past year has this been true of America. The Federal Government, acting upon the theory of furnishing employment to needy, unemployed teachers, and at the same time of rendering a worth while educational

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service, inaugurated a plan of Adult Education that was both far-reaching and effective. Thousands of teachers were employed in this program during the past year. These teachers literally brought new life and new hope to tens of thousands of American citizens. This program of the Federal Government has done more than anything else to focus world attention upon the whole problem of Adult Education.

So the whole program of Adult Education has suddenly come upon us. I hope that it has reached India by now; if not it is high time it did. What are we going to do about it? There are two avenues open, first to create a new governmental agency to handle the program; and secondly, to expand our school program until Adult Education becomes an integral part of our school system. The latter method seems to me to be the only logical, scientific way of handling the whole program. However, when the school system of a country comes face to face with this whole situation, several gigantic problems arise for our consideration. One of the most important of these problems is finances. How can we at this time take on additional burdens when teachers are already underpaid? Can the school system of our country and nation now launch an extensive program of Adult Education?

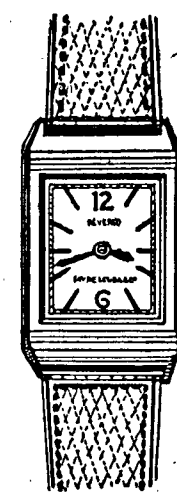
Even though we cannot at this time see how we can add an Adult Education program to our school system, I am sure we are not going to shut our eyes to the problem. Because Adult Education is here. It is upon us. It is a mark of progress—a step forward. If the Government does not inaugurate it, the public must.

The scope of an educational program is much broader than is usually conceived. Most of us are apt to get the idea that the school alone is responsible for the education of the child. Of course, the school has a very definite responsibility but is not solely responsible. Why? In the first place, the child does not go to school until he is five or six years old and then during the years he is in school, he is at home almost as many waking hours as he is in school. Does the child know anything before he starts to school? Experiments in the West show that he has a hearing vocabulary of

probably 1,000 words. Where did he learn these words? In the home. The home is the first and one of our greatest educational agencies.

It will be noted that the school was to supplement, not supplant, the teaching in the home. Even though in some extreme cases the schools have taken over most of the duties of the home, the school can never wholly supplant the home. As society became more complex, it found that it could do certain things in a co-operative way at much less expense than by doing them individually. So kindergartens, nursery schools and other additions to school systems in progressive countries have been made.

So, as I see it, the field of Adult Education is a logical outgrowth of our social order. Time was when living was a static affair. There was little if any change. Now, all is change. Each day presents new problems to us all. Therefore, it looks reasonable that we must change our conception of Education if we are to help the individual solve life's problems.



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Significance of the Abyssinian Conflict

BY MR. SASADHAR SINHA

IS the present-world economic crisis a homogeneous phenomenon? A correct answer to this question is necessary, not only to understand the nature of the crisis itself but also to realise that without qualification its universal character is deceptive. Firstly, the nature of the crisis differs from one country to another, and secondly, it varies in intensity from one part of the world to another, pressing lightly on this and heavily on that. The one illustrates a difference of quality and the other of quantity. Thus the crisis is severest in Western Europe, with its nearest parallels in North America and Japan. Broadly speaking, it may be called the crisis of plenty, whereas the rest of the world is in the grip of chronic want, which the crisis has aggravated but not created.

This basic difference between the types of economic evolution of the world is historical. The political and economic supremacy of Western Europe, with England at its head, has been built up during the last three centuries on the basis of unequal development in different countries and continents, not only as a temporary phase but as a permanent fact. The carving out of the world into different European empires, making it possible to perpetuate this inequality, has strengthened this belief. It was considered as almost a law of nature that Western Europe should continue to be the workshop of the world and that the rest of the world should pay its tribute in raw materials.

The first rift in this idyllic harmony came at the end of the last century. There was a re-shuffling of the economic balance among the Western European powers themselves. England's economic hegemony was challenged by the rise of Germany. The first glimmerings of the economic potentialities of the United States could already be seen. Japan's modest entry on the scene did not pass unnoticed. The bogey of the Yellow Peril raised the first cry of danger. The period culminated in an attempt to restore the old balance of economic power within Western Europe in the Great War.

That "war settles nothing" has never been truer than in the case of the last war. Indeed, it has released political and economic forces over which no individual nation has any control. America now holds the

economic leadership of the world. Japan has entered the lists of the industrial nations and has become a serious rival to the manufacturing nations of the West. Even the raw material producing countries are in the process of industrialisation. The Russian revolution has transformed one corner of the world out of recognition and exercises a potential influence far beyond her frontiers. Western Europe also, the principal theatre of the war, has not been left untouched by this universal process of economic change. Notwithstanding her temporary eclipse, economically Germany's potential splendour remains undimmed. Italy has entered on the same path of rationalisation. The older industrial countries like Great Britain and France follow closely behind. The productive capacity of the world has never been greater.

Two consequences follow. Firstly, the expansion of the rest of the world's capacity for production has been relatively greater than that of Western Europe, and secondly, the increase of productivity within Western Europe itself has been unequal: Industrial Europe finds itself face to face with newer and more vigorous industries elsewhere and the gains of the latter are in every case at the cost of the former; while among the European countries themselves competition for the narrowing world market grows ever keener.

This twofold crisis has led up to the acute political tension through which Europe is passing to-day. The weakest links in European capitalism, Italy and Germany, have succumbed to Fascism. It seeks by violence at home and abroad to widen the scope for its productive capacity, which the present political boundaries ill afford. The bellicose attitude of both Italy and Germany is similar. Both aim at territorial expansion, acquisition of colonies, which would give them access to raw materials and food and provide them with additional markets. Herein lies the crisis of capitalism. The latent conflict between the haves and have-nots among the capitalist powers must sooner or later issue in an open international struggle. Abyssinia is an index, and indeed, a very minor index of the shape of things to come,

THE BRAHMI PROBLEM

BY PROF. P. P. S. SASTRI, M.A.

FROM the days of Sir William Jones, who opened up the treasures of the Sanskrit Language and Literature to the scholars of the Western world, India has been fortunate to enlist the sympathetic studies of successive Civilians who have made their valuable contributions to Indian literature and art. In this distinguished company, Sir Denys Bray of the Foreign and Political Department of the Government of India holds an assured place of honor by his latest work.*

The Brahmis are a semi-nomad tribe inhabiting parts of Baluchistan. They declare that they are descended from a branch of the Prophet Mahomed. But their language shows distinct affinities with the Dravidian languages of South India. Caldwell thought that the Brahmi language was derived from the same source as the Punjabi and Sindhi with an admixture of Dravidian element whilst Lassen declared that Brahmi belonged to the Dravidian group with a free admixture of alien vocabulary of all neighbouring languages. As early as 1909, Denys Bray brought out the first part of his "Brahmi Language" in which he discussed the grammar of the language. After a lapse of nearly quarter of a century, the second and third parts of the same work are made available to us. The second Part deals with the Brahmi Problem and the third Part contains an etymological vocabulary.

In the second Part, Sir Denys discusses the Brahmi Problem in all its aspects. To students of Dravidian Philology, the work is indispensable. It is conceded that the grammatical structure of the language is definitely Dravidian and pre-Aryan. The vocabulary is polyglot. None the less, the secondary evidence afforded by affinities in the vocabulary is striking enough. Though the words inherited from the original Dravidian stock form a very small minority, it is a minority of stalwarts, composed almost entirely of words to express the most fundamental and elementary concepts of life. The phonetic affinities of the Brahmi language with Kanarese and Tulu are very marked; but its special

affinity with the Northerly Dravidian languages is much more clearly marked.

Who are these Dravidian speaking Muslims in the extreme North-West corner of India? If these hardy frontier tribesmen are Dravidian like their language, then they are quite unlike Dravidians in their manners, customs, habits and modes of life.

The Brahmi Problem bristles with impossibilities. To mention a few. According to the Brahmis themselves, they ought to be Arab, as descendants of the Prophet. They have been classed as Dravidian because of their language. They have been classed as Semites because of their display of the tokens of virginity; Syrian because of their name; Turco-Iranian because of their head-measurements; Mongolian because of their colouring of their infant buttocks; Scythian because of their tribal names; Sumerian because of ancient pottery found in their country.

With the unearthing of a great prehistoric civilisation at Mohenjo-Daro and of kindred and roughly contemporary relics within a hundred miles from the native haunts of the Brahmis, the Brahmi Problem assumes more than a passing interest. Do these Brahmis represent the earliest specimens of that pre-Aryan yet Indian species whose relics have been recently unearthed at Mohenjo-Daro? If the Indus civilisation is pre-Aryan and yet Indian, there is only one Indian culture of which we have any inkling and that is that ancient culture whose past greatness can be derived, not from present-day Dravidians but what is very different from the great Dravidian languages it has left behind.

These are some of the problems dealt with in detail by Sir Denys in his second Part. The third Part of his work contains an etymological vocabulary of all the Brahmi words with their equivalents drawn from as many as twenty-two different but allied languages.

The work of Sir Denys can do credit even to a professional scholar. We are all the more indebted to Sir Denys for having snatched the necessary leisure from his official duties to make such a substantial contribution to the domain of Dravidian language and literature.

* THE BRAHMI LANGUAGE. Part II. The Brahmi Problem; Part III. Etymological Vocabulary by Sir Denys Bray, I.C.S. Government Press, Delhi. Price Rs. 7-14.

Italy, Abyssinia and Islam

BY MR. ABDUL GHAFUR, B.A. HONS. (LONDON) M.A., M.Sc. (ALIG.)

THE Chamberlain ushered the Muslim Mission of Al-Azhar into the archaeological section of the palace museum. The dark skinned Ethiopians flitted to and fro like the mutes in a Turkish harem. A feeling came over us as if we were in the presence of some overruling spirit which had pervaded the room. The dust of ages seemed to cover these relics of old which even the Negus visits only on special occasions when any great calamity threatens his Kingdom of Darkness. Presently we heard the sound of footsteps and all of us rose to receive Negus Negustus, Haile Selassie I. king of kings and the Emperor of Abyssinia.

An iron chest was brought to him by the attendants and, with hands which trembled slightly with tremors of awe and reverence, he took a steel case, wherein lies safely deposited, in folds over folds of silk, the epistle of the Prophet of Islam, he had sent thirteen centuries ago to Negus III. It is written in a script after the Hebrew style, probably the Kufic, the oldest form of Arabic script and, bears the mark of the seal of the Prophet. In the same room, there is a gold box which contains a piece of the Holy Rood. These relics of old are considered highly sanctimonious by the Negus and his people. Whenever some imminent danger threatens the land, or a foreign aggressor invades the country, the King goes to pray in this antique chamber and the Abyssinian believes that the danger has been always averted.

Abyssinia has ties of the closest nature with the world of Islam; racial, commercial and political relations with Arabia Felix which go as far back as two millenniums. The Koran mentioned the country twice and the first call for prayers which arose in the calm silence of the desert morn, came from Bilal, the faithful companion of the Prophet, who was an enfranchised Abyssinian slave.

But the most resplendent example of Christian toleration and the cause of well-deserved pride for the Negus was the royal protection extended to the small band of early Muslim refugees who had escaped the persecution of the heathens of Mecca. Muslim historians have given

him the highest encomiums for his noble action and as Muslim tradition has it, the Negus became a convert and the Prophet offered prayers for his soul on his death. Recently, when the Negus addressed letters to the rulers in Arabia, he mentioned this fact with glowing pride. No doubt, the best reception to the letter of the Prophet was afforded by the Najjashi (Arabic for Negus), and the Muslims have a soft corner in their hearts for the kind black ruler who nevertheless had a heart of gold.

On the road from Senafe to Goose plain, can be seen still a stone brought by Ali on his return to Mecca about 570 A.D. The Muslims of Senafe and Game regard it with great veneration and pray on the spot on Fridays. The road from Axum to Adulis, the line of Italian advance, is marked with ruins and inscriptions. Along this road has yearly passed the caravan of the Abyssinian pilgrims who visit Mecca for the Haj.

Since then, Abyssinia seems to have pursued a course of calm and isolated development when once more, the Somali chief, Mohammad Gran burst over the country and swept away everything before his terrific invasion. But his comet-like career spent itself out soon and Abyssinia once more relapsed into seclusion. Since then, the Portuguese got the upper hand and as far as the Muslim world is concerned, it was known as the best market for slaves. To the Sherif at Mecca was of course brought the annual tribute sent by the Muslim feudal chiefs like that of Jemma and Aoussa.

The last century saw the rise of the Galla Muslim chief, Ras Ali, who established himself as the ruler of Amhara after expelling the ruling governor. Next year, in 1841, he became strong enough to play the role of a king-maker and married his mother Menen to the Negus who was a tool in his hands. Thus he ruled the country in the name of the Empress.

There are two very remarkable Muslim women in the history of Abyssinia in the last century. One is Menen who seems to be an amazon and personally led a cavalry charge against Theodore and was captured when her horse shied near a morass. She seems to be the harbinger

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ITALY, ABYSSINIA AND ISLAM

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of the 3,000 women who have recently declared their determination to fight shoulder to shoulder with men in the Abyssinian war.

Another famous woman who changed the trend of history in the last century and softened the evil tendencies of the King Theodore was his wife, Tavavich, the daughter of Ras Ali. By her gentle and mild influence, she restrained the fiery and whimsical nature of her husband which had its free play after her death. By the way, it was Theodore who had once imprisoned all the Englishmen residing in the country. Of course, the accident belongs to that phase of life when his wife was no more.

PAN-ISLAMISM IN ABYSSINIA

The greatest *coup de force* of the Turko-German diplomacy was the conversion of the Negus Lidj Yeason (1913-1916), the grandson of King Mcnelik who came to the throne after him. He took to the Arab dress and styled himself as Ali. He came deeply under the influence of the movement of pan-Islamism and was in communication with Abbas Hilmi Pasha, the Khedive of Egypt. In his zeal for his new faith, he declared a Holy War but was soon defeated and captured. He still lives in the hills of Harrar as a royal prisoner and is looked after by the Coptic bishop of Harrar.

THE MUSLIMS IN ABYSSINIA

According to the *Annuire de Monde Mussulman*, out of a total of eight millions in Abyssinia, 3.5 millions profess Islam. The fierce Danakils (Kil from Arabic Khel, a tribe), the Gallas who are considered the best riders of the world, the Tigrine converts in Takkaze, the Amharians in Godjam and the littoral of the Tsana lake and the Somalis of Ogaden and Harrar are all Muslims.

Far in the north-west, in the rich basin of the Rahad and the Atbara rivers, live the Tookeries, a fanatic Muslim tribe. Sir Samuel Baker, the explorer of the Abyssinian tributaries of the Nile, remarks that they are seldom unemployed and have turned the upper reaches of the Nile into rich gardens and cotton fields.

The Muslims are under the strong rule of feudal Muslim chiefs, the local Rases. The two great chiefs who claim the allegiance of the majority of the Abyssinian Muslims, are the chief of Jimma and the Sultan of Aoussa, the chief of the Danakils, who are the first tribe to bear the brunt of the present war.

The Muslims are mostly bilingual; they talk in their provincial dialect but they can generally understand Arabic. Out of deference to the Muslim sentiment, the Abuna, the head of the Abyssinian church, prayed in Arabic when thousands of Muslims had congregated in the cathedral at Addis Ababa, to send up a fervent prayer for the welfare of their country. Arabic is the *lingua franca* of the Muslim Africa and in the time of war this common language makes a strong weapon in the hands of the propagandists who can fire a blaze from the banks of the Niger to the shore of the Red Sea.

THE TOLERANCE OF THE ABYSSINIAN KINGS

Like their famous predecessors, the Negus kings of Abyssinia have always extended a welcome to the foreigners. The Muslims have not experienced any persecutions in the country and the same cordiality was shown to the Jesuits who came to preach the Roman Catholic faith in the country although the foreign missionary has been always a severe critic of the Coptic church in Abyssinia.

But a closer study of the religion and the social life of the Christians brings out clearly how different it is from the established Church of Europe and how closely it resembles Islam. The Christians of Abyssinia observe the rite of circumcision, are not monogamists and turn the face of the dead towards the East like the Muslims. They consider the pig as an unclean animal and never take meat of any animal except killed in the orthodox fashion. They observe the Lent fast as rigorously as the Muslims and never take anything from morning to sunset.

It is this close affinity and bond of a common social, political and religious life which swept a wave of patriotic enthusiasm over the Muslims of Addis Ababa and Harrar, who made ovations at a gigantic

scale recently near Menelik's statue in the palace of St. Ghorghis.

THE WAR AND THE WORLD OF ISLAM

The invasion of Abyssinia by Italy has called forth strong protests from many Muslim Societies in the world. The Islamic Association of Berlin has despatched a telegraphic appeal to the ALL World Muslim Congress in Palestine urging economic boycott against Italy. The U'lama of the Al-Azhar have issued a religious injunction (*fatwa*) prohibiting all good Muslims from a war against Abyssinia. A Society of Defence for Abyssinia has been formed under Ismael Dau'd Pasha and U'mar Tusun Pasha whose membership has risen well above three thousand. U'mar Tusun Pasha has been instrumental in equipping a well furnished field hospital for the war under the Red Cross Society of Egypt. The Coptic Patriarch of Alexandria, a president of the Society, has also helped in realising this proposal. The Negus has warmly thanked the Pasha for his sympathy to the cause of Abyssinia.

The Indian Muslims are also realising their responsibility and the Punjab Muslim organisations have decided to send a medical mission to Abyssinia. Mr. Asaf Ali has broached the subject of sending up a Red Crescent Medical Mission to the Abyssinia like his chief Dr. Ansari who personally led the Medical Mission in the Balkan War. The Aga Khan, speaking in the League Assembly, made an earnest appeal for saner counsels to prevail while the Afghan delegate emphasized upon justice and fairness being meted out to Abyssinia.

The Imam of Yemen has promptly refused to supply Yemen labour to open military roads for the Italian forces, while three thousand Yemenites, now domiciled in Abyssinia, have reaffirmed their allegiance to the Negus.

To cap all these manifestation of general resentment, news has come of the summary trial of a Kazi of Italian Somaliland whose *fatwa* (religious injunction) prohibiting the Somalis from joining the Italian army was punished with a capital sentence.

So much for the world-wide indignation aroused by the war. The declaration of

hostilities have remarkably affected the world of Islam in another way.

TURKEY

The suspicion which Turkey harbours against Italy is a legacy of the Turko-Italian War (1911-1912) which had resulted in the Treaty of Ouchy which tacitly assumed the sovereignty of Italy over Libya and Cyrenaica, and Italy was to occupy the Dodecanese and Rhodes island until peace conditions were fulfilled. The transference of these islands to Italy, so dangerously near to the coast line of Anatolia, has been the cause of frequent misunderstandings between the two countries.

European politicians were following the definite policy of seeing the last of 'the sick man of Europe' in the pre-War period and sharing the spoils among themselves. It was the promise of Constantinople which brought Russia to join the Allies. By the London Pact of 1915, Italy was promised as prize for her joining in the War, a just share of the neighbourhood of Adalia in case a partition of Turkey is decided upon.

The Fascist Italy extended the hand of friendship to the Kemalist Turkey, but the sources of friction, although diminished, were not totally removed.

In the early years of the last decade, Turkey was seriously alarmed on the strengthening of the Rhodes and Leros garrison. Again in 1933, the Turks felt uneasy on the limits of the territorial waters between Anatolia and the Isle of Castellorzo.

It was last year when Mussolini in one of his bellicose speeches declared Italian aims in Asia. The Turkish representative at Rome formally protested on behalf of his Government and demanded an explanation. The Duce satisfied him by the diplomatic reply that he always held Turkey as a European power. Nevertheless the speech aroused grave suspicions at Angora and Mustafa Kemal Pasha had to undertake a tour to inspect the national defences at Smyrna and the Dardanelles.

Turkey seems to be deeply concerned with the present war which may not prove an imminent danger to its peace yet

has potentialities for grave dangers in the future. An Italy, flushed with triumphs abroad and prosperity at home, will not stop its successful course after the acquisition of Abyssinia. It is sure to make the Mediterranean an Italian sea in the true sense.

Already the Leros island is being changed into an air base, and an aerodrome has been constructed. Quick firing guns have been mounted up and wireless stations have been installed. As a precaution, the Turkish fleet is also having its naval manœuvres in the Sea of Marmora. A new department has been established with the name of Turak Kausolin Parinda Turkey which is under Russian airmen. The Turkish chief in command, Shukri Pasha, has made a statement that he can put five lakhs of soldiers at a few hours' notice. It is a Turkish general, Wahabi Pasha by name, a veteran of the Gallipoli campaign, who is commanding the Muslim contingent of the Abyssinian forces. Another Turkish soldier who is in command of the army of a state, not very friendly to Italy, is Suriya Pasha who is fortifying the Yemen coast against a possible attack by Italy. Turkey has taken a keen interest in the discussions at Geneva where her delegate, Tewfik Karas, sat on the Committee of Five, the Committee of Thirteen and the Committee of Six appointed for the sanctions.

YEMEN

The next Muslim country in the danger zone is Yemen. It has had the closest ties, economic, social and political with Eritrea for the last 2,000 years and as a logical conclusion of that, Italy is casting longing glances across the Red Sea to the rich Arabia Felix which is a good producer of cotton and coffee. As late as 1916, one Signor Rosso wrote in his book "I'Dirrito D'Italia" that the conquest of Yemen by Italy was very necessary. The refusal of the Imam to supply labour and the acclamation of the Negus by the Yemenites augurs ill for Italian diplomacy in Arabia Felix.

According to a Cairo paper, the heir-apparent, the Prince Ahmad Saif-ul-Islam, has sent for a Turkish general and has given urgent instructions to fortify the strategic points on the sea-shore and strengthen the

port of Hodeida with 30,000 men. Underground structures are being prepared against a surprise attack and for improved communication, six wireless stations are installed at secret spots.

LIBYA AND CYRENAICA

Another country where the feelings are running high, are the two Italian colonies in North Africa. Ever since their acquisition in 1912, they have been the breeding place of fanatic Muslim warriors pledged to fight against the foreign rule. The moving spirit of this discontentment is the head of the Sennussi Order who, sitting securely in his Grand Lodge at Jowf in the heart of the desert, wields considerable influence throughout North Africa through his disciples and Lodges (Zawias).

The Sennussi trouble is once again brewing up in Cyrenaica and it has been alleged, though officially denied, that General Forbes Pasha of Egypt met the Sennussi leader, Sayyid Safi-ud-din, while Saif-ul-basar Sayyid Abdul Jalil has made the offer that the Sennussuies will form the advance guard of the Egyptian forces in case a war against Italy is declared. It won't be all smooth sailing if the Sennussuies made a rising against their Italian masters.

ERITREA AND ITALIAN SOMALILAND

The latest news from Somaliland show that all is not well in the country. Qazi Mohammad and six other Somali chiefs have been shot, the charge against them being that they were in communication with the Sennussi rebels through some Somali sailors. Also that the Qazi had issued a *fatwa* against serving in the Italian army.

Such summary reprisals can hardly win the co-operation of a people. They, in a way, bring to our minds the arbitrary justice meted out to the Libyan rebels in 1931 when the hanging of the Sennussi leader, Umar-al-Mukhtar, led to a storm of protest and resentment in the Muslim World.

Such is the condition of the world of Islam; some countries are seething with indignation while others have awakened to a feverish activity for national defence and self-preservation.

The Case for the Public School in India

BY MR. S. SRINIVASAN, M.A.

“WE have one God here, and his name is Matriculation”, wrote an Indian School Master to his friend in a letter. Many will agree with that terse but damningly true observation. At last, however, India has a school of which the same cannot be said. In Chandbagh estate in Dehra Dun, commanding a panoramic view of the Himalayas, the Doon School was started on September 10, with a small batch of 70 boys from all parts of India.



HIS EXCELLENCY LORD WILLINGDON

The Viceroy, opening the school, said its main purpose is to train young citizens “of character, with a high sense of honour, of responsibility and of discipline, qualities which are absolutely essential to all service in public life”. Such in short has been the aim of every public school in the West.

Many differ fundamentally as to the methods by which present-day Indian education should be reformed. But all are united in deploring the poor quality of the young men turned out by our universities in increasing numbers year after year. Admirably fitted they may be for the

tests or examinations held by the boards; of facing the greater test—life itself—they seem to be utterly incapable.

If proof were needed, one need only refer to the recent remarks of Sir Philip Chetwode on the question. In his farewell speech in the Council of State, outlining the difficulties in the way of indianising the army, he said: “A very large proportion of the young men, aspirants who come before the Interview and Record Board before they sit for the examination are absolutely unsuited ever to be officers and to lead men”. That the Commander-in-Chief was expressing a sober fact and no mere platitude was clear when he went on to add: “We have had indianisation going on now ever since 1923 and only two candidates have passed into the Staff College.”

Who is responsible for this? Certainly not the students. Herded together in large numbers, they spend their time more in frantically gulping down what others have said rather than trying to think out things for themselves. And what can the great multitude produce but a mass mentality? The individual is obliterated. Except in rare instances, he ceases to act and think for himself. He behaves like most of his fellows. He copies their habits; he imbibes their prejudices and in the end loses himself but not to find a greater self. The examinations and degrees are too much with him. He lays waste his special aptitudes and gains nothing in return. And having nothing left, what will his own contribution to the general sum of thought and endeavour be worth?

One can as well cry for the moon as expect real leaders and responsible citizens from such institutions.

The very first requisite, therefore, in the training of individual men, not specimens of a uniform pattern, is the limitation of numbers so that greater attention may be devoted to the development of the individual personality of every student. This is obviously a task which cannot be undertaken by our secondary schools and colleges. This is the work of the public school, in which examinations play only a secondary part to the more vital aspect of character and body-building.

There are more reasons than one why a public school is likely to succeed in this task. In the first place, the tutorial system that obtains in public schools is in itself a recognition of the profound truth that the problem of education is personal. It is personality that tells all the time—personality, not system.

Again, it is only in a public school that one can have that society which, according to William Cory, the Eton Master, is the main thing for which boys are sent to Eton.

However, there are those who contend that the Doon School is likely to promote snobbery, as it has done in England, that it is a purely Western institution and that it can benefit only a few. Such critics fail to see the primary object of the Doon School. It is intended only to select and train the leaders, not to further mass education. If it is a Western idea, it can confidently be tried

in India which has chosen a form of government equally Western. As for the charge of snobbery, there is the reply that a single real leader may set off a thousand snobs.

The Doon School is the first courageous answer to the universal complaint, that despite the existence of ample and splendid material among us, there is no institution in India that can lick it into shape. Considered in such a light, it cannot but be regarded as a nation building effort.

The type of young men the country needs and for the training of whom the Doon School is intended, was admirably portrayed by Mr. Foot, its Head Master, when he said that “the boys should leave the Doon School as members of an aristocracy, but it must be an aristocracy of service inspired by ideals of unselfishness, not one of privilege, wealth and position”.

BRITISH GENERAL ELECTIONS

THERE was little doubt that the General Elections in Great Britain would



MR. STANLEY BALDWIN

result in returning the National Government back to power. Mr. Baldwin was justified in

his expectations, though it may well be surprising that an international crisis of the first magnitude like the Italo-Ethiopian war should be taken advantage of for scoring a party victory. Mr. Baldwin could not have chosen a more favourable time for appealing to the country.

A TORY MAJORITY

A close examination of the results would show that the National Government is in reality a Tory majority. It is decidedly a victory for Mr. Baldwin.

Let us analyse the state of the Parties before and after the Elections.

STATE OF PARTIES AT DISSOLUTION

The state of the Parties in the House of Commons at the time of the dissolution was as follows:

GOVERNMENT

Conservatives	... 458
Liberal Nationals	... 37
National Labour	... 13
Nationals	... 2

Total ... 510

OTHERS		
Independent Conservatives	...	1
Socialists	...	57
Opposition Labour Party	...	3
Opposition Liberals	...	30
Independent Liberals	...	4
Independents	...	5
Vacant	...	5
Total		105

STATE OF PARTIES IN THE NEW HOUSE

The final state of Parties in the new House of Commons is:

GOVERNMENT		
Conservatives	...	387
Liberal Nationals	...	33
National Labour	...	8
Nationals	...	2
Total		430
OPPOSITION		
Labour	...	154
Liberals	...	16
Others	...	15
Total		185

Thus the Parliament that met on November 26 showed a diminished majority for the Government while the Conservatives are in full force.

THE MACDONALDS

The most sensational feature of the Elections was the defeat of Mr. MacDonald, Lord President of the Council in the last Cabinet, who originally formed the National Government, and his son Mr. Malcolm MacDonald, the ex-Secretary of State for the Colonies. The elder MacDonald who put up a brave fight was defeated by over 20,000 votes at Seaham, while Mr. Malcolm failed to hold his seat at Bassetlaw by a margin of about 1,200 votes. These are the only two Cabinet ministers who were unseated.

In an interview, soon after the results were known, Mr. MacDonald repudiated the suggestion that he is a finished man. He is still full of fight. "Quite honestly," he said, "I expected to be defeated, but

it is a defeat which I regard as a victory. I am far more disappointed about my son Malcolm than about myself."

No sooner was his defeat known than two safe seats were offered to him.

MR. BALDWIN'S GENEROSITY

It is so far not known if the elder MacDonald would care to avail himself of this gesture of personal regard. But Mr. Baldwin has with characteristic generosity included the junior in his new Cabinet. Mr. Malcolm is to stand for the Scottish Combined Universities—the seat left vacant by the death of Mr. A. N. Skelton, Under-Secretary of State for Scotland.

THE NEW CABINET

The following changes in the Constitution of the Cabinet have been announced:

Lord Halifax, formerly Secretary of State for War, to be Lord Privy Seal, in place of Lord Londonderry.

Mr. Malcolm MacDonald, former Colonial Secretary, to be Secretary of State for the Dominions.

Mr. J. H. Thomas, former Dominions Secretary, to be Secretary of State for the Colonies.

Mr. Alfred Duff Cooper, formerly Financial Secretary to the Treasury, to be Secretary of State for War.

Mr. W. S. Morrison, former acting Financial Secretary to the Treasury, to be Financial Secretary to the Treasury.

THE NEW PARLIAMENT

The first meeting of the new House of Commons following the General Elections was held on November 26, and Capt. E. A. Fitzroy was elected Speaker of the House for the fourth time.

OPPOSITION LEADERS

Sir Archibald Sinclair was elected leader of the Opposition Liberals.

Major Attlee was elected leader of the Parliamentary Labour Party. Mr. Arthur Greenwood was elected deputy leader.

Mr. Lloyd George's group of Independent Liberals joined the Liberals, thus making the combined strength of the Liberal Party 20 in the House of Commons.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

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Congress Golden Jubilee

THE Golden Jubilee of the Indian National Congress, which will be celebrated in the last week of this month, is naturally an occasion for national rejoicing. For, it was during the Christmas Week, fifty years ago, that a few leading Indians inspired by true patriotism and a vigorous spirit of nationalism, gathered together in Bombay to make a new beginning in national reconstruction. They were evidently inspired by the example of the English people's fight for constitutional freedom. Nurtured by liberty-loving Englishmen like Hume, Wedderburn and Cotton, the Congress grew from small beginnings and took shape under the fostering care of Dadabhai and Bonnerjee and Tyabji and a host of leaders of diverse communities owning allegiance to the common mother country. Half a century has witnessed great changes in the thoughts and aspirations of the people. New times have called for new programmes and new leaders. Once it was Mehta and Gokhale and Surendranath that swayed the Congress. Then came the spell of Besant and Tilak and Gandhiji. But they were all equally animated by the same spirit of intrepidity and devotion to the service of the common cause. And the work of these venerable veterans has impressed itself on the history of these eventful years. May they continue to inspire generations yet unborn!

The Late Mr. Devadhar

The death of Mr. G. K. Devadhar, President of the Servants of India Society, has left a void in the ranks of our public workers which would be difficult to fill. In him has passed away a true patriot and an ardent social worker. A Liberal in politics,

Mr. Devadhar preferred to concentrate his attention on social, educational and relief work. Indeed, social service was nearest his heart, and wherever there was flood or famine taking its toll, there was the inevitable Mr. Devadhar with his band of devoted workers ministering to the needs of the afflicted. The Bombay Social Service League, the Poona Seva Sadan, and the Malabar reconstruction work bear witness to his remarkable powers of organisation. Mr. Devadhar was able to enlist the sympathy and co-operation of the people and the Government alike in all his humanitarian work. That was, perhaps, the main reason of his success. Simple and unassuming in his manner, Mr. Devadhar was an example of selfless devotion to public duty.

Sir Frank Noyce

It was a rare honour that the Corporation of Madras did in presenting an address to the Hon. Sir Frank Noyce, Member for Industries and Labour. For, it was the first occasion when a Civilian has thus been honoured by the Corporation, and Sir Frank richly deserves it. An old Madras Civilian, Sir Frank Noyce spoke of his 30 years' service in India with a tenderness that can only come out of deep feeling. He struck the right note when he said in earnest accents:

That for all of us the active period of our life is spent in this country; many of us were married here; most of our children were born here. It is the scene of our domestic as well as of our official difficulties and accomplishments and hence I think I can justly call myself in a way a son of Madras, albeit only an adopted one.

Yes, there are Civilians to whom India is not a land of regrets!

The Doon Public School

The last week of October saw the opening of the Doon School at Dehra Dun, the first Public School in India to be run on the lines of the Public Schools of England. The idea originated with the late Mr. S. R. Das to whom the Hon. Sir Frank Noyce paid a well merited tribute. Sir Frank characterised the school as an experiment and the figures that he gave show that it is a costly experiment. But is the experiment worth making?

The object of those associated with the Doon School, declared H. E. the Viceroy, is to put before some portion of the youth of India the chances of developing in conditions which have played a great and precious part in the life of Great Britain.

Now Public Schools in England have been condemned as nurseries of snobbery and exclusiveness. We in India have already far too many divisions to welcome further cleavage in our ranks. If the Doon School should be able to avoid the pitfalls of the British Institutions and live up to the aims so well defined by His Excellency, there is no reason why it should not play its part in shaping the future.

A Portrait of Mr. Sastri

The Annamalai University was the scene of a pleasant function the other day when a portrait of the Rt. Hon. Srinivasa Sastri was unveiled by H. E. Lord Erskine, the Governor of Madras. The portrait is an excellent likeness of Mr. Sastri. It is the work of the well-known Bombay artist, Mr. C. Nageswara Rao, and is the gift of the Pro-Chancellor Raja Sir Annamalai Chettiar. The Raja Sahib made a felicitous reference to Mr. Sastri's life of service and held him up as an example to the youth of the country.

A life nobly lived, such as his, will surely call out what is noble in those who come into daily contact with him.

The Governor's speech was marked by the same tone of enthusiastic admiration for Sastri's character and devotion to duty. "Who is there," asked His Excellency, "who does not know India's Srinivasa Sastri, or who is unaware of his richness in statesmanship, in eloquence, in erudition and in character?"

Of the many services which my Right Honourable friend has performed in the interests of his countrymen, I regard none as more important than this which he has now undertaken."

Kenya and Zanzibar

Indians in Kenya and Zanzibar have had no end of troubles. We have in these pages drawn attention to their grievances so often, but their plight remains as sorry as ever. We, therefore, welcome two such representatives as Mr. J. B. Pandya, President of East Africa Indian National Congress, and Mr. Ghulam Ali Kader Bhoy, advocate and prominent Indian leader in Zanzibar. It is gratifying to find they are having the fullest opportunity to place the grievances of their respective colonies before the Government and people of India. Mr. Pandya has interviewed the Viceroy and Members of Government and whatever may be the outcome, ignorance of the actual situation in the Colonies can no longer be pleaded. The danger in Kenya is threefold: reservation of the Kenya highlands for Europeans and exclusion of Asiatics; closer union of the East African territories of Britain; and introduction of full-fledged Council government. One may wonder how Council government could be a danger, but Council government for Kenya means unfettered authority for the Europeans who stand for exclusive rights and privileges.

It is some satisfaction that the demand for closer union has been turned down by Mr. Malcolm MacDonald, who contends in his recent despatch that the control of His Majesty's Government in the United Kingdom must remain unimpaired.

Sir Mirza on University Ideals

It was a thoughtful address that Sir Mirza Ismail, Dewan of Mysore, delivered at the Convocation of the Annamalai University. Sir Mirza laid stress on the place of education in national life with due regard to the special requirements of India. For after all, the purpose of education is to equip the young men and women of the University to take their proper place in society and discharge their responsibilities as citizens. But, above all, there are two evils which Sir Mirza rightly urged the graduates to guard against—communalism and provincialism. We are too painfully familiar with the former in its various forms; but in the coming order of things there is no less need to rid ourselves of the Provincial incubus. We must realise the obvious truth that we are all one people, belonging to the same country and owing the same allegiance, whether professing this religion or that, or living in this province or state.

A University for Assam

Assam is a province with a character as distinct and individual as Gujarat or Bengal. With a language and literature as supple and sweet as Bengali, Assam has developed a tradition of culture and folklore of which she is as proud as she is tenacious. No wonder, like other sister provinces, Assam has developed a keen desire to foster her heritage in her own way. And what could be more conducive to that than an independent university? We are glad to find that an attempt is made by the Assam Association to outline a scheme of a residential and teaching university with the nucleus of the Cotton College at Gauhati as the University College.

Farewell Dinner to the Viceroy

The first of the Farewell Dinners to the Viceroy and Lady Willingdon was given by Sir C. P. Ramaswami Aiyar at a brilliant gathering of officials and non-officials at Delhi. Sir Ramaswami Aiyar paid a handsome tribute to Their Excellencies' undoubted genius for friendship and their "successful endeavour to get rid of the race complex and racial distinctions and unite Indians and Englishmen by ties of mutual appreciation and friendship based on a feeling of equality and common allegiance to the ideal of Dominion Status". "We have given our best to India," said His Excellency the Viceroy in responding to the toast, "and if there is any satisfaction felt by India the work has been worth doing."

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E. Dec. '35.

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

SANCTIONS

IT was the fear of many that the outbreak of war between Italy and Ethiopia would mean the death-blow to the League of Nations, but public opinion throughout the world has rallied in a really wonderful way in support of the Covenant of the League that now it seems that a League of Nations is an absolute necessity with the result that the League has taken on new life and is doing a fine piece of work in the present crisis. The League rightly, I think, is being criticised for not having taken a strong stand against the aggression of Japan in China. That mistake is being remedied in the present trouble; the policy of taking by force what one wants had to be stopped, and the League under the leadership of France and Great Britain is using every effort to stop the war extending into Europe, and to lessen its duration and effects in Africa.

The Co-ordinating Committee of the League has recommended that sanctions, economic but not military, shall be imposed against Italy as from November 18. The sanctions include prohibiting all trading in arms and munitions of war with Italy in which America also joins with fifty other nations; there is to be a ban of financial credits to Italy, and there is further to be a prohibition of Italian exports and the exports to Italy of certain key products and raw materials that may help to promote the war. It will take some months for these sanctions to become fully operative, and Italy will be able to get some of the prohibited articles from her friends such as Germany and Austria and Hungary; but as the sanctions are strictly enforced, it is hoped that they will shorten the war. In the meantime the ban on exports to Ethiopia

has been lifted; she will in consequence be able to be somewhat better prepared to withstand the assault of Italy. This is the first time that the League has seriously applied sanctions; we shall await with great interest the progress of the attempt to break up a war by the application of sanctions.

LEAGUE IN ACTION

Fifty nations have solemnly declared that Italy is the aggressor in the present crisis in Ethiopia; accordingly Member-states are called upon in the spirit and the letter of the League Covenant to impose sanctions against a Covenant-breaking Power. Article 16 of the Covenant has been put into operation.

THE WAR AND AFTER

It is often stated that war settles nothing, and there is a deal of truth in the saying; for after every war there is held a conference to settle the details of the results. In the present dispute between Italy and Ethiopia, the conference, after hostilities have been stopped, will take into consideration at least three possible solutions. They are:

1. Italy may take and administer Ethiopia as the result of conquest.
2. Italy may be given mandatory power by the League of Nations.
3. Italy may be given a place on a Commission granted by the League of those powers whose territories are contiguous with Ethiopia; that is a Commission of Administration comprising Italy, Great Britain and France.

Of these three alternatives, the first is a possibility, but it is hardly likely that the League will acquiesce in it. The second is likewise not probable, because Ethiopia will not agree to allow the conqueror mandatory power, which would simply mean reducing

her to a colonial possession of Italy. The third is the most likely solution, namely, a League Commission to administer Ethiopia on which, of course, Italy would have a place. After all her trouble and expense and, especially in defiance of Italy's evident ambitions concerning North-East Africa, it is almost certain that Italy would not accept any such arrangement. That is the problem which the League will face after the war ceases; Italy will have to be made to accept a fair and just solution, not by conquest but by negotiation, and the League Commission seems to offer the best solution of the difficult situation. Against that, Italy is putting a counter claim:

1. Italian annexation of the territory won;
2. An Italian Mandate under the League;
3. An International Commission with Italy having the preponderant position and influence. We shall see.

PROGRESS OF THE WAR

There is little to report on the progress of the war, for resistance is weak; there is evidently a close censorship on all war news, and the disparity in preparedness and equipment of the two nations at war make retreat and guerilla warfare the only thing that the Ethiopians can do. Adigrat and Adowa have been taken by the Italians; in the eyes of the Italians, the defeat of 1896 at Adowa has now been wiped out; the sacred city of Aksum has surrendered, and the Italians are pushing forward into the heart of Ethiopia. The next objective is Makale. [Since captured.—ED. I. R.]

MEMEL ELECTIONS

Several general elections of more than usual interest have recently been held. It was feared at one time that the Memel Election might prove a source of trouble in Europe. The Lithuanians are strongly

nationalistic and do not want any interference with their liberty, especially by an outside nation. The Germans are in the majority, and Nazi propaganda is decidedly active in Memel. As a result, the new Diet will be composed of Germans 24 seats, and Lithuanians 5 out of the total of 29 seats. Germany is expecting Lithuania to make certain concessions which have been summarised by the London Times as follows:

The results are hailed in the German Press as conclusive proof that Memel is German and wants to remain German. Lithuania is now invited to draw the appropriate conclusions. She can restore peace in the Memelgebiet and normalize her relations with Germany by appointing a Directory that enjoys the confidence of the Landtag, permitting the free working of the Landtag, abolishing martial law in the Memel territory, granting an amnesty to the Memellanders alleged to have been unjustly sentenced in the Kovno treason trial, and restoring the legal *status quo* by repealing legislation which, in political, economic or administrative aspects, encroaches on the autonomy of Memel.

LIBERAL VICTORY IN CANADA

In Canada, there has been a sweeping Liberal victory. The late Prime Minister of the Conservative Government, Mr. Bennett, was returned, but eleven of his Ministers were defeated. The new Premier is Mr. Mackenzie King, the head of the Liberal Party. The Social Credit Party has returned 17 members. The three leading parties now are:

Liberals	...	171
Conservatives	...	41
Social Credit	...	17

Canada will now have a stable Government for the next five years.

GREECE

What was expected has taken place in Greece—by a large majority the people have voted to establish monarchy and to recall their King George II. He received the news by official delegation in London; he was much overcome and said that he

would immediately return to his beloved country and people after eleven years of exile and would forget and forgive the past. It is to be hoped that with the restoration of the monarchy and a stable government, Greece will now enjoy a period of peace and prosperity.

BRITISH ELECTIONS

As I write, the British Parliamentary Elections are in full swing. There are no less than 1,270 candidates seeking election for 615 seats in the House of Commons. The party line up is as follows: Ministerial parties have 563 candidates, of whom 498 are Conservatives, 42 National Liberals, 20 National Labour, and three National.

The Opposition parties have 710 candidates, of whom 530 are Labour, 150 Liberals, and 30 Independent Labour. The real issue is between the maintenance of the National Government and a Labour Government. In many cases it will be a straight-out vote for the late Government or for Labour. All parties have issued their manifestoes to the electors. The National Government appeals to the voters on the score of their accomplishments as a Government. They state that the real issue is to maintain stability and confidence which they have been able to build up, or to hand over the fortunes of the country in a very critical time to Labour which failed in 1931 and may now be reactionary. In the home policy the National Government promise a continuance of economic recovery and the lessening of unemployment. In Foreign Affairs, they stand absolutely for collective security through co-operation in the League of Nations. That is the keystone of British foreign policy. Mr. C. R. Attlee, the Leader of the Labour Opposition party, says there are only two real issues: Security from the war menace, and Security for the means of livelihood.

BRITISH ELECTION RESULTS

As we go to Press the National Government has been returned to power, but with a much smaller majority, about 250 as against 400 at the last election. That may be an advantage, for too large a majority does not make for the best government; a strong opposition is wholesome. But Mr. Stanley Baldwin has a clear mandate to continue the National Government for another period of presumably five years. Some well-known people have failed to be returned; among them are: Mr. Ramsay MacDonald, and his son Malcolm MacDonald, who are the only Cabinet members to lose their seats. Sir Herbert Samuel, Randolph Churchill, Dr. Addison were unreturned; on the other hand, many who were dropped in the 1931 election have now been returned, as Mr. Clynes, Herbert Morrison, A. V. Alexander, Mr. Lees Smith and Dr. Hugh Dalton—all well-known Labour leaders. The women candidates fared very badly; out of 65 women candidates, only eight were successful.

NAVAL CONFERENCE

Britain has issued invitations to the United States, France, Italy and Japan for a naval conference to meet in London on December 5th. Most of the countries have replied, stating that they will participate in such a conference.

It is understood that Britain will urge limitation in the size of battleships to 26,000 tons, with 12-inch guns, and will probably also press for limitation in the size and armaments of cruisers, and that there should be a declaration of naval construction progress by the nations until 1942.

TRADE AND FINANCE

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THE INDUSTRIES CONFERENCE

THE Seventh Industries Conference opened at New Delhi on the 28th October. The Hon. Sir Frank Noyce, Member for Industries and Labour, in opening the proceedings surveyed the situation created by Government's initiative and indicated the lines on which Government propose to renovate the industrial structure of the country. Development schemes are in progress in the Provinces and the idea is to decide on a plan of action in conformity with the experience gained so far. It is a happy idea to concentrate on the hand-loom and sericultural industries as these touch the life of the majority of the people. And the Government have also wisely decided to confine themselves to selected areas, so as not to fritter away their resources in endless experimentation. The hand-loom industry is an essential industry and one of the most ancient of India's handicrafts, which still affords a meagre living to a large body of people.

Like the hand-loom, sericulture has a broad bearing on the life of the artisans who are, however, too poor and ignorant to appreciate the drift of economic thought that is now taking shape in the country. It is, therefore, heartening to find that steps are promised in the direction of helping the poor sericulturist. Time alone can show how far these steps will directly help the artisan.

Grants amounting to Rs. 93,000 have been allocated to various provinces, to enable them to set up schemes for the benefit of sericulture. The schemes started in Bengal, Assam, Madras, Bihar and Orissa and Burma are designed mainly to increase the production of disease-free seed. There are also schemes for the investigation of questions connected with the silk worm disease.

THE NEW STEEL VENTURE

Reports that have their origin in Bombay state that Tata Iron & Steel Co., Bengal Iron Co., and Indian Iron & Steel Co., will jointly float a new company with the object of manufacturing steel materials which are not at present manufactured by Tatas' at Jamshedpur. Whenever we have contemplated the development of steel industry in India, we have found ourselves without an explanation for the fact that in spite of a fairly long period of protection and assurances of further protection covering wider fields if it became necessary, very considerable quantities of steel are still imported and there is a wide variety of materials for which India still looks to foreign sources of supply. Protection to the steel industry has been justified by results; but not until this gap is filled could we assure ourselves that the maximum benefit has been derived by India from a policy of protection. With dwindling foreign markets and limited Indian market for pig and cast iron, Bengal Iron and Indian Iron & Steel Co. will find their future becoming increasingly difficult. To go into steel manufacture, therefore, is a step in the right direction. Tatas', we are told, will not raise fresh capital in the open market. In their present financial position, they ought to be able to raise the necessary capital by debentures on very much easier terms. Of the others one company is incorporated in England, and other, although it has rupee capital, is still dominated by British interests. We trust that the fresh capital required by them will be raised in India and that Indians will have a substantial voice in the management.

EXPORTS AND IMPORTS

The total imports of private merchandise in October, 1935, amounted to Rs. 11,81 lakhs, and total exports, including re-exports, to Rs. 14,50 lakhs.

DIARY OF THE MONTH

Oct. 29. The Australian Trade Delegation to India and Ceylon arrive at Colombo.

Oct. 30. Count Vinci, the Italian Minister, leaves Addis Ababa.

Oct. 31. H. E. the Governor of Madras unveils the portrait of Rt. Hon. Sastri at the Annamalai University.

Nov. 1. Mr. E. C. Mievile, Private Secretary to H. E. the Viceroy, assumes duty as Cabinet Secretary.

Nov. 2. Bombay Radical Conference meets under the presidency of Mr. B. G. Horniman.

Nov. 3. The Plebiscite in Greece votes for Monarchy.

Nov. 4. Madras Medical College celebrates its centenary.

Nov. 5. The match between the Australian cricketers and Western India States opens at Rajkot.

Nov. 6. Mr. Abdul Hamid Khan is elected Mayor of Madras.

Nov. 7. Justice M. N. Mukerjee is appointed to act as Chief Justice of Calcutta.

Nov. 8. Ras Gugsu is proclaimed Governor of Asmara in the name of the King of Italy.

Nov. 9. King George of Greece accepts the invitation to return to the throne.

Nov. 10. Sir Henry Wheeler, Chairman, Secretariat Reform Committee, arrives in Bombay.

Nov. 11. Madras Corporation presents a Civic Address to the Hon. Sir Frank Noyce.

Nov. 12. Italy places an embargo on imports from Sanctionist countries.

Nov. 13. Serious riots are reported in Cairo during Independence Day celebrations.

Nov. 14. General De Bono formally takes possession of the Tigre region.

Nov. 15. Mr. Ramsay MacDonald and his son, members of the last Cabinet, are unseated.

Nov. 16. General De Bono is replaced by Marshal Badoglio.

Nov. 17. Diamond Jubilee of the Theosophical Society is celebrated.

Nov. 18. Mr. G. K. Devadhar is dead.

Nov. 19. The Special Powers Act is passed in the U. P. Council.



THE LATE EARL JELlicOE

Nov. 20. Earl Jellicoe is dead.

Nov. 21. Sir C. P. Ramaswami Aiyar gives Farewell Dinner to Viceroy and Lady Willingdon at New Delhi.

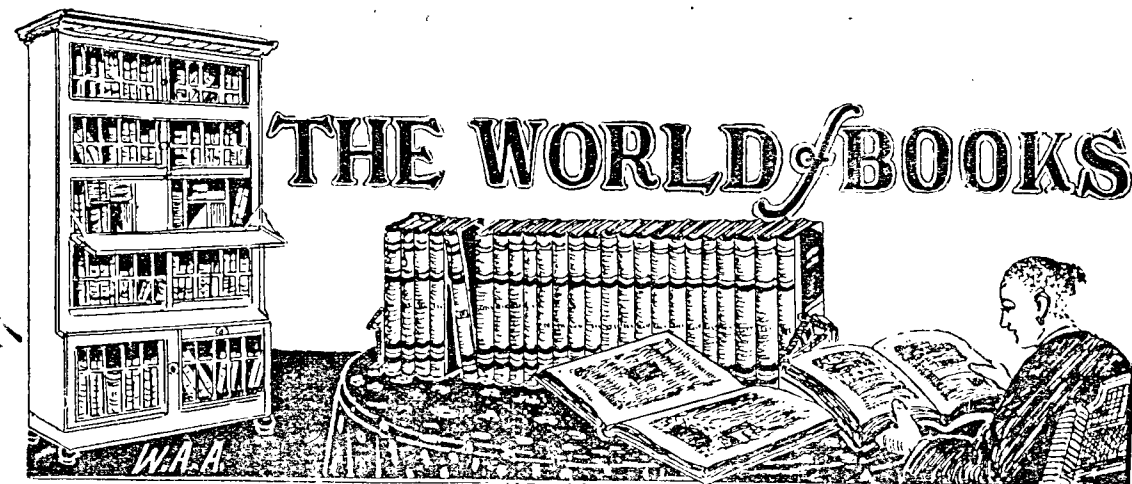
Nov. 22. Defeat of an Italian force in North Makale.

Nov. 23. Mr. Malcolm MacDonald and Mr. J. H. Thomas change places in the new British Cabinet.

Nov. 24. Lala Harikeshan Lal's appeal is dismissed.

Nov. 25. Babu Ramananda Chatterjee unveils a statue of the late Rao Bahadur Veerasalingam Pantulu at Rajahmundry.

Nov. 26. Miss Margaret Sanger, the champion of Birth Control, arrives in Bombay.



QUEEN VICTORIA. By E. F. Benson.
Longmans Green & Co., London.

A biography of Queen Victoria must in the nature of things be a running commentary on the history of the latter half of the nineteenth century. For, during the sixty-three years of her rule, England had risen to the height of her glory and power—a glory which was fully reflected on the monarch. Victoria became the central figure in an epoch of prosperity and progress as vigorous and as notable as the age of Elizabeth, and whatever contributed to enhance the greatness of the age contributed equally to enhance the prestige of the Queen. And the Victorian age, in spite of post-War cynicism, remains an era of distinct achievements in diverse fields of thought and work. Politically, England became a dominating power and a great factor in international transactions. It is easy enough for a biographer of Queen Victoria, therefore, to launch upon a dissertation on multifarious side issues, each of which is big enough and important enough to be dealt with at length. But Mr. Benson's finely proportioned biography brings the personality of the Queen in perfect relief, and we are treated to a mass of entertaining facts duly subordinated to the main issue. The result is a biography of exceptional

interest, in which facts and comments are woven into a fabric of delightful prose which has all the allurements of a first-class novel. Apart from the books and records of the time, Mr. Benson draws copiously from private letters, diaries, court memoirs and family papers to give a true and faithful picture of the Queen, as wife, mother and ruler. Nor does he attempt to make the Queen a paragon of perfection such as Victoria herself made of her "peerless" Albert, "her Angel and Master". The Queen's weaknesses, her prejudices and her obstinacy are no less clearly drawn than her unrivalled common sense, her iron will and judgment matured by experience. Indeed, the Queen dedicated herself to her high destiny with unfaltering confidence. Soon after her accession to the throne, she wrote in her journal—

Since it has pleased Providence to place me in this station, I shall do my utmost to fulfil my duty towards my country. I am very young and perhaps in many, though not in all things, inexperienced, but I am sure that very few have more real goodwill and more real desire to do what is fit and right than I have.

How completely these words were justified is proved in Mr. Benson's remarkably frank and entertaining biography of the Queen.

ANCIENT *versus* MODERN SCIENTIFIC SOCIALISM. By Bhagavan Das, D.Litt. Theosophical Publishing House, Adyar. Dr. Bhagavan Das's unbounded faith in Manu has been frequently expressed in his writings. Here we see him once more returning to the charge with a closely reasoned demonstration, rich in illustration and passionate pleading, that whatever is good in the Western industrial order and in the projects for its reform has been anticipated by the ordinances of Manu. The book is a fervent plea for doing away with the corrupt and decadent features of Hindu society, with a view to recapture the golden mean of the *Varna-Ashrama State*, which is in no sense the rule of the Brahman but of the Kshatriya guided by his advice, in which *varna* will be determined not by birth but by *guna* and *karma* and in which wealth will give title to honour, not as it is being acquired but only when it is spent, for the public benefit. Dr. Bhagavan Das is widely read and writes persuasively.

IVAN ILYCH AND HADJI MURAD. By Leo Tolstoy. Translated by Louise and Aylmer Maude. World's Classics, Oxford University Press.

"The Death of Ivan Ilych" appeared in 1886, but all the other stories in this collection belong to Tolstoy's later years. "Hadji Murad", "Memories of a Madman" and "Fedor Kuzmich" were all published posthumously. In fact, Tolstoy did not live to complete the last. The stories prove again, if proofs were needed, that Tolstoy's love of art continued to the very end. To the last, the artist in him was as persistent as the moralist and the evangelist. We welcome the inclusion of these last works of Tolstoy in the "World's Classics".

SOCIAL JUDGMENT. By Graham Wallas. George Allen and Unwin, Ltd., London, 5sh. net.

The book on Social Judgment is the author's last testament to students of Social Philosophy. Graham Wallas takes a psychological view of judgment and argues for the co-operation between reason and socially valuable emotion which he calls social judgment. Judgment as a natural activity is a rational emotional process, and it has to make use of the social heritage which is the result of the researches of past generations. Since the function of social judgment is the guidance of human action, the social thinker or the student-statesman ought to be diligent in the choice of his study. After having acquired the necessary equipment, he must be able to invent and formulate new social expedients for dealing with new situations. In order that this task may be fulfilled, he must not only think out but also feel out a situation. Hence it is that the author lays great stress on the need for the intellectual emotional harmony which constitutes wisdom or judgment.

TEACHINGS FROM THE BHAGAVAD GITA. By Hari Prasad Shastri. Published by Luzac & Co., 46, Great Russell Street, London, W.C. Rs. 2.

This work is neither a faithful translation nor a synthesized modern presentation. It, however, gives us a brief description of the development of thought in the Gita. It is also to be noted that the first chapter of the Bhagavad Gita which gives the setting and the atmosphere, is dropped. The author's introduction, however, shows his appreciation and realisation of the essential doctrines of the Gita and the sources thereof.

THE INQUISITOR: A NOVEL. By Hugh WALPOLE. Macmillan & Co., London. Mr. Walpole's new Novel "The Inquisitor" is one of the most important of his works. It is an exciting story concerned with the disappearance of one of Polchester's most important but most disagreeable men. In consequence of his disappearance, the whole town populace from the meanest slum-rebels to the highest cathedral dignitaries is involved. The story passes from crisis to crisis until there is a violent and dramatic climax. The Novel is packed with characters of every possible variety and engages the attention of the reader in a sustained form. The printing and get-up of the book are excellent and attractive.

JUDICIAL PORTRAITS. By Om-Tom-Oie. The Mission Press, Allahabad.

This is a collection of sixteen short sketches of the Judges of the Allahabad High Court. Most of them had appeared in periodicals two years ago and are now reprinted with minor alterations. The sketch of the Chief Justice, Sir Shah Muhammad Sulaiman, appears in a considerably enlarged form by the inclusion of new matter relating to his scientific theories.

There are sixteen studies in all, written in a popular and vivacious style.

THE CUP DIVINE OR SELECTED THOUGHTS FROM OMAR KHAYYAM. By T. N. Tikkoo, B.A. Trakru & Co., Lahore. Re. 1. Yet another version of the immortal quatrains of Omar! We welcome this judicious selection of hundred verses presented in this tiny little volume if only to show that the vogue for that fine, somnolent delight in langour, so typically portrayed in verse, has not ceased since Fitzgerald set the fashion.

ONE THING I KNOW. By the Author of "For Sinners Only", A. J. Russel.

Hodder and Stoughton, London. 5 Shillings. "For Sinners Only" enabled many to enter their spiritual experience. "One Thing I Know" is a popular discursive spiritual autobiography of the author. It is the experience of Christ which changes one from his old sinful life to a life which gives absolute peace and assurance of a new outlook.

The book raises the question of the value of the personal religious spiritual experience in the life of the individual and in that of the Church. It is a narrative of the spiritual experiences of the laymen of the Oxford Group Movement. After the Great War, there has been a good deal of criticism of formal religion, and the book emphasizes the fact that the old religious experience is still available for those who make the necessary surrender.

BUILDING CHARACTER. By Sister Devamata, Ananda Ashrama. La Crescenta, Los Angeles County, California, U. S. A.

In this age of construction, little attention is paid to character-building. But if man is not to descend to the level of the brute, he must bestow at least as much care on his moral health as he does on his physical welfare. In this neat little volume, the author puts forth a powerful plea for the cultivation of the mind. The universe is a cosmos and not a chaos. It is a well-knit whole. And it cannot tolerate even the least disruption. Man ought to profit by this great lesson which Nature teaches him.

In these days of speed and competition, it is good to remind humanity of its inner heritage, and Devamata has rendered valuable service to all thinking men by bringing out this treatise on true morals.

Hyderabad

TWENTY-FIVE YEARS OF PROGRESS

In view of the fact that the Silver Jubilee of the rule of Nawab Sir Osman Ali Khan Bahadur, the 7th Nizam of Hyderabad, will be celebrated shortly, Sir Akbar Hydari, Finance Member, has in his budget note reviewed the great schemes of development which have marked the progress of the State during the last 25 years and has described the way in which they have been financed from the revenues of the State without resort to additional taxation.

THE NIZAM'S SILVER JUBILEE

According to a *communiqué* issued by the Nizam's Government, the Jubilee Week should last from February 24 to March 1, a general holiday being declared from February 24 to 28 both days inclusive. But from February 28 till March 2 all Government offices should open from 9 to 12 in view of the fact that from March 3, the general Iduz Zuha holidays begin.

EXTENSION OF NIZAM'S RAILWAY

It is reported that the Nizam's Railway Board is considering the extension of the railway line from Bid to Aurangabad *via* Jalna and Parbhani, and from Karimnagar to Jagtial *via* Kazipet. The preliminary survey has been completed and the work is expected to be taken on hand shortly. Four lakhs of rupees have been sanctioned for the purpose.

INDUSTRY AND TRADE

"General depression continued but trade and industry in the Dominions remained steady during the year under review," says the Government review on the Administration Report of the Commerce and Industries Department for 1934 F. (ending October, 1934).

Mysore

PRIMARY EDUCATION IN MYSORE

The Mysore City School Board has resolved to adopt certain suggestions made by Mr. N. S. Subba Rao, Director of Public Instruction in Mysore, in connection with the reorganisation of primary education in the State.

The Director of Public Instruction conducted a survey of primary education in the State, and suggested the introduction of the central school system in which pupils of the third and fourth year classes would be gathered in a central school, as it would be better for the teachers in other schools to devote their time exclusively to pupils in the first and second year classes.

The Director also recommended the adoption of the shift system by which the children of one class might attend the school either in the morning or in the afternoon.

CO-OPERATION IN MYSORE

The Government of Mysore have appointed a committee of officials and non-officials with Dewan Bahadur K. S. Chandrasekhara Aiyar, retired Chief Justice in Mysore, as Chairman, for taking stock of the whole situation and laying down considered lines of policy to be pursued in the coming years for the regulation and healthy development of co-operative societies in the State.

THE BHADRAVATI IRON WORKS

The Mysore Government have appointed Herr Raabe, an experienced German steel manufacturer, as the Works Manager of the Steel Plant at the Bhadravati Iron Works.

The Government sanctioned recently the installation of a steel plant at Bhadravati at an estimated cost of Rs. 21 lakhs for the manufacture of steel.

Baroda

THE BARODA POLICE

From the year 1930-31, there has been an appreciable decrease in the total number of serious crimes in the State, the last year showing a decrease of more than 200 in crimes of a really serious nature. The crime rate in the Baroda State is satisfactory as compared with that in the adjoining British districts. The incidence of total serious crimes per one thousand of population was 0'51 for the Baroda State in 1933-34, as compared with 0'92 for the Northern Range of the Bombay Presidency in 1933.

AYURVEDIC COLLEGE IN BARODA

Sir V. T. Krishnamachariar, the Dewan of Baroda, conferred diplomas and distributed prizes to the successful candidates of Seth Ujamshi Pitamberdas Ayurvedic Medical College at Patan in the presence of a large gathering. The recipients on the occasion were six in number, bringing the total to about 80 who obtained the diploma from the institution since it was started in 1922, as a result of a generous donation of Rs. 1 lakh by Seth Ujamshi Pitamberdas of Patan after whom the institute was named and to which the Government also contributed handsomely.

THE HINDU DIVORCE ACT

The Hindu Divorce Act of the Baroda State has been amended recently for providing juries in divorce suits. It has been laid down that in cases where the husband and wife are of the same Varna, two persons of their Varna and one Hindu from outside the Varna or, if the parties so desire, three persons of their Varna, and two Hindus from outside their Varna, will constitute the jury while, if the husband and wife are of different Varnas, three or five, if the parties so desire, Hindus will act as jurors to assist in the trial of the suit.

Travancore

BOMBAY-TRIVANDRUM AIR SERVICE

Nawab Sir Muhammad Habibullah, Dewan of Travancore, on being interviewed on the inauguration of the Bombay-Trivandrum air service on October 30, stated: "To-day marks the accomplishment of the intentions of His Highness the Maharaja of Travancore to link up his State with the rest of the world, furnishing thereby yet another proof of His Highness' progressive ideas. Travancore is the only State which has embarked on such an enterprise. The potentialities of development of air service in all directions are great and, it is hoped, trade and commerce will receive a fresh impetus."



NAWAB SIR MD. HABIBULLAH

H. H. the Maharaja of Travancore has conferred the title of 'Nawab' on the occasion of the Birthday Durbar held recently at Trivandrum, on Sir Mahomed Habibullah, Kt., Dewan of Travancore.

Kashmir

THE KASHMIR FINANCE

In view of the present financial position, the Kashmir Government have decided to restore with effect from 1st Katik, 1932, the general cut of 10 per cent. imposed on pay, salary and monthly allowances exceeding Rs. 25 per month, as well as the additional cut of 10 per cent. on privilege leave allowances of Government officials. The 10 per cent. cut on grants-in-aid is also being restored from the same date.

Patiala

AVIATION IN PATIALA

His Highness the Maharaja of Patiala has allowed the Himalaya Air Transport and Survey Ltd. to prepare a landing ground at Kalka, about a 100 yards to the north-west of the Kalka Railway Station. Simla can now be reached in five hours from Delhi or Lahore by flying up to Kalka and covering the remaining distance by car.

Jodhpur

LEGAL REFORM IN JODHPUR

Sardar Bahadur Bhagwan Singh, BAR.-AT-LAW, is appointed as the legal adviser to the Chief Minister of the Jodhpur Government. It may be taken as indicative of the great attention the legal and constitutional questions are now receiving at the hands of His Highness.

Cochin

DEPRESSED CLASS CHILDREN

The Government of Cochin have ordered that the fee concessions and other facilities allowed to Depressed Class children in schools, should not be discontinued if the children are converted to non-Hindu faiths.

Jaipur

THE JAIPUR STATE RAILWAY

The Jaipur State Railway, whose management has been recently taken over from the B. B. and C. I. Railway, have secured the services of an able and experienced Indian as Agent and Chief Officer—Mr. Sarat Kumar Dutta Gupta, a Senior Member of the Indian Audit and Accounts Service and till lately Chief Accounts Officer of the Eastern Bengal Railway. Mr. Dutta Gupta also acted once as Director of Establishments, Railway Board, Simla.

AVIATION IN JAIPUR

His Highness the Maharaja of Jaipur has opened an aerodrome at Sanganer, five miles away from Jaipur city. Landing grounds have been constructed at Sawai, Madhopur, and two other places in the State in order to facilitate easy approach to any part of the State on occasions of emergency.

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INDIANS OVERSEAS

South Africa

INDIAN PROBLEM IN NATAL

In the course of an interesting series of articles in the *Madras Mail*, Mr. A. A. Hayles, its Editor, who recently visited South Africa as one of the Members of the Empire Press Conference, observes in regard to the Indian policy of the Natal Government:

It is not just that Natal, having used Indians to achieve prosperity, should treat them as helots now that fortune smiles upon her. Even to-day the sugar industry cannot manage without Indian workers. Natal owes to Indians who have helped her so much to give them a square deal. The presence of Indians in the province is almost entirely, if not wholly, the result of a policy she pursued 75 years ago. She could have had, if she wished, insisted on the repatriation at the cost of the sugar industry of all Indian labourers. She could have prevented, instead of which she encouraged, the immigration of the Indian traders who catered for the needs of the indentured emigrant. Had she done so, there would not to-day be 170,000 Indians in Natal, and there would be no Asiatic problem. No fewer than 85 per cent. of the Indians in South Africa to-day are South African Nationals, the second and third generation of descendants of the original indentured labourers. They have no other country, no other home. Yet Natal and the Union Government treat them as foreigners and deprive them of the elementary rights of citizenship.

RELIEF TO POOR INDIANS

As the result of repeated requests on the part of the South African Indian Congress, the Union Government, says a message from Durban, have decided to allot in the next financial year £5,000 for Indians for the relief of pressing cases of indigency amongst aged Indians.

It was, however, found not possible for the Government to agree to a general extension of the old-age pension scheme to include Indians within its scope.

Kenya

KENYA INDIANS' PROBLEMS

Speaking at New Delhi on questions affecting Indians in Kenya, Mr. Pandya, President of the Indian National Congress in East Africa, observed that Kenya was one of the most healthy countries on the equator and was inhabited by two and a half million natives, 35,000 Indians and 17,000 Europeans. Indians in Kenya, he said, had many problems before them,

which, if not solved, would result in their being ousted from that colony; but those problems must be solved in quite a different manner than the way in which they were being solved in India owing to the peculiar circumstances prevailing there. The biggest problem was the alienation of agricultural lands from Indians. A certain type of lands were reserved for the native population, and most fertile lands were reserved for Europeans including even foreigners such as Italians and Germans. This gave Indians inferiority of status in the British Empire. Now this reservation of land was going to be made legal by an Order-in-Council, but Indians hoped that the Government of India would make a strong stand and would not allow it.

Iraq

INDIANS IN IRAQ

Dr. Rabindranath Tagore has received a letter from a friend in Iraq, which tells a woeful tale about the legal status of the Indians there. It is alleged that a systematic attempt is being made to oust a number of Indian settlers and traders from the country. The letter runs:

I make bold to take advantage of your patriotism and your usual readiness to serve the cause of your countrymen and submit this appeal to you with the earnest request that you will do all in your power to bring it to the notice of the influential and patriotic public, with a view to getting Government to move in the matter without delay.

Zanzibar

INDIANS IN ZANZIBAR

Zanzibar is a traditional Indian colony with the rare distinction of being the only colony in the British Empire where the Union Jack followed the Indian trader, says Mr. S. A. Waiz, Secretary of the Imperial Citizenship Association, Bombay. That explains the firm attitude of Zanzibar Indians in regard to their rights and claims. Mr. Waiz quotes Mr. Churchill, who has observed in his book "My African Journey":

It is the Indian Banker who supplied perhaps the larger part of the capital yet available for business and to whom even the white settlers have not hesitated to go for financial aid. The Indian was here long before the first British officer. Is it possible for any Government with a scrap of respect for honest dealing between man and man to embark on a policy of deliberately squeezing out the native of India from regions in which he has established himself under every security of public faith.

The Government of Great Britain and the Sultan of Zanzibar came to a sort of working arrangement when the British Consulate was established in 1841. Their arrangements were embodied in a formal Treaty of "Friendship, Commerce and Navigation" between the two Governments signed at Zanzibar on April 30, 1886. The most important clause of the Treaty is:

His Highness the Sultan of Zanzibar binds himself not to allow or recognise the establishment of any kind of monopoly or exclusive privilege of trade within his Dominions to any Government, Association or individual.

Recent attempts by white monopolists are in perfect defiance of this historic understanding.

Trinidad

INDIANS IN TRINIDAD

"I return to my native country happy and contented," said Mr. Ganga Bisson Maharaj, a colonial-born Indian belonging to San Fernando in Trinidad (B. W. I.). He is a businessman there and is the fourth traveller to come to visit India from the island.

Mr. Maharaj has no grievance to ventilate against his adopted country where there are, according to his estimate, about 80,000 Indians enjoying all privileges and rights with other people. There are, he says, Indians in the Legislative Council and in noble professions like law and medicine, but the majority of them are agricultural people. Comparing the Indian village people with colonial-born Indians, Mr. Maharaj feels sad and says that even the poorest of the poor there has a few suits to put on and does not exist in the semi-naked state as in India.

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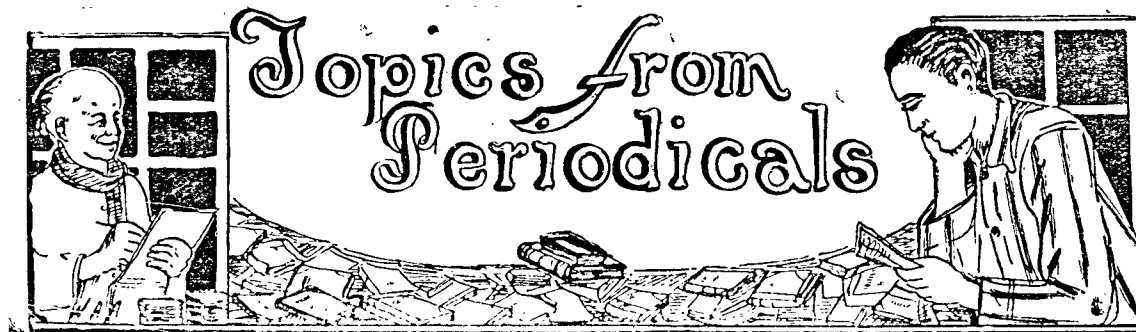
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THE DARK AGE OF SCIENCE

What would a future historian say of our mechanistic civilization? George Godwin epitomizes his views in the current issue of the *Aryan Path*. He says that man inherits the freedom of an earth home of infinite delights, yet seldom does he enter in upon this inheritance. How will the people of the future see this present age? The writer says that the historian of to-morrow may see it as the Dark Age of Science and write something like this:

In the twentieth century, the Dark Age of Science, mankind was already possessed of the solution of nearly every material problem of survival. Even then he was armed with machines powerful enough to make him master of a large portion of his time. Greed and social injustice, however, denied to the producers the product of their labour: the powerful few, under cover of barbaric laws, deprived the many of the fruits of their labour. . . .

From such toil all turned again to the machines to fill for them their hours of leisure. Where once men knew the joy of performance and creation, they now resigned themselves to the passive role of machine-fed receptacles. Like empty jars they paid their tolls and received in return a measure of mechanical diversion. The idea of leisure as opportunity for function seems never to have been advocated by the thinkers of that age, or to have come into the numbed minds of the multitude. . . .

Concluding, the writer observes that few individuals, if they will only make the effort can recapture something of the joy of life that was man's when his working day was spent in action.

There is no joy comparable with creation; for in the act of creation, however humble the thing created, man comes most near to the divine. Indeed, this power, innate in him, is the gift which distinguishes him from the lower animals.

For a while, at least, the machines menace man, the functioning animal, but one may be sure only for a while. That so costly a folly can continue unrecognized for ever—that is something beyond belief.

THE ETHICS OF KARMA

Revue de France of Paris, publishes an article on the Hindu doctrine of Karma by Felix Guyot. A summary of the same appears in the *Magazine Digest* for September.

Karma or the doctrine of fate is the inflexible result of cause and effect.

With slight variations, this doctrine has become the supreme law for hundreds of millions of people, Hindus and Buddhists, while it has impressed its stamp upon the whole Far East.

Seen from our angle the great religions of the East are philosophies rather than religions proper. In spite of its mysticism, the esoteric doctrine known as Yoga has more in common with the speculative theories of a Kant, Hegel or Bergson, than with what we are used to call religion. Yoga is independent of all dogma and all cults, so that it can just as well be integrated into Christianity as into Hinduism.

Monsieur Guyot says that modern science is non-moral and indifferent to good and evil, hence the moral confusion which undoubtedly plays a great part in the present world-chaos. But the doctrine of Karma has never taught anything extraneous to the human personality. For,

it is rooted in the individual, who is responsible only to himself and finds in himself the retribution for his conduct, good or bad.

The Karma is really a lay ethics because its fundamental principle rests upon a philosophic conception. It does not appeal to the intervention of a divinity like God or Allah or of deified abstractions like humanity.

Whether pure or adulterated, the Karma is based not upon a religious but upon a metaphysical principle, accepted not as an article of faith but as a positive fact in the entire Far East, namely, the continuity of human life through a number of passing existences and successive deaths, in other words of reincarnation.

Thus, Karma Yoga or the ethics of life regulates the actions of man on the human plane.

THE ETHIOPIAN CRISIS

A writer in *Foreign Affairs*—Mr. W. E. B. Du Bois—discusses the possible consequences of the conquest of Ethiopia by Italy. He points out that the repercussions in other colonies will be so great that coloured nations all over the world will form but one opinion of the whites—and that not very complimentary either to their civilization or their religion. The lesson of white domination is writ large and their pretensions to civilizing or evangelising coloured races is a mere "smoke screen to reduce the natives to submission and keep them from revolt". It is exploitation pure and simple—"a story of selfishness and short-sightedness, of cruelty, deception and theft." Says Mr. Du Bois:

The probabilities are that Italy, by sheer weight of armaments and with the complaisance of Europe, will subdue Ethiopia. If this happens it will be a costly victory, both for Italy and the White world. There will be not only the cost in debt and death, but the whole coloured world—India, China and Japan, Africa in Africa and in America, and all the South Seas and Indian South America—all that vast mass of men who have felt the oppression and insults, the slavery and exploitation of white folk, will say: "I told you so! There is no faith in them even toward each other. They do not believe in Christianity and they will never voluntarily recognize the essential equality of human beings or surrender the idea of dominating the majority of men for their own selfish ends. Japan was right. The only path to freedom and equality is force, and force to the uttermost." Nor will Italy's indefensible aggression prove to the dark peoples their weakness; rather it will point the path to strength; an understanding between Japan and China will close Asia to white aggression; and India need no longer hesitate between passive resistance and open rebellion. Even black men will realize that Europe to-day holds Africa in leash primarily with African troops, a religion of humility, vague promises and skilfully encouraged jealousies. One of these days the very troops by which Europe holds Africa may cease to play the part assigned them.

Conquest and exploitation are brute facts of the present era. Through the centre of the Catholic Church and the home of the renaissance of modern culture, Italy says flatly:

We are going to subdue an inferior people not for their good but for ours. We are going to take Ethiopia just as we took Somaliland and as England

took Kenya. We are going to reduce black men to the status of landless serfs. And we are going to do this, because we have the power to do this and because no white nation dare stop us and no coloured nation can.

The moral of this, as the Negro sees it, is that if any coloured nation expect to maintain itself against white Europe,

It need appeal neither to religion nor culture but only to force. Economic exploitation based on the excuse of race prejudice is the programme of the white world. Italy states it openly and plainly.

ECONOMICS OF BANKING

There is in our monetary economy a supply of different types of funds and there are different types of demands for funds. The banking system, says Mr. Michael A. Heilperin in the *Political Science Quarterly*, must be devised in such a way as to bring together the supply and demand for different types of funds and to provide the economic system with an adequate supply of circulating monetary medium.

Banks are differently classified and the writer, analysing the different principles of classification, adopts the following types:

1. Central Banks.
2. Commercial Banks.
3. Intermediate Credit Banks.
4. Mortgage Banks.

Each of these should have well defined and distinctive functions in order to arrive at a reasonably workable banking system responding to the economic needs of the community.

In order to provide the type of funds that the economic community needs, it is necessary to orient the community's savings into appropriate channels. The public often expects from banks the accomplishment of some sort of magic transformation of cash funds into monetary capital. Such a transformation, whenever made, has finally been expensively paid for by the public itself in collapses of banking and in aggravated business depressions. To prevent that calamity we must seek for a credit (not only banking) system with co-ordination of functions and with a conscious fitting of institutions to economic needs and to economic conditions.

INDIA'S GIFTS TO THE WORLD

In any attempt to appraise India, it is of course easy to look on the dark side, says Prof. George P. Conger in *India and the World*. There is poverty and unemployment, ignorance, illiteracy and suffering, and much else of which a great deal is being said by interested foreigners. But these are on the surface just as they are all over the world. But to the eye of faith, the heritage of ancient India is still a human heritage. The world can yet profit by the gifts which she brings with outstretched hands as in the great picture of Abanindanath Tagore. What are the fourfold gifts which it is in the power of India to give?

First, India brings sustained traditions. In spite of accretions and excrescences, and even throughout the course of changes and improvements, there will always be a certain high continuity in Indian life and thought. India will always speak with her immemorial past echoing and amplifying her present words. As the West comes to know India better, part of the reverent attachment which modern Western peoples feel for the cultures of Rome and Greece will be transferred to the cognate, but still more ancient, and through the centuries better sustained, culture of ancient India.

The next is the note of simplicity of living. India's millions will remain, like her saints and sages, fundamentally simple, unaffected, unencumbered. They may be poor,

but those poor will be stronger of body and richer in mind than they now are. Free from Western artificialities, they will be able to cultivate their native arts, to live in their own ways, and much more nearly to achieve the virtues of contentment. And by a kind of human induction, the virtues of contentment, when achieved by one people, will spread from man to man and from nation to nation, imparting their religiosity to the tangled lines of human thought and effort.

Close to this simplicity of life is a certain saving detachment which she alone can exemplify to the nations of the world:

It is not for naught that a hundred generations of men in India have been trained to ideals of renunciation and have learned to fix their eyes upon things not seen as yet by those around them. Under varying conditions, detachment may be a negative virtue, or even a vice. But the utter lack of it means loss of vision and where there is no vision, men and nations perish.

And, finally, India stands for what one may call comprehension.

But Indian life is inclusive, comprehensive, with room for all forms of thought, just as the ocean has room for every current in its all-embracing unity. We of Europe and America see religion and morals through the eyes of the Semites, and we see art and often economics and politics, too, through the eyes of the Greeks. But beyond the Persian Gulf lies India, with many a broader horizon and less restricted outlook. . . . India, at her best, can furnish a gentle but powerful solvent for the narrowness and bigotry which hinder the spread of true and undefiled religion.

GROWTH OF PARTIES IN INDIA

A writer in the *Round Table*, speculating on the working of democracy in India, observes that one or two clear lines of possible party cleavage present themselves in the Indian scene. The first is the agrarian line.

Recent legislation passed in Madras, after stormy protests, conferred occupancy rights on a class of *inamdar* tenants by provisions which indignant *inamdar* interests condemn as sheer expropriation. Pro-tenant legislation in the United Provinces a few years ago was warmly espoused by the Congress and was the cause of serious difficulties in that province. Such differences are not likely to lead to stable parties in the best sense; for the motive is mainly one of interest, not of principle, and a stable political life develops only when party severance transcends frontiers of class or interest.

Another possible line of cleavage is the consumer *versus* the tariff-protected manufacturer.

Within a short space of years, India has changed from practically a free trade country to one of the most highly protected countries in the world, with the incidence particularly on the agricultural consumer. It may be that the extended franchise will produce changes in the customs outlook and that the electorate will revolt against the regular manipulation of the tariff to protect the profits of inefficient industries.

Such developments are, however, matters for the future. Indian politics so far have been conducted, he says, on the basis of personalities.

In any electoral system, personality will always count, in that an individual of outstanding idiosyncrasy, in the true sense of individual make-up, will collect more public interest and therefore more votes. India is peculiarly susceptible to the personal appeal and the chances are that the first elections under the new system will be run largely on personal lines.

ROMAN SCRIPT FOR INDIA

The Roman script is advocated for Indian languages, not in the interests of those who know English but in the interests of the languages themselves, says Prof. Seshadri in the course of a letter in the *Twentieth Century*. Indian languages, he says, will benefit by the reform,

because it is easier to learn, to teach and to print, and it will save considerable labour in education. The Roman script and the English language are sufficiently well-established in the world and they do not stand to gain by the adoption of the reform by Indian languages. The advocates of the Roman script know Indian scripts as well as the critics and are often even better scholars of some Indian language or other. It is certainly calculated to quicken the pace of the drive against illiteracy as it simplifies educational work at a stroke, and it is easier to write this script than any other Indian alphabet. The strangeness will be a complication in the beginning, but it will disappear in a short time as has happened in Turkey.

It is absurd to argue that each script is characteristic of the language and should be preserved.

The literatures of France, Spain or Italy have certainly not lost their individuality, for instance, merely because they use the Roman script like the people of England or Norway or Sweden. It is wrong to confuse such a mechanical thing as script with the genius of a language and its style. . . . Scripts have changed tremendously in India in historic times and most ancient and even some mediæval Indian scripts are intelligible to-day only to the scholar and the specialist. It is only meek and ineffective helplessness which is averse to changes for the better.

The differences in languages in India need not be an obstacle at all for the introduction of the Roman script. The reform has been rendered possible in Turkey, not because of uniformity of language but because of the dictatorship of Kemal. India is even more conservative than Turkey, but the educated classes, says the writer, should deem it their patriotic duty to bring about a common script.

ANIMAL SACRIFICE

In a note on Animal Sacrifice, Mr. Ramananda Chatterjee, the Editor of the *Modern Review*, writes:

"Those who believe in one Deity, one Supreme Spirit, ought to know that what He wants is that men should sacrifice not beasts, but the beast in their own selves. The belief in many gods and goddesses is erroneous and is not supported or inculcated by the highest Hindu scriptures. These gods and goddesses do not exist. Therefore, the question of propitiating any god or goddess by animal sacrifice does not arise. If it be said that the gods or goddesses are impersonations of the various attributes and aspects of the Supreme Spirit, then the reply, in brief, is that the Supreme Spirit has no attribute which craves the flesh and blood of innocent beasts for its gratification. There is, no doubt, a destructive as well as creative and protective aspect of the Supreme Spirit. But what it destroys, it does by its own power and according to its own laws. It does not require the hand of man to do it with a sword or a knife. To think that the Supreme Spirit requires anybody to kill any animal at any altar or elsewhere is a superstition. It is revolting to our feelings.

"Eating meat is not the same thing as sacrificing animal to please the Deity. Those who eat meat do so to nourish their bodies and satisfy their palate. But as God, or any god or goddess, has no body, no hunger, no craving for any animal or vegetable food and no palate, it is not necessary to sacrifice animals for the satisfaction of God or of any god or goddess. It may be necessary to add that the editor of this article does not eat meat or fish."

INDIAN FINANCE

In a brief survey of Indian finance in the *New Review* for November, Mr. E. J. Jacques examines the sources of the public revenues of India, both central and provincial, as also the way they are spent. Quoting Mr. Ramsay MacDonald's observation that the taxable capacity of the great mass of Indians is *nil*, he shows how taxation in India weighs more heavily on the poor than on the rich and that the money collected is not spent in proportion to the needs of the country.

The Central Government secures its funds chiefly from customs duties, income-tax, salt-tax, and public monopolies, while the Provinces depend on land-taxes, excise, registration and stamp duties. Mr. Jacques examines the distribution of public expenditure in India, which includes charges on defence, education, administration, etc. The defence charges, of course, top the list.

During and since the War, the expenses on the military services have been alarmingly high. While they amounted to Rs. 29.84 crores in 1913-4, they rose to 43.56 crores in 1917-8, 66.72 crores in 1918-9, and 67.38 crores in 1920-1. In 1927-8, the military budget was reduced to 54.92 crores; and in 1928-9 it was stabilized for four years at 55.1 crores. According to the Inchcape Committee appointed in 1922-3, the military budget should have dropped within a few years to Rs. 50 crores, but it has not yet done so.

The high salaries paid to officials have been still further raised on the suggestions of the Lee Commission. Altogether the Provinces find themselves much handicapped, and they are hard put to meet the growing demands of the nation-building departments,

particularly for such transferred subjects as Education, Public Health, and Local Self-Government. The apportionment of funds between the Central Executive and the Provinces is so unequal that the latter are unable to make much headway in those very nation-building activities that the Reforms were intended to foster. If we add to this the fact that these Reforms involve an elaborate and expensive machinery, we shall understand the opinion of National leaders that the departments over which the Ministers have control have been so starved that they cannot embark on schemes of improvement and expansion which may raise the economic level of the people as a whole.

Taxation has been doubled since the War. Hence he welcomes the reforms suggested by the Taxation Enquiry Committee and Sir Walter Layton's progressive scale of charges. Mr. Jacques proves the need for substantial changes in the financial system and says:

The frequent conflicts in the Legislative Assembly, which are invariably followed by the 'certification' of Finance Bills, lay bare the all too rigid control exercised by the Executive over the administration of public funds. If the fundamental principle be observed that taxes should be levied and expenses incurred solely with the consent of the representatives of the people, then an appreciable retrenchment can be effected in the Central budget and the funds thus released placed at the disposal of the Provinces. Hitherto, defence and preservation of order have been absorbing the revenues of the Government of India to so alarming an extent as to lead to the neglect of education and public health. If the future Finance Minister who will be responsible to the Central legislature, is allowed to exercise his powers unfettered by vested interests or by motives of political expediency, India will then be secure in the conviction that her finances will be administered in her own interests; and abandoning her traditional suspicion of things alien, she will be happy in the willing co-operation of Government and governed towards the moral and material welfare of the many millions of her sons.

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CIVIL AVIATION IN INDIA

Mr. Anil Chandra Mitra writes to the *Modern Review* for November on the above topic. Aviation, really speaking, began at the beginning of the present century. But it received a great impetus from the last great war when aeroplanes were extensively used as instruments of attack and reconnaissance.

From the single seater, barely able to rise off the ground, we have to-day, by comparison, monster airplanes of metal construction and huge power, with adequate brakes, electric starters, comfortable cabins, meals, radio telegraphy and telephone communication. Comparatively heavier loads per h.p. and per supporting surface are being carried to-day. And yet we are nowhere near finality. Heavy oils or Diesel type engines without fire risk, light in weight, are nearing the production stage. New but more efficient economical fuels remain to be developed.

The most essential factor in air operation is the engine. Engine failure becomes rarer as years pass by. Twin-engined "ships" and even tri-engined "ships" are increasing in number and adding to the sense of security. They also increase the pay-load that can be carried in a single plane. The variety of designs in planes at present is bewildering but it indicates progress. Every new conception is given a trial and the best endures.

"In India, there is practically no provision for demonstrating the utility of aircraft," adds the writer, and suggests that properly directed plan of education should be adopted and furthered through some suitable national agency and through local business organizations. The programme should be mainly directed towards the prospective investor

In fine, the writer says that when things have reached perfection, air travel will constitute an important competitive factor with other forms of transport, particularly railways. Such competition is in every way desirable and will be of advantage to the public. Air travel is here and has come to stay. It has immense advantages over other forms of transport. It will secure maximum economy by the elimination of time and space.

LAW AND JOURNALISM

"The attractions of journalism as a career, and its power and influence in the modern world as an educative factor, are too well known, and the fact that journalism is regarded as the 'Fourth Estate' only goes to emphasise how important its functions are in the World's politics," writes Mr. S. R. Sampath Iyengar to the *Hindusthan Review* for September. "Journalists" used in the broadest sense are all those including the printer, publisher, editor and contributor. Every printer and publisher of a newspaper must declare himself as such before the local magistrate. A printer and a publisher of a newspaper is as much liable for contempt of court as the author. What is contempt of court?

It is a general rule of law that no writer is to make any comment on matters *sub judice*, i.e., pending before courts as it would prejudice the fair trial of the case.

An editor or a reporter should not assert, as a fact, what is contained in the subject of controversy, as otherwise it would mean prejudging an issue in court to the prejudice of the aggrieved party (61 M. L. J. 348).

The employment of the word "alleged" has, however, been made use of to get over this legal difficulty and the words "alleged murder", "defamation", "assault", etc., are held to be harmless.

It has been held to be contempt of court to comment upon an Advocate's conduct of case (58c. 934) or upon a party to a suit when he is under cross-examination.

The writer, in fine, adds that "the relations between a publisher and an author, proprietor of a newspaper and an editor are determined by terms of contract between them".

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WHAT IS COLOUR PREJUDICE?

Too many people assume that colour prejudice is an instinct something innate in human nature. In effect, they tell us that the American lynchers and their equivalents all over the world cannot help themselves. If this is true, then what hope can we have for the future of mankind, asks Mr. Walter Brett in the *New Century*.

Mr. Brett contends that the prejudice is no such instinct as the craving for sex or food, it is not universal or fundamental in the nature of man. He had lived for some 10 years in New Zealand on a footing of almost perfect equality with the Maories. He has not felt any instinctive antipathy to them. What then is this colour prejudice?

Colour prejudice is a product of the civilisation in which we live. It is part and parcel of that bundle of ready-made odds and ends called "tradition". All tribes, nations, and races set great store on such bundles.

We believe things because others believe them, act accordingly and invent reasons for it afterwards. Most of us would sooner walk through Manchester minus our clothing than challenge any of the accepted prejudices of our race. Intellectual independence is very rare among mankind. Those who show it are sand-bagged.

Colour prejudice has reached its zenith among the Boers of Africa.

Yet come with me to Asia and you will find that it barely exists in the colonies of their cousins the Hollanders. There is very little "race" feeling in the Dutch East Indies. The traditions of Dutchman and Boer have developed on different lines. Among the Dutch, an Eurasian, provided that his father acknowledges him, is regarded as a political and social equal of his white neighbours.

The prejudice which we have in mind, concludes the writer, cannot be claimed as instinctive, because unlike an instinct it is not universally felt among normal people.

THE CINEMA AND CULTURE

The problem of the effect of the Cinema upon young people has been the concern of many educationalists in the West and is frequently commented on by magistrates in the juvenile courts, observes Principal W. Shuttleworth in the *Educational India* for August:

India has made commendable start in its own film production and the wealth of subjects: historical, scenic, artistic, is inexhaustible. Can the film be used in India as an instrument of education? India's cultural problem is not merely that of bringing education to the masses but of bringing it at the quickest possible moment.

Some good work has already been done by private firms in showing suitable educational films in schools.

What is needed is: Encouragement by the public of Indian films and the education of the public to demand the best and refuse the cheap or sordid.

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THE NEW INDIAN CONSTITUTION

"Generally speaking, both in the provinces and with certain reservations in the Federal Centre, there will be a system of 'Parliamentary' Government, except when circumstances call for the exercise of extraordinary powers," writes Mr. K. Kuriyan in the latest number of the *Asiatic Review*. Describing in brief the principles that underlie the new Government of India Act, the writer says:—

These principles are : All-India Federation, Provincial Autonomy, and Responsibility with Safeguards at the Federal Centre. The Act provides for the setting up of an All-India Federation linking together 11 British Indian provinces and such Indian states as are prepared to enter the Federation by the voluntary act of their Rulers. The establishment of the Federation is dependent on the accession of states containing not less than half the 'total states' population and entitled to fill at least half the seats provided for states' representatives in the Federal Upper House. No change is made in the integral regime of the states nor in the relationship between their Rulers and the Crown outside the Federal sphere.

Both at the Federal Centre and in the Provinces, Government will be formed of Ministers responsible to the Legislatures. Three Federal subjects—Defence, External Affairs, and Ecclesiastical Affairs—are reserved for administration by the Governor-General. In all other matters, the Governor-General and the Provincial Governors, as Executive Heads of Government, will act on the advice of Ministers so long as they are satisfied that to do so does not conflict with certain special responsibilities now statutorily imposed upon them. These responsibilities include such matters as the prevention of any grave menace to peace and tranquillity, the safeguarding of Federal financial stability and credit, the protection of the legitimate interests of minorities and of the Public Services.

THE LABOUR PARTY

"It is not the absence of a policy but, on the contrary, too rigid an adherence to an ill-thought-out policy of nationalisation in industry, commerce, and finance," says Sir Herbert Samuel, M.P., dealing with the Labour Party in the *Contemporary Review*. "It is this that alienates great numbers of men and women of goodwill, who agree whole-heartedly with the fundamental purposes of the Labour Movement—the attack on poverty and an equal status for the workman; but who do not believe that the Socialist plan, as now advocated, would on balance be likely to advance those purposes. The Labour Party, because it is Socialist, is reckless in matters of public finance; it is careless whether its policy will result in a financial crisis or not; its propaganda gives rise to a very real alarm among millions of people in all classes. So it comes about that the Labour Party attracts few men with the capacity for handling great affairs; it fails to command the general confidence of the progressive elements in the nation. In spite of 30 years of devoted effort, it can show hardly any achievements on the national scale it cannot succeed in getting things done."

INDIA IN PERIODICALS

ADULT EDUCATION IN INDIA. By S. C. Chaudhury, M.A. [The Modern Review, November 1936.]

THE RAILWAYS OF INDIA AND THE NEW CONSTITUTION. By H. C. Sparke. [The Asiatic Review, October 1935.]

TIPPU SULTAN'S CONFEDERACY AGAINST THE BRITISH—1790. By N. Kasturi, M.A., B.L. [Journal of Indian History, August 1935.]

HINDU COMMUNITY AND THE NEW STATE. By K. M. Panikkar. [The Twentieth Century, November 1935.]

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MULTUM IN PARVO

NEWS

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DEPARTMENTAL

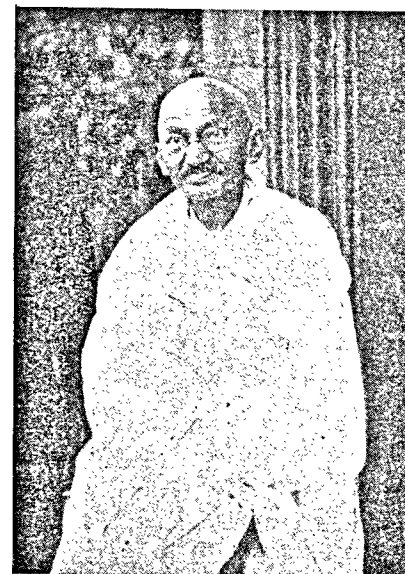
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NOTES

Questions of Importance

HONORARIUM FOR PUBLIC WORK

"Public workers in India must not be perturbed by criticism but should live down such criticism"—this is the advice



MAHATMA GANDHI

that Mahatma Gandhi gives to public workers in India in a letter addressed to Mr. Bapinidu, Secretary of the Andhra Branch of the Harijan Sevak Sangh. He says:

There is nothing wrong in public workers accepting an honorarium for their services.

You should never be perturbed by criticism. It is the lot of every public worker throughout the world, much more so in a subject country. We have to live down such criticism and go on doing our duty to the best of our ability without complaining and without expectation of any reward. Duty well done is its own reward.

I am quite convinced that you were right in taking the honorarium. It puts your position in a clear light, because it reflects truth. It is not possible to find many workers in our country, whose livelihood is otherwise assured.

MR. M. C. RAJA'S STATEMENT

Rao Bahadur M. C. Rajah, M.L.A., President, All-India Depressed Classes Association, has issued a long statement on Dr. Ambedkar's move and says:

Leading members of the community all over India... have rightly expressed strong disapproval of the resolution (adopted by the Bombay Presidency Depressed Classes Conference).

While I fully share in the resentment which many of our men feel at the treatment meted out to our people in many parts of the country by the so-called high caste Hindus, I would at the same time request them to compare conditions existing now with those, say, fifteen years ago. Conditions have improved considerably to-day.

The depressed classes have every right to ask him whether he had ever before taken any interest in their religious life and given any hint that Hinduism as a whole was to blame for the social and economic depression of these classes? Did he ever take any part in the social and religious reform movements in Hindu society before coming to the conclusion that Hinduism was unreformable before taking upon himself the responsibility of advising 70 millions of people to change their religion?

The immediate remedy that suggests itself to me is the total withdrawal of the legal and administrative recognition to the superstition of pollution.

The laws as they are administered to-day uphold these superstitions under the guise of preserving peace and punish the untouchables who attempt to enforce their civic rights.

Those who are in actual touch with the depressed classes will see that they are now passing through a stage in their history, when they begin to adopt and adapt such Hindu customs, ceremonies and worship as are suited to their social and religious needs. Every *cheri*, *mohalla* and *basti* has a temple where hitherto there have been no temples and all worship was neglected, and there is a tendency for a religious revival. People bathe, dress cleanly and wear marks of religious devotion, and this is due to the influence of a reformed Hinduism.

Hinduism is our religion and it is sacred to us. It is our duty to preserve it and purify it. We do not want to cut away from the Hindu fold. We want a better recognition—a recognition of the fact that we are men equally with the caste Hindus. Our goal is the removal of untouchability and our aim is to become an unsegregated and unquarantined part of Hindu society.

A VISION OF MADRAS

Replying to the Address presented by the Corporation of Madras, the Hon'ble Sir Frank Noyce said :

We are told on good authority that it is only in his own country that a prophet is left without honour. If so, it must be a peculiar pleasure to a prophet when, in spite of this pronouncement, his own country accords him recognition. I do not claim to be a prophet, but I am returning to what since I commenced my service in India 30 years ago, I have always regarded as my own country and to be given this tribute by the Corporation of Madras is an honour of which I am deeply conscious and of which I shall always be proud. When I think over the periods into which my life and that of other British members of the Indian Services could be divided, I am struck with the fact that for all of us the active period of our life is spent in this country; many of us were married here; most of our children were born here. It is the scene of our domestic as well as of our official difficulties and accomplishments and hence I think I can justly call myself in a way a son of Madras, albeit only an adopted one.

The North of India professes to look down on Madras, a practice to which that distinguished poet, Mr. Kipling regrettably lent himself. I have always, however, suspected that denigration of this sort is really a reflection of what in modern jargon is called an inferiority complex. In other words, the provinces and the cities of the North have not been able entirely to free themselves from a certain jealousy of the history and achievements of Madras and try to gloss over this consciousness by an affectation of superiority. Personally one of the greatest attractions of India to me has been the great diversity between its regions and its peoples, and yet at the same time its pervading and constant unity. Diversity in unity is surely an outstanding accomplishment. Thus the most attractive man is he who can combine a variety of interests within a singleness of character and purpose. Madras is different from Bombay and both again from Calcutta, while all three differ widely from the cities of the Northern plain where my official life latterly has centred. Madras has, I think, been able, more than any other city in India, and I can claim to know most of them, to develop along modern ways and yet at the same time to maintain the indefinable but characteristic aura of days that are gone. The tendency of the world to-day is towards a mass production not only of machines but of buildings, garments and even human attitudes. It is a process observable even in India but one from which Madras has remained comparatively free. It will, I trust, long remain so.

Time has always brought changes with it and the present is no exception. For example, Madras did not have a Mayor when I first knew it or indeed for many years after that first acquaintance. Your sea-front has altered and your margins have spread farther afield. If growth is a sign of life, you are most vigorously alive. I may be prejudiced. Indeed I confess without shame that I am, but I regard Madras as a beautiful city. Its geographical situation gives it a great opportunity to become

even more beautiful than it is. Unfortunately beautification means expenditure, but I cannot believe that a city which has shown itself so progressive in other ways—notably as you have reminded me in regard to a subject in which I am specially interested, broadcasting,—will hesitate to shoulder the burden this involves.

Madras has now direct contacts with the rest of the world by three media: land, sea and sky. I cannot but think that the last of these may one day bring Madras into a central position in Continental routes, when long sea crossings have lost their terrors for aircraft, and Madras lies on the direct route to Singapore. I have come hitherto from the North, as you know, entirely by aeroplane and have performed a journey and visits which by any other means of locomotion would have taken far longer in time and infinitely more in fatigue and trouble.

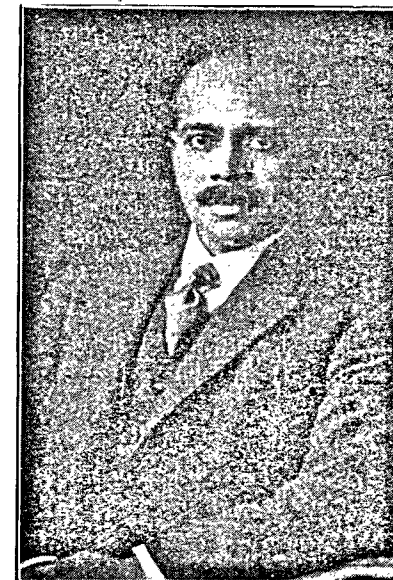
I may perhaps be prejudiced in favour of a means of locomotion which is in my charge as Member of His Excellency the Viceroy's Council, but, assuming for a brief moment that role of prophet which I disclaimed at the outset, I feel certain that the aeroplane will do more to bring Madras into the forefront of the life of India than any other agency, and I am glad to observe that you have been not unmindful of the possibilities, in some ways almost unlimited, of this development in communication. India has much to gain from a fuller contact with Madras; for as I look back on my 30 years and more of service in India, I am conscious of a deep respect for the South Indian virtues of common sense and if you like pragmatism. Emotion tempered by a practical sense of realities constitutes perhaps the most valuable of political equipments and Madras seems to me to have this combination in good measure.

SIR TEJ BAHADUR'S WARNING

"I thoroughly share the bitterness of our young men against the present system of education in Universities. No wonder that their thoughts are sometimes running in disruptive channels. Both the Government and the people have neglected the problem of unemployment from which alone the problem of education has to be approached and they have necessarily to face the consequences. I take this opportunity of giving a general warning to the Government as well as my own countrymen that the problem is very acute and they must face it courageously and with a definite plan.—" *Sir Tej Bahadur Sapru at the U. P. University Students' Conference.*

INDIA'S LOYALTY

"Loyal co-operation is essential in India," declared Sir Joseph Bore in a speech at Manchester. Indians, he continued, felt



SIR JOSEPH BORE

that on an important moral issue they could still appeal to the conscience of the British people in the world. India's natural desires should be tempered by moderation, patience and good sense.

He added that India's attitude in the event of another crisis like 1914 would be a matter of life and death for the Empire, which needed India to throw every atom of her weight into a cause which she must feel her own.

THE CONGRESS JUBILEE

It is announced that the official day for the celebration of the fiftieth anniversary of the Congress is 28th of this month, the first Congress session having commenced its proceedings in Bombay on that date in 1885.

CO-OPERATIVE IMPERIALISM

"The Constitution of India Act 1935 constitutes an outstanding landmark in what may, perhaps, be described as the new conception of co-operative Imperialism," said Lord Zetland, Secretary of State for India, delivering the Cust lecture on "India, retrospect and prospect" at Nottingham University College.

He said the conception came into existence when the old colonies of the British Empire became Dominions of the British Commonwealth of Nations.

"Co-operative Imperialism," he said, "constitutes surely a fine flowering of the administrative genius of the British people."

"It is not yet complete, and the day has not yet dawned when India will take its final place in that vast organisation which will be the crowning achievement of this new conception, but she is now far on the road to her ultimate goal."

THE FIRST CABINET SECRETARY

Mr. E. C. Mievile, Private Secretary to H. E. the Viceroy, assumed duty as Cabinet Secretary on the 1st November. He will also continue as Private Secretary, though the Cabinet work is heavy and requires a full time officer, till the new Viceroy comes when Lord Linlithgow will have another Private Secretary. Meanwhile he will gradually introduce Cabinet procedure into the meetings of the Executive Council, so as to render transition to Federation easy.

KING GEORGE OF GREECE

A new era in the Greek history opened on November 10, when King George agreed to the invitation to return to the throne extended by the three delegates from Greece at the Greek Legation in London.

SIR GIRJA'S CONVOCATION SPEECH

Delivering the convocation address at the Aligarh Muslim University on November 18, Sir Girja Shankar Bajpai, officiating Member



SIR GIRJA SHANKAR BAJPAI

for Education, Health and Lands, Government of India, appealed for communal harmony between Hindus and Muslims.

Referring to the enormous wastage in education at the present day, Sir Girja Shankar said: "Shape your system of education so as to bring the best out of each man or woman; that is what education was meant to achieve, but what a sense of false values is apt to obscure."

THE BENARES HINDU UNIVERSITY

The Benares Hindu University, it is understood, has decided to introduce very shortly a course of compulsory physical training for all students male and female. Arrangements to establish an agricultural college, both for instruction and for research, are being made. It was for this reason that the University acquired 1,500 acres of land some time ago.

CENTRAL BOARD OF EDUCATION

The following gentlemen and ladies have been nominated by the Governor-General-in-Council as members of the Central Advisory Board of Education constituted under the Government of India resolution, dated 8th August last:—

1. Rt. Hon'ble Sir Tej Bahadur Sapru;
2. Sir Akbar Hydari, Finance Member, Nizam's Government;
3. Dr. A. H. Mackenzie, Pro-Vice-Chancellor, Osmania University;
4. Rt. Rev. G. D. Barne, Bishop of Lahore;
5. Lady Grigg; and
- (6) Raj Kumari Amritkaur.

INDIA AND ENGLISH EDUCATION

Addressing a large gathering of students at the Gokhale Hall, Madras, on October 19, Babu Rajendra Prasad, President of the Indian National Congress, observed:

"Your English education is purposeless from the national point of view. But you have one great advantage. English literature is full of ideals of freedom, and if you cannot do any thing else, you can at least imbibe those ideals and draw from them an inspiration which is necessary to lead a life of renunciation for the cause of the motherland."

EGYPTIAN SCHOLARSHIP

The Egyptian Government has awarded a special scholarship of 20 guineas per month to Moulana Mufti Mohamed Ayab Ansari, of Lucknow, for research work at the University of Al-Azhar, Cairo.

NASIK MILITARY SCHOOL

Sir Phillip Chetwode, the Commander-in-Chief, has given his support to Dr. Moonje's Military school at Nasik and has also given a donation of Rs. 100.

THE LATE LORD CARSON

The late Lord Carson was a member of the War Cabinet without portfolio after being First Lord of the Admiralty from 1916 to 1917. He was Attorney-General with a seat in the Coalition Cabinet.

Lord Carson held a unique record of two successful legal careers in Ireland and Great Britain respectively; he rose to be Solicitor-General in both countries.

Lord Carson conducted a strenuous campaign against Irish Home Rule and organised the Ulster Volunteers. He declined the Premiership of the first Ulster Parliament in January 1921. He was made a Lord of Appeal in May 1921—a fitting recognition of his greatness as King's Counsel.

INCOME-TAX LAW REVISION

On the 4th April 1935, the Hon'ble the Finance Member announced in the Legislative Assembly that the services of one or two Experts from the Board of Inland Revenue in England would be obtained to conduct a comprehensive review of the Indian Income-tax system and administration during the present cold weather and that a member of the existing Income-tax staff in India would be associated with them. The two Expert Advisers, Messrs. C. V. Ayers and S. P. Chambers, have now arrived in India and have started their work. It has been decided to associate Khan Bahadur J. B. Vachha, C.I.E., Commissioner of Income-tax, Bombay, with them.

PUNJAB CRIMINAL LAW BILL

The Punjab Criminal Law Amendment Bill being presented by the Drafting Committee to the Council, passed through the third reading recently, 47 voting in favour and 15 against.

TOUTS IN ENGLAND

The Law Society, the official organisation of solicitors in England, is taking steps to end an abuse which has been growing in magnitude for some time past. There are disreputable solicitors who employ touts to get business for them contrary to all the rules of professional etiquette. Road accidents are their principal source of business. The touts pretend to be relatives of injured people, gain admission to hospitals and offer the services of a solicitor in recovering damages for the accident. The tout gets a percentage of the damages recovered. Sometimes so much money is taken by the tout and the shady solicitor that the injured person has little left for himself.

Now the touts are threatened with prosecution for champerty. This is an offence rarely heard of in the courts. It may be defined as "making a bargain in the event of success in a legal action".

THE X-RAY DEVISE

X-Ray came to the aid of the Police detecting the theft of a gold pendant from a passenger travelling in a Colombo suburban bus. Suspicion was roused against a fellow passenger, who alighted from the bus shortly after the theft was discovered. The Police stopped and searched him and could discover nothing on his person. They led him to the General Hospital, where an X-Ray examination revealed the tell-tale pendant lodged in his abdomen.

SIR GEORGE RANKIN

Sir George Rankin has been appointed a member of the Judicial Committee of the Privy Council, succeeding Sir Lapcelot Anderson, whom he succeeded in the Chief Justiceship at Calcutta in 1918.

INSURANCE IN INDIA

"With the exception of a few of the oldest companies of over 10 years," says the Government Actuary in his report on the returns due for submission in 1934 under the provisions of the Indian Life Assurance Companies Act of 1912 and the Indian Insurance Companies Act of 1928, "a large number of companies of over 10 years' standing have not yet been able to pay any dividend to their shareholders. The advent of a large number of new companies has resulted in intensifying the struggle for existence and forcing up expenses to uneconomic levels. Most of the companies of under 20 years' standing have not yet secured a footing and the indiscriminate flotation of new life assurance companies will not be conducive to the best interests of the enterprise in India, specially in view of the fact that more than 80 companies have been established in the last five years."

INSURANCE TRUST

Under the heading "Why not an Insurance Trust," Mr. Nabagopal Das, I.C.S., writes to the September number of *Insurance Herald*, pleading for the establishment of an Insurance trust on the model of the British Trust of Insurance Shares. He says:

In our country it should not be difficult to find out business men with imagination and constructive ability who can launch such a trust of insurance shares. Such an institution would provide an ideal medium of investment for a vast potential investing class. It would also strengthen the insurance companies themselves, because those that would be included in the trust's portfolio would be assured of the backing and support of a giant body, viz., the trust and those that would be left but would try to improve their financial position so that they may be included, at a later date, in the trust's portfolio. When so much attention and energy are being devoted to the promotion of new and individual insurance companies, is it too much to expect that at least some of our business men should find time to ponder over the possibilities of a trust of insurance shares in this country?

OLD AGE PENSIONS

"The creation of the scheme of National Health Insurance has been one of the most remarkable developments in public health during the last 25 years, and the figures to-day show its extraordinary magnitude," said Sir Kingsley Wood, Minister of Health, in the House of Commons. "The value of the benefits disbursed since 1911 is £480,000,000. In the last 10 years over £150,000,000 has been disbursed on the statutory sickness and maternity benefits and over £90,000,000 in medical benefits.

The Widows', Orphans', and Old Age Pensions scheme now include 600,000 old age pensioners between the ages of 65 and 70 and another 600,000 widows' pensions, supplemented by 270,000 additional allowances in respect of children and 15,000 orphans' pensions. The total amount expended on pensions under the Contributory Pensions Act to the end of the last complete year in our accounts has been over £232,000,000. In addition, over £103,000,000 has been paid since 1926 by way of old age pensions to persons over 70, free from restrictions as to means."

MERCHANDISE INSURANCE

Marine underwriters have increased the war risk insurance rates on general merchandise from 5 cents to 12½ cents per 100 dollars on cargoes to, from or via the Mediterranean or the Red Sea excluding Italy or the Italian possessions. The rates to and from England and the European ports have increased to 2½ cents compared approximately to 1½ previously. The rates are quoted only on immediate shipments and no rates are quoted for Italian ships.

INDIAN COTTON FOR LANCASHIRE

A great progress has been made in developing the use of Indian cotton in Lancashire mills, states the Lancashire Indian Cotton Committee in their report for the year's work issued in Manchester by the Committee's Commissioners. The report states that propaganda has resulted in much more interest being taken by Lancashire in Indian cottons. The interest is still growing.

Then follows an illustration giving the list of imports of Indian cotton to Lancashire since the Committee's appointment in 1932. 1932, 137,000 bales; 1933, 230,000 bales; 1934, 361,500 bales; 1935, 392,200 bales. The average weekly takings increased from 3,540 bales in 1932-33 to 7,430 in 1934-35, the stocks increasing from 23,000 bales in 1932 to 70,800 at present.

RUBBER FACTORY IN BOMBAY

A European firm with a capital of Rs. 50,00,000 will, it is learnt, shortly start a rubber factory at Bombay for the manufacture of solid rubber tyres, sheets, tubes and other articles.

It is stated that the new factory will be able to supply practically the entire demand of India. The company is already understood to have signed a contract with Messrs. Tata's for the necessary supply of electric power, and also applied to the Corporation for some lands near Wadala.

IMPORT OF SPURIOUS SILK

A vigorous protest from the silk merchants of Bombay has been made to the Commerce Member of the Government of India against the rapidly increasing importation of artificial silk fents into India.

FACTORIES IN JAPAN

There are 70,000 factories in Japan, of which 20,000 are textile, employing 900,000 workers including 750,000 women. Girls start work at 12—two shifts of 8½ hours are worked—night work is prohibited for protected persons. Eighty per cent. of women workers live in dormitories and are housed and fed on the premises. Only 7 per cent. belong to Trades Unions. The accepted diet is 2,400 calories for a man; 2,160 for a woman; the British standard is from 3,400 to 3,800 for a man and from 2,800 to 3,000 for a woman.

AID TO INDUSTRIES IN U. P.

The Industrial Finance Committee, which was appointed under the Chairmanship of Sir S. N. Pochkhanawala, Managing Director of the Central Bank of India, to go into the question of financial aid to industries in the United Provinces and to consider *inter alia* the suggestions of the Industries Reorganization Committee on the subject, have now issued their report. The report is unanimous and the conclusions arrived at by the Committee are of great importance to the future industrial development, not only of the United Province but in other Provinces also.

U. P. COTTAGE INDUSTRIES

Exhibits to the value of Rs. 1,00,000 have been sent by the United Provinces Government to the Canadian National Exhibition. The exhibits are fully representative of the arts and crafts and the cottage industries of the Province. They include a collection of wild animals of the Province. Arrangement has also been made at the Exhibition for a series of lectures on the U. P. Industries.

WOMAN: THE HEART OF HUMANITY

Mrs. Sarojini Naidu, in her presidential address at the Tenth Session of the All-India Women's Conference, dwelling on the "self-confessed inferiority of women," said:

I am not one of those who believe that woman is a down-trodden creature. I am not one of those who ever suffer from that dreadful inferiority complex that looks outside my own strength for my own regeneration or deliverance. "To say that we are smothered by man-made laws, that we are trampled by man-made conditions, that we are imprisoned by man-made injustices is to deny ourselves that element of Godhead which creates its own destiny; therefore I think that the time has come when Indian woman, at all events, should make the great reaffirmation that woman is indivisibly the heart of the humanity and that she legislates for her own destiny and that she creates ideals and policies for her country's emancipation and progress. But to sit with folded hands, to say you are not allowed to do this or that, that the professions are not open to you, that economically you are dependent, that you are slaves, that you are hidebound by conditions and conventions—this is to acknowledge a lack of self-respect; this makes you feel for your very elementary women's heritage on the whims of those to whom you yourselves in years and generations of weakness and love of ease and protection have given your destiny to keep and mould or mar. The whole purpose of this women's conference is much greater than what appears on the printed page of your report or the text of your resolutions.

FARIDPUR WOMEN'S CONFERENCE

A largely attended women's conference was held at Orakandi, Faridpur, on October 20, under the auspices of the Hari Guru Chand Mission, Mrs. Mohamaya Ganguly presiding. The conference adopted resolutions urging the Government to take up the offences under the Child Marriage Restraint Act as Crown cases; to award capital sentence as the highest form of punishment to those who offended against women; and immediately to bring into operation the Compulsory Primary Education Act. The necessity of enacting such laws as would prevent a man of above 45 from marrying a woman below 30, was also stressed by the conference.

WOMEN'S RESCUE HOME IN INDORE

To protect women, a society was formed at Indore in August 1934 under the name of the Hindu Dharma Rakshini Sabha with Waziruddowlah Sardar M. V. Kibe as President, and Mr. Lakhpatrai as Secretary. The Sabha maintains a rescue home and has been successful in rescuing no fewer than 45 girls during the short period of its existence through the efforts of the Manager of the Rescue Home.



MARGARET SANGER

The famous Birth Control advocate, who is visiting India to address the All-India Women's Conference at Travancore.

DELHI WOMEN'S CONFERENCE

Deep disappointment at the rejection of almost all their demands and the provision for reservation of seats and election on communal lines provided in the New Constitution was voiced by Ram Laxmi Bai Rajwade, presiding over the Delhi Constituent Conference of the All-India Women's Conference held last month.

G. B. S.

Who is the most outstanding literary figure in the world during the past twenty-five years? Mr. A. G. Gardiner gives the honour



MR. BERNARD SHAW

to the "evergreen Shaw" who has reached his zenith in the reign of King George.

"He is the man who has had more influence on the thought of the time than any other writer. Whether that influence has done more good than bad is open to question. He has talked more sense than any man of his time and he has also talked more nonsense than any man of his time. But he has made us think. And in spite of his perversities and absurdities, I reckon him on the side of the angels."

PROF. SYLVAIN LEVI

Prof. Sylvain Levi, the famous French Orientalist*, died on the 31st October at the ripe old age of 72. He was born in Paris on March 28, 1863, and educated at the University of Paris. In 1886, he was appointed a lecturer at the school of higher studies in Paris. As special lecturer in Sanskrit, he taught at the faculty of letters from 1889 to 1894 when he was appointed to a Professorship at the College de France.

In 1897 and 1898, he made important tours for scientific research in India and Japan, and from 1921 to 1923 he travelled in India, Indo-China, Japan, Korea, Siberia and Russia. He presided over a session of the Oriental Conference at Calcutta.

* A study of the life and activities of Prof. Sylvain Levi was published in "Eminent Orientalists", Price Rs. 2. (Available of G. A. Natesan & Co., Madras.)

THE LATE MR. H. ROBINSON

We regret to record the death in London of Mr. H. Robinson, Managing Director, Messrs. Spencer & Co., Ltd., Madras.

Mr. Robinson was a well known figure in business circles. He was also a director of Messrs. Massey, Ltd., in 1930 and the Associated Publishers, Ltd. He was of a very sociable disposition and a keen sportsman. He leaves behind him his wife and a son aged about two years, and a large circle of friends to mourn his death.



THE LATE MR. G. K. DEVADHAR

President of the Servants of India Society who passed away in Bombay on November 18.

THE DEATH OF MR. KAY

Mr. Kenneth Kay, head of the old firm of Binny's, who died suddenly on the 21st of last month, was a leading figure in the commercial and industrial life of Madras. He took a keen interest in welfare work also, particularly among the mill-hands of the city. We offer our condolences to Mrs. Kay in her bereavement.

THE MEDICAL COLLEGE CENTENARY

In inaugurating the Centenary celebrations of the Madras Medical College, H. E. Lord Erskine referred to the great contribution made by that institution during the last 100 years to the relief of human suffering and pain. His Excellency said:

"The history of the College is in fact the history of medicine in South India until to-day it stands as a noble monument to one hundred years of steady and devoted service in the interests of humanity. Attached to it are a wide range of clinical institutions as up-to-date and efficient as any in India, and amongst those in charge of them are men whose reputations are world-wide."



LT.-COL. A. J. H. RUSSELL, I.M.S.

H. M. the King has been pleased to appoint Lieut.-Col. A. J. H. Russell as Honorary Surgeon to His Majesty from August 12.

INDIAN DOCTORS' DIFFICULTIES

The delegation of the British Medical Association to Melbourne to attend the annual meeting of the Association, passed through Bombay recently and was accorded a warm welcome by the Bombay branch of the Association at the Grant Medical College.

Major S. K. Engineer, President of the Bombay branch, welcoming the delegation, referred to the difficulties of Indian medical men, and urged upon members of the Association to support the Indian cause which had hitherto been neglected.

BRAHMACHARYA

"It was from India that the idea of Brahmacharya spread to Egypt among the Neo-Platonists and to Greece among the Pythagoreans, and to many other countries of Europe and Asia; it is seen that in all those countries where this idea of Brahmacharya has gone, there have arisen many great men, and none have done greater service to their countries and to the world at large than those men of continence," writes Swami Trigunathirtha in *Prabuddha Bharata*, mentioning for example the names of St. Paul and Sir Isaac Newton. The Swamiji continues:

"Those who want to do any real good to themselves or to their country should practice Brahmacharya irrespective of the stage of life they might be in."

PUBLIC HEALTH REPORT

Colonel Russell, the Public Health Commissioner with the Government of India, has produced a striking report on the conditions of public health in the country during 1933. Total births during the year numbered 9.7 million giving a crude birth rate of 35.5 per mille as compared with 33.7 in 1932. Total deaths numbered 6.1 million, giving a crude death rate of 22.4 per mille as compared with 21.6 in 1932. Infantile deaths numbered 1.66 million or 27 per cent. of the total mortality, giving an infantile death rate per 1,000 births of 170.5 as compared with 168.7 in 1932. The crude increase in population was 3.6 million or 13.1 per mille.

MAN'S VITALITY IN LEGS

The people with the weakest legs are the first to lay up. The man or woman who is strong in the legs rarely spends a lengthy period in bed awaiting the end. In old people, weak legs are all too apparent. In all spheres of life it is equally true. When the legs give out its time to retire—and more often the giving in is involuntary, it is to be understood the evening of life has drawn nigh. The man who is ill stumbles—his weakness, no matter where it may be, is first of all evident in his legs. They are not strong enough to enable him to keep his feet.

CENTRAL BANK OF INDIA'S EXPANSION

The Central Bank of India is planning a scheme of expansion of its activities in South India on the eve of its Jubilee Year.



SIR S. N. POCHKHANAWALA

A special meeting of the Board of Directors, which was convened for the purpose, approved the plan of the Managing Director, Sir Sorabji N. Pochkhanawala, and resolved to start branches in Cochin and Ernakulam to begin with.

The Central Bank authorities will be State Bankers to the Cochin State, which function is at present being discharged by the National Bank of India.

MADRAS FINANCES

A comparative statement showing actual receipts under the principal heads of Provincial revenues in the first six months of 1934-35 and 1935-36, actuals for full year 1934-35, and revised estimates for the year 1935-36 was placed on the table of the Legislative Council.

It gives a table showing the course of revenue, and adds: The principal sources of Provincial revenues are: Land Revenue, Excise, Stamps, Forest and Registration. These contribute about 88 per cent. of the total revenues of the Province.

STATE RAILWAY EARNINGS

Earnings of State-owned railways during the current financial year must be causing considerable anxiety to the Government of India. The total approximate gross earnings from 1st April to the 30th September 1935 were 93 lakhs less than the actuals for the corresponding period of the previous year. Decreases were registered on all the railways except the B. N. The M. & S. M. made the poorest showing with a deficit of 33 lakhs. The S. I. is also fairly low down in the list. The position on the M. & S. M. appears to be uniformly unfavourable. Coaching earnings, goods earnings, and earnings from other sources have all declined strikingly. On the S. I. also reductions in revenues have been registered in all directions. It would be interesting to inquire what proportion of the total shrinkage in the revenues should be attributed to road-motor competition. The drop in coaching earnings on the S. I. is admitted to be due to road competition. We have reasons to believe that road competition is also beginning to cut into goods earnings of the railways.

The decline in total gross earnings has taken place in spite of an increase in freight loading of as much as 8,465 wagons more than the corresponding period of the previous year, because there has been a proportionately heavier decline in loadings on the metre gauge. As many as 65,282 fewer wagons were loaded in the period under review compared with the corresponding period of the previous year. The decline in goods earnings on the M. & S. M. and S. I. are attributable mainly to reduced shipments of rice, ground-nuts and cotton. There appears to have been a particularly heavy slump in the loadings of oil-seeds wagons both on broad and metre gauges all over India.

While the total gross earnings of railways have been shrinking, the approximate ordinary working expenses of nearly all the railways discloses a tendency to rise. Without casting any reflections upon the efficiency of railway management in India, we must confess that the figures raise an uneasy feeling in us. It is very difficult to convince oneself that every possible step is being taken to increase revenues and cut down working expenses.

ALL-INDIA MUSIC CONFERENCE

"A nation which has no music in it is a soulless nation," said Nawab Sir Mahomed Yusuf, Minister for Local Self-Government of the U. P., in the course of his address at the opening of the 7th Session of the All-India Music Conference on October 27, under the auspices of the Allahabad University Music Association and the presidentship of Justice Bajpai. "If you want to stir the nation to action, you can do so by impassioned and thrilling appeal through suitable *rays* and *ragnis*. In these days of struggle, strife and aggressive nationalism, the forces of catholicism, universal brotherhood and internationalism alone can bring happiness to the world. It is music again, though it may assume varied, beautiful and delicate forms that can play its own part in bringing nearer people of all lands and climes."

Sir Mahomed Yusuf pointed out that while preserving classical music, they ought not to neglect popular music which would be enjoyed by every man.

Mr. Justice Bajpai remarked that even the Western peoples appreciated music, as all music had an ennobling effect.

INDIAN DANCING

Mr. E. Krishna Aiyar, in a discourse at the Music Conference at Allahabad, observed:

"In spite of minor differences in form and presentation in the different provinces, all genuine varieties of the Classical Indian Dance have had their common source in the great Natya Shastra of Bharata. If the South had been enabled to preserve and develop the art much better than the North, it is perhaps due to the accidents of history. Northern or Southern, the art is the common heritage of all Indians—a divine gift according to tradition, a tribute to the Indian genius and no mean contribution to the culture of the world. The future of the art lies in the handling of it by cultured people of respectable classes. Any encouragement given to it is quite consistent with the most advanced social reform."

TENNIS CHAMPIONS

The following is the list of the Tennis Championship roll since 1920:

1920	W. T. Tilden.
1921	W. T. Tilden.
1922	G. L. Patterson.
1923	W. M. Johnston.
1924	J. Borotra.
1925	R. Lacoste.
1926	J. Borotra.
1927	H. Cochet.
1928	R. Lacoste.
1929	H. Cochet.
1930	W. T. Tilden.
1931	S. B. Wood.
1932	H. E. Vines.
1933	J. H. Crawford.
1934	F. J. Perry.

ENGLISH TENNIS

"It seems to me that most people who play the game do not take it seriously enough," says Fred Perry, a world tennis champion. "So many of them just fiddle around, tapping the ball about and do not even get very much exercise. In England particularly," he affirms, "club lawn tennis, except for a comparatively few notable exceptions, is treated as an amusement rather than a game and the resulting standard is lamentably low. Indeed, it falls far below the average of cricket or golf."

INDIA vs. AUSTRALIANS

It is understood that the All-India XI to play the Australian cricket team in the first unofficial Test match in Bombay on December 5, 6, 7 and 8 will be selected from the following 13 players:

The Nawab of Pataudi (Capt.), Wazir Ali, Mahomed Nissar, Mushtaq Ali, Baqa Jilani, Major C. K. Nayudu, V. M. Merchant, P. E. Pelia, Amir Elahi, Amar Nath, Amar Singh and B. E. Kapadia.

AUSTRALIA'S STRONGEST MAN

Young Apollo of Australia is 24 years of age and weighs only 9st. 13lb. At a recent exhibition in Melbourne, he dragged three sedan cars with six passengers, a total weight of 3 tons, 4 cwt., 4½lb., a distance of 32 inches.

PHASES OF DEATH

The Soviet physiologist Mr. S. S. Brukhonenkoff, in the presence of the delegates at the International Congress of Physiologists, brought back life to a dog which had been dead for ten minutes.

He maintains that the dead can be revived 35 to 40 minutes after death, and advances the theory that there are two phases of death—a complete and an incomplete one—and that until the destruction of tissues ensues, death is incomplete and revival is possible.

The Commissariat of Health is organising a special institute to carry on Mr. Brukhonenkoff's experiments.

ULTROSONICS

Ultrasonics was the subject of an interesting lecture delivered on October 7, in the Freeman Hall, Coimbatore, by Sir C. V. Raman when a large gathering was present. In the course of his address,



SIR C. V. RAMAN

Sir C. V. Raman explained the sound that could not be heard and its powerful influence on land and in sea. He said that sound played a prominent part during war times, with the help of which the enemies' camps on the land could be found out.

NOBEL PRIZES FOR SCIENCE

The Nobel Prize for Physics has been awarded to Professor James Chadwick of Cambridge in recognition of his discovery of the neutron. The Nobel Prize for Chemistry has been awarded to Professor Joliot of Paris and his wife, Madame Curie Joliot, daughter of Madame Curie.

MR. OLIVER BALDWIN ON INDIAN FILMS

Mr. Oliver Baldwin, the socialist son of the Tory Premier, Mr. Stanley Baldwin, is planning an Indian tour for next year. It is learnt that Mr. Oliver Baldwin will collect materials for Indian films to be made and produced for British and European audiences.

Mr. Baldwin is of the opinion that India with all its marvellous natural scenery and its immemorial legends and sagas, is an ideal place for the production of films, which, if properly done, will not only bring Indian culture to Europe but also pay in the commercial sense.

M. G. M. CINEMAS IN INDIA

It is understood that the Motion Picture Society of India have lodged a complaint with the Government of India protesting against the venture of the Metro Goldwyn Meyers Limited—the premier American Film Producers—in launching upon the construction of theatres in India for the exhibition of their own films. A strong representation has been made to the Government demanding protection to the Indian industry from the unfair competition of such powerful rivals.

A BIG INDIAN FILM COMPANY

At Lahore, a new Film Company was registered recently under the name "Great Eastern Movietone". Its object is to arrive at a working agreement with one of the premier British film companies so that in conjunction with it, one or two pictures every year may be produced in India in English. The directorate consists of ruling princes, former members of the Viceroy's Executive Council.

INDIAN FILM INDUSTRY

Over 60 representatives of the Indian film industry, drawn from all parts of India, Burma and Ceylon, were present at the first convention of showmen held in Bombay recently. The function was organized by the Rko-Radio Pictures, Ltd., with the object of establishing better relations among the film distributors and exhibitors.

BRITISH CARS IN INDIA

The number of British cars imported into India during the first eight months of this year is more than those from all other countries put together.

This fact is revealed in a statement issued by the Society of Motor Manufacturers and Traders Ltd., London, comparing the official figures of cars imported into India from January 1 to the end of August this year with those covering a similar period in 1934.

The total number of cars imported during the period rose from 7,607 to 8,564, i.e., by 13 per cent.

The number of British cars imported rose from 2,786 to 4,366 i.e., 56 per cent.

A surprising decline in American and Canadian imports is revealed. During the period, 1,207 Canadian and 2,663 American cars were imported as compared with 1,773 Canadian and 2,711 American cars in the similar period of last year.

FLYING MOTOR CARS

A car fitted with folding wings which can rise from the road and soar high above the traffic at the speed of a fast modern aeroplane will soon be introduced in the market.

Secret experiments by rival inventors in Britain, U. S. A., Germany, and Italy have already resulted in many models that nearly fulfil requirements.

MOTORING RECORD

Driving a 650-horse-power Napier-Railton car, John Cobb, the famous British racing motorist and his co-drivers, T. E. Rose Richards and C. J. P. Dodson, broke the record for twenty-four hours' driving with 3,235 miles at an average speed of 134.7 miles per hour.

The previous record was 3,035 miles equivalent to 127.22 miles per hour.

OLYMPIA MOTOR SHOW

It is estimated that about £10,000,000 worth of orders were taken during the nine days the Motor Show at Olympia was open.

The Show was visited by 232,670 people. Last year's attendance figures were 231,812.

MADRAS—AN AVIATION CENTRE

Sir Frank Noyce, Member for Industries and Labour for the Government of India, in the course of his reply to the civic address



THE HON. SIR FRANK NOYCE

presented by the Mayor and Councillors of the Corporation of Madras, observed:

"Madras has now direct contact with the rest of the world by three media: land, sea and sky. I cannot but think that the last of these may one day bring Madras into a central position in continental routes, when long sea crossings have lost their terrors for aircraft and Madras lies on the direct route to Singapore."

BOMBAY-TRIVANDRUM AIR MAIL

The Bombay-Trivandrum air mail service was inaugurated on October 29 and the first plane arrived at Trivandrum at 16.45 hours carrying about 12 pounds of mail and passengers, namely, Mr. J. A. D. Naoroji of Tatas and Mr. Kanji Dwarkadas who is His Highness' trade agent in Bombay.

Mr. Kanji Dwarkadas brought a message from the Governor of Bombay to the Maharaja of Travancore on the occasion of the inauguration of the service.

AGRICULTURAL IMPROVEMENTS

More than Rs. 13,00,000 have been sanctioned to be spent during the next five years at various centres in India by the Governing body of the Imperial Council of Agricultural Research for research work into, and for improving, the quality of agricultural products.

Among the commodities to benefit are: sugar, oil-seeds, wheat and dairy products. The industries favoured are poultry, goat and sheep breeding.

The meeting at which this large amount was sanctioned for the various provinces was, for the first time, presided over by the Honourable Kunwar Sir Jagdish Prasad.

IRRIGATION BOARD

Opening the sixth annual meeting of the Central Board of Irrigation at New Delhi, Sir Frank Noyce, Member for Industries and Labour, observed:

"The Government of India's arrangements for initial handling of irrigation matters are not, of course, in a broad sense relevant to the future of the Board and the Bureau. However our Secretariat may organise the Board and the Bureau must remain. They came into being as the result of the first instalment of the constitutional reforms and with the second instalment and introduction of provincial autonomy, their services will be even more important than in the past."

RURAL DEVELOPMENT SCHEME

The Madras Government have decided that a portion of Government of India grant for rural development in this Presidency should be utilised for the provision of drinking-water supply sources in villages where the supply is inadequate or does not exist, and where the local boards are not in a position to meet the expenditure therefor with the aid of the usual half grants from provincial funds.

A sum of Rs. 5½ lakhs has been allotted for this expenditure, and out of this allotment, Government have decided to distribute Rs. 4,67,111. The balance is kept as reserve, and in this connexion orders will be issued separately.

LABOUR CONDITIONS IN WORKSHOPS

Addressing the Seventh Conference of Industries at New Delhi on October 28, Sir Frank Noyce, Member for Commerce and Labour, dwelt on the regulation of labour conditions with particular reference to child labour in unregulated factories and workshops. He said:

"The inclusion of this subject on our agenda marks a new departure of some importance which, I hope, will meet with your approval, in that my department is seeking your advice on a matter which relates more to labour than to industry. I am aware that labour is not yet the concern of Ministers, but it shortly will be. I have little doubt that in many provinces, if not in most, the Minister for Industries will also be the Minister for Labour, and I hope that this Conference, in future years, will be of as much assistance in labour matters as it has been in respect of industry. It is in that hope that I am asking you to give preliminary consideration to the question of regulation of labour conditions in workshops. The subject is one of great importance and complexity, and we shall, I think, be rendering most valuable service both to the Government of India and to Local Governments if our deliberations result in concrete practicable proposals being placed before the Provincial Governments and the public."

INDIAN MINING FEDERATION

A deputation of the representatives of the Indian Mining Federation waited on Sir Zafarullah Khan, Commerce Member with the Government of India, and expressed apprehension that a serious situation to the Indian coal industry was likely to be created if the recommendation of the Public Accounts Committee of the Assembly suggesting that State railway collieries should be worked to their maximum capacity was given effect to. The Commerce Member gave a sympathetic reply and promised to consider the various points raised by the deputation.

THE THEOSOPHICAL SOCIETY

The Diamand Jubilee of the Theosophical Society was celebrated, on November 18, in different parts of the world where the Society has established its branches. At the headquarters in Adyar, the President, Mr. G. S. Arundale, recalled the efforts of the founders 60 years ago to organise a society of universal brotherhood, intent on the study of comparative religion and the sciences. The efforts of Col. Olcott and Madame Blavatsky, and the singular energy and zeal with which the late Dr. Besant laboured for the cause of India and her ancient teachings must be a source of inspiration for many a lover of truth and brotherhood.

A GREAT SANSKRIT SCHOLAR

In the presence of a large gathering of University Professors, Scholars and Pundits, the Rt. Hon. V. S. Srinivasa Sastriar, Vice-Chancellor of the Annamalai University,



PROF. KUPPUSWAMI SASTRIAR

unveiled at the Senate House, Madras, on November 6, a portrait of Mahamahopadhyaya S. Kuppuswami Sastriar, a distinguished South Indian Sanskrit scholar and a former Professor of Sanskrit in the Presidency College, Madras. Mr. R. Littlehales, Vice-Chancellor of the Madras University, presided.

BOOKS RECEIVED

THE SAYINGS OF CONFUCIUS. Translated by Leonard A. Lyll. Longmans Green & Co.
PHYSICAL PRINCIPLES AND APPLICATIONS OF MAGNETO-CHEMISTRY. By Prof. S. S. Bhatnagar & Dr. K. N. Mathur. Macmillan.



ACHARYA RAY

LIFE AND EXPERIENCES OF A BENGALI CHEMIST. Vol. II. By P. C. Ray. Chakravarti Chatterjee & Co., Calcutta.

SOME ASPECTS OF ECONOMIC PLANNING. By N. S. Subba Rao. Bangalore Press, Bangalore.

HIGHER SCHOOL GEOMETRY, WITH ANSWERS. By L. Crosland. Macmillan & Co.

IMMANUEL KANT ON PHILOSOPHY IN GENERAL. By Humayun Kabir. University Press, Calcutta.

INDIAN FINANCE YEAR BOOK, 1935. Edited by P. R. Srinivas and C. S. Rangaswami. 20, British Indian Street, Calcutta.

THAKKOR VASSANJI MADHAVJI LECTURES. By Diwan Bahadur K. M. Jhaveri. Commercial Printing Press, Fort, Bombay.

THE SECRET OF ANAL HAQQ. By Khoja Khan. Hogarth Press, Madras.

THE LIGHT OF IRAN. By D. M. Gorwalla. J. B. Karani & Sons. Parsi Bazaar Street, Fort, Bombay.

EDUCATIONAL REFORMATION IN INDIA. By J. C. Basak. 363, Upper Chitpore Road, P. O. Beaden Street, Calcutta.

TENDENCIES IN RECENT ECONOMIC THOUGHT. By Brij Narain. University of Delhi.

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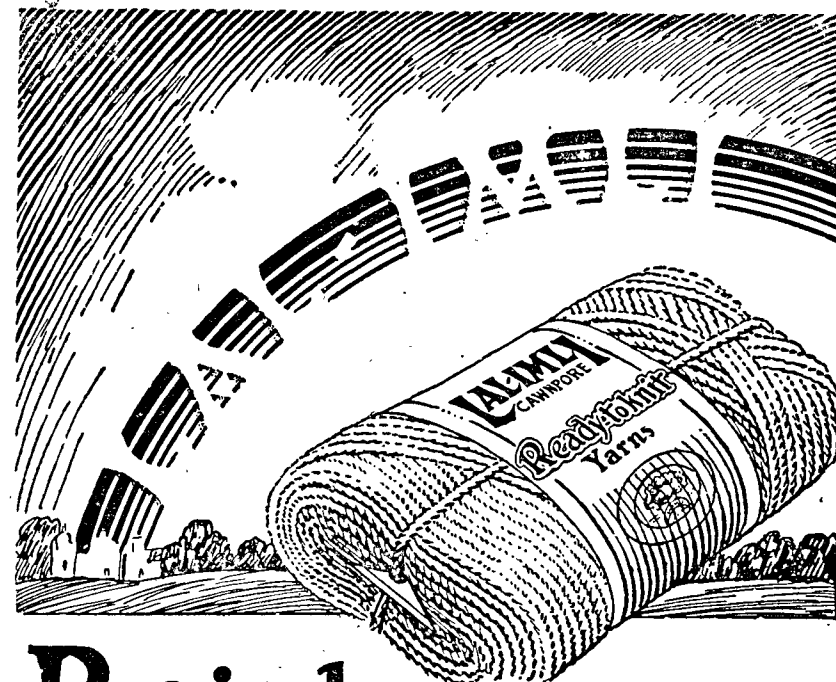
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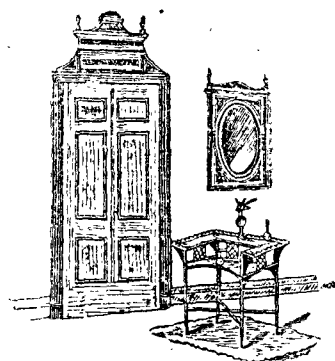
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THE GRAMMAR OF POLITICS. By H. J. Laski. Rs. 13-8.

PORTRAITS OF THE LABOUR PARTY. By Egon Werthelmer. Rs. 3-12.

EMPIRE IN ASIA. How we came by it? By W. M. Torrens. Rs. 4.

THE REVOLUTIONARY SPIRIT IN FRANCE AND AMERICA. By Bernard Fay. Rs. 13-8.

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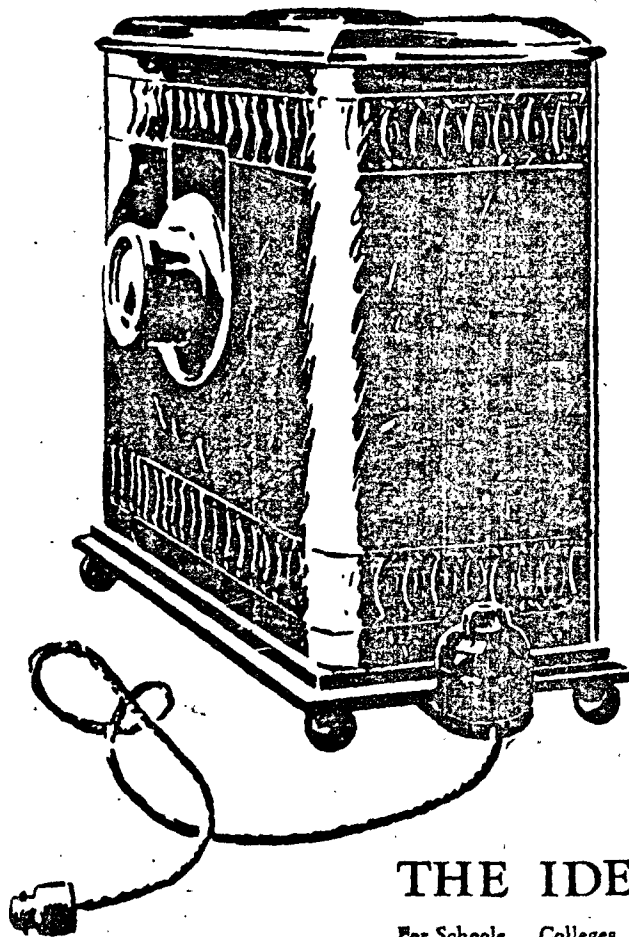
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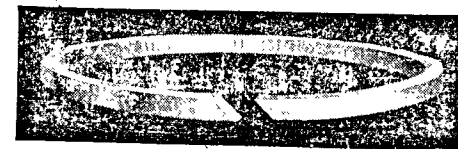
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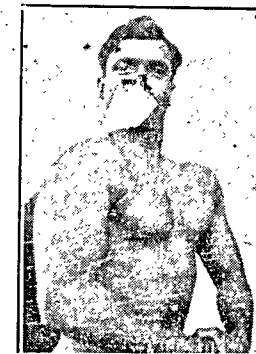
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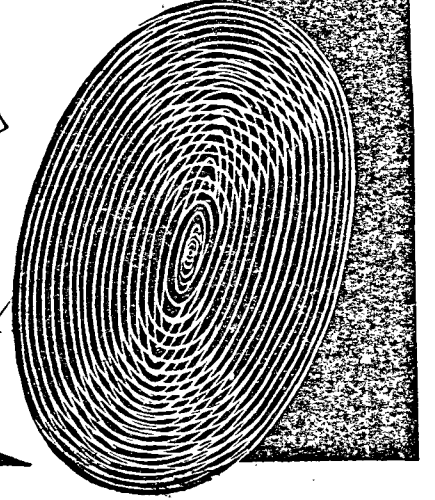
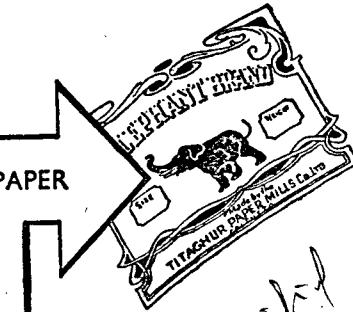
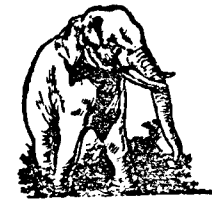
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