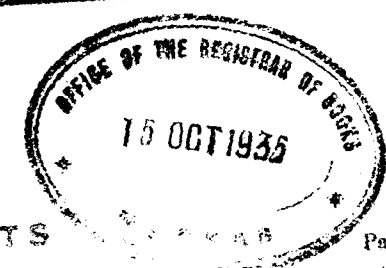


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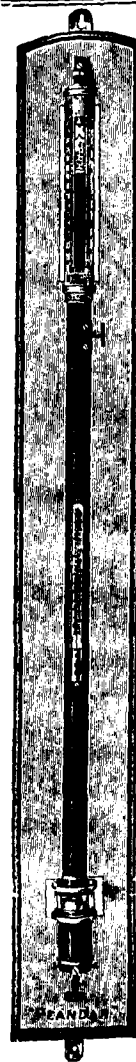
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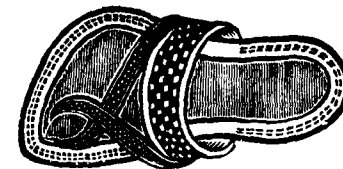
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VOL. X

JUNE 1935

NO. 9

The Significance of Art.

BY Dr. RABINDRANATH TAGORE

[We are indebted to the *Vishvabharati Quarterly* for the following illuminating article which answers the question, 'What is Art'? Our readers will read with interest the Poet's interpretation of Art as the response of man's creative soul to the call of the real, which he illustrates with a wealth of imagery all his own.—Editor.]



HERE come in our history occasions when the consciousness of a large multitude becomes suddenly illuminated with the recognition of something which rises far above the triviality of daily happenings. Such an occasion there was when the voice of Buddha reached distant shores across all physical and moral impediments. Then our life and our world found their profound meaning of reality in their relation to the central person who offered us emancipation of love. And men, in order to make this great human experience ever memorable, determined to do the impossible; they made rocks to speak, stones to sing, caves to remember; the cry of joy and hope took immortal form along hills and deserts, across barren solitudes and populous cities. A gigantic creative endeavour built up its triumph in stupendous carvings, defying obstacles that were overwhelming. Such heroic activity over the greatest part of the Eastern continent clearly answers the question: "What is art?"—Art is the response of man's creative soul to the call of the real.

But the individual mind, according to its temperament and training, has its own recognition of reality in some of its special aspects.

We can see from the Gandhara figures of Buddha that the artistic influence of Greece put its emphasis on the scientific aspect, on anatomical accuracy, while the purely Indian mind dwelt on the symbolic aspect and tried to give expression to the soul of Buddha, never acknowledging the limitations of realism. To the adventurous spirit of the great European sculptor Rodin, the most significant aspect of reality is the unceasing struggle of the incomplete for its freedom from the fetters of imperfection, whereas before the naturally introspective mind of the Eastern artist the real appears in its ideal form of fulfilment.

Therefore, when we talk of such a fact as Indian Art, it indicates some truth based upon the Indian tradition and temperament. At the same time we must know that there is no such thing as absolute caste restriction in human cultures. They ever have the power to combine and produce new variations, and such combinations have been going on for ages, proving the truth of the deep unity of human psychology. It is admitted that in Indian Art the Persian element found no obstacles, and there are signs of various other alien influences. China and Japan have no hesitation in acknowledging their debt to India in their artistic and spiritual growth of life. Fortunately for our civilisations, all such intermingling happened when professional art critics were not rampant and artists were not constantly nudged by the warning elbow of classifiers in their choice of inspiration. Our artists were never tiresomely reminded of the obvious fact that they were Indian; and in consequence they had the freedom to be naturally Indian in spite of all the borrowings that they indulged in.

A sign of greatness in great geniuses is their enormous capacity for borrowing, very often without their knowing it; they have unlimited credit in the world market of cultures. Only mediocrities are ashamed and afraid of borrowing, for they do not know how to pay back the debt in their own coin. Even the most foolish of critics does not dare blame Shakespeare for what he openly appropriated from outside his own national inheritance. The human soul is proud of its comprehensive sensitiveness; it claims its freedom of entry everywhere when it is fully alive and awake. We congratulate ourselves on the fact, and consider it a sign of our being alike in soul, that European thoughts and literary forms found immediate hospitality in Bengali literature from the very beginning of their contact with our mind. It

ushered in a great revolution in the realm of our literary expression.

Enormous changes have taken place, but our Indian soul has survived the shock and has vigorously thriven upon this cataclysm. It only shows that though human mentality, like the earth's atmosphere, has undoubtedly different temperatures in different geographical zones, yet it is not walled up into impassable compartments and the circulation of the common air over the entire globe continues to have its wholesome effect. So let us take heart and make daring experiments, venture out into the open road in the face of all risks, go through experiences in the great world of human mind, defying unholy prohibitions preached by prudent little critics, laughing at them when in their tender solicitude for our safety they ask our artists to behave like good children and never to cross the threshold of their school-room.

Fearfully trying always to conform to a conventional type is a sign of immaturity. Only in babies is individuality of physiognomy blurred, and, therefore, personal distinction not strongly marked. Childishness as a mentality can easily be generalised: children's babbling has the same sound-tottering everywhere, their toys are very nearly similar. But adult age is difficult of classification, it is composed of individuals who claim recognition of their personal individuality which is shown not only in its own uniqueness of manner but also in its own special response to all stimulations from outside.

I strongly urge our artists vehemently to deny their obligation to produce something that can be labelled as Indian Art, according to some old-world mannerism. Let them proudly refuse to be herded into a pen like branded beasts that are treated as cattle and not as cows. Science is impersonal: it has its one aspect which is merely universal and, therefore, abstract; but art is personal and, therefore, through it the universal manifests itself in the guise of the individual. Physiology expresses itself in physiognomy, philology in literature.

Science is a passenger in a railway train of generalisation; there reasoning minds from all directions come to make their journey together in a similar conveyance. Art is a solitary pedestrian, who walks alone among the multitude, continually assimilating various experiences, unclassifiable and uncatalogued.

There was a time when human races lived in comparative segregation and, therefore, the art adventurers had their experience within a narrow range of limits, along the deeply-cut grooves of certain common characteristics. But today that range has vastly widened, claiming from us a much greater power of receptivity than what we were compelled to cultivate in former

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ages. If today we have a living soul that is sensitive to ideas and to beauty of form, let it prove its capacity by accepting all that is worthy of acceptance, not according to some blind injunction of custom or fashion, but in following one's instinct for eternal value—the instinct which is a God-given gift to all real artists. Even then our art is sure to have a quality which is Indian, but it must be an inner quality and not an artificially fostered formalism; and therefore, not too obtrusively obvious, nor abnormally self-conscious.

When in the name of Indian Art we cultivate with deliberate aggressiveness a certain bigotry born of the habit of a past generation, we smother our soul under idiosyncracies unearthed from buried centuries. These are like masks with exaggerated grimaces, that fail to respond to the ever-changing play of life.

Art is not a gorgeous sepulchre immovably brooding over a lonely eternity of vanished years. It belongs to the procession of life, making constant adjustment with surprises, exploring unknown shrines of reality along its path of pilgrimage to the future, which is as different from the past as the tree from the seed. Art represents the inexhaustible magnificence of our creative spirit; it is generous in its acceptance and generous in its bestowal; it is unique in its manner and universal in its appeal; it is hospitable to the All because it has the wealth which is its own; its vision is new though its view may be old; it carries its special criterion of excellence within itself and therefore contemptuously refuses to be brow-beaten into conformity with a rhetoric manufactured by those who are not in the secret of the subtle mysteries of creation, who want to simplify through their academic code of law that which is absolutely simple through its spontaneity.

The art ideal of a people may take fixed root in a narrow soil of tradition, developing a vegetable character, producing a monotonous type of leaves and flowers in a continuous round of repetitions. Because it is not disturbed by a mind which ever seeks the unattained, and because it is held firm by a habit which piously discourages allurements of all adventure, it is neither helped by the growing life of the people nor does it help to enrich that life. It remains confined to coteries of specialists who nourish it with delicate attention and feel proud of the ancient flavour of its aristocratic exclusiveness. It is not a stream that flows through and fertilises the soil, but a rare wine stored in a dark cellar underground acquiring a special stimulation through its artificially nurtured, barren antiquity. In exchange for a freedom of movement which is the prerogative of vigorous youth, we may gain a static perfect of senility that has minted its wisdom into hard and rounded maxims. Unfortunately, there are those who believe it an advantage for a child to be able to borrow its

grand-parents' age and be spared the trouble and risk of growing and think that it is a sign of wealthy respectability for an artist lazily to cultivate a monotonously easy success by means of some hoarded patrimony of tradition.

The genesis of all art traditions must have been in some gestures in the modes and mediums of expression that spontaneously came to men of genius and were followed by others whose admiration naturally pursued the path of imitation. In poetic literature it is our common experience to find that striking phrases and suggestive mannerisms, originating from the writings of some popularly accepted poet, spread fast in a soil of susceptible mentality. However, if the literature has any vitality it is cured of that infection before it develops a poison that is fatal. The malady takes a chronic persistence when it finds its breeding place in an inert period of mental degeneracy.

When something in art, which is too peculiar in its presentment, shows an incorrigible tendency to repeat itself we may be sure that it is a sign of the waning life. If it is a fact that some standard of invariable formalism has for ages been following the course of the arts in India, making it possible for them to be classified as specially Indian, then it must be confessed that the creative mind which inevitably breaks out in individual variations has lain dead or dormant for those torpid centuries.

All traditional structures of art must have sufficient degree of elasticity to allow it to respond to the varied impulses of life, delicate or virile; to grow with its growth, to dance with its rhythm. There are traditions which, in alliance with rigid prescriptions of rhetoric, establish their slave dynasty, dethroning their master, the Life-urge, that reveals in endless freedom of expression. This is a tragedy whose outrage we realise in the latter-day Sanskrit literature and in the conventional arts and crafts of India, where mind is helplessly driven by a blind ghost of the past.

And yet we may go too far if we altogether reject tradition in the cultivation of the arts, and it is an incomplete statement of truth to say that habits have the sole effect of deadening our mind. The tradition which is helpful is like a channel that helps the current to flow. It is open where the water runs onward, guarding it only where there is danger in deviation. The bee's life in its channel of habit has no opening: it revolves within a narrow circle of perfection. Man's life has time-honoured institutions which are its organised habits. When these act as enclosures, then the result may be perfect, like a bee-hive of wonderful precision of form, but unsuitable for the mind which has unlimited possibilities of progress.

Migration of Art.

(DIARY LEAVES)

BY NICHOLAS ROERICH



At the end of the last century we arranged travelling exhibitions of French and American art, which besides previous International Exhibits, were among the pioneers of the modern migration of art. Great migrations of nations, as in the past, so also in the present, have many analogies. At present, of course, one of the first messengers of such movements is, as was to be expected, Art. When we wrote on the coat of arms of our Institutions about the universal significance of art, we likewise had in view the mutual understanding of nations by means of the language of Art.

During the last years a great deal has been done in this direction. Various institutes of art, societies and leagues, each in its own sphere tried to sponsor the exchange of art, as well as mutual understanding through the best universal language—creativity.

Even into the most remote countries penetrate the travelling exhibitions, lectures and concerts. During the period following the Great War, one could have observed remarkable peaceful conquests through art. The names of writers, painters, artists and musicians, both composers and players, as well as the news concerning the development of science, travelled colossal distances. During journeys one may with joy realize to what an extent and surprisingly widely were spread these peaceful inspiring news even in the most unexpected corners of the world.

Some time ago haughty politicians and leaders of governments probably did not even admit the thought how potent may be such untiring messengers of Culture. Undoubtedly many such political leaders would be sincerely surprised would they had heard what helpful powerful factors irresistably grow up in the world. Truly, no matter how hard certain bipedes would try to darken the significance of creativity as a universal moving power, no mechanical intellectual calculations can overthrow the authoritative facts about the growth of cultural relations. And let us also not forget, that these relations in the majority of cases originate not from governments, but from private social initiative. Thus the people themselves take part in the widest world constructiveness, strengthening the foundations of culture. This private social initiative must be greatly emphasized. It is a radiant sign that above all confusions and

misunderstandings, the universal wisdom builds its paths of achievement by means ineffable.

In many departments of creativeness—in literature, in the pictorial arts, in the theatre and in the newest forms—everywhere at present may be noticed the most curious circumstance. The migration of art takes place not only by spreading or acquainting with its art, but also in the desire to work within the forms of the neighbours' art. One may observe, how for instance in the theatre the East dreams of Western forms, and the West is often inspired precisely by Eastern originality. In the theatres of China and Japan one can at times notice various imitations of Hollywood. Besides, how may attempts in the Eastern style take place amongst the exhibitions of Paris and America. It is just as if narrow nationalism is mutually condemned. And it is rather questionable whether anyone has seen a successful Chinese or Japanese Hollywood and whether the excursions into the East as manifested by Western hands continue to be convincing. Amongst the multitude of such attempts, comparatively few are really persuasive.

Of course, let us not consider those cheap superficial stagings, which are not even concerned with the questions of inner convincingness and character. Even in many better cases, where a very respectable striving is evident, there is often a lack of inner persuasiveness. And yet this is a fundamental condition of all arts. No emphasized imitation will lead to desirable results. And in this sense only a kind of mechanization or technocracy of purely external methods is attained. It is true that one often notices an author trying to acquaint himself with the museum-archival side. No doubt he had consulted some specialist but one can easily see whether the author came to like the essence of his own creations or whether some other objects and desires predominated in him. Artificial intellect does not carry convincingness, which comes from the knowledge out of love.

The authors will probably not always give themselves an account when they were directed by a special problem ordered by extraordinary contemporary conditions or when their creativeness arose from the unrestrainable song of the heart. In this respect also some peculiar divisions into civilization and culture will take place. In other words, the conventional contemporary problems will appear to be as if bound by civilization, but the convincing song of the heart, all-conquering and unforgettable, will already be in the realm of Culture.

When in various countries one meets such conventionally borrowed forms of creativeness, one has mainly to doubt the correctness of the so much desired paths of the migration of art.

Especially now, when many nations consciously have opened their eyes upon their past and at the same time have mastered the latest achievements, one can expect that the migration of art will again find a correct course between the shores of the true concordant of nations.

The charm of these truly national resoundings is understood with difficulty in distant countries, which are so different psychologically as well as climatically. Why should we admit any imitations, when the discovery of the true sources of people is possible? We see that in India, China, Japan there lives its own refined theatrical art. Why then does it need Hollywood, which in its own way will say those words of creativeness, typical for it?

Lately everywhere a most remarkable phenomenon can be noticed. The most unsuspected countries have manifested their own artists, creators and executors. We are not surprised at this in any way, for we always knew that this is so and must be so! But for many this simple circumstance was revelation in itself. Such revelations only show the ignorance of many and the unjustified haughtiness, as if much is above the understanding of some one. Such limitation of thinking is mere ignorance. There are many beautiful circumstances which people do not wish to admit. And in the matter of exchange of art, must be applied a special care and refinement, all true love, which will kindly and give convincingness to creation.

The great pilgrims of antiquity believed in their migrations. They were not only driven by trying circumstances; they moved according to some great creative decisions. Of course they loved these migrations and the best of these travellers accepted with the greatest attention the peculiarities and beauty, which they met on their way. We see it from the heritage which they left us. The migration of art will also widely fulfil its world-unifying mission. On these glorious paths CREATION will always remain the true resounding of nations, with all their inexhaustible treasures. In the wake of the great travellers remained intact the picturesque mountain ranges and limitless seas and rivers crossed by them. Likewise, will remain intact the convincing sources of national beauty, transmitted through creativeness in care and deep love.

The paths of exchange of Art and Science will of course become longer and broader. In the history of our time this peaceful cultural achievement will not only be recorded, but will be appreciated in full attention.

It is the time of great migrations and profound mutual understandings! Let it be so!

Indian Agriculture and Rural Industries.

By J. G. SHRIKHANDE, M. Sc., Ph. D. (Lond.), A. I. C.



THE Indian Famine Commission in 1880 pointed out that the numbers who have no other employment than agriculture are in large parts of the country greatly in excess of those required for the thorough cultivation of the land. Even today the condition is materially the same, though there has been a slight change for the better. There is yet a vast scope for the general improvement in the efficiency of the methods in agricultural operations. In several cases the average yield of Indian crop is much lower than that obtained in other countries. It is obvious, therefore, that the agricultural operations in those countries are carried on with a greater efficiency and economy of human labour than in India. This may be ascribed to the education of the cultivator and the superior quality of the cattle breed but mostly to the motor driven machinery in farm operations. In India agricultural conditions are widely different, but there is an equal scope for use of mechanical power. As yet very little is in use chiefly because the holdings are small and scattered and the ryots possess little or no funds.

Agricultural progress will naturally be followed by a general rise in the standard of living which would create a much larger demand for manufacture than now exists and thus provide within the country a market for the products of the increased industrial activity. The Agricultural department should, therefore, aim at a greater production of crops with modern methods of mechanisation thus conserving human and animal labour. The result would be the greater creation of wealth and an increase in the quality and quantity of raw material for industry. By mechanisation on the farm the supply of cattle would be solved and additional labour will be liberated for industries.

The industries of India are largely based on its agriculture—which is itself the chief of them. Especially closely connected to agriculture are industries carrying out the primary processing of the farm produce or like sericulture practised in the villages by the cultivator and his family or those which form part of the economy of the village e. g. work of the village artisan, the blacksmith, the carpenter and the potter.

Besides large scale industries in India there are a few small industrial establishments which are situated in areas where there is an abundant supply of particular crop or product—rice and oil mills, cotton ginneries, sugar refineries, saw mills and tobacco factories. Such factories are active only during that period of the year when the agricultural operations are at a standstill and thus attract a considerable proportion of temporarily idle labour. But such factories are only 0.3% of the total agricultural population and hence practically insignificant and unimportant.

The amount of spare time which it leaves to the farmer is the chief characteristic of Indian agriculture. The amount of leisure which they get ranges from two to four months in a year. The methods of bringing within the farmer's reach industrial opportunities to occupy his leisure time varies with the local conditions. Where industrial conditions prevail the problem can be easily tackled by diversion of the surplus agricultural labour to industrial undertakings but where such facilities are absent the problem of supply of labour to the idle cultivator and his family looms large. The key to the solution of the problem lies in the development and nourishing of the rural and cottage industries.

The rural industries of India have been classified under three heads—(1) Local factories,—rice-hulling and oil crushing factories sugar refineries and cotton ginneries. (2) Village and domestic industries—weaving, gur-making, and hulling of rice, extraction of oil in the village oil-press or ghana, silk filatures and the work of the village artisans in general. (3) Sale by the farmer of the labour during the period when free of agricultural operations.

Local factories can conveniently be expanded within economic limits. The conditions are now peculiarly favourable because of the improvement in the various commodities and particularly more so in the case of sugar refineries because of the good breed of sugar cane and the protection offered to the Indian sugar. Besides these are the cultivation of fruit and vegetable and their canning, paper-making from bamboo-pulp and manufacture of essential oils from local plants. Of these three, fruit and vegetable cultivation and canning offer a good field for expansion. In view of the fact that the overwhelming majority of the people of India depend chiefly if not entirely, on her vegetarian diet the cultivation of fruit and vegetable and their canning possess much importance. India possesses such a wide range of climates and soils that fruit of any climate and zone can be grown. If the demand for fruit and vegetables could be stimulated the commodities offer good prospects for the cultivator. Where favourable markets can be developed the substitution in part or in full of horticultural crops for field crops would materially advance the

prosperity of the cultivator. Such cultivation will lead to the multiplication of factories for processing and canning surplus produce thus providing an alternative occupation for the rural population. The investigation for such possibilities are already being conducted in different provinces of India under the auspices of the Imperial Council of Agricultural Research.

One of the most striking features of the Indian Industrial life is the vitality of the old domestic industries. Apart from the beneficent changes brought about by the cotton, rice and flour mills, modern industrial enterprise has left India in substantial possession of its cottage industries. It must be assumed that cottage industries have survived because they are so far adapted to their environments. The artisans produce commodities which are in demand and which have been displaced to a limited extent by factory-made goods and they still work under the conditions which they prefer to the factory ones. It is not that the artisan is wholly uninfluenced by the industrial changes. His methods remain essentially primitive but he selects superior and better instruments for his work.

The handloom industry of India is still of great importance in national economy. Hand-weaving and hand-spinning got a great impetus since 1921 due to the charkha cult of Mahatma Gandhi. It is likely to remain the principal form of village industry.

Sericulture based on the mulberry tree or shrub is an important cottage industry in certain districts of Bengal, east Central Provinces and in Mysore. It also flourishes under state control in Kashmere. This industry is, however, seriously threatened by economic considerations and competition with foreign material and artificial silk. A scheme for the improvement and protection of the sericulture industry submitted by the Mysore department of Agriculture is under the active consideration of the Imperial Council of Agriculture Research.

Due to the high nutritional value and vitamin content of egg and recommendation of the nutrition experts to make it an essential part of a meal, there is now an increasing demand for eggs and poultry products. Poultry-rearing is also very important in fruit-farming due to its destructive effects on the various insects and worms inhabiting the soil. Fruit-farming coupled with poultry-rearing will make an additional source of income to the cultivator. Attention is now being paid by the departments of agriculture for the development of this industry and a substantial advance has already been made by the United Provinces Government in this direction.

The Indian cottage industries are thus an important feature of the industrial life of India. One redeeming feature is that the Indian National Congress which is a representative of the Indian masses has evinced a keener interest in the village industries of India than it has hitherto done. A resolution for the organisation of such industries has been successfully sponsored at the last session of the Congress and a bright future awaits the cottage industries because no less a person than the Mahatma is going to direct his energies in this particular cause. Agricultural and Co-operative departments have done much and are still doing to help the cause of the farmer. It is hoped that the various organisations under the Government and the National Congress will join their hands for the attainment of the common goal and thus push forward the cause of the poor farmer who forms the backbone of the Indian nation.

Men I Have Known.

MR. G. A. NATESAN

BY N. S. SRINIVASA IYER

[The next to be dealt with is Mr. T. R. Venkatarama Sastri.]



HE chief merit of the Liberal Party in India is that it has allowed its case to go by default. To persons of the present generation the Liberal Party consists of a futile, discredited group of persons who are respected neither by the Government nor by the people. It is, however, as a matter of bare justice and truth, necessary to note that in the early stages of Indian constitutional evolution it is the Liberal Party that fought the battles for the country. They did the work of pioneers and when the time for reaping the harvest came, others benefited by their labours. It is well, therefore, to note the life and career of some members of this party with a view to assess the exact nature of the contribution to the progress of the country which they have made. I will start with the case of Mr. G. A. Natesan, who after a very strenuous public life extending over thirtyfive years is now taking a well earned rest.

Twenty years ago it was impossible that any movement of importance in the city of Madras could thrive without Mr. Natesan having a hand in it. A man of untiring energy and possessed of a businesslike temperament, he was in a position to play a role in every sphere of public work. In the Senate, in the Syndicate, in the Corporation, in the Congress Committee, or the Mahajana Sabha he was a well known figure. With the advent of Non-Cooperation, however, and the passing of power into the hands of the new Congressmen, Mr. Natesan suffered a debacle just like others. But for a long while he persisted until a life in which one could merely dwell in retrospect became inevitable.

It is not surprising that Mr. Natesan, as soon as he was free from college, preferred the path of Journalism to the assured ease of government service. Even in his college days he had created a considerable stir as the Secretary of The Union Society into whose work he had imported all his energy and resourcefulness. Also he became a notable figure in the Triplican Literary Society, where the leading intellects of the day met regularly and discussed every question as authoritatively as one could. Once out of academic bonds, Mr. Natesan met Mr. Glyn Barlow, an

affable British Journalist, the then Editor of "Madras Times" and persuaded him to take him as his assistant. At the end of a year he started a Printing Press and in 1900 he started the "Indian Review" with which were associated Mr. Srinivasa Sastry, Mr. K. B. Ramanatha Iyer and Mr. S. Ananthanarayana Iyer. In the very first year he came down on the Gains of Learning Bill which in his view, was an unwanted intrusion into Hindu social life and on the Hindu Law moulded by it. The "Review" has gone on for over thirty-five years now and bears the full impress of Mr. Natesan's personality. The intense self-confidence of its Editor overcame all obstacles and to-day it has an honoured place in Indian Journalism.

Mr. Natesan has been connected with the Indian National Congress ever since he came into public life. As late as the Lucknow Congress of 1916 he took part in its debates. His devotion to Gokhale acted as a spur to his political activities and his association with Congress elders like V. Krishnaswami Iyer, Sir Pherozesha Mehta and Surendranth Banerjea formed a valuable asset in his work. It is interesting to note that Sir Pherozesha against whom a clique had been started appreciated in generous terms the loyalty of his young Madras lieutenant.

In the Senate of Madras Mr. Natesan proved a pillar of strength to the popular cause. He did not hesitate to fight against the educational bureaucrats enthroned in authority. Perhaps the greatest service which he did as a member of the Senate was an application for Mandamus which he, along with Mr. K. B. Ramanathan obtained against the University of Madras. The matter roused very considerable public attention at that time and may, therefore, be referred to shortly. Mr. Natesan and Mr. Ramanathan questioned some of the rulings of the then Vice-Chancellor, Sir John Wallis and required the Registrar to transmit their protest as authorised by the rules, to the Senate. The Registrar refused to do so and the matter was taken to a court of law. Coutts Trotter J. and Kumaraswami Sastry J., (as they were then called) over-ruled all the objections raised by the Advocate-General on behalf of the Syndicate and directed the protest to be circulated. After a lengthy examination of the question Coutts Trotter J. said: "I am, therefore, of opinion, that all the requirements exist enabling the applicant to call upon the Syndicate to carry out the provisions of Rule 64. But the Advocate-General points out that our powers under the Act are discretionary, as they indubitably are, and asks us not to exercise them in favour of the present applicant, apparently on two grounds. The first is that this is not a matter of any public importance. The second is that to grant this rule would be to

encourage innumerable frivolous applications of a similar nature in future. I know of no standard or criterion whereby to measure what is or is not of public importance; it is a question which every one must decide for himself in each particular case, and I can only say that this appears to me to be a matter of very considerable public importance. The topics dealt with by the resolutions were of vital educational interest, and the right of protest vested in the applicant was a right valuable to himself and to the University. As to the other argument, I must confess myself truly unable to follow the reasoning which seeks to say that you must not give effect to a just claim because you will encourage others to make unjust ones. The rule must be made absolute, and the order decreed as prayed." A sequel to this episode may be noted. Mr. Mark Hunter at the next meeting of the Senate declared that Mr. Natesan ought to be ashamed of what he had done. Mr. Natesan retorted by saying that not only was Mr. Mark Hunter impertinent but also impenitent. It may also be noted that Mr. Natesan made his first entry in the Senate after defeating Mr. L. A. Govindaraghava Iyer and securing more votes than Mr. P. R. Sundara Iyer.

In the Corporation of Madras he has been representing one single division for nearly 25 years. When the Congress wave of 1926 left many a stalwart stranded, by removing them from their seats, Mr. Natesan stood secure. His tenure of membership is memorable for his persistent fight against nepotism and the almost meticulous care with which he attended to the grievances of the rate-payers of his division. It may be mentioned that by moving a resolution for an enquiry into the number of relations employed in the Corporation of members of the Council he came into conflict with vested interests. Even now, while he has given up his connection with most spheres of public work, under the pressure of his constituents he is still continuing as a member of the Madras Corporation. The one great disappointment of his life was his failure to get elected as its President. When the first chance came, the Justice Party managed to secure his defeat. On a second occasion when under the convention the turn for a Brahmin President came, Mr. Natesan who as the senior member of the Corporation should have been made the Mayor, was rejected in favour of Mr. T. S. Ramaswami Iyer, thanks again to the intercession of the Justices. But the disappointment consequent on his defeat proved a blessing in disguise. Mr. Natesan who at that time had been nominated to the Council of State was chosen, along with Mr. T. C. Goswamy, Dewan Chamanlal and Mr. Darcy Lindsay to represent India in Canada, as members of the Empire Delegation. On Canadian soil he did not hesitate to speak freely for his country, and later when he went to New York

he put forward the Indian case with characteristic vigour and lucidity. Back in the Council of State, he stood a pillar of the popular cause amidst the reactionary elements composing that body. This was a serious step for a nominated member to take and it is not surprising that his services were not required for more than five years. Subsequently he was appointed a member of the Tariff Board and the report of the Board constitutes a valuable contribution to our economic thought.

To Indians overseas Mr. Natesan has been of immense help. And he took the lead in the agitation against the treatment of Indians in South Africa which convulsed India some years ago. This brought him into intimate touch with Mahatma Gandhi and Mr. H. S. L. Polak, and though differences in political view have prevented his following the lead of the Mahatma, there has always been a feeling of affection and friendship between the two. On no occasion can it be said that Mr. Natesan has betrayed the cause of the people. And during the regime of Lord Pentland despite the friendship between the two, he did not hesitate to condemn in strong language the repressive policy adopted by the Governor and the internment of Mrs. Besant. The Government retorted by sending a warning to Mr. Natesan but he gave a dignified and self-respecting reply. On another occasion he came into conflict with the Government of the Federated Malay States, who wanted a prosecution to be instituted against him. This was however dropped. During the regime of Sir Arthr Lawley he protested against the arrest of Mr. G. Subramania Iyer on a charge of sedition and was to some extent instrumental in bringing about the withdrawal of the prosecution. When the ill-fated Simon Commission was sent to India he like other Liberals boycotted it, and some public men in England through him, became aware of the fact that not only Congressmen but also moderate elements of the country were alienated by the tactics of Lord Birkenhead. As a friend of the present Premier, Sir William Weddaburn, Sir Valentine Chirol and many other English men who have been connected with India, he was able to bring to the notice of the authorities in England important facts and views concerning the administration in India which otherwise would have escaped notice.

On the occasion of his 61st birthday he was presented appropriately with an Address by the public in recognition of his services. In India the rewards of public service are few and to Mr. Natesan it must have afforded great gratification to see that his public work did not go without recognition.

Now on the wrong side of life according to the standards of our country, Mr. Natesan is spending his retirement in the study

of ancient Indian classics, particularly the *Ramayana* and *Mahabharatha*. Of the former he has brought about an abridged edition consisting of 3200 lines. A similar abridgement of the *Mahabharatha* is in the course of preparation and, now and then, it has been my good fortune to see him at work with a Sanskrit Pandit by his side engaged in the stupendous task of compressing into a readable narrative of over 3,000 lines, the great epic of 90,000 couplets. Mr. Natesan is out of active public life but I believe he has many years of work before him in the field of Indian Culture and doubtless will seek to make more contributions in the shape of useful modern editions of our ancient classics.

Amber—Germany's Gold.

BY ELMAR BRUGG.



ring of ancient beech woods fringes the steep Samland coast in East Prussia, virgin, and solemn, mysterious and remote from the present day, like the deep sea which stretches motionless from the foot of the cliffs to the horizon. When seen from the heights on a sunny summer day, the Baltic no longer seems like ordinary water; a shimmering greyish-white mirror lies at the beholder's feet, the fishing boats seem to float in the air, as if held by an invisible hand fantastic cloud formations lie above them, the horizon is invisible, and sea and sky melt imperceptibly into each other. But in autumn, wild storms churn up the bottom of the sea, and the Baltic then yields up a costly treasure—amber, Germany's gold.

It is a valuable semi-precious stone, sometimes dull yellow and delicately veined, sometimes clear and transparent, sometimes as pale as water, and sometimes reddish brown like cornelian. The way in which it reflects light recalls the name "electro" or sunshine which the ancient Greeks gave to amber.

As early as the Stone Age the inhabitants of northern lands collected amber and used it to make amulets and ornaments. The legendary ancient kings of Greece who invaded the country from northern lands decked their wives with the finest amber necklaces, each bead being bored and strung on a string, and these were buried with them. In such graves, as for instance at Mycenae, these necklaces were only found again a few decades ago. Homer repeatedly speaks of the splendour and beauty of amber jewellery, for instance in Book XVIII of the *Odyssey* when Penelope receives the wooers' gifts:

A bracelet rich with gold, with amber gay
That shot effulgence like the solar ray.

The oldest finds of amber indicate that it was originally used as a lucky amulet to protect the wearer against illness or the dangers of war. Its mysterious quality of attracting shreds of material when rubbed led to its being supposed to possess all sorts of supernatural powers. In those days they had no idea of the tremendous natural force that was to be revealed by this one day. Many centuries later, when the nature of electricity began to be recognized, the word "electron" was adopted as its name, although further developments had nothing more to do with amber.

As the ancients were still entirely in the dark as to the origin of amber, they endeavoured to explain how it came into existence in various legends. The prettiest of them is certainly the story of Phaeton, who asked his father Helios to let him drive the chariot of the sun for one day. But he had hardly grasped the reins when the horses of the sun left the track and set fire to everything on the face of the earth which they had approached too closely. The earth in its need begged Zeus for help, who thereupon hurled a thunderbolt at Phaeton who fell into the Eridanos. His sisters, the Heliades, were transformed into black poplars and alders which wept amber tears unceasingly.

To day, now that we know the origin of amber, we are astonished how near the Greek legend was to the truth. We now know that amber dates from the tertiary period, and that its age must be estimated as at least ten million years. It flowed in the form of liquid resin from the gigantic coniferous trees which flourished luxuriantly in the then subtropical climate. This led to a latter poet calling the dull yellow gleaming amber beads the "tears of antiquity". In every piece of amber with its incomparable gleam lie stored the rays of a tropical sun that has long ceased to shine over Germany.

The deposits left behind by these lost primeval forests and the petrified resin now form what is called the "blue earth" in the Samland district in East Prussia, not far from the Baltic coast. This is the only place where amber is found, for there are no similar deposits anywhere else in the world.

In consequence of the great demand from all parts of the world, the amber collected on the shore of the Baltic was no longer sufficient, and a start was made last century to obtain it by mining. The "blue earth" near Palmnicken in East Prussia, which lies under a tremendous layer of earth 130 feet thick, is laid bare in open mines, and the enormous quantities of amber embedded in it washed out.

Some pieces of amber contain insects from the former amber forest, such as beetles, midges, wasps, bees, ants, termites, grasshoppers, spiders and even book scorpions, one of which had attached itself to an ichneumon-fly and been carried by it through the air until both met their death in the liquid resin of the amber forest. In the case of these inclusions, as they are called, it is interesting to notice how the insects have been caught while in motion. In spite of the millions of years that have elapsed, it frequently seems as if one were looking at a living creature that has merely been imprisoned.

The uses to which amber is put are unusually manifold, and include articles for smokers, applied-art articles of every-day use, ornaments, necklaces, bracelets, brooches, earrings and pendants of veined or clear cut amber which, when treated in this way, is superior to the finest semi-precious stones owing to its fairy-like gleam. Large quantities of amber goods are exported to foreign countries: especially to Africa, India, Mesopotamia, Arabia, and the Caucasus and Tartary. The officials in China and Korea are just as proud of their amber mandarian chains as the American Indians are of their ear drops. Tens of thousands of strings of amber beads reach the hand of pious Mohammedans every year, and a very much larger number of rosaries are sent to Southern France, Spain and Italy. The fighting men of Morocco wear their consecrated amber amulets on their breasts, and the Persians adorn not only themselves and their dead but even their horses with strings of transparent amber beads frequently as large as a hen's egg.

At the present day, now that the Germans are once more recalling the important prehistory of their Nordic ancestors and searching for all the treasures of their country with newly-awakened love, this noble stone is also resuming its former importance in Germany. Artists are paying attention to the art of amber cutting which was formerly so highly prized in Germanic countries, and German women are once more adorning themselves with noble amber, Germany's gold.

Protection for Industries.

BY B. H. IYER, M. Sc. (Bombay), A. I. I. Sc.



FOR a proper understanding of the importance of Protection for indigenous industries, one should have some ideas about the origin of international transactions, the practice of Free Trade and the institution of protective measures. Ergo, it is proposed first to deal with these aspects and then to apply the findings to local interests.

The natural resources of the world are distributed unevenly. Consequently, the commodities which one country produces in abundance are either not at all or are produced only in insufficient quantities by another country. Under the circumstances, an exchange of commodities becomes an indispensable transaction for the well being of humanity. This is true both in the case of individuals as well as big nations. Hence originated International Trade. Nature cannot be accused of partiality in thus distributing the resources unevenly. Herein she has only abided by the fundamental principle of 'division of labour'. The mechanism of International Trade,—to put it in a few words—is as follows. A country exports the surplus of her commodities and imports in turn the commodities which she lacks. Since the currency of various countries is varied, the international payments are always made in coinage value either of gold or of silver. Again, to facilitate the transference of the amount and to mitigate the drainage of metallic money from a country 'bills of exchange' are instituted. The importance of international trade is self-evident to every conscientious citizen. It removes the difficulties of extra labour and encourages the concentration of labour in those items, a natural resource for which, is available in the country. Just as any process of well being has its advantages and disadvantages, International Trade also has its disadvantages. Disadvantages are strikingly prominent in countries which are industrially backward, because the industrially advanced countries with an over production of commodities will find a ready market here. Such dumping-in of foreign produce will naturally slacken the development of local industries. The domination by an unsympathetic foreign government also damps the little progress the dependent countries may try to make. Unfortunately India stands as a solid example of such a country. There are two distinct disadvantages of International Trade. Primarily unemployment due to displacement of labour becomes prevalent. Such a state will lead to idleness and poverty and to the consequent

deterioration of the country as a whole. Secondly, economic self-sufficiency will be uprooted. That is to say, a country which enjoys the bane of a foreign competition may drain off her products completely by exportation—which is the mercantalistic idea—and thus bring about an economic insufficiency. The advantages and disadvantages are peculiar to particular countries depending on their geographical position, their political status and their ways and means of communication and transportation.

In the days of yore when international trade was not so wide spread as it is to-day, matters were not so complicated. Thanks to the maritime situation, Tyre and Carthage in antiquity, the Italian and German town in the middle ages and Holland in the beginning of the modern epoch enjoyed the monopoly of foreign trade. As trade began to swell, the necessity for an administrative department was felt. Lest the foreign trade should obstruct a country's inland commerce, a check or a protection had to be made and thus originated the tariff of a country. One of the ways by which modern governments raise their revenue is by the imposition of duties on the import and export of goods. The administrative responsibilities of collecting the revenue devolve on government offices called Customs House or Customs Offices. The collection of such duties is regulated by rates fixed by the legislature from time to time. Customs duties are different for different commodities and are levied either on the value of goods—i.e., *ad valorem duty*—or on a certain quantity of goods—i.e., *specific duty*. The schedule or schedules giving the rates of duties are collectively known as Customs Tariff. Customs duties may be classified under two heads: Fiscal duties and Protective duties. Fiscal duties are chiefly for the sake of revenue. Generally, the lower the fiscal duties, the higher are the gross receipts. Protective duties are for the encouragement of home industries. They must necessarily be high since their aim is to lessen the imports.

By Free Trade is meant a policy of international trade where a free commercial intercourse is allowed. There will be no customs duties either to restrict imports or to protect home industries. This policy was first advocated in France although she is no longer a Free Trading country. According to Richard Cobden, England accepted the Free Trade policy in 1846. Free Trade is entirely cosmopolitan in out-look. It professes to bring all nations to the same commercial status, although it is impossible to bring about such a state. Free Trade policy is sound only as regards goods already in existence, since its only aim is to consume. But a healthy national view demands as its goal 'the means of production for the future as well'. National policy, if it

should be cultivated, must do away with the fantastic idea of Free Trade. Organic as we are, we cannot but be self-interested and as such cannot but be national in views. Since the formation of Bastiat and Cobden Policy in 1846 England's commercial attitude has been more or less for Free Trade. This happened not because of the totally cosmopolitan view of England but because the then conditions were such that only by expounding the policy of Free Trade should she make a profit for herself. One of the factors leading to this success is England's possessing the best shipping power in the metropolis. She has been the 'mistress of the seas' for so long now. She can approach any of the world's markets. But it cannot be said that because England has been successful in the Free Trade policy, other nations also will be successful. Viewed critically, England is not a strict Free Trader at present. The industrial Act of 1919 passed by the Parliament proves this. India and Ireland are the two chief dumping places for English manufacture. In an article entitled "Free Trade in India" F. Beauclerk rightly mentions that economic poverty of India is more due to this dumping from England than for any other reason. Many hereditary cottage industries have been wiped out from India once for all. This act is equivalent not only to withholding Protection but to affording destruction. As examples of lost wealth we have the now-forgotten industries of indigo and Dacca muslins. Free Traders may argue that "Internal Free Trade" has been very successful in France, United States, Germany, Canada and Australia. But "Internal Free Trade" is purely nationalistic since it is within the states of one consolidated nation.

Having detailed the arguments for Free Trade in brief, let me proceed to consider the case for 'Protection'. By Protection is meant "a policy which attempts to develop manufacturing industries of a country by a system of discriminating duties upon manufactured goods imported from foreign countries". Under this title comes all the means which a country employs to secure through positive efforts of the government, complete industrial and commercial development of all its resources and of all its parts. The premier upholders of the policy of Protection were Alexander Hamilton, Friedrich List, Henry Carey and Simon Patten. Alexander Hamilton, Secretary of the Treasury, in his celebrated "Report of the manufactures" which he submitted to the Congress of the United States on 5th December 1791 strongly advocated the need for Protection. In fact the idea of Protection originated since then and through stages of evolution has attained the present status. Protection is a National policy for which America stands rock firm. But for Protection America would not have been what she is to-day the pioneer of industries and a

country of highly developed labour, economic, political and social conditions. Hamilton said that the development of a nation depended on the existence of manufacturing concerns and also on the discriminating duties on foreign imports. A country is said to be flourishing when she has the following six advantages.

1. Independent of foreign nations for military and other essential purposes.
2. A positive augmentation of the produce and revenue, of Society growing out of division of labour, extensive use of machinery and additional employment to classes of the community not ordinarily engaged in business.
3. An increase in the immigration of skilled labourers from foreign countries.
4. A greater scope for the diversity of talents and dispositions which discriminate men from each other.
5. A new and a more certain and steady demand for the surplus produce of the soil.
6. Lucrative and prosperous trade.

According to Hamilton such a high degree of national development can be achieved by the tactful application of the following ten factors. 1. Protection duties; 2. Prohibition of rival articles; 3. Prohibition of export of raw products; 4. Pecuniary bounties; 5. Premiums; 6. Exemption of raw materials from duty; 7. Encouragement of inventions and discoveries; 8. Drawbacks of duties on raw materials; 9. Judicious regulation for inspection of manufacture; and 10. Facilitating of receiving remittances from place to place.

Second of the Protectionist leaders was Friedrich List, a German exile who remained in the United States for a long period. During his stay there he had fully studied the Protectionist Policy and when he returned to Germany, he fought for and established the policy of Protection in his country. In a publication entitled "National System of Political Economy" (1841) he says "protection is a means of educating a nation, of advancing it from a lower to a higher state". He adds that a national system is a fore-runner to a cosmopolitan system, that is Free Trade.

Henry Carey, the French Protectionist was in the beginning a Free Trader. Then his ideas got moulded and was for "Protection as a preparation for Free Trade". Later on he began to uphold the policy of Protection 'in all circumstances and for all nation'.

Simon N. Patten an eminent economist and a fervent supporter of Protection states:

"Protection now changes from a temporary expedient to gain specific ends (such as the establishment of manufacture) to a consistent endeavour to keep Society dynamic and progressive. Protection has been part of a fixed National Policy to increase the value of labour with the increase of productive power and end in the spread of knowledge and skill and in the adjustment of a people to its environment".

America's lead was followed by Germany and France. All these three nations still maintain the policy of Protection. Although England did not openly adopt the policy, well-known English economists like Professors Cunningham, Ashley and Hewins supported the 'Tariff reform and colonial preference'.

This much is general. Now let us come to India and try to apply the findings to local interests. India is tolerably rich in natural resources. But she is miserably backward in industries. Unlike other countries, India had not till very very recently any official organ to investigate the Tariff problem. In America and Australia there are permanent Tariff Commissions which from time to time investigate into and make necessary modifications in the customs duties. Before the Great World War of 1914 India's receipts from customs revenue were very poor. It was due to the imposition of Free Trade principles of England on Indian foreign trade. The history of Cotton Duties Controversy and the prevention from increasing the customs duties bear ample testimony for this. With the abolition of even the general Customs Duties in 1882, the Customs revenue fell as low as one crore of rupees in 1884. With the reimposition of Cotton Duties in 1894 along with an excise duty on Indian Production, the revenue rose to 3.8 crores. With a few subsequent additions to the Tariff the receipts gradually increased to 11 crores in 1913. After the War the flow of money ebbed considerably, and the Government, though belatedly, realised the advisability to revise the Customs Duties. From 1916 onwards changes have been introduced and as a result, the receipts began to increase year after year. The advent of the Great World War was perhaps a blessing in disguise for certain reasons. It put the authorities on the look-out for the improvement of Indian industries, at least temporarily. This was followed by the appointment of Industrial and Fiscal Commissions. The policy of discriminating Protection--i.e., Protection with certain safe-guards--was accepted by the Government of India. In 1923 a Tariff Board was appointed to investigate the question of Protection for steel, paper and match industries. As a result of this inquiry, these industries received nominal Protection. But the changes introduced since 1916 have not in any appreciable manner helped to

develop Industrial India. At the present day, Protection for all the Indian Industries is an urging need.

A brief description of Indian Tariff may not be out of place here. Indian Customs Tariff is divided into two parts, viz., Import Tariff and Export Tariff. Export Tariff consists of about four items whereas the Import Tariff consists of more than 180 items. From this only and without bothering about great figures it could be observed how the country is being drained off of its wealth, imperceptibly. In spite of the Indian Tariff being much less than other countries, a fallacy was created in the World Economic Conference held in Geneva in 1927. After the Great War the percentage increase in the gross revenue receipts has augmented by 360 per cent. or more, over the receipts of 1913. This was the point at discussion and the Conference considered this as due to superprotection. In arriving at this conclusion, the members of the Conference had glibly forgotten the fact that Indian Customs Duties were as low as 3 per cent before the War. The post-war increase to 15 per cent. must necessarily show an augmentation of 500 per cent. In other countries, even before the War the duties were as high as 50 to 75 per cent, and hence a slight post-war increase in these rates would not show such great augmentation as India did.

Despite the vast amount of information possessed by the Balfour Committee on Industry and Trade it is really astounding to read their remarks regarding Indian Customs Duties. They observed:

"The general increase in the tariff index number from $2\frac{3}{4}$ to $10\frac{1}{4}$ per cent *ad valorem* reflects, of course, the movement towards protection of Indian Industries. The movement started in 1917, when the import duty on cotton was put up from $3\frac{1}{2}$ per cent to $7\frac{1}{2}$ per cent, *ad valorem*, the excise duty on native cottons remaining at $3\frac{1}{2}$ per cent and continued in 1921, when the duty was raised to 11 per cent *ad valorem*. It was extended to iron and steel and machinery and other industries in 1924".

Not a few of the Indian industries need immediate Protection, the frequent labour unrests and outbursts all over the country with the resultant dullness in the general trade are only the diverse phases manifesting the need for Protection. Protection will better the labourer's wages. Increased wages will command skilled and efficient labour which will lead to increased production. Maximum production must cheapen the products, and thus will reach the rich and poor alike. Can this not contribute towards the well-being of a country? For the progress of any country systematised development of home industries is an absolute necessity. For the development of home industries, a National Policy of Protection is an unquestionable desideratum.

The Celtic Year and Life's Cycle.

BY Rev. F. H. ALDHOUSE



LUGNUSA came in every year in August. August seemed to the Celts in Ireland the climax of the victory over darkness by the Sun God Lug. They had recognised the definite end to the crisis of the Spring Equinox, at May Beltaine ('the fire of God'). As Tennyson says ages later—

'The fire of Heaven has slain the barren cold
And lighted all the wood and all the world.'

Thus Lu Ildana yearly vanquishes Baloy.

At the summer solstice fires were kindled on every hill, for light was king. The fruitfulness of His Kingdom the joy of life, the prosperity of His people was shown in the Taitainn games, which were to the Irish what the Olympic Games, were to the Greeks. Spring the hopeful, summer the faithful fulfiller of spring's promise, Autumn charitable with fruit and harvest, these were the seasons of Lug Lamfada (pronounced Lu Lavada, far darting light, or Ildana the all giver and gifted). But in Autumn the evil shadows increased in strength and number, the sunlight grew pale at their assembly. In Samhein (pronounced Sowain, November) the one eyed God Balor Beman, reborn once more, became master of the world. In that month the dead came back, the good and the bad. The returned ancestors were welcomed by games; they were asked to fortell the future in melted lead poured into water whose scattered blobs were regarded as symbols. Or the white of an egg was put into water and its castle like transparency also was prophetic. Apples were peeled in one piece and thrown over the shoulder, the figure the skin took could be interpreted. Nuts were burnt in the embers side by side, their behaviour foretold the possible matrimony of youth and maiden for whom they were named.

Next day the Ancestral spirits departed, but the evil dead still haunted the farm or dwelling, playing tricks and doing mischief.

Young people disguised as these Tavshes (spooks) went about the countryside doing various practical jokes, sometimes really harmful and malicious.

It was in fact Alill Aulom god of death, who had temporarily ousted Lu Lavada from his kingdom, but Balor Deman was his representative and Angus Oge the Ever Young, god of love, champion of light even in winter moved about helping Lu's people against the usurper Darkness. The storm cocks sang at his word in the severest storms, the robins prophesied spring at the dead of winter in their cheerful lays. The woodcocks crowed in the darkest seasons, but November was a month of death. It was the time when sheep and oxen were butchered wholesale, as modern methods of keeping them sheltered and fed were unknown. All day the butchered plied his pole-axe and knife, carcasses hung up to dry and smoke were everywhere. It was a hunting season too, venison, hare, rabbit were sought, and the wolves required to be kept down and were hunted with the mighty wolf-hounds—so famous then and now.

In the dark short days, Dana or 'Brigid of the flame', left her sanctuary at Kildare where vestal virgins guarded her eternal fire and gliding unseen sang to the Bards whose heart could hear her beautiful, immortal psalms, which they would indite and give to men.

Eithlinn the mother of Lu, though daughter of Balor, our lady of the shadows made the beauty of winter. She painted frost pictures, shone in the evening-morning star, and all the beauties of cloud effects at morn and evening were her handywork. She is called Maid Quiet for she is a virgin mother, the stillness which broods on a snowclad landscape was from her and the terror of winter tempests were never without a beauty terrible and austere which came from Eithlinn, our lady of the storm.

At the solstice of December, Lu Lavada was believed to turn his face once again to the Earth and as he journeyed back again the light grew. At or near the Spring Equinox he fought anew his battle with Balor Deman. It always ended in the victory of Light over Darkness. So the year to the Celts is a Divine adventure.

The year itself dies in Samhein and is reborn at the solstice of December. Rebirth, that is the Celtic solution of the mystery of existence. In the story of Tuan MacCarol we have an account of the metamorphosis of a man. The gods also become Incarnate and re-incarnate. Setanta (pronounced Shdella), or as he was called later Cuculain is the Incarnate Sun God Lu Lavada. He is the sun's shadow

'a dard sad child.'

He lived, did great deeds, died and will come again 'the child of our Hope' to save Erinn But all men in the Divine mystery of Time are themselves Divine as Amergin the druid chants—

I am the wind that breathes on the sea
I am the wave of the ocean.
I am the murmur of billows
I am the ox of the seven combats
I am the eagle upon the rocks
I am a beam of the sun
I am the fairest of plants.
I am wild boar in valour
I am a salmon in the water
I am a word of science
I am the point of the lance in battle.

From All Quarters.

Lectures on International Journalism. A course of lectures and discussions on problems of international journalism has been organised by the International Student Service, Geneva, and will take place on July 4 to 13. The course is intended to benefit both working journalists and students. Subjects for discussion will include the Press and international relations in the modern world; responsibilities of the journalist as reporter of, and commentator on international questions; League of Nations and International Labour Organisation, and contemporary condition of the Press in various countries. Lecturers will be for most part Geneva correspondents of important British and foreign newspapers and they will speak in English. The need for such instruction will be evident if one recalls the mischief that indiscreet publication of news has caused in the past.

Turkey adopts Sunday. Centuries-old tradition went by the board of Ankara (Angora) on the 28th May last when the Turkish National Assembly adopted the Bill making Sunday the weekly day of rest instead of the existing Friday. Hitherto Friday had been observed as the Muslim Sabbath throughout Islam. The Bill adopted to-day also establishes October 29, the date in 1923 on which the Turkish Republic was proclaimed, as the official National Day.

Electric Sandpaper. The latest way of making sand-paper is by electricity. On a smooth sheet there are 250,000 grains to the square inch, and by a new process the sharpest edges are made to stand upwards and the grains or particles are evenly spaced. The paper first passes between two rollers where a thin coating of glue is applied. It then passes between two electrodes, charged with 100,000 volts, the grains being fed between these two points at the same time. They instantly become electrified and are forced into the glue with their edges standing upright. The high-tension current also causes them to repel each other with equal force by the elementary law of electricity, and they therefore become evenly spaced and form a perfect covering on the paper or cloth backing. Thus electrical sandpaper is accomplished with comparative ease in less time and with better results than by any mechanical means.

Teletactor. With finger-tips on a tiny instrument called a teletactor, Harry Goddard, a deaf youth, carried on a conversation with his teacher, audible to a room full of listeners at

Chicago. He has learned to feel words by vibration in the instrument. He astonished listeners by his accuracy in repeating words which Dr. Robert Gault, the inventor, spoke to him by microphone.

Starch from Yams. The sweet potato has assumed added importance as an agricultural product in the United States of America since it has been found that commercial starch can be made from it. About 86 per cent. of America's yam crop is produced in the South. At the Alabama Polytechnic Institute at Auburn, where research work on this Auburn, has been in progress some time, it has been known that production of sweet potato starch was feasible and recently the government plant at Laurel Miss., has proved this. The Federal Emergency Relief Administration built the Laurel plant for making sweet potato starch on a commercial basis for the textile industry which uses from 15 to 20 per cent. of the starch consumed in the United States. The Department of Agriculture is directing its operation and the Department of Commerce, with the co-operation of textile manufacturers, is adopting it to textiles. It has a capacity of 2,000,000 pounds of starch a year based upon 100 days' operation.

Searchlight with Range of 50 Miles. A range of 50 miles is claimed for a huge mobile searchlight built at Pittsburgh for the U. S. Army. Engineers who have been testing the light contend that it is probably the most powerful mobile searchlight in the world, throwing a beam of 750,000 candle-power. It is mounted on motor lorries. An aeroplane with a wing span of 100 feet, flying at an altitude of 20,000 feet and six miles away from the light, appears as big as a wasp to the naked eye. Yet the searchlight is designed to pick out such a plane flying at 250 m. p. h. and fix it as a target for anti-aircraft guns.

Wireless in Locomotives. All locomotives of the French State railways will in future be equipped with wireless telephones, by means of which signalmen and drivers will be in immediate and constant communication. The experimental stage in wireless telephony for railway engines is now ended. The apparatus works on short wave-lengths and is unaffected by the large masses of metal found on railway systems.

Fish that has no eyes. A fish which has a "Belicon" arrangement on top of its head has been handed to the United States Board of Fisheries for examination. It has no eyes. A dozen tentacles are arranged in umbrella fashion over the head, and each has a small light. It has no scales, but has quills like a hedgehog.

Smile Awhile.

Little Georgie was asked a very simple sum :

"If I had three glasses of beer on this table, and asked your father to come and drink one, how many would be left?"

"None," came the prompt reply from Georgie.

"But you don't understand my question." He repeated it again and again, but always received the same assurance. "None, sir."

"My boy, it's clear you don't know mental arithmetic."

"But I know father," said Georgie.

* * * *

A man was being tried for theft :

"Guilty or Not Guilty?" he was asked.

"Not Guilty, sir," was the plea.

"Have you ever been here before?"

"No, indeed," was the indignant response. "This is the first time I ever stole anything."

* * * *

The guide had been answering the fussy woman's questions for half an hour, and his patience was exhausted :

"How were these caves formed?" she asked.

"I wasn't born then, madam," he replied, "but the story goes that a Scotsman dropped a six pence down a rabbit hole."

* * * *

A long-haired man was accosted by a little bootblack :

"Shine your shoes, sir?"

He was disgusted by the dirt on the lad's face.

"I don't want a shine, my lad," he said, "but if you'll go and wash your face, I'll give you six pence."

"Righto, guv'nor," replied the boy, as he made his way to a neighbouring fountain. Soon he returned, looking much cleaner.

"Well, my boy," said the long-haired one, "you have earned your six pence; here it is."

"I don't want your six pence, guv'nor," replied the boy. "You 'ang on to it and get your 'air cut."

* * * *

A candidate for the police force was being asked a few questions prior to being enrolled :

"Now, what is the distance between London and Edinburgh?"

"I don't know exactly, sir, but if that's going to be my beat I don't think I'll join the force."

Sport in Germany.

BY VON THAMMER UND OSTEN



It is only comparatively recently that the German has taken up athletic sports. For the past century or more he has sat immersed in his books. But at last he has come to like outdoor sports and to recognize their universal importance. It has been said of the German that he goes in for sport in a scientific way, also that he takes sport terribly seriously. It is undoubtedly true that there are still some German athletes who wear spectacles, because they require them. Also, I am glad to say, there are many young German men and women with a proper amount of sporting ambition; for after all, an interest in athletic sports without a certain amount of wholesome personal ambition is inconceivable. Generally speaking, however, Germans go in for sport for the same reason as do Americans, or any other people,—because it is a source of pleasure. This is as it should be, in as much as there is nothing more productive of friendly intercourse between individuals or between nations, and nothing which promotes such friendly intercourse more rapidly and more thoroughly than a kinship of interests, and there is no form of rivalry worth the name, which is more wholesome than athletic rivalry, because it engenders a wealth of mutual sympathy and understanding.

The Olympic Games, to be held in Germany in 1936, will offer an excellent opportunity of arriving at the conclusion that Germany has in fact become a nation of sportsmen, and of ascertaining that the American athletes will feel just as much at home in Germany, as has been the case with the German teams on so many occasions, particularly at the Olympic Games in Los Angeles in 1932.

A sojourn in the sporting and athletic circles of Germany will perhaps be well worth while for still another reason. Ever since Adolf Hitler, the Führer of the German Nation, came into power, and entrusted me with the direction of athletic sports in Germany, a new development has taken place, which is not without interest. The problem consisted mainly of two complex questions of prime importance, both of which we have had to solve. We have realized that athletic sports, because of their vast importance as an element of national health of a national culture, must be brought within the reach of the great masses of citizens of small means. We have turned this realization into action, with the organization of what is known as "Kraft durch

Freude" (Strength in pleasure). Through the agency of this organization, every able-bodied German is given the opportunity to take part in athletic sports and games, under the most favourable conditions, and with the minimum of pecuniary outlay. The second question, which we have also succeeded in solving, is the amalgamation of all the gymnastic clubs and athletic associations in Germany into one League for Physical Culture (Bund für Leibesübungen). In doing this, we appealed to the common sense and reason of our people, when we told them that one single association was more practical than the existing dozens of associations, which, after the manner of German thoroughness, were spending far too much time and energy in the details of correspondence, etc. We made it clear to them, that in matters of athletic sports, the important thing was not petty differences as to details as to how the sports were to be carried on, but that as many people as possible should be able to join in athletic sports at the lowest cost. The German gymnasts and athletes generally saw the point of our argument, and have since then gladly and freely cooperated with me in the formation of this large, single organization for physical culture. With the foundation of this "Reichsbund" or National League, I have brought into existence an athletic organization, which for compactness and unity of purpose, has as yet not been duplicated in any other country. Within this organization itself, every branch of athletic sport is given the opportunity of unlimited growth and development, through the agency of 23 separate committees which have been established, one for each of the several sports. For the other half of the problem, the Reich is divided into 16 Sport Districts under strict central control, so that all the provinces of Germany will receive equal attention and enjoy equal participation.

The vital emphasis which is placed on the peaceful and national character of Germany's aims, has not in any way acted as an impediment to the progress of international sports, but on the contrary, has had an encouraging and stimulating effect. While remaining fully conscious of ourselves as Germans, we have by this very consciousness, developed a very well defined feeling of respect for the national pride of other peoples, and just as we guard our own honour as sportsmen, so in the same degree and with the same zeal, we wish to safe-guard the honour of our friends and guests.

Every American who decides to witness the Olympic Games in Germany in 1936, will have ample opportunity to convince himself on this point. As director of German Sports, it would give very great pleasure to give our American guests an intimate view of German athletic sport, as well as the mode of life of my

people. We are taking our responsibilities as hosts in 1936 in all earnestness, and we wish to do everything in our power to make the sojourn in Germany as pleasant as possible for our guests.

It fills us with pride, that German scientists succeeded in exhuming and presenting to the world the now sacred site of ancient Olympia. We realize, also, that therefore a supreme duty has been laid upon us. In order to do it justice, we have made every preparation which the world at large may expect of us, and which we believe we owe to ourselves.

Thanks to the foresight of our Fuehrer and Chancellor a group of buildings, in the Reich Sport Fields is to be erected in the immediate neighborhood of Berlin, the like of which has never been seen except perhaps among the largest of the American athletic centres.

The Reich Sport Field has for its focal point the German Athletic Track. This includes a 400 meter running track surrounding a field for jumping, and the throwing contests. Around this area, there are built 70 rows of spectators' seats, consisting of 65,250 seats, 37,420 standing room places, making a total of 102,670 accommodations at the disposal of the public. The structure is built without a grandstand roof, so that it stands free in the midst of the beautiful forest surroundings as a sort of natural amphitheater. Adjoining the station is the lake for the swimming contests, consisting of a diving pool 20×20 meters in size, and a swimming pool 20×50 meters. Next to these come the other fields, and beyond these the "Hanns-Braun" Field, named after the German champion track-athlete who was killed in the War. This field will have the same area as the main athletic field. Closely adjacent to the swimming pools are located nine fields for general sports and games, play grounds and practice grounds for women and children, besides a special bathing pond for non-swimmers.

In the Southwest corner of the Reich Sport Field is situated the large ring for riding contests and tournaments. The entire Western portion of the field will be used as the festival ground for National Festivals. This area measures 450×200 meters, and is bounded by a 15 meter high spectators' wall, from the central point of which rise the Hall of Honor and the 70 meter "Fuehrer's Tower". At the top of the latter are the Olympian Chimes.

In the Northwest corner of the field is located the largest open-air theater in Germany, with a seating capacity of 20,000 persons.

Adjoining the field on the North, are the grounds of the Reich School for physical Culture, and the buildings which house the Administration Offices. These grounds in turn form part of

the training grounds for field and track athletics which were founded in 1920.

It was found that besides the Reich Sport Field, still other locations would have to be acquired for athletic purposes. So for example, the classic German rowing regatta course in Gruenau, an eastern suburb and Berlin, had to be enlarged to be in readiness for the Olympic rowing contests. For small arms competition, a shooting range has been laid out, comprising 150 targets for small calibre rifles and pistols. Still another central point for athletic sport contests will be the Fair Grounds of the City of Berlin, on which will be erected the Hall of Germany, where boxing, wrestling, and weight-lifting contests will be staged. Adjoining this building there is to be a track for bicycle races.

For the sailing yacht races, the Kieler Foerde has been chosen, as the City of Kiel had already as early as 1933 arranged for the building of special harbour for yachts, which will be able to accomodate boats from all nations.

With the same wisdom and foresight which characterizes the preparations for Olympic Games being made in Berlin, work is being undertaken in Garmisch-Partenkirchen, in anticipation of the Olympic Winter Games of 1936. Here also will be found winter sport grounds which in their way are wholly unique.

Grandstands have been erected near skiing "take offs", which are so immense that over 100,000 persons may witness these winter games. For the ice-skating contests, the Olympic Skating Rink has been constructed, in the form of stadium, where 10,000 spectators can be accommodated.

All of the arrangements which have been described in the foregoing pages, Germany has planned for the purpose of giving its guests a fitting welcome.

Yet the Olympic Games, from their very nature and character, are more than a mere demonstration of physical prowess,—they are a manifestation of true enlightenment and national culture. Germany will deem it an honour to be able to unlock all the treasures of its century old culture, and to place the same at the disposal of the guests. Illustrious representatives of the fine arts, and of the intellectual and spiritual development of the several nations of the world, will be able to meet for close personal inter change of confidences when they visit the Olympic Games, and they will give to these Games an impress of that interweaving of bodily and spiritual progress, which ancient Greece has bequeathed to all the peoples of the earth, as an ever-living ideal, to live to which is the highest aim of modern German sport.

My Birthday "Brahammadhava."

BY R. BANGARUSWAMI



HIS is my birthday, a day when one should take thought and add a cubit to one's what-shall-I-say—importance.

From now my age is —. No, a man's age should be and often is his secret. Except, of course, when he is not writing any applications for appointment or swearing affidavits or doing things of that sort during which occasions his age becomes public property, if only the public takes care to have it which it does not.

My age being my only personal and private property I do not want to take any risks by which I may be made to lose even that. And after all what does the world care whether my age is seventeen or seventy so long I do not interfere with it by suddenly blossoming into a bigwig.

But then I do not mean to suggest that my age is a mystery to my wife. She knows it even better than her own and is quite prepared to take it for granted without asking me to adduce proofs or address arguments. More than that she knew that today's birthday is going to come today even on the occasion of the last year's birthday.

When the morning dawned accompanied by the bow-wow of the street-dogs, the caw-caw of our local crows and the howlings of my sweeper-woman, and it was time for me to get up whom should I see but my wife radiant in the morning twilight and blooming with a smile in her rosy countenance.

"Today is your birthday," she said.

"Today is what?" I queried half-dreamily.

"Your birthday, dear" she cooed.

I turned round, stretched my limbs, and braced myself up—for another dozing.

"No, no," she ordered about. "You must be up and doing."

"Doing what?" I put in and yawned elaborately, my mouth a full drawing O-oooo.

"Are you not ashamed?" she said suavely "to lie down on your idle bed till ten o'clock in the morning?"

I got up and went to the river murmuring—"So, if I rise a little late from bed, it is ten o'clock. If she does it even by a few hours, it is always dawn."

When I returned the children met me with merry faces. Their mother had told them about this birthday business of mine.

"What is the matter with you?" I asked them.

"Appa, today is your birthday" said Kunju.

"What if?" I asked.

"Will there be a feast with *chakkarapongal*, *payasam*, and *badam halva*, *vadai* and everything?" asked Kunju.

"No" I answered.

"Yes, appa, yes" shouted the kid. "Mother told us that she is going to prepare all these things. And don't you know that sugar, ghee, salt, milk and everything has been bought?"

"You know it" I said. "Why do you ask me?"

Kunju did not answer my question. She put another instead.

"Will there be a procession, appa?"

"A procession for what?" I snapped. Surely these little pups are incorrigible.

"Same as we had for Angachchi's birthday with *nathaswaram*, fireworks and all that."

I laughed. It was a cynical bit of simper. My procession! I had done with them all, unless some extraordinary circumstance happening extraordinarily kicks me into a Ministry or some such thing. Procession! Yes, I had forgotten. Every man has one at the end of his life which happily he will not see.

Unholy thoughts, these! and to entertain them on one's birthday—a day supposed to contain some good things is simply sacrilege. And if my wife were to catch me saying them, what will she say?

But why be afraid of a wife? Why be afraid of...

"Will there be a procession, appa?" This from Angachchi.

"No, not at all." I paused. "I told you so."

"You did not" rapped out Kunju.

"Why no procession" put in the smaller kid.

"Why, why? You ask me" I answered and took time. These children always put inconvenient questions. "Why, because, I am old and old people don't have processions except....."

"Appa, you are not old," assured Kunju. "Only grandfathers are old. Also grandmothers. Old people have white hairs, and you haven't. Old people are toothless like—babes. And you have teeth. Old people....."

"Look ye, girls, won't you go and attend to your work?" I shouted.

"Appa, you must have a procession," said Kunju pleadingly.

"Yes, appa" from Angachchi in a voice of authority.

"No" I said and went away. It was simply impossible to stand them.

The kids began to confer.

"What is a birthday?" asked Angachchi.

"What a question!" exclaimed the senior girl. "A birthday is a...day, just like any other day."

"Is tomorrow a birthday?" asked Angachchi.

"You don't know anything" shouted Kunju. "How can tomorrow be a birthday?"

"Was yesterday a birthday?" asked Angachchi undauntedly.

"You are stupid" said Kunju.

The little girls began to quarrel. They went to their mother.

"Angachchi is very stupid, Amma" said Kunju. "She does not know what is a birthday."

"Angachchi knows it. But Akka does not know." This from Angachchi herself.

Their mother explained what a birthday is. That is she told them that on birthdays people should eat well, go to temple, and give presents. Imprinting a kiss on its chubby cheeks she said to Angachchi how on her last birthday she was given by her grandfather nice presents, silver cups, silk shirts, and things of the sort.

"Has Appa no grandfather?" asked Kunju.

"Yes, he has" said the mother.

"Why not he give presents to appa?"

Their mother was silent.

"Why not you give some present to appa?" asked Angachchi.

"Yes, I will," murmured the mother.

"What present?" queried Kunju.

No reply. Evidently the mother was thinking something.

"Shall we also give presents?" asked the children.

"Oh, yes, do," said the mother.

The children discussed among themselves what to give me for a present. They could not agree. And so they came to me. I heard their problem and laughed. I hugged the little things in my arms and caressed their rosy cheeks sparkling with innocence.

"You have given me your presents" I said. "Now get away." And away they went laughing at what they think my "stupidity."

The hours passed on without anything more to show they were important. Night set in. I took my meals and retired.

Heavy with food and with thoughts, I fell into sleep but soon awoke with a start. It was a pleasing surprise. "Don't you want a present from me" my wife was cooing "this is your birthday."

Book Reviews.

Memoirs of Motilal Ghose—By Paramananda Dutt. Amrita Bazar Patrika Office, Calcutta. Rs. 4/12.

Motilal is a name to conjure with. It awakens in one's mind varied memories—of a veteran journalist, of a born fighter, of a great political leader and above all a generous-hearted friend. From the age of sixteen when he entered public life for nearly sixty years he lived a dedicated life. His was a life of prolonged devotion to the interests of the country, and in the discharge of what he deemed to be his public duties he often incurred great personal risks and sacrifices. His courage, independence and ardent zeal to serve the country are qualities which he has left as a legacy to his countrymen and they must always inspire respect and admiration. He was the very Nestor of Indian journalism. He it was who made journalism in this land a power and not a mere profession. Shishir Kumar, Motilal and Amrita Bazar Patrika were inseparably mixed up. They grew together, prospered together and suffered together. The life history of Motilal is really the story of the evolution of the Patrika. The history of the Patrika is again the story of India's epic struggle for freedom.

Motilal was a unique personality and all through his public life held a unique position, that of a venerable patriarch, in our country. Many of his countrymen differed from him in political, religious and social questions but there was none among them who did not hold him in high regard. And his admirers were not confined to his countrymen alone. Many Europeans including the highest officials in the land valued his opinions and were proud of his friendship though he was an unbending critic of the British administration in India and was a persistent opponent of the Government policy. Even Lord Curzon, in spite of Patrika's vigorous attacks on his administration, had regard for Motilal's views on public questions. It was at his instance that Lord Charnick took up the sanitary and rural water supply question in Bengal. Is it not a unique tribute to his personality that he should have been held in such high esteem even by those of whose policy he was an uncompromising critic? The life and work of such a soul should be treasured for all time. Mr. Dutt, we should think, has but discharged a public duty in writing the memoirs of Moti Babu and he has performed his task remarkably well. As a son of Motilal's only daughter, he was brought up from his childhood by his grand father. He lived with Motilal under the same roof for 25 years and Motilal was first his playmate, then a teacher who taught him music and morals, then a friend, philosopher and guide until at last he became Motilal's constant companion, an amanuensis, a Private Secretary and an attendant all rolled into one. Mr. Dutt had thus exceptional opportunities for studying the veteran at close quarters and his biography therefore bears on every page the marks of that intimate touch.

The book opens with stories from Motilal's early life. We are told that "the chief characteristic of Motilal in his early youth was his submissiveness to his elder brothers whom he always regarded with great veneration. It was this which later on developed into that peculiar trait in Motilal's character—his complete self abnegation". Of his relationship with his

elder brother Shishir Kumar, Motilal himself has written thus: "How sweet was the relationship between myself and Shejdada it is impossible to make others understand by words, spoken or written. For sixty years we lived together and discussed political and social affairs. Our bodies were separate but our souls were not".

Like all world's greatest men Motilal also began his brilliant and eventful career as a school master. At the age of 16 he took up an appointment as Headmaster of a High English School in Khulna District. Mr. Dutt tells us that the school master in him was not dead up to his last days, for he was always fond of giving advice and "you-best-obey-my-command" attitude was ever present in Motilal's character—Motilal was not a teacher for long. At the age of 20 he gave up teaching to become a publicist and joined his brothers Hemanta Kumar and Shishir Kumar in starting a weekly news paper in Bengali with the name of Amrita Bazar Patrika in March 1868. The story of the evolution of the Patrika reads like a romance. Some years before his death Motilal himself wrote a sketch of the early history of the Patrika in which he narrated how the three brothers started it as a Bengali Weekly with a wooden printing press and a few founts of second-hand types, how they wrote the copy, set the type, prepared the ink, all by themselves, how it fell under the displeasure of the officials who tried to wreck it, how the Vernacular Press Act was passed, how in one night the paper was transformed from Vernacular into English and how from a weekly paper it became a daily—all these incidents in the life of the paper are narrated in great detail by Mr. Dutt and they make very interesting reading. The description of 2 Ananda Chatterjee Lane from which Patrika was published, is particularly interesting. Pall Mall Gazette of London writing about this house observed "Motilal Ghose publishes his paper in a huge rambling warren of a house in North Calcutta where he lives with a swarm of relatives and dependents in patriarchal fashion. Babies cling about the editor's bare legs as clad in a scanty piece of linen, he writes torrents of fierce abuse with a most benevolent smile."

The rivalry between Motilal and Babu Surendranath is well-known. They perpetually quarreled in public, attacked each other fiercely in the columns of their respective papers but it must be said to the credit of both that their quarrels were soon made up in private. Mr. Dutt discusses the personal relations between Motilal and Surendranath with great frankness. He says: "Motilal, I am constrained to say, had all along a feeling of rivalry for Surendranath. He was a great admirer of Surendranath's memory and power of public speaking. Motilal admitted Surendranath's superiority as a public speaker, but it is all foam and froth", he said. But he did not admit that Surendranath was superior or even equal to him so far as writing was concerned. He believed that his editorials in the Patrika were far superior to those of Surendranath's in the Bengalee."

As a journalist, Motilal was a terror to the official hierarchy in Bengal, was the author of many journalistic Scoops, the most notable of which was when he completely turned the tables on Lord Curzon when he launched his cruel indictment against the people of India with regard to truthfulness by publishing an extract from 'Problems of the East' a book written by Lord Curzon himself. The extract which had been discreetly suppressed from the second edition of the book revealed how Lord Curzon himself had ingratiated himself with the President of Korean Foreign Office by drawing freely on his imagination and when its publication shook the whole world with laughter. Motilal's evidence before the Royal Commission of 1887 on Public Service, his excellent, reasonable and elaborate

memorandum, to the Royal Commission of 1912, his candidature to a seat on Calcutta Corporation and the causes of his defeat, his association with Mrs. Annie Besant and her Home Rule League and the part played by him in getting her elected as President of the Congress in Calcutta, his views on Montagu Reforms all receive appropriate treatment at the hands of Mr. Dutt.

Motilal was among those who believed that India must achieve her salvation by her own efforts. In his presidential address at the Krishnagar Conference he outlined a programme of constructive work for national uplift. He preached swadeshi. In fact he anticipated many of the points which have now come to be intimately associated with Gandhiji's constructive programme.

Mr. Dutt has written with understanding and sympathy and at the same time with great detachment and has produced a highly interesting biography of Babu Motilal. We congratulate him on his achievement and express our gratitude to him for his great and good work.

Nithibodhe (Moral Instructor) Parts I, II, III, IV, by G. Siddappa. (Published by the author.)

This is a graded series of Text-books in moral instruction suitable for use in all secondary schools having Kanarese as their Vernacular. The author has exercised great care in choosing matter suitable for youngsters. The importance of non-sectarian moral instruction seems to be well realised by the author who without any religious prejudices has selected tales from all the great lore books and gospels of the world. The get up is rather un-attractive, but in a poor country like India where the majority of parents cannot afford to spend much on their children's education, the subordination of artistic taste to economy should not be considered a grave fault in a publisher.

The efficiency of moral instruction, in the last analysis, certainly depends on the moral worth of the teacher who acts as preceptor at school, but that does not in any way diminish the value of Mr Siddappa's books which afford ample material for the ordinary teacher to inculcate good habits and decent behaviour among children in their indoor and outdoor life.

Makkala Bokkasa by Balasaraswati. Published by G. Siddappa.

Unlike most children's books in the various vernaculars published in India, this series deserves great credit for the excellent type and glazed paper used throughout. The stories are well chosen and artfully narrated, and having a moral background must act as stepping stones to Mr. Siddappa's Nithi bodhe. But the danger of over-doing moral instruction must be pointed out here, for some books in this series contain religious concepts (like Moksha etc.) which being beyond the grasp of little children would have been better avoided in a primary course.

B. R. B.

Notes.

The Annamalai University deserves to be congratulated in having secured the services of the Rt. Hon'ble V. S. Srinivasa Sastry for its Vice-Chancellor. It is a selection which will be welcomed by all and the University, which has yet

New Vice-Chancellor for Annamalai University. to establish its name and tradition, will be much benefited by Mr. Sastry's wide experience, his broad culture, his other intellectual attainments and above all by his abiding interest in the young and their welfare. He has held many posts of

honour both honorary and official, but none would he like better, we fancy than the present job he has consented to take up in his retirement after active political work. He was interested in education before he entered the arena of politics, having been a teacher for a few years (he still talks of his experience as one whenever he gets the chance to do so) and now in his retirement he once again enters the educational field in a much bigger capacity. We wish him God-speed in his new and responsible task.

The terrible disaster which overtook Quetta and the surrounding places in the early hours of the morning of May 31st when the erstwhile "Garden City" collapsed like a house of cards, became a city of the dead and was reduced to ruins.

The 'Quake Disaster. throws into shade the Bihar Earthquake which was, till this tragedy overtook us, supposed to be the worst India had faced. The grim tale of woe and

misery is yet being told but the worst has been known. The earthquake, with its epicentre somewhere between Quetta and Kalat, has razed to the ground the whole city of Quetta, wiping out more than half its population. Out lying villages have been denuded of more than 75 per cent. of its inhabitants and the total death roll is estimated to be 60,000. The shock, coming as it did when people were soundly sleeping in their beds, took them un-awares, giving them no opportunity to save themselves, and the dark night only added to the difficulties of those who were trying to reach places of safety. The whole police force was wiped out, so that the Military—part of which also did not escape the disaster, the R. A. F. having suffered most—had to take control of the situation and attend to the rescue work. And what a work it was that faced them? 20,000 buried under the debris in Quetta; thousands upon thousands strewn dead all around; with prospects of further tremors looming in the future (it has not ceased yet), indeed, the situation was such as to make the stoutest hearts quail. From all accounts it appears that the Military rose to the

occasion admirably, and though at first the sealing of the city, the proclamation of the Martial Law and other restrictions, the mass cremations, rescue operations, etc., aroused some apprehension in the minds of the public, the results have justified the summary steps they had taken.

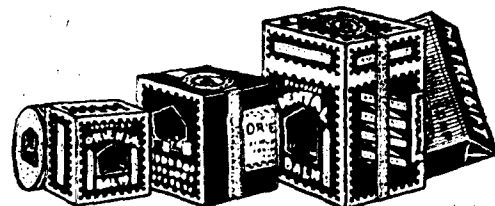
Meanwhile, the problem of relief is most urgent and the magnitude of the task is baffling to the imagination. First there is the clearing of the debris that has to be attended to because of the chances of some more lives being saved, as in

Problem of relief. the case of the Singh of Amritsar, who was extricated alive under the debris after 19 days. The salvaging of property, crores and crores upon which is lying buried, has next to be attended to. Above all, is the problem of the refugees. Most of them have been evacuated to distant places without any means of livelihood and are entirely destitute, having lost their all overnight in the earthquake. The Viceroy has promptly appealed for funds, which are pouring in from all parts of the country, and also from abroad, and this appeal has been endorsed by various leaders including the President of the Congress who has formed a Committee to administer relief. It is to be hoped fervently that in view of the magnitude of the disaster, poor as we are, each one will do his best to spare at least part of the little he has to give for the relief of the stricken people.

Under the general supervision of the Assistant Registrar of Co-operative Societies, an institute has been working in Lucknow for training women for service in rural areas. The course, lasting from six to eight months, consists of instruction in domestic economy, domestic hygiene, child welfare and home nursing, food values, first-aid treatment of common ailments, elementary midwifery, cooking, laundering, tailoring and knitting, home gardening, music and adult education. Each candidate is given a stipend of Rs. 12/- per mensem and a free boarding house is also maintained for the students. Practical training is also given for two months in the Co-operative Societies. For the course of training instituted this year twenty candidates have been taken. The awakened women of India are thirsting to do some kind of service to the country, for which at present there is no adequate guidance or direction. The example of Lucknow therefore, deserves to be followed by other places as well and it can be easily made one of the plans in any rural reconstruction programme that may be undertaken.



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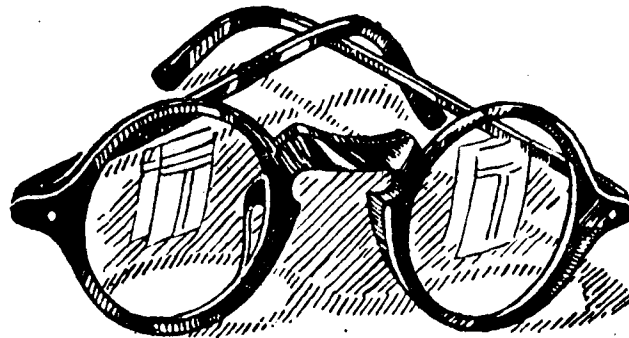
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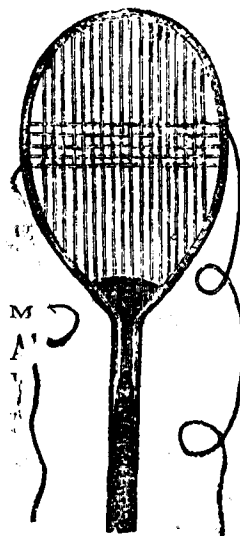
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